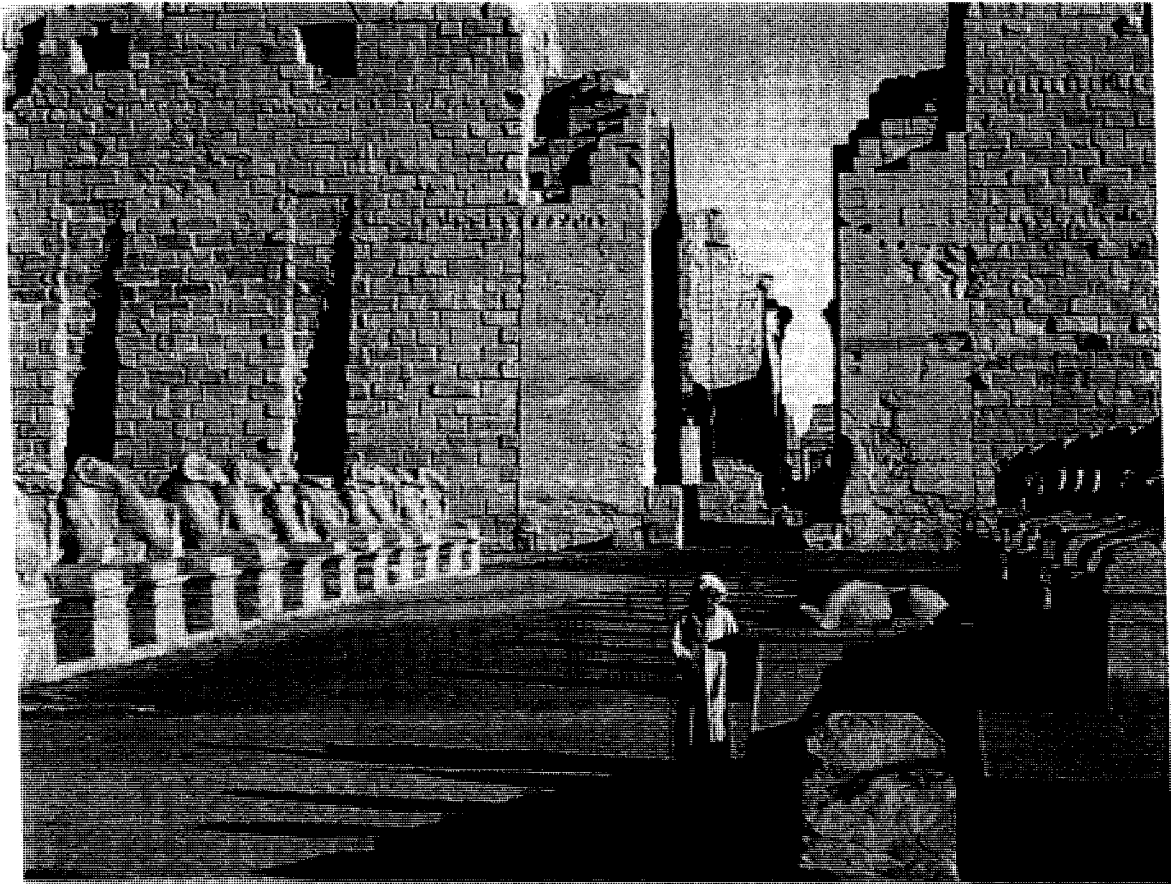


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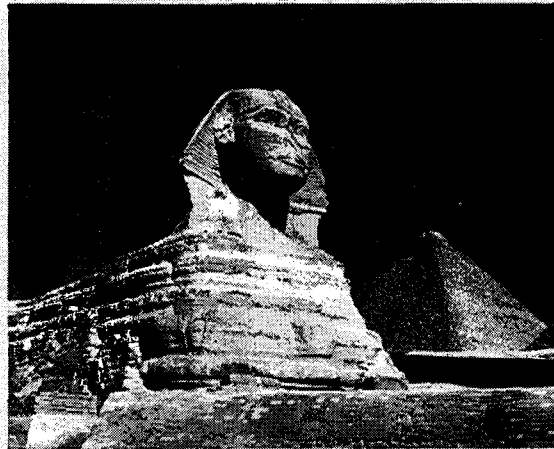
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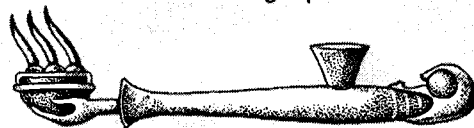
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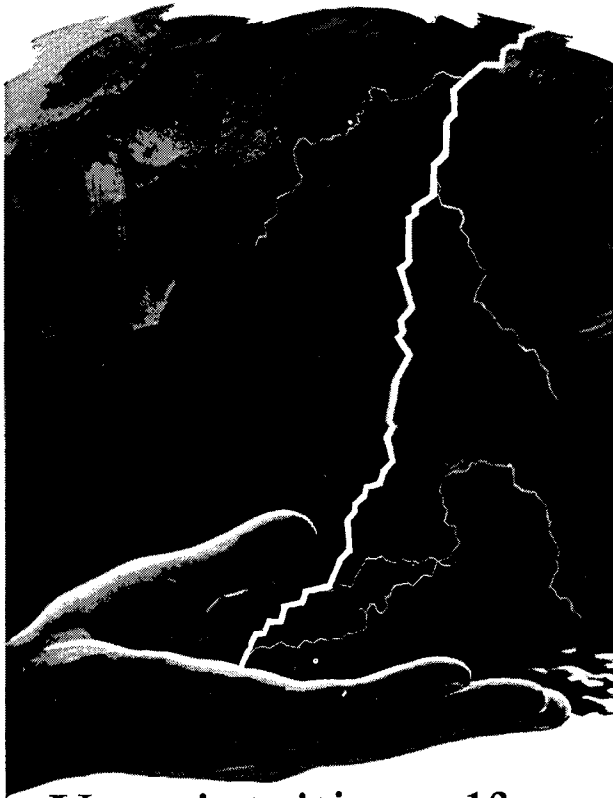
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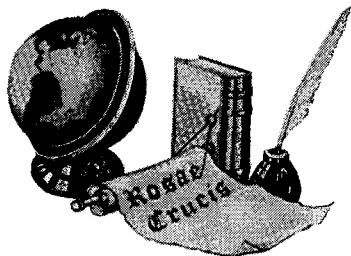


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Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

The Rosicrucian Order, which exists throughout the world, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable everyone to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as the Ancient Mystical Order Rosae Crucis and, in America and all other lands, constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. (an abbreviation) does not sell its teachings. It gives them freely to affiliated members, together with many other benefits. For complete information about the benefits and advantages of Rosicrucian affiliation write a letter to the address below and ask for the free book **The Mastery of Life**.

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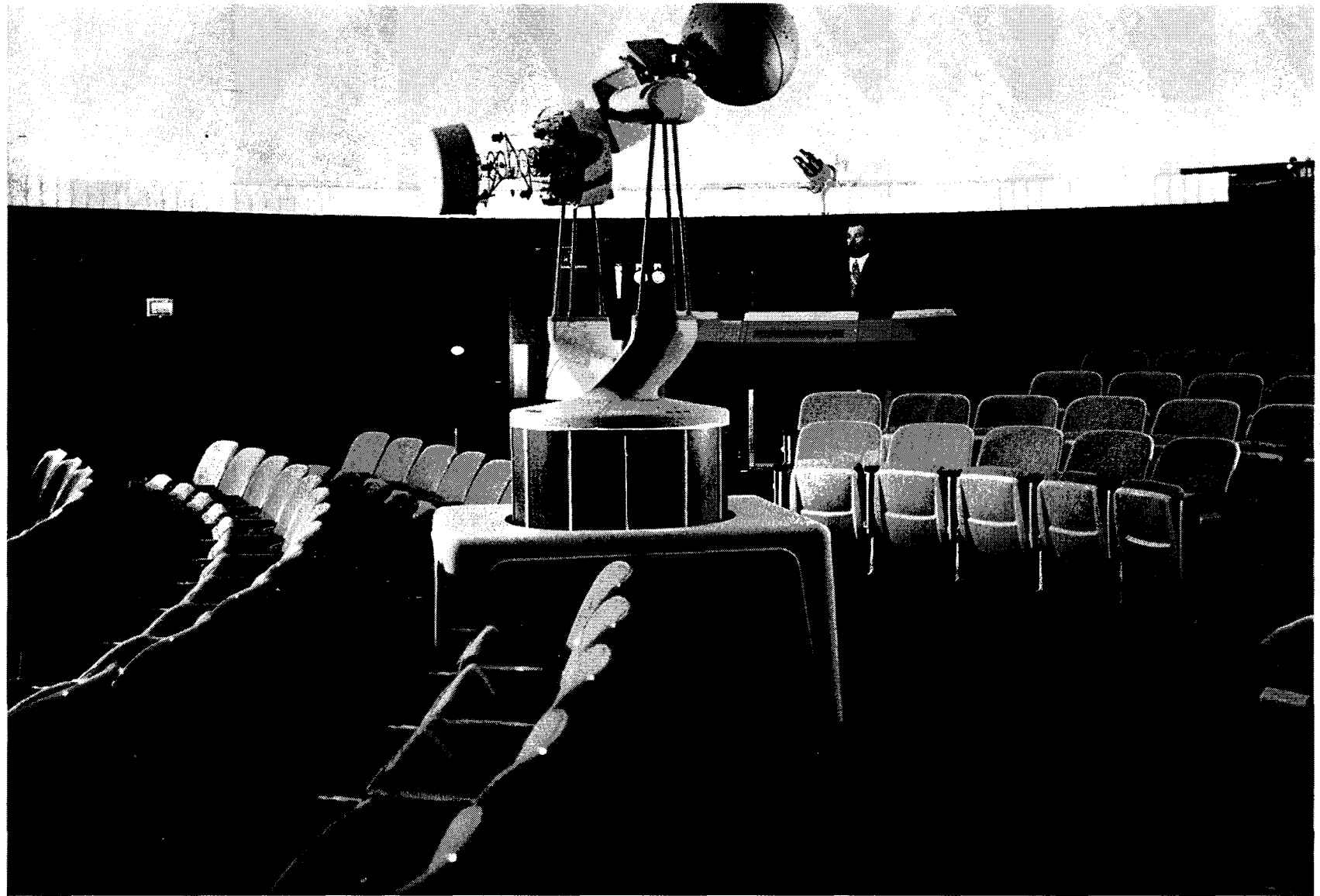
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NEW ROSICRUCIAN PLANETARIUM

Above is shown the new ultramodern Rosicrucian Planetarium which has sophisticated electronic devices recently installed in the refurbished Planetarium building. In this Theatre of the Sky, the cosmic roles of the planets and stars in the past and the future as known and anticipated by science are demonstrated. This is another cultural contribution of the Rosicrucian Order made possible by its members. In the course of each year, thousands of the public, including schools and college students, will view the astronomical demonstrations. The opening performance in November was entitled "The Tale of A Comet."

The first American-designed and constructed Planetarium for public use in the United States was the work of Dr. H. Spencer Lewis in 1936. The new equipment replaces it.

(Photo by AMORC)



THOUGHT OF THE MONTH

By THE EMPEROR

VIOLENCE AS ENTERTAINMENT

PSYCHOLOGICALLY entertainment may be said to be a titillation of the senses producing a pleasurable sensation. In general one does not think of entertainment as that which is self-induced, such as the participation in sports or the pursuit of a hobby. Rather, entertainment is commonly construed as retaining a passive condition and allowing one's self to be acted upon externally for the purpose of inducing the pleasurable experience. Examples of this are viewing a television performance, attending a concert, or watching a sports event.

The degree of pleasure or satisfaction which the entertainment induces varies with the emotional responsivity of the individual. For some persons having an aesthetic temperament, the viewing of a gallery of fine art exhibits may be fully gratifying. With other persons, the basic emotions and instincts must be aroused more vigorously for the individual to experience enjoyment. As incongruous as it may seem, *fear*, engendered vicariously as by viewing so-called horror movies, can produce a thrill, an intense emotional satisfaction for certain viewers.

The danger of possible injury or even death as the elements of hazardous acts or adventure provides great gratification for many. There are persons who would risk life time and time again just to have the realization that arises from the personal conquest of a potential disaster.

The human must be emotionally activated. In fact, without emotional stimulus our lives would be a plateau of monotony in which there would be no incentive to live. In a primitive state, man is constantly confronted with a challenge to his survival. The elements are more hostile to him than to

men of a higher culture because of the former's ignorance of natural phenomena. For example, very few civilized persons are terrorized by a severe thunder and lightning storm, but most primitive people are. Further, people of a primitive culture are commonly subject to attack by ferocious predatory animals and by other humans.

These confrontations engender frequently the basic instincts and primitive emotions. These emotional feelings are in a constant flux between a negative state, that is, the distress produced by the circumstances, and, on the other hand, the positive state. The positive is the gratification which the ego has when it appears to conquer the cause of the emotional distress.

Advanced Culture

These primitive instincts and emotions are not so dominant in the man of an advanced culture, that is, if he has taken advantage of that culture's opportunities. Ordinarily, the environment of modern life does not call forth these primitive emotions; at least it does so infrequently. Consequently, there is not then the varied play of these emotions and that satisfaction which might follow from them. A state of relative ennui results, which is irritating to the individual.

The individual under these circumstances seeks pleasure to mitigate the restlessness of semisuppressed emotions. Happiness is merely a term connoting pleasure of some kind. Happiness can be any one of the gamut of pleasing emotional and sensual feelings. The *intellectual*, the *aesthetic*, or the *spiritual* person, that is, the one with a strong moral impulsion as the religionist and the mystic, finds happiness in a less

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Digest
January
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primitive form. For analogy, the lover of great musical compositions and operas has a pleasing emotional response from his experience, the equivalent of that had by anyone who enjoys watching a bullfight or a cockfight.

The one having satisfaction from an appeal to his lower emotions and basic instincts is not permanently insentient to what may be termed the finer emotions. The so-termed lower emotions are those upon which man in his long ascent has been dependent upon for his continued existence. The other emotional responses are more subtle and have to be cultivated, or perhaps *awakened* would be the more appropriate term. Men who have been reared in an environment devoid of any of the influences of the intellectual, aesthetic, or spiritual qualities have eventually acquired a love for them if they are exposed to such conditions for a sufficient length of time.

In most persons, the sensitivity to impressions of a higher order is dormant and needs stimulation. It is a polemic subject among psychologists as to whether such sensitivity that makes for the great artist or musician is hereditary. Some of the world's great musicians have been the offspring of parents who displayed no such talent nor did they even show exceptional enjoyment from classical music.

Genetic Transference

On the other hand, many of those highly sensitive to these impressions that gratify the more subtle emotions have had parents who were likewise responsive, though perhaps their interest was not directly corresponding to that of their offspring. For analogy, a parent may be a noted poet and his emotional satisfaction is derived from indulging in such literature. The son, on the other hand, may be a great admirer of abstract art but showing little interest in poetry. It would seem, therefore, that from such examples there would be a genetic transference of the sensitivity to subtle inclinations, but it would, however, manifest in a different category in the offspring.

There is a growing complaint from a certain segment of society about the increasing exhibition of violence on the

television and motion-picture screens. The great majority of television films are based on stories of the adventures of private investigators or law-enforcement officers which have *murder* as a theme. The enactment of the crime in all its violence is commonly portrayed in sordid detail. The viewer experiences a deeply engendered sense of suspense. Such suspense is anxiety, of the emotion of fear.

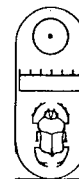
There is had by these viewers, however, a profound gratification because what is being seen acts upon the primordial nature of the self, the lowest aspect of man. The more such films are viewed, the more dependent the individual becomes upon that kind of stimulus; in other words, he finds gratification principally in an appeal to the primordial feelings. By contrast, all other experiences which he may have fail to excite an equally intense emotional satisfaction.

There is no statistical information to prove that the viewer of murder plays and horror stories is induced by them to commit similar crimes. The average adult viewer of such themes is quite aware of the social proscription against such acts. Further, most such individuals have sufficient moral restraint so as to not personally enter upon such acts of violence.

Emotional Gratification

The greatest danger in the viewing of violence as entertainment exists with those of an adolescent age. Unless such children have had the opportunity to first awaken the more subtle responses of consciousness to the finer things of life and to derive pleasure from them, violence then becomes for them the emotional gratification.

There is quite an imbalance between an appeal of violence and an appeal to the higher emotional self. Violence has the advantage in that it is a most gross impression. It strikes directly at the fundamental life values of the individual as *fear, pain, death*. These stir the individual deeply and can be simply portrayed. That which arouses the love and satisfaction of moral and aesthetic values is far more subtle. In most instances it requires a gradual develop-



ment or an awakening of the self to those impressions.

The child, then, who is continually exposed to violent entertainment becomes immured by his lower emotions and instincts. As a consequence he will find it increasingly difficult to adjust to pleasures whose impact upon his emotions are far less intense.

The adult is likewise not devoid of the adverse effects which come from violence as entertainment. The normal human finds degrees of pleasure in other pursuits. However, a continuous exposure to the more emotional reaction produced by violence as entertainment lessens the satisfaction which he derives from the other kinds of entertainment.

Why, then, is there violence on television and motion-picture screens to the extent that it exists? Television and motion pictures are commercial enterprises. It is therefore to be expected

that they will endeavor to create as strong a mass appeal as possible. It is necessary that their statistics show that certain programs have a greater listening audience and thereby persuade the advertisers to sponsor them. Unfortunately, many large commercial enterprises today are not imbued with any sanctity having a high moral or ethical idealism. They will continue to increasingly use a theme that is productive of results unless there is a majority public condemnation of it or government censure.

The mystic, one who is striving to expand his awareness of self to experience the greater reality possible on the higher levels of consciousness, cannot pursue violence in any form as entertainment. If he does, he is in conflict with himself and is submitting to the more primitive self of his nature, thereby suppressing the more expansive potential of self and the realization which it can provide him.



Medifocus

Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them. (The Rosicrucian Order, AMORC, is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward world peace.)

February: Gough Whitlam, Prime Minister of Australia, is the personality for the month of February.

The code word is POLL.

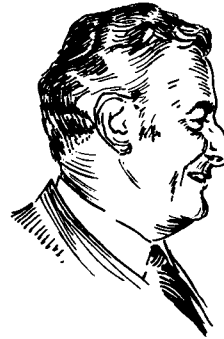
The following advance date is given for the benefit of those members living outside the United States.



PIERRE E. TRUDEAU

April: Pierre E. Trudeau, Prime Minister of Canada will be the personality for April.

The code word will be TOLL.



GOUGH WHITLAM



THE BELIEF that this infinite universe and all its intricate mechanisms just happened to come into existence all by themselves is too much of a strain on our credulity. The odds against all the symmetry and coordination and especially complex lifeforms developing from lifeless matter are like asking us to believe that in one roll of 1,000 dice, 1,000 sixes come up on top.

Don't bet on either—on the 1,000 sixes or that this cosmos exists without a Universal Mental Influence. Now let me see if I can select a few facts from four areas of life and convince you in the space available.

How Do Cells Know What To Do?

In turning itself from a blob of microscopically small protoplasm into a normal human being, the embryo produces cells by continual division. But these cells have to become different substances and parts depending on their position and assigned function. Some must become blood, bone or flesh while others, being where they are, have to become muscle, gristle or hormones.

Now the thought-stimulating question is how these particular cells know they are to become a vein while their next-door neighbors know they are to turn themselves into blood. What is it that

prompts this cell to help build a heart while another cell helps to construct a nerve?

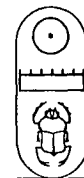
What sort of communication do the cells have so that those in the hands know enough to build the palms inward? How do they know which side they are on? How do the cells forming the arms know just when and where to form elbows and wrists so they match opposite elbows and wrists? Why do not the cells, when they start building out from the shoulder, continue with the same sort of construction and forget to form the elbows at the right place?

At different times in different areas the construction slows down or speeds up so as to synchronize with the work going on elsewhere. As this precisely-timed coordination is continuing, the organism is growing larger, thus requiring the production of more and more cells and a continuous proportioning of the various parts.

How the cells can carry on this growth and intricate coordination as they each fulfill their respective roles confronts science with its greatest mystery next to the origin of life itself. Even the development of matter into complex cells makes science stand in awe. Thus are we not hewing to the scientific outlook in saying "it just couldn't be without an Overall Intelligence that is everywhere and in everything?"

Let anything interfere with normal development and the Mysterious Something makes adjustments and resorts to circuitous devices to achieve the end result—an organism that is as close to the norm as possible. Some of these ingenious repair jobs have been found in autopsies. This Great Force appears stubbornly determined to build that which meets the standard for the specie.

This Unknown Power works throughout the life of the organism. Among other things, it shows the body how to maintain a regular temperature, how to build protective tissue while wounds heal underneath, how to create antibodies to fight infection, how to speed up and slow down the heart rhythm to coordinate with physical activity, how to restore lost blood to the exact minim, how to pour adrenalin into muscles to furnish added strength in



emergencies. It also sounds the hunger alarm but with us weak souls who tend to take on weight we wish it didn't sound so loud an alarm.

The Wonder of the Structure of Birds

Birds aren't aware of it but there isn't a curve, feather tip or any part of their construction that doesn't have its place in enabling the creature to fly. To cut down on weightiness there are few heavy muscles and the strong ones that manipulate the wings are attached to the keel of the breastbone which bring them close to the center of gravity.

To further diminish weight, the feathers are very light and there are no teeth with heavy bones and muscles that would be needed if there were teeth. Instead of a jaw a bird has a hollow beak. Also note this: the large bones are hollow, have air sacs which connect with lungs and in birds that fly long distances almost every bone is air-filled and even the bones of the skull are thin to cut down on weight.

For the downbeat the flight feathers are flat and holeless underneath so that air cannot pass through, thus enabling the creature to push itself upward and forward. For the upbeat, the flight feathers are turned at the edges so that air can pass easily between them. Also each feather has its own set of muscles to give the flyer greater control while flying.

Scientists call this "response to environment" but this doesn't eliminate the need for an Overall Direction that makes response to environment possible. Call it what you choose but ask yourself if the not very intelligent bird could have worked out all this coordinate arrangement by itself so as to soar through the air with the greatest of ease.

Sunlight for Every Leaf

The next time you casually pluck a leaf, take a moment to feel guilty for your irreverence. You may not realize it but you have destroyed a mighty precious part of the plant.

Carrying on a great part of the plant's life processes, the leaf not only manufactures food but is responsible, to a greater degree than any other part,

for food production, digestion, circulation, respiration and excretion.

The plant needs sunshine but light that has passed through one leaf is of little value to a leaf below. Each needs its own direct light so (note this) plants arrange their leaves to present them from shutting off the light needed by those below. Angular leaves, round leaves and leaflets are adaptations to prevent the overlapping that would shut out the sunlight to leaves below.

Plants also need moisture to manufacture their food but where water is scarce, as in deserts, some of them have devised—can we scientifically say "with Direction?"—their own methods of survival. They sometimes send roots 50 feet out in search of water. Then they store it for months in swollen stems and roots and in this way tide themselves over until the next rainfall.

Note also that some plants grow small leaves through which little water evaporates whilst others have developed leathery leaves which, almost impervious to water, retain it in spite of hot dry spells. Still others have become tricky enough to develop hard thorns through which moisture finds it difficult to escape.

The Deliberate Vegetarians

The early cattle chewed and digested their food like other mammals but, being a slow-moving and slow-eating creature, they had to spend long hours grazing and chewing. Although vegetarians, they shared their world with flesh-eaters who were a constant threat to the bovines.

Unable to fight back, the cumbersome cattle learned to graze in the darkness of early morning, swallow their food without chewing and then retreat among the trees and bushes with their bulging stomachs. There they would cough up the food so as to chew it slowly. Whereupon the Mysterious Something went to work to turn the animal into a cud chewer with a four-compartmented stomach.

Man, animals and plants are programmed from birth to react to stimuli in their own way. But what initiated and worked out the programming?

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Alexander Graham Bell



by PHILLIP M. PERRY

A sense of mission

IN NEW YORK, a businessman picks up a telephone and orders a supply of newsprint. Within minutes, the deal has been arranged. In *Miami*, a grandmother talks with her son who is in Alaska. Over the telephone, the voice sounds as clear as if he were in the same room. In *Los Angeles*, a college student telephones his parents in Minnesota. Have they heard? He has just graduated first in his class?

The past several decades have seen a monumental rise in the sophisticated web of telephone communications. Few of us could imagine our own personal lives without the telephone. How would we communicate quickly and efficiently with our employers, our fellow workers, and the members of our families? In pioneer days, when a young man took his wife "across the Mississippi," it was as if he were moving to another world! No more—today San Francisco is as close to New York as the nearest phone.

Alexander Graham Bell (1847-1922) was the inventor of this machine, and possessed an important personality trait which deserves to be pondered. Yes, he was a great inventor with an active mind. But what accounted for the inner energy that allowed him to work up to eighteen hours each day, to strive toward the unknown that others thought bizarre and more than a little odd, and to forsake the happiness of his personal life for a "mere" invention?

The answer is that Bell, like most great men who have carved their place in history, had a *sense of mission*. Bell, who in his youth sported a burgeoning crop of black hair, a curly beard and brown eyes that flashed so they appeared black and shining, before he was twenty-five years old dedicated the fruits of his genius to bettering the life of deaf children. Specifically, Bell wanted to *teach deaf children to talk*.

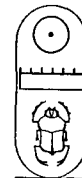
Few people today, of course, realize this secret mission of Bell. In his own time, due to the reputation of his father and grandfather for their skills in teaching speech, it was considered quite proper and natural. Nothing could follow more logically than that Bell should continue the pioneering work in elocution that his elders began.

Today, because we so easily call long distance when we wish, we tend to think of Bell as a person who invented the telephone for personal gain, possibly as a man so absorbed in science that he had no time for the cares of the world. Nothing could be further from the truth. As a matter of fact, Bell in his inventive years was plagued by poverty and relied on humiliating personal loans to see him through years of experiments. Although he had an eye on future monetary rewards, these were strictly in line with his wish to better the fortunes of the deaf. When he invented the telephone, as a matter of fact, he was really trying to perfect a machine that would help in the education of these children. His first words upon announcing the discovery to his wife were, "Now we shall have money to teach the deaf children."

Overcoming Obstacles

There is a necessity for a mission in life. When times seem darkest and obstacles seem to block the way to one of many steppingstones toward our goal, the mission that we have provides that extra boost of energy that keeps us going, in effect telling us: "See here, you can overcome the forces that blind you on this road. Beyond the next turn lies success and peace and spiritual riches beyond your reckoning."

No one came to realize the truth of this axiom as much as Bell himself. In his early days, when he was just getting



started advancing the theories of his father's work on elocution, his youngest brother died of pulmonary tuberculosis. Only a short time later, his other brother died of the same disease, leaving Bell the only surviving son. Understandably, his parents cast a wary eye on him and had several doctors examine him. Their diagnosis was the same: Bell was in great danger and should move to another climate.

His family found a better climate for him in Canada, where he lived for some time. As one might guess, the change in location disrupted his work to some extent, so that he was forced to begin anew upon returning several years later to the United States. His health continued to plague him off and on through the remainder of his life. At one point, as he was perfecting the telephone, he was getting only one or two hours sleep each night and approached dangerously the limits of fatigue. As we look at old photographs of the mature Bell today, we wonder at this problem. Was this the man who had to watch his health so closely—this huge, great-bearded gentleman?

Bell also ran into resistance when he was perfecting his first invention, the *multiple telegraph*. This apparatus allowed users to transmit six or seven messages over the same wire, instead of only one or two. As he was a young man while doing this, he established a reputation in his neighborhood of being "just a little peculiar." So fares the reputation of the famous. His image was not improved later when he underwent work on the telephone. Even his ardent supporters saw this as a "castle in the air." After all, who ever thought that one could transmit the human voice by using electricity? The inventors of his time all scoffed at him—it was *impossible!*

Although he expected the patenting of his new telephone would bring him

financial security, this did not happen for several years afterwards. Reduced to real poverty and extreme debt, he wound up visiting Professor Lewis B. Monroe, head of the School of Oratory at Boston University. Graciously, Monroe advanced the payment of the coming year's lectures to Bell. This got him out of hot water. "Without this aid," he said later, "I would not have been able to get along at all."

As if all this was not enough, Bell ran into problems with the parents of the girl with whom he was in love. Mabel Hubbard was a beautiful deaf girl who was associated with Bell's early work for the deaf. Throughout his work on the telephone he was troubled because he was in love with her, and her parents would not give their permission for marriage. The story of the rich girl and the poor suitor is an old one in American folklore, and just as in the traditional fairy tale, this one had a happy ending. Apparently Mrs. Hubbard had more faith in the budding genius than Mr. Hubbard, and she prevailed upon her husband to allow the couple to become engaged. They eventually were married and lived a long life together.

These problems, taken together, provide a formidable obstacle to the success of any enterprise. Perhaps any one of them would have deferred a man from accomplishing what goals he had within him. But to Bell, public ridicule, poverty, sickness, and the loneliness were only a series of hurdles that lay between him and the mission before him. Beyond each curve in the road was the successful completion of his goal to teach deaf children to talk. In the successful completion of his goal and in the corollary telephone which you and I today enjoy, he proved that the fruit of success hangs ready for those who would rise to its height.



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January
1974*

"The Unique Art of Pantomime"

The author of this article which appeared in the December issue of the *Rosicrucian Digest* is **Samuel Avital**.

Measuring Values

by

CECIL A. POOLE, F. R. C.

THE BASIC structure of idealism has as its foundation the acknowledgment that the worthwhile things of the universe lie outside the material world. It is well known, however, that man, throughout his experience, is brought constantly into a close relationship with the material world and easily develops habits of action and thought which are consequently tied into or with material things. It is therefore not an unusual circumstance that, when an individual subscribes to the principles represented by idealism, he faces a situation which seems to revolve about two fundamental points: His day-to-day circumstance is dependent upon his *material* environment, but his aspirations are related to another environment—that of the *immaterial*, or psychic.

There should be no friction between these two forces, insofar as they were originally designed to exist. We might say that God does not distinguish between idealism and materialism. It is man who has created the barriers that exist between the two, frequently because of his selfish interests coupled with the desire to appease, or satisfy, the urges and desires of his physical body.

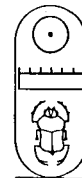
One of the most important necessities for man on this earth is to obtain food for sustenance. The more difficult it becomes to obtain food, the more man has to direct his efforts toward obtaining what he can. If an individual found himself in a position where in order to exist he had to devote every waking minute of the day directly to the obtaining of food in small quantities at a

time, which in its totality would hardly sustain him, it is not difficult to understand why he would become a radical materialist. His whole thinking under such circumstances would be strictly related to satisfying the physical appetite of hunger. Under such circumstances, it is obvious that man would not progress very far in idealistic philosophy or in the arts or any other of the intangibles.

Some people have come to the conclusion that we cannot continue to be concerned with material things on one hand while holding an idealistic philosophy on the other. This type of thinking is an excuse rather than an explanation. If one finds it difficult to take himself away from the material things of life for a sufficient length of time to give some attention to ideals and intangible values, then it is merely a matter of decision by such an individual as to what constitutes the greatest value for him. If food and shelter are more important than peace of mind, happiness, and a closer relationship to the cosmic laws, then it is true that such an individual has made a choice and finds insufficient motivation to direct himself to the acquisition of those things which cannot be measured in terms of material value.

There is, however, another point of view. Unsettled material conditions frequently have a tendency to challenge ideals. We have seen in our lifetime world crises in one form or another. At such times, religions flourish because people become aware that the material things they need may be endangered. They try to find something else to take the place of the loss of material things. An individual might pray for the first time in his life upon seeing his house on fire and beyond saving. If he placed material values above all else, he would have taken great pride in his house and its furnishings. As long as those things remained intact and were his possessions, life would have no challenge from an idealistic point of view.

This same individual, however, if faced with the loss of these things and by the realization that nothing he could do would save them, might then on impulse try through his own reasoning



to make an immediate replacement of value. If the physical things were gone or going, he, in striving to obtain assurance of something worthwhile, might have a very difficult time in readjusting his values.

At the other extreme, there are those who state that all material things should be denied. They may rightly claim that the supreme values of the universe lie in the spiritual, psychic, or immaterial world, whichever term they may choose to use. Based upon this line of reasoning, they then state that most material things have no value whatsoever, and they may even go so far as to include their own physical bodies. They therefore might abandon all material things, even forget the need of food, deny proper nourishment and therapeutic treatment to the body, upon the belief that ideals and a belief in the validity of an immaterial world will sustain them.

In considering these two extremes, an important principle has been forgotten—the law of duality. The most devoted idealist acknowledges a greater, better, and more worthwhile realm of values outside of the physical world, but logic and good sense tell him that he actually is still an existing entity in the physical world. Therefore, since throughout history we can find few examples of complete happiness, contentment, and achievement as having been reached by either the extreme materialist or the extreme idealist, it might be logical for us to conclude that God ordained man to be aware of both of these worlds.

This point is illustrated in man's own being. His body is material but the life force in it is immaterial. If this manifestation of man as a living being is a part of nature and we are truly sons of God, as many religions tell us, then surely that is the cosmic key to the situation.

This fact illustrates that material and immaterial, mind and body, the spiritual and the mundane, can and do exist in proper harmonious relation-

ship with each other. If we are to gain happiness, personal power, understanding, and human compassion, our first obligation is to relate ourselves properly to our total environment, which is not only with the material world but with the spiritual or immaterial world. In measuring the values by which he lives, man can find room in his life for both worlds.

The fundamental question of idealism resolves itself down to a question of final values. The material world is not in itself evil. It is only secondary. We can acquire the material things as long as we control them. If we as individuals become masters of ourselves, we will first become masters of the material world. Do not, however, confuse mastery and possession. Mastery of material things means relegating them to their proper place, and this proper place serves in our total growth and development.

We can admire the beauty and utility of the material world, but we can also acknowledge that its existence is due to a force that is not a part of the material world in its usual form. We can use the abilities of our material body but at the same time realize that its term of usefulness is limited while we, as soul entities, can still exist. Therefore, we can only conclude that if we value more highly the things that endure, regardless of man-made and other material changes, we can properly direct our lives and minimize the importance of *material* to us.

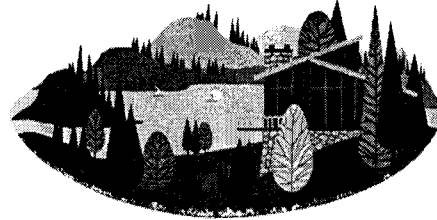
With these things in mind, it should be apparent that man can live a normal life and yet subscribe to high ideals. He can place his confidence, trust, and realization of the highest measurable values in the cosmic laws and still exist and be socially acceptable in the world where he is living. He will at all times, if his ideals sustain him, try to illustrate these ideals in the material world by exemplifying those traits of character and morality which are consistent with the higher ideals to which he subscribes.

*The
Rosicrucian
Digest
January
1974*

ROSICRUCIAN DIRECTORY

A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication semiannually—in *February* and in *August*.

Thoughts on Walking



WALKING was born with man, and man is the only true walker among earth's creatures. Others creep, crawl, climb, swim, fly, leap, bound, gallop, and most of all they run. Man walks.

Man may run to catch his quarry or to escape his enemy, but to get from one place to another he walks. He is the one persistent walker throughout history.

The great migrations were all made on foot. The Tatars, Mongols and Huns rode their swift shaggy ponies across Asia and much of Europe, and for a while they conquered, but the men who came and stayed were the ones on foot, bringing their gods and tools and household arts—and their families. Only the walkers, advancing at the pace of the slowest among them, could bring the old men and the wisdom of the past, the women and children with the promise of the future. The men on horseback have been the conquerors of history, but the men afoot have been the thinkers, the dreamers, the organizers and founders of civilizations.

The bony structure of the human body is not built for speed, to be sure. It is an evolutionary wonder for carrying its own weight from one point to another upon the earth's surface. The

body is built poorly for sitting, only a little better for standing, but for walking it is unrivaled.

And when we hit our stride—the step that is just the right length for our height and length of leg—then something miraculous happens. We become unconscious of weight, of locomotion; we are only aware of rhythm. It is a sensation akin to swimming, in which the water bears our weight. In the right rhythm of walking the body's weight does in fact float, born along in perfect balance between gravitational force and the momentum of forward motion. We do not seem to be carrying our weight at all.

Three miles an hour restores our humanity to us. It gives us back our identity, our awareness of ourselves as individual human beings instead of bodies on a vehicle being carried from here to there with the greatest possible efficiency, like so many crates of spare parts.

—Aaron Sussman and Ruth Goode
The Magic of Walking

Reprinted with permission, *East West Journal*

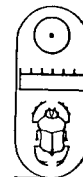


FRANCIS BACON LODGE, AMORC ANNUAL MYSTICAL FESTIVAL

February 24, 1974

All active members are cordially invited to attend this annual event, which will be held at the I.O.O.F. Building, 26 Seventh Street, **San Francisco, California** 94103. The Imperator, Ralph M. Lewis, will be special guest of honor. Registration begins at 8:30 a.m.

For further information, please contact Harold Sweeney, Mystical Festival Chairman, c/o Francis Bacon Lodge, AMORC, P.O. Box 5349, San Francisco, California 94101.



How To Improve Your Concentration

by

AARON M. BATES, F. R. C.

MANY PEOPLE have discovered that their attention fluctuates from one subject to another while reading or while trying to grasp important details of visual demonstrations or instructions. Success in life comes when we learn how to channel all our energy behind a single idea. Channeling our energy toward a single end requires our full attention. With only a few minutes of practice each day, you can improve your powers of concentration and enhance your chances for success.

In the past five years, I have been very successful at applying the basic principles governing the art of concentration. You can gradually turn your dreams into realities by the daily practice of certain known principles governing the art of concentration. You can increase your mental powers and achieve the success you seek by consistently following these simple principles and exercises.

The First Principle

Begin by admitting you cannot concentrate on more than one thing at a time. Your realization of your consciousness requires focalization. You may see a man walking along the street reading a book and understanding what he reads. If you observe him closely, you will notice that he seems to guide his feet as he moves around people even though his eyes stay fastened to the book.

On reaching the street crossing, he may hear the traffic signal and pause with others to wait until it rings again. You decide the man can read consciously and at the same time pay attention to his walking. Truthfully, in this

process, the man divides his attention between reading and walking. He cannot think of both at the same time. He cannot fix his eyes upon the words on the printed page and turn those symbols into thoughts and stay conscious of those thoughts and at the same time think of his walking and of the traffic signals.

What actually occurs consists of a rapid alternation of consciousness or attention; between every few words for a fraction of a moment he gives his attention to his walking and then returns his attention to his reading. This alternation of attention occurs so rapidly that he interrupted his reading with momentary concentration or reflection upon his walking.

To demonstrate to yourself this principle of concentration, try to listen to your radio and at the same time read a paragraph of this article. Then reread the paragraph and notice what important points your memory failed to grasp in the first reading. Next, try reading a paragraph without listening to the radio. Then make the same test by rereading the paragraph and compare your results. You will discover that to do justice to your realization of things, you must focalize your attention and consciousness on only one thing at a time.

The Second Principle

Learning how to focus your consciousness on one thing at a time brings us to our second principle. This second principle states that for us to concentrate clearly, we must blot out of our mind unassociated thoughts and pictures, ideas and impressions that rise from our memory. Failure at blotting out unwanted impressions will cause interferences.

Most persons who lack the ability to concentrate frankly admit that their

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*The principles in this article are based on the book *The Key to the Art of Concentration and Memorizing* by Saralden—the title of a retired officer of AMORC.

greatest difficulty relates to shutting out from their consciousness the thousands of ideas and thoughts that rush in as soon as the mind begins to think and analyze. An example would be trying to keep interest in a boring lecture. The listener may hear a few sentences at a time and then discover that his consciousness returns to a scene or event of his past activities. He can only periodically bring his attention back to the words of the speaker. At the end of the lecture the listener would be unable to give a clear account of the speech.

If you have experienced such an embarrassing incident, you know that blotting out unwanted impressions from your mind can be very difficult. I have used successfully a simple exercise that helps in training your mind to focus on only one thing at a time. Take five minutes each day to practice holding a single image on the screen of your consciousness. Close your eyes and recreate the image of the sun. Continue this exercise until you can see clearly the image of the sun for one minute.

The Third Principle

Thinking or any other form of mental activity such as the concentration of consciousness require nerve energy. Exactly as you can become physically exhausted from physical exertion, so does the brain suffer fatigue from mental activity. The moment that the physical activities decrease the brain releases a greater amount of nerve energy in the physical body for mental activity.

On the other hand, such mental activities interfere with certain physical activities in the body. After a person has eaten a very hearty meal, proper digestion requires a great deal of nerve energy and not enough nerve energy remains for the brain to use in any great amount of thinking, analyzing, and reasoning.

Because of this fact men and women who are students, or who are required to do deep thinking and analyzing, find it impossible to use the brain and mind efficiently immediately after a heavy meal. The early hours before breakfast offer perhaps the best time of the day

to concentrate your attention on a perplexing problem. This period of the day would seem the best time to practice the concentration exercise of training your mind to focus your attention on a single idea at a time. This morning period, while your digestive system rests, will provide your brain with the greatest amount of nerve energy for mental activity.

The Fourth Principle

From all the foregoing facts, we learn that the best method for concentrating requires sitting down in a relaxed and quiet position. To be successful in the exercise outlined in the second principle, you will have to be relaxed while concentrating on the image of the sun. This enables the brain to think more easily and more efficiently.

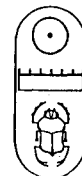
In every picture and painting of a thinking person, we find him in a position of relaxation and generally with the eyes closed, or with the head resting upon the hands in simple ease and restfulness.

Good concentration needs a state of restfulness. You may still find you need to attend to trouble, anticipated anxieties, and planned activities very shortly. You cannot concentrate on one subject when such impressions occupy your attention. To solve this we will look at the next principle governing the art of concentration.

The Fifth Principle

Man has one great ability that other life forms do not have. This ability comprises the process of imagery and gives man the power of imagination. This ability gives you the power to form a mental image of anything that you have seen or heard or of things which you have never seen or heard.

You can easily prove to yourself that you have the ability to imagine or to form images in your mind. Try to build a mental image of an article I hold in my hand and which I will describe to you. I have in my hand a piece of brass about as thick as a heavy piece of cardboard. The round shape measures about the size of a saucer, or approximately five inches in diameter. Visualize on the screen of



your consciousness this flat, brass disk as highly polished until it shines and looks almost like a piece of gold.

Pause for a moment in this paragraph and close your eyes. Now visualize that you hold the flat disk of brass in the palm of your hand. Next, turn the disk over and visualize a five-pointed star in blue enamel situated in the center on the shiny surface. This star extends about one inch in its widest diameter from point to point. The blue resembles that of the sky. Close your eyes again and visualize for a few moments that blue star located on the disk held in your hand.

If you see the blue star in your hand, then you have formed a mental image. When you can clearly see this disk and star, you will have had a perfect example of concentration. Practice this exercise once daily. After you have experienced repeated success, add more elements to your visualization exercise.

The Sixth Principle

Through this experiment with the brass disk you can determine whether you can concentrate. If you do not see the disk clearly, you must begin at once the practice of certain exercises that will develop your ability to concentrate.

First, begin by visualizing a small object in your home, or things which you have on your person, such as a coin, a key, a small purse, or a button. Look at the object until you register its appearance. Then, close your eyes and try to find a photographic picture of the object suddenly developing in your consciousness. You may need to mentally draw the object on the screen of your consciousness like an artist would make a painting of it on canvas. You should, after a little practice, get the image clear enough for you to identify it.

Try this simple exercise. While riding in a car, draw a mental picture of the car's license plate number ahead of you. Look only long enough to register the numbers and colors in your consciousness, then recreate the picture in your mind exactly as you saw it.

After a few weeks of practicing these simple concentration exercises, you discover a fascinating pastime, almost like a game. At the same time you will be developing two faculties which will help you in concentrating: first, the ability to observe and retain facts, and second, the ability to imagine and visualize.

Follow these simple steps and your consistent effort to develop your brain power will bring you success.



We Apologize

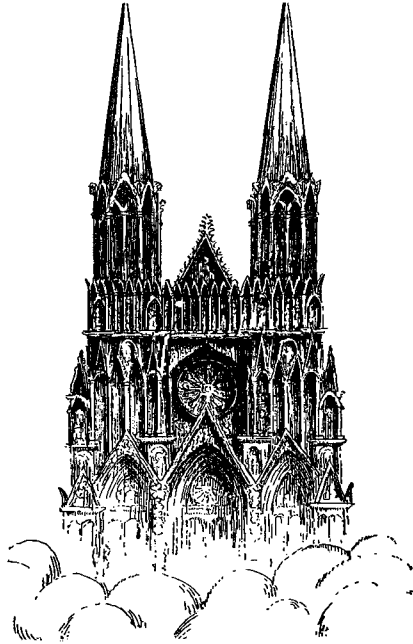
The following is an explanation of the December *Digest* cover which, unfortunately, appeared incorrectly:

Featured on our December cover is the interior of the tomb of King Tutankhamon (c. 1350 B.C.), son-in-law of the famed Akhnaton. Tutankhamon is particularly renowned because of the fabulous collection of artifacts and sculptures found in his tomb discovered by Howard Carter. About ten years after Tutankhamon's death, thieves broke into his tomb and ransacked the antechamber. But the tomb was resealed and subsequently became covered over with rubble. The objects found in Tutankhamon's tomb are some of the finest examples of art and craftsmanship of ancient Egypt. Last year, museums throughout the world, including the Rosicrucian Egyptian Museum, celebrated the fiftieth anniversary of the discovery of the tomb.



(Photo by AMORC)

***The
Rosicrucian
Digest
January
1974***



The Celestial Sanctum

COMMUNICATION

by CHRIS. R. WARNKEN, F. R. C.

IN OUR troubled world of today, one hears more and more often the lament that our great need is improved communication. What kind of communication? The problem is of this generation, the same generation which has first experienced television in natural color, private radiotelephone, direct radio communication with astronauts on the surface of the moon, and the reception of intelligent signals from outer space! Ordinary television, radio, wireless telegraphy and telephone—once considered miraculous—are now taken for granted as though they were here when man arrived. Is it possible that the people of the world today can have a communication problem greater than their predecessors of a time when none of the above-mentioned techniques existed?

Undoubtedly a problem exists but it cannot be one of communication technique. We must look elsewhere for the meaning of our universal problem of

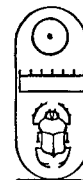
communication. We err if we consider this problem only in terms of mechanics. Communication means the transmission or exchange of ideas and information. The particular technique to be used is an arbitrary decision. Ideas may be transmitted or exchanged by personal conduct, bodily movements, sight, sound, or even silence! Students of the mysteries know that ideas and information may be transmitted by psychic means from mind to mind without physical or tangible indication of this fact.

The disenchantment if not rebellion of youth against their seniors is referred to as the generation gap. Close examination shows this to be a problem of communication. We hear that youth cannot talk to their elders because the latter do not "understand." The truth is that the elders, who should represent maturity, have never understood youth.

The difference between them is the reason why they have each been given distinguishable names. *Youth* is generally idealistic, open-minded, daring and eager; *maturity* is the mellowed, practical compromise with the hard facts of imperfect earthly life that has changed and shaped the idealistic, open-minded, daring and eager youth of *yesterday*. Having matured, the elders view all things from a different plateau of understanding. This does not excuse them from communication with youth; it increases their responsibility to communicate in the terms of youth since they have the experience not yet possessed by youth.

There is universal concern over the threatened breakdown of the institution of marriage. It is reported that each year marriages throughout the world have a decreasing chance for survival. Wherever these problems have been observed and analyzed professionally or legally, the major contributing factor has been disclosed as a breakdown in communication.

What takes place and why? At one point in time two normal people of opposite polarities become convinced that their future, both individually and collectively, can be happy and fulfilling only by their union in marriage. Later, at another point in time which varies widely, the same two normal people become convinced that their



lives absolutely cannot withstand a continuance of that same union. The case against marriage seeks only to make dissolution of the union easier and more convenient. It does not even consider the problem.

Everyone needs an alter ego in the sense of another self or intimate friend with whom to share the intimate secrets and burdens of self. By far the majority of humankind elects to fill this need through the practice of monogamy. Problems arise when such a union is mistakenly interpreted to serve only as a moral and legal arrangement for the exercise of sex. Sexual attraction is not always enduring, and nature is full of abundant evidence that this physical appetite is little affected by nuptial laws and rites. Eventually all men and women realize that, for enduring contentment and peace, they need their alter ego more than sex. It is difficult to understand how men and women can live together and share the most intimate physical secrets and remain mental strangers to each other. A free and open sharing of mental life and its secrets will contribute tremendously to a happy and enduring marriage.

One of several nonaggressive character traits is seclusiveness. A person so dominated is one who attempts to stay aloof from others whenever possible. It is thought that these people have a hidden sense of superiority and vanity, but they earn only disfavor and hostility. Gregarious persons will try to befriend them as they do all people but will soon shun them after receiving a lifeless handshake and chilly greeting. The seclusive person has the same need of human contact and communication as others but vainly and self-preservingly transfers the blame for unfriendliness to others from whom he has isolated himself.

Perhaps the most interesting form of communication which, although ancient, has only recently attracted the attention of the masses, is psychic communication or those phenomena which are studied under parapsychology. It is evident that primitive man communicated before he invented his many

languages. Indeed, man is born with natural but latent psychic ability which becomes dormant usually as the objective self is trained and educated. Much research is now being conducted to discover techniques for reversing this process. Man realizes at last that he is capable of developing his psychic faculties that can be more potent and of even more service to him in the demanding environment in which he is now being born.

The time has come for each man to realize that he is of one family. He is not only his brother's keeper, but his brother's *brother*. The world is no longer large enough for solitude and isolation one from another. We are even beginning to measure outer space. If man continues to live in a world alone, he will experience even more suffering of a kind as yet unimagined. When man communicates his thoughts, both positive and negative, to others, he releases his pent-up emotions, frustrations, and anxieties. If he fails to communicate his thoughts, both good and bad, he generates a psychological pressure within, which must eventually explode, bringing him physical and mental damage.

It is not necessary that all men think alike to live in peace. It is not necessary that we surrender the right of privacy. It is essential that we eradicate ignorance, superstition, and fear, and strive to share our knowledge, trust and courage. This will best be accomplished through communication.

The Celestial Sanctum

is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate in the Celestial Sanctum Contacts. Liber 777, booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S.P.C., Rosicrucian Park, San Jose, California 95191, stating that you are not a member of the Order and enclosing ten cents to cover mailing.

July 7-12, 1974

**THE 1974
ROSICRUCIAN
INTERNATIONAL
CONVENTION**

SAN JOSE, CALIFORNIA



A Convention Invitation



At a Rosicrucian World Convention the spirit of fraternalism is very evident. You meet the officers of the Order; you hear their personal addresses; you meet fellow members from throughout the world. All of these experiences further establish your confidence in the Organization of which you are a part. You know then that you are not receiving instructions that are merely the personal opinion of some individual. Rather you witness at the World Convention a portrayal of its activities and how the Rosicrucian Order is a growth of ideas, of extensive research, proven results, and acquired knowledge by a steady advancement over a long period of time. Be with us at this outstanding event in Rosicrucian Park and share its benefits.



Administration



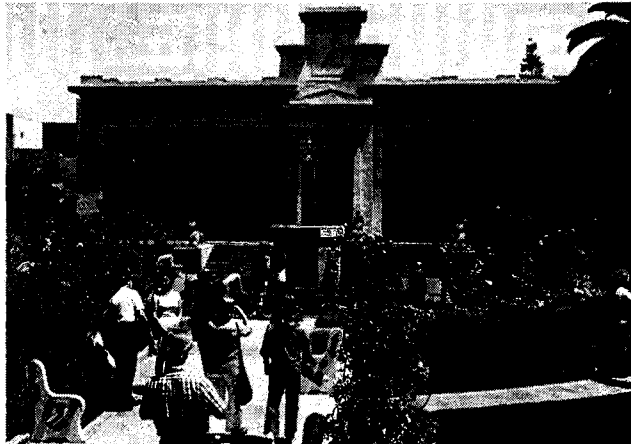
Egyptian Museum and Art Gallery



Akhnaton Shrine



Francis Bacon Auditorium



Fountain and Science Building — The Heart of Rosicrucian Park



A Historical Drama



Grand Lodge Officers Confer

A Rosicrucian Convention is a unique combination of instruction, demonstration, ritual, conferences, and fellowship—all in a warm and fraternal atmosphere. Set in historic California, at the International Headquarters of the Order, you may participate in five days of never-to-be-forgotten experiences. Visit the buildings and grounds at Rosicrucian Park, attend Convocation in the Supreme Temple, meet members from around the world, explore the scenic San Francisco Bay Area.

Special arrangements are being made for scientific demonstrations, lecture classes, an open forum, a special allegorical drama, a display of AMORC historical documents, and many other exciting events which you can participate. Of course, there will be time to relax in the tranquillity of Rosicrucian Park and talk with friends.

The famous Rosicrucian Egyptian Museum will be open, as will the remodeled Planetarium which will have a new instrument ready for viewing the heavens. Evening activities may include a lecture by an AMORC officer, a special experiment, a demonstration, a concert or other entertainment. Post-convention activities include both the First and Ninth Degree Initiations for any eligible member.



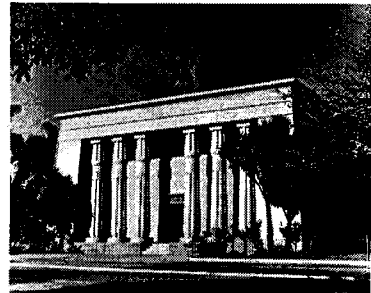
Major Convention events will be held at the lovely San Jose Hyatt House Mediterranean Convention Center where the Convention will conclude with a Banquet and poolside dancing. Transportation will be provided free, at regularly scheduled times, to and from Rosicrucian Park.

In order that members may also make the Hyatt House their living quarters, 400 of their finest rooms have been set aside for this convention. Free transportation is provided to and from the San Jose Airport for Hyatt House guests.

Members desiring other accommodations may choose from area hotels and motels listed in a Chamber of Commerce brochure enclosed with their Convention registration receipt or sent on request from us.



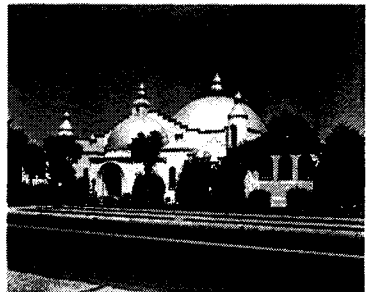
Research Library



Supreme Temple



Interior Supreme Temple



Planetarium and Science Museum

1974 Rosicrucian Convention Registration Form

CONVENTION SECRETARY
AMORC
San Jose, California 95191, U.S.A.

DEAR SIR:
I am pleased to inform you that you are invited to attend the 1974 Rosicrucian International Convention in San Jose.

The enclosed is my remittance for \$.....to cover the following:

CONVENTION
ITEMS
PLAN
ATTEND

..... **Convention Registration (for members only)** : \$15.00 single;
\$25.00 double (husband and wife companion: Companion
members please list both names below).

..... **Convention Banquet**: \$10.00 per person. (Nonmembers may
attend.)

Name..... Key No.....

.....

Address.....

..... ZIP.....

Payments, less one dollar, will be made upon request, between August 1,
4, and August 1, 1975, for all reservations not used.

This portion will be returned to you
Please fill in your name, key number
and amount remitted.

Registration Receipt

Name.....
Key No.....
Amount remitted.....

VALIDATED.

SEND THIS FORM WITH YOUR REMITTANCE

Your Convention Registration reservation and remittance should be sent to the Convention Secretary, AMORC, San Jose, California 95191, U.S.A.* We will validate the stub on this form and return it as a receipt for your deposit. No further acknowledgment will be made at this time. Your Convention credentials and Banquet

tickets will be available to you at the Registration Desk on the Convention dates.** Upon request, refunds will be made after the Convention for those not attending. A one-dollar deduction will be made on all refunds to cover handling.

All active members of AMORC are eligible to attend.

*Reservations must reach the Grand Lodge by July 1, 1974. Be sure to mail yours early so that there is no chance of your reservation's not arriving in time!

**Please bring your membership card and your last receipt to prove eligibility for Degree Class sessions!

This insert can be torn from the center of the magazine and retained by itself.

Living accommodations should be made by writing direct to the hotel or motel of your choice. Literature and rates will be forwarded to you by AMORC upon receipt of the above Registration Form or you may request literature and rates directly from the Convention Secretary, Rosicrucian Order, AMORC, San Jose, California 95191, U.S.A.

Know Thyself

by

WALTER J. ALBERSHEIM

Sc.D., F. R. C.



THE MAXIM, "Know Thyself," was stated as the essence of wisdom by great writers of all times, such as Chaucer, Shakespeare, and Cervantes. We may trace it back to the Greek sage Thales and to the Delphic Oracle over whose entrance door it was inscribed.

Self-knowledge is all-important, because it is the difference between animal and human minds. Animals are not soulless automata. They can feel, love and hate, reason and learn, as every owner of a good dog will testify. The mind power reserved to mankind, however, is reflecting *self-consciousness* or *self-knowledge*.

Knowledge of the outer world is necessary for survival, but even in its human form it does not differ much from the instinctive drives acquired through eons of evolution by the survival of the fittest. *Self-knowledge* is the lever by which man—and through him the Cosmos—understands his own nature and essence. Let us then resolve to obey the great injunction! But where do we begin? What is the self we should learn to know?

The Body

Far from being an enemy and hindrance to the soul, our body is a wonderful and serviceable machine, and certainly a part of ourselves. We must learn what makes it well or sick, strong or weak, comfortable or distressed. All this is taught by regimens of hygiene, diet, and exercise—with and without mystical background.

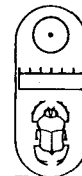
It is well known that physical exercise has been refined by the Hindu art of Hatha Yoga that teaches command of the body for spiritual purposes. Rosicrucians practice somewhat similar techniques that are less strenuous and time-consuming and lead more directly

from body control to understanding and knowledge of the body. Rosicrucians are taught early in their course of study to focus their consciousness in ascending order on various parts, members, and organs of their body. By this technique one learns to feel, energize, or relax any one of the hundreds of muscles, even those that are usually believed to be under the control of the so-called involuntary nervous system. As a part of this regimen, breath control helps to vitalize the body.

The Mind

Knowledge and command of our body are worthwhile achievements; but the words themselves, *knowledge* and *command*, indicate that we are not only living bodies but also knowing minds. This mind of ours is not identical with the brain, as some materialists surmise. The brain is a part of our body that serves as a specialized tool and instrument of the mind and, in the words of the psalmist, it is fearfully and wonderfully made—a computer vastly more complex than the big computing machines man himself has recently constructed. Like all computers, the brain can be subdivided into an operating and switching mechanism and a memory that acquires and stores the information inputs required for meaningful operation.

Computer memories are rated in millions of basic units that are called *bits*, but the human brain retains many *billions* of impressions in a lifetime. There is reason to believe that, unless physically destroyed, our brain never "forgets" any event or thought to which



we ever paid interested attention. The difficulty lies in "recall," that is, in access to the desired items of recollection. To improve and master this access is an important part of self-knowledge. Mystical study leads toward this mastery by the techniques of relaxation, visualization, and meditation.

However, as stated before, our wonderful brain is the mind's instrument, not mind itself. To deny this would be tantamount to believing that a computer actually *thinks* when it performs difficult mathematical and logical operations *under the control and guidance* of a human programmer. To monists and materialists, there is no difference between body, brain, and mind; in fact, the phenomena of mind tend to be belittled or denied, as if they were something to be ashamed of.

The introspective mystic "knows" or, at least, "feels" differently. To him, thought and consciousness, that is, mind, is just as basic and fundamental a part of experience as matter or the body. To him, body and mind may both be aspects of one and the same universal essence pervading the Cosmos, but they possess different polarities and, therefore, different qualities.

The Emotions

To understand body and mind as distinct parts of ourselves is an important step toward the self-knowledge demanded by the Oracle, but further introspection reveals that mere intellectual thought is ineffective, and that action is induced by a third constituent of our selves called *instinct, drive, or emotion*. Admittedly, emotions may be physically conditioned. Just as a diseased brain can derange the mind, so can hydrophobia arouse us to uncontrollable fury. The ancients distinguished four basic temperaments in man and believed that they correspond to the dominance of one of the four main body fluids. Rosicrucians claim that the functioning of our endocrine glands may help or hinder mystical states.

The interaction between emotions and body works both ways and has evident survival value. In times of danger, our fear or rage produces a surge of adrenalin that enables us to fight or run, while the hormones

secreted by our sex glands arouse our desire to procreate the species. In either case, emotion is the motor that induces action by body or mind.

Need for Further Knowledge

The philosopher who understands the distinction and interactions of body, intellect, and emotions is wise indeed; wise according to the Delphic Oracle, when it called Socrates the wisest of men. Why then did this sage turn aside the Oracle's praise by confessing that his only wisdom was the realization of his total ignorance?

If we are honest, we must admit that, although mankind has accumulated much knowledge of detail since the days of Socrates, we still do not understand the inner nature of Being. Electrical engineers, for instance, know well how water flow, combustion or atomic energy are converted into electrical power, stepped up to high voltage, and conducted to distant users, but they do not know *what* electricity is.

Biochemists know how our hereditary endowment is coded in the "double helix" of DNA molecules. They know much about animal and plant cells, their growth, decay, and their resistance to infection. But, no matter how many of life's secrets they unravel, they do not know *what* Life is.

We all act and plan ahead and think, but we do not know *what* will and thought are; otherwise, none of us would believe that a computing machine can think and plan. Evidently, the basic ingredient is missing in our self-knowledge, and we must look for other concepts than those studied so far.

The Concept of Soul

Old-fashioned religionists will triumphantly assert that we are ignorant because we disregard the soul and God who created matter and mind, body and soul. Before we accede to such claims of total dualism, let us ask whether the fault may not lie in too narrow conceptions of body, mind, and inner drives. Perhaps the soul is implied in the other constituents of our self, if we widen our viewpoint sufficiently.

A Wider View of Self

Let us begin with our *body!* At first glance, it appears as a solid lump of

matter, well defined in weight, size, and shape. Actually, we know that the substance of our body is constantly changing by nutrition, respiration, and elimination.

In the light of modern science, this compact body of ours consists of about a hundred billion individual living cells. Each cell, in turn, consists of billions of molecules that we may further subdivide into atoms built up out of protons, neutrons, electrons, and so forth. When we ask what elementary particles such as electrons consist of, we find nothing but condensed and polarized energy. When two particles of opposite polarity collide, their corpuscular nature vanishes into a quantum flash of vibratory energy "waves."

Since the basic particles are mere energy patterns, so are molecules, cells, and our body as a whole. In fact, the entire physical universe is one single energy pattern. We conclude that from the material viewpoint there is no sharp division and separation between the smallest particle and the Universe as a whole.

Now, where does *Mind* come in? We know with the full weight of inner experience that we do have mind and consciousness. In the words of the philosopher Descartes: *Cogito, ergo sum*—*I think, therefore, I am.*

How do we define and delimit this quality of thought or of consciousness? Physically, we cannot locate it, even if primitive concepts identify it with the brain. Mystical exercises confirm that it is diffused through our body and can be focused on any part thereof. We know that animals are conscious, and we may conclude that at least rudiments of consciousness extend down to unicellular organisms and perhaps even lower, to crystals, elementary particles, and energy patterns. If so, we must ascribe some consciousness to our individual body cells, and our higher level consciousness as a human being is the focal point of the composite cell consciousness; a pattern rather than a compact entity.

We must beware, though, of interpreting mind patterns in a spatial sense. Even in our own body we cannot localize the seat of mind. According to Kant's profound philosophy, time and

space are thought forms of the human intellect and do not apply to mind itself.

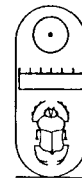
If we cannot set a limit to the domain of mind on the low side of the scale, the same applies to the upper, larger side. We may thus envisage two "patterns" diffused through the Universe: physical energy and mind power. Rosicrucian mysticism regards both as different polar aspects of one pervasive Force.

From mind we go on to *emotional drives*. Again, introspection tells us without any doubt that we have desires, loves, hates, and fears. From the materialist viewpoint, they all can be regarded as expressions of the will to survive—the basic drive of evolution. Regardless of such interpretations that explain nothing, we are certain of these drives in ourselves and we observe them in the animals around us. We even see purposeful behavior in plants and in unicellular organisms. We must surmise similar drives in our body cells; they are forcefully brought to our attention by a toothache or by bruised skin cells.

If we, here again, see no lower limit to emotional drives and expressions of will and preference, should we not extrapolate to the uttermost limits and ascribe will to the Universe, to a meaningful Cosmos? What can be the desires and drives of the world as a whole?

It has rightly been said that the Universe, even if we symbolize it as an omnipotent, omnipresent, everlasting God, has no enemies to overcome and no death to fear. Therefore, it needs no plan nor "grand design." And yet, can we believe that it is poorer in emotional satisfactions than we—its physically so insignificant parts?

As human beings we are capable of unselfish assistance and love to other beings. We can also love and enjoy things that are of no apparent practical use—such as the glorious colors of a sunset or a little flower, the harmonious sounds of a symphony and of a bird song. If we, the parts, can strive to increase beauty, harmony, and happiness in the world, may we not ascribe similar benevolence to a Greater Self of the Universe? We must, of course, remember that this interpretation in the



framework of time and space is shaped by our limited human mind and that what we see as slow evolution may be forever established in the Eternal Mind of the Universe.

However, if we believe as humans that the Greater Mind enjoys all the good, all the harmony of the Universe, then we must also believe that it knows and partakes in all the suffering of all beings. If we are sons of the light, something within us proclaims that joy and love outweigh sorrow and evil,

and that life is worthwhile as well as inevitable.

We have come a long way in trying to interpret the Oracle's injunction and find that the Self we are to know embraces the entire world. As human individuals, we are incapable of such knowledge. But our powers become infinite when we can throw ourselves into the all-embracing depth of Cosmic Consciousness and love. This ultimate goal of mysticism is the true meaning of the Delphic command: "Know the Universe as thy Self!"

ROSICRUCIAN WORKSHOP

PHOENIX, ARIZONA—January 20, at the Camelback Women's Club, 3802 E. Indian School Road. Grand Lodge will be represented by Soror Frances R. Holland, Grand Councilor of AMORC. For more information, please contact Mr. Jack Stroble, c/o Phoenix Rosicrucian Chapter, AMORC, P. O. Box 13382, Phoenix, Arizona 85002.

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*The
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January
1974*

DR. H. SPENCER LEWIS, F. R. C.

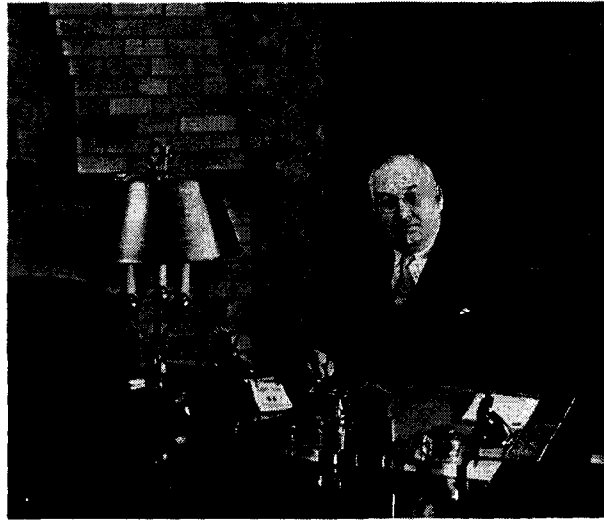
Contentment in Life

A FEW WEEKS before Elbert Hubbard sailed for Europe on the *Lusitania*, I heard him say at a public meeting: "The things we [of East Aurora] value most are the things we have given away." To my mind, that is a terse expression of a fundamental truth. The greatest happiness is that which comes as a reflection of the joy that one has given another. That joyous service which gives another unbounded happiness is an invaluable asset. There are those who are ever searching for pleasures less real, less divine, less satisfactory. The humble of spirit, mind, and heart are the truly contented. Life for them holds no inducement or anticipation greater than the consciousness of living. I have seen the delusion of wealth, power, position, and material inflation. It is as empty, as forlorn, unsatisfactory, and inane as it is contagious and ever deceptive.

I have occupied the most expensive seat, or chair, in the most expensive box in the Metropolitan Opera House in New York—that owned by the Astors. I have also sat upon the cushioned seats in the "rival" boxes of the Goulds and the Vanderbilts. At such times, I have tried to enjoy my beloved *La Traviata* and *Il Trovatore*, but was conscious on all sides of the vibrations of wealth, show, pomp, and self-aggrandizement.

At other times, I have walked into the same grand auditorium and without ticket, ceremony, or special dress have slipped into an empty seat among simple music-hungry souls and found peace and quiet, reverence and love. And, what is more, I have found a few hours of happiness and contentment unknown to those whose principal desire was to enthrone wealth as the king of happiness.

I have sailed on the ocean's great boats and have gone from the humble atmosphere of the second cabin to the more humble atmosphere of the third

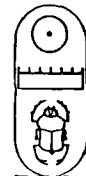


and spent hours there watching the joy of living manifest itself in beautiful simplicity. I have taken advantage, too, of the privilege and means at my disposal to spend a day amid the conditions of the first and "de luxe" cabins. There vanity, rivalry, jealousy, envy, and hatred stalked with spiked heels and unmerciful steps.

I have ridden through the streets of both Paris and London in elaborate coaches where every form of ceremony was forced upon me by those whose wealth and social position held sway as tyrannical dictators. But I have also passed through those same streets atop buses for a three-cent fare. In such humble and natural circumstances, I enjoyed the grandeur of living and seeing, both of which were stifled when humbleness of spirit was crushed by wealth.

I have traveled through foreign lands with the financial means of the world's most wealthy at my disposal; and everywhere the simplest pleasures of life and even the humblest necessities were denied me because of the substitution of tinselled, diaphanous, pompous things regarded by part of the world as necessary to its happiness. Only by disguising my associations, hiding my resources, and denying my station in life, did I find the happiness, the beauty, and the real delights of foreign travel.

(continued overleaf)



I have entered the magnificent hallway of the costly palace of an American millionaire on Fifth Avenue, New York, and ascended in a white and gold elevator past gorgeous living rooms to a private library on an upper floor, where a coldly indifferent servant escorted me into the presence of one who tried to find happiness amid such surroundings. I have sat in such a room, in such an august presence, for an hour or more while every spoken word rebounded from the costliest fittings and fell lifeless. I have seen the rich man's heart bleed for a few minutes' enjoyment of the simple things of life and the opportunity to do those things that make for peace and contentment. It was a relief to leave such a home and go to one where the most valued asset was love and where smiles and contentment took the place of gold.

I have spent hours with William Howard Taft when he was at the height—or, should I say, in the depths—of great dignity and pomp, busy with the ceremonies and functions of the high offices he held. Likewise, I have been with Theodore Roosevelt when he, too, because of worldly power, was denied the opportunity to enjoy the simple things in life. Both of these men manifested every desire to cast aside the false formalities of the artificial life they were living. I never knew Mr. Taft to appear happier or to enjoy the goodness of living more than when in working clothes we crossed the East River together on an old ferryboat, prepared to spend a day free from all limitations of office and titles in the fields of Long Island.

What may wealth give me that I do not have now? Could all the money in the world give me more than a good appetite? Could great wealth give me more than a satisfactory meal? Have I not all the air to breathe necessary for health? I can walk under the same blue heavens, enjoy the same bright sunlight, and see the same stars at night. I enjoy good health, the love of children, and a loyal wife. I still have two affectionate parents, the exclusiveness of a sanctified home, the respect of my neighbors, the trust of my business associates, the good will of every co-worker and employee, the love and friendship of hundreds of men and women in America, and the enmity only of those few whom I have exposed in their attempts to injure friends or harm the innocent. And—greatest of all—I have God's great force, His very essence, vibrating in my body, as I have His love in my heart.

Can the powers, influences, and the black magic of wealth give me any greater gifts than these? And can I have greater pleasures than I now enjoy, devoting my contented life to helping others, realizing that these simple, inexpensive, yet priceless things make for real happiness and contentment in life?

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Emperor of the present Rosicrucian cycle, each month one of his outstanding articles is reprinted so that his thoughts will continue to be represented within the pages of this publication.



WE THANK YOU

The thousands of Christmas and Holiday messages which have come to Rosicrucian Park by card, letter, cable, calendar, and other means have brought joy to the officers and staff assistants of the Supreme Grand Lodge. We wish to thank these many Rosicrucians and *Digest* readers for their warm and thoughtful Greetings of the Season.

Personal acknowledgments of the wonderful greetings sent to us would be a pleasure, but naturally it would not be possible because of their number. Therefore we take this means of thanking each of you. May you have a very happy and successful New Year!

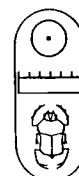
The Rosicrucian Staff

*The
Rosicrucian
Digest
January
1974*

GRAND COUNCILORS OF AMORC 1973-1974

At the meeting of the Grand Council held in Euless, Texas, on November 2, 1973, the following were recommended for appointment to the office of Grand Councilor for a one-year term:

NORTH ATLANTIC STATES	Mrs. Fern Palo New York, New York
EAST CENTRAL STATES	Mr. Harry L. Gubbins South Bend, Indiana
OHIO, WESTERN PENNSYLVANIA, and KENTUCKY	Mr. George E. Meeker, Sr. Troy, Ohio
WEST CENTRAL STATES	Mr. George Fenzke Wauconda, Illinois
SOUTHEASTERN STATES	Mr. Leo Toussaint Miami, Florida
SOUTH CENTRAL STATES	Dr. William H. Clark Lindsborg, Kansas
SOUTHERN CALIFORNIA	Mrs. Frances R. Holland Escondido, California
EASTERN CANADA and WESTERN NEW YORK	Mr. Harold P. Stevens Mayville, New York
WESTERN CANADA and NORTHWESTERN STATES	Mr. J. Leslie Williams Vancouver, British Columbia, Canada
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CENTRAL and SOUTHERN MEXICO	Sr. Jorge Matuk Nazur México, D.F., México
NORTHEASTERN MEXICO	Sr. Ruben Trevino Fernandez Monterrey, N.L., México
CARIBBEAN AREA	Mr. Clifford C. Abrahams Port-au-Prince, Haiti
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NORTHERN ENGLAND and MIDLANDS	Miss E. Rosa Hards Wrexham, Flintshire, N. Wales
NEW ZEALAND	Mr. Peter H. Havik Auckland, New Zealand
EASTERN and NORTHERN AUSTRALIA	Mr. Arthur H. Garratt Potts Point, N.S.W., Australia
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THE MANY-LAYERED DREAM WORLD

by B. J. SCHAA, F. R. C.

EVEN IN these enlightened times, a person who relates his dreams is apt to be looked at askance by everyone but a psychiatrist. Dreams do have a rather bad reputation due to the talkativeness of the emotionally disturbed.

The physical, psychological, and psychic world of dreams continues to be a fascinating area of our character, and this is *compellingly* true of the intellectually-dominated, scientific person or the overly emotional-oriented person. Paradoxically, it is in the very area of dreams that these uncoordinated, or one-sided conscious attitudes are brought to light.

At one time or another during our waking hours we all heedlessly overlook many things. This has the same consequences for psychic life as a one-sided and incomplete diet has for the body. Dreams are essential in educating an individuality in us to the completeness and independence needed to bring to light all those functions and talents which have thus far attained but little conscious awareness, if any at all.

It is far from true that what is mostly unconscious in ourselves is necessarily negative and therefore undesirable! But our dreams become opaque when we look at them too closely with our scientific mind. They can become clear if we will hold them up to the light of understanding.

Mystics refer to our *dream experience* as a "borderline" state of consciousness which occurs between the deep sleep of silence and our objective waking condition.

Through experimentation, science has found that the dream state actually takes place in short intervals of time, in which the dreamer is experiencing what becomes a long story to his recollection. For example: Can you recall

a few of your own dreams where you were involved in an activity that would normally take hours to accomplish when you later think about it? A limited interest in, or inability to recollect, our dreams can be two of the major reasons why we feel that we do not dream much. On the contrary, science tells us that we dream frequently during the night.

Within the Rosicrucian philosophy are a number of simple experiments which help the individual member improve his ability to focus his attention. When these experiments are practiced, he can train himself to observe and to remember accurately what has been observed. This heightened ability will greatly aid him in remembering what he has dreamed as well!

Symbols

The dream experience must *float up* into our objectively conscious mind in the form of symbols that need to be interpreted by us if we are to have any realization or remembrance of them. As we all know from practical experience, symbols are difficult to put into words.

As an example, have you ever tried to relate a scene or event that took place during your working day to someone unknown to you? You will recall how many words were needed in order for you to correctly convey even the *simplest* thing! Well, our dreams have just as much trouble trying to "explain themselves" to our objectively conscious self as we do in explaining objects or events to other relatively unknown persons! To complicate matters, the further we are *in time* from the scene, the more distorted our recall is likely to become. This principle also holds true for dreams. In order to be perfectly preserved, a

dream must be recorded as soon after dreaming as possible.

Man's incessant preoccupation with his mental world has developed into the modern science of psychology, where two major schools of thought have developed from the researches of Doctors Freud and Jung.

The evaluation of dreams varies according to whether we consider them from the standpoint of the Freudian CAUSAL system, the technical name for the repressed dream-wish, or from the Jungian SYNCHRONISTIC view, which states that "*dreams contain the subliminal material of the given moment.*"

The causal approach of Dr. Freud begins with the theory of repressed desire, craving, or wish-fulfillment. Although always "comparatively simple or elementary" according to this system, these repressions are said to *disguise* themselves in multiple forms.

The adherence to an unvaried or uniform meaning for symbols can lead to the rather common, static example in Freudian psychology that all oblong objects in dreams are masculine symbols and all round or hollow objects are feminine symbols.

A Chance To Expand

Dr. Jung says that it is unjustifiable to take the gender of dreams literally under all circumstances, while other contents are explained as symbolical. As soon as you consider your dream symbols as representing something that is possibly *unknown* at the moment to your reasoning mind, your ideas about what it is your dreams are trying to say to you are given a chance to expand.

As an analogy: To treat our dreams only from the limited Freudian point of view is like treating a chronic headache alone, without considering the possibility that it might be a symptom for something else. But to give a *fixed* meaning to symbols is the method most promulgated by the modern American university which teaches the Freudian-oriented Causal Psychology only, for this is obviously more sympathetic to the scientifically-oriented spirit of our time, with its strictly causalistic reasoning!

The mystical student is particularly drawn to the many writings of the Swiss

doctor Carl Jung. Many mystics would concur with the Jungian concept that *all dream images are important in and of themselves*. Each symbol has a special significance of its own, and a definite reason for being included in our dreams.

As against Freud's view that the dream is essentially a wish-fulfillment, a mystic might agree with Jung who says that "the dream is a spontaneous self-portrayal, in symbolic form, of the actual situation in the unconscious."

Let us explore this profound statement.

"Individuation Process"

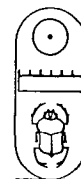
From Carl Jung's synchronistic standpoint, the dream symbol has more the value of a "parable" or "simile" in that it does *not* try to disguise what it is trying to say; rather, it *teaches* us to alter our psychological understanding, to "see" things from a totally different point of view. It is highly desirable for us to understand our dream's symbolic content in order that we might achieve a healthy *well-balanced* relationship between our conscious and unconscious state of being. Jung calls this the "individuation process" and a mystic might refer to it as "Consciousness of the Cosmic" or attunement with the master within.

What we hear or have read about dreams is mostly the "causal" or fixed interpretation given to symbols and repeated endlessly in well-meaning books. When we accept these values *only*, the dream content loses much of its importance as a special and personal message just for us.

Each human being is unique where his dream world is concerned. Even Siamese twins can be separated in their dreams! Therefore, the "typical dream" is as rare as the proverbial hen's tooth, but unlike said hen's tooth, it *does* exist in "motif" form.

The value of the above-mentioned *typical dream motif* lies in the comparison that we can make with the motifs found in mythology, fairytales, medieval and Eastern alchemy. Chinese alchemy is especially fruitful in this vein. Children's fairytales can take on a new meaning for us, as adults, if we can change our point of view regarding them.

(continued overleaf)



On the other side of the dream spectrum, the philosopher Nietzsche suggested the idea that "dream [images] should be regarded as a phylogenetically older mode of thought." In other words, just as the body still bears traces of its archaic development, such as the tiny muscle that moves the hair on our arms, so does the human mind have vestiges from an archaic mode of thought. These no longer consciously-realized beginnings still color the unconscious material which rises to the surface of our consciousness. The resulting dream symbols come from an area where time and space seem to have no set pattern. Antique and at times rather useless remnants of primitive "thought" can be brought into our dream contents by chance association, or set off by our state of mind at the moment of dreaming.

It really should not be too surprising that the figurative language of dreams is a survival from the thoughts of our first ancestors. However, our dreams contain a reflection of only certain contents of the general unconscious as a whole. These certain or partial contents are linked together associatively and are selected by our conscious situation at the moment of dreaming.

Complementation

It must now seem quite obvious that in order to better interpret our dreams we need an awareness of where our consciousness was centered not only during the moment of dreaming, but during the past day as well. Dr. Jung says, "the dream contains its unconscious complement, the material which the conscious situation has [clustered] together in the unconscious."

In other words, that which has occurred to you during the past day and has remained incompletely realized, under or over evaluated, will attempt to "complement" itself, or show another side to the conscious situation through the vehicle of your dreams.

Complementation is a form of *compensation* in that it provides the necessary balance for a wholly integrated personality. Now, it is right here that most of us run into difficulty by assuming clichés such as "people with gloomy

outlooks should have joyful dreams." Unfortunately for us, this is not the case, because some dream compensations take the "reductive" form of "like curing like."

For instance: When some of us have dream experiences which are considerably worse in nature than the conscious situation at the time, the impact of the dream alone can cause us to alter our conscious awareness and see a different perspective if only the thought that "things could be worse" occurs to us! In reality, dreams are trying to get us to examine our problems and our conscious attitudes which may not be in harmony with things as they actually are.

What we need to remember here, and sometimes overlook, is that the character of compensatory dreams cannot be separated from the whole nature of ourself, the individual. What is useful in teaching one man is not always useful in teaching another. It is very true that even *professional* dream interpretation is on shaky ground.

Prospective Dreams

Our dreams can let us know what our future prospects are. Dr. Jung labels this particular type of dream as *prospective*; but this function should not be taken as prophetic any more than a doctor's diagnosis or a weather forecast. As we know, these forecasts do not always follow through!

Likewise, the prospective dream, as an anticipatory combination of probabilities, may coincide with the *real* outcome of things, but need not necessarily agree in minute detail. Since dreams in general can rely on the superior knowledge of subliminal memory traces that are no longer able to influence us consciously, they are in a better position to forecast or prognosticate. Yet this superior knowledge should not be made into a "psychopomp," or an all-seeing eye, as Dr. Jung warns, because the processes of *consciousness* and *unconsciousness* should be considered as *equal parts of a whole*. The wise mystic will find this quite harmonious with his own thoughts on the subject of duality.

The so-called "psychic" dreams, unlike physically or psychologically in-

duced dreams, are *always impersonal* and further our highest and most spiritual natures. If there is no other way in which we can learn something that is important to our spiritual growth, we might become the recipient of dreams that are very special. They do not require any outside interpretation for us to understand their special meaning. However, one's understanding of the contents, if not immediately, will in time follow in a most rational way, being quite reasonable and well-balanced.

When we reach a stage of awareness when we no longer feel guilt or fear from the contents of our dreams, but can view them differently as being rather implements of teaching, then we are close to that understanding detachment which is needed for steady mystical progress.

The subject of dreams is so enormously complex that one short paper can not pretend to be more than a bare outline of the subject. However, we wish to stress that Jung's theory of dreams *does not* negate Freud's brilliantly conceived, *personalistic-oriented* psychology—it simply adds an impersonal factor, an *acausal* connecting principle that

Jung calls "synchronistic." We refer the interested reader to *Collected Works of C. G. Jung, Volume No. 8, "The Structures and Dynamics of the Psyche."*

An American psychologist, Eric Fromm, Freud's distinguished disciple, has written one of the most interesting as well as useful books on dreams entitled *The Forgotten Language*, published in 1951. However, the reader should be cautioned about Fromm's statements concerning Jungian dream psychology. The contents of these statements show Fromm's lack of acquaintance with the then largely untranslated works of C. G. Jung. Fromm has independently reached much the same conclusions as Jung concerning the universal importance of the language of dreams.

In conclusion, this introduction into the Jungian psychology of dreams attempts to convey the value of considering our dream world as being of equal importance with our reasonable, conscious world. To give our dreams too much importance or none at all worth mentioning, is to make us flat, or one-sided, personalities, a condition which is far from the full and harmonious life for which we strive.

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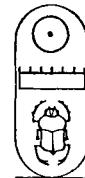
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Cover

This structure in Upper Egypt actually consists of a complex of temples begun at an early period and extending over many centuries. Originally, the temples of Luxor and Karnak were connected by a row of sphinxes, some of which still remain. Here we show the famous Hall of Columns. In the middle are two rows of twelve columns about sixty feet in height and with a circumference of thirty-five feet. There are 122 other columns about forty feet in height. This hall, or hypostyle, originally had a roof over it. The whole area was once sacred ground.



(Photo by AMORC)



Intend To Visit Rosicrucian Park?

It is disappointing to arrive at Rosicrucian Park and perhaps find the Administration Buildings, Temple, Library, Museum, Planetarium, and other facilities not open. Obviously, these buildings must be closed on *holidays* and for certain hours each day. Therefore, for your convenience and pleasure please note the following hours (Pacific standard time) of availability so that you can derive the utmost from your visit:

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(for members only) Saturday
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APPOINTMENTS If you wish appointment with a particular officer or staff member, *please write in advance* to determine if such an appointment will be possible at that time. However, during the *Administration hours* shown above there are always some officers and staff members to greet you and to be of every possible service.

Exhibition of Paintings



During November, paintings by Myrtle Hawkins were on display in the Art Gallery of the Rosicrucian Egyptian Museum. Although Mrs. Hawkins paints landscapes, still lifes, and color studies, she is best known for her portraits of children and animals. In addition to her painting, she has been extensively engaged in teaching art to the handicapped in the San Jose Area.

Since 1960 Mrs. Hawkins has won over thirty awards in art. Her Painting, **Girl in Prayer**, won first place in the national competition sponsored by the Easter Seal Society and was used in the Society's campaign. It now hangs permanently in the national headquarters of the Society in Chicago.

Among the paintings on display during the exhibition was this one entitled **Samantha and Swank**.

Rosicrucian Activities Around the World

ON OCTOBER 26, the First North Atlantic Regional Conclave was begun at the Commodore Hotel in New York City. The program was shared and appreciated by officers and members from Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, and Delaware. Grand Master Chris. R. Warnken and his wife Josephine were the representatives of the Grand Lodge. The program was well-rounded with rituals, initiations, drama, forum, and an excellent piano concert. The attendance surpassed all expectations, reaching a total of 609. Plans are already under way for an even greater Conclave next year. It was the first official visit by the Grand Master to this immediate area in many years, and he enjoyed meeting many old friends from the East Coast.

On October 31, Frater and Soror Warnken moved on to Euless (near Dallas), Texas, to prepare for a special meeting of the Grand Council on November 2. This important and fruitful meeting was held on Friday just preceding the First Annual Southwestern Regional Conclave at the Western Hills Inn of Euless. Ten Grand Councilors traveled from Canada, the United States, and the Caribbean Area to conduct important business for the Order.

On Saturday, November 3, the Conclave began with another record attendance of over 300 members from Texas, Oklahoma, Kansas, and Colorado, with some individuals coming from even further distances. This program was also prepared to serve the various needs of Rosicrucian members. There were convocations, initiations, dramas, allegories, and an unusually beautiful presentation of a poem about Rembrandt, with color slides of his paint-

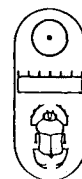


AMORC Grand Councilors Meeting in Euless, Texas. From left to right, front row: Presiding Grand Master Chris. R. Warnken, Frances Holland (Southern California), J. Leslie Williams (Western Canada and North-western States), George Fenzke (West Central States), William Clark (South Central States); back row: Ruben Trevino Fernandez (Northeastern Mexico), Harold Stevens (Eastern Canada and Western New York), Clifford Abrahams (Caribbean Area), Fern Palo (North Atlantic States), Leo Toussaint (Southeastern States), Harry Gubbins (East Central States).

ings, by the poet laureate of Texas, Soror Doctor Jenny Lind Porter. The Grand Master was also privileged to meet with officers and members to discuss Rosicrucian philosophy and local administrative problems. Plans are being made for another and more successful Conclave next year. Regional Conclaves are here to stay!



Atlantis Chapter, founded in Washington, D.C., twenty-five years ago, has just celebrated its Silver Anniversary commemorating the many wonderful years since members first gathered in November, 1948. Then known as the George Washington Carver Chapter, the group has helped to spread the light of Rosicrucian philosophy throughout the Washington area. During the all-day program, members not only recalled past years of the Chapter but also expressed hope that they would soon be able to build their own Chapter headquarters. We wish them every success.



Frater Alan C. Holt who works for NASA and the Space Program at Houston, Texas, received late in 1973 the "Superior Performance Award." The preceding year he received the "Outstanding Performance Award." Frater Holt's time is spent in implementing a course in solar physics for the skylab astronauts, also in the development of the crew procedures re-

quired to operate the Apollo Telescope Mount (solar) experiments and training the crews in the operation of the experiments. During Skylab III's mission, August 16, 1973, was declared *Alan C. Holt Day* by the astronauts. We add our congratulations to Frater Holt for his successful endeavors in his chosen field and extend our best wishes for the future.



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WHERE EAST MEETS WEST →

In Casablanca, Morocco, North Africa, there is a mingling of the ancient twisting alleys, tiled streets, towering minarets, and raucous cries of vendors along with the ultramodern hotels, beach resorts, and tourist facilities. The mystery and spirit of adventure in this land of fascination can still be had when one walks through the older section of the city, for there little change has been brought about by the vicissitudes of time.

(Photo by AMORC)

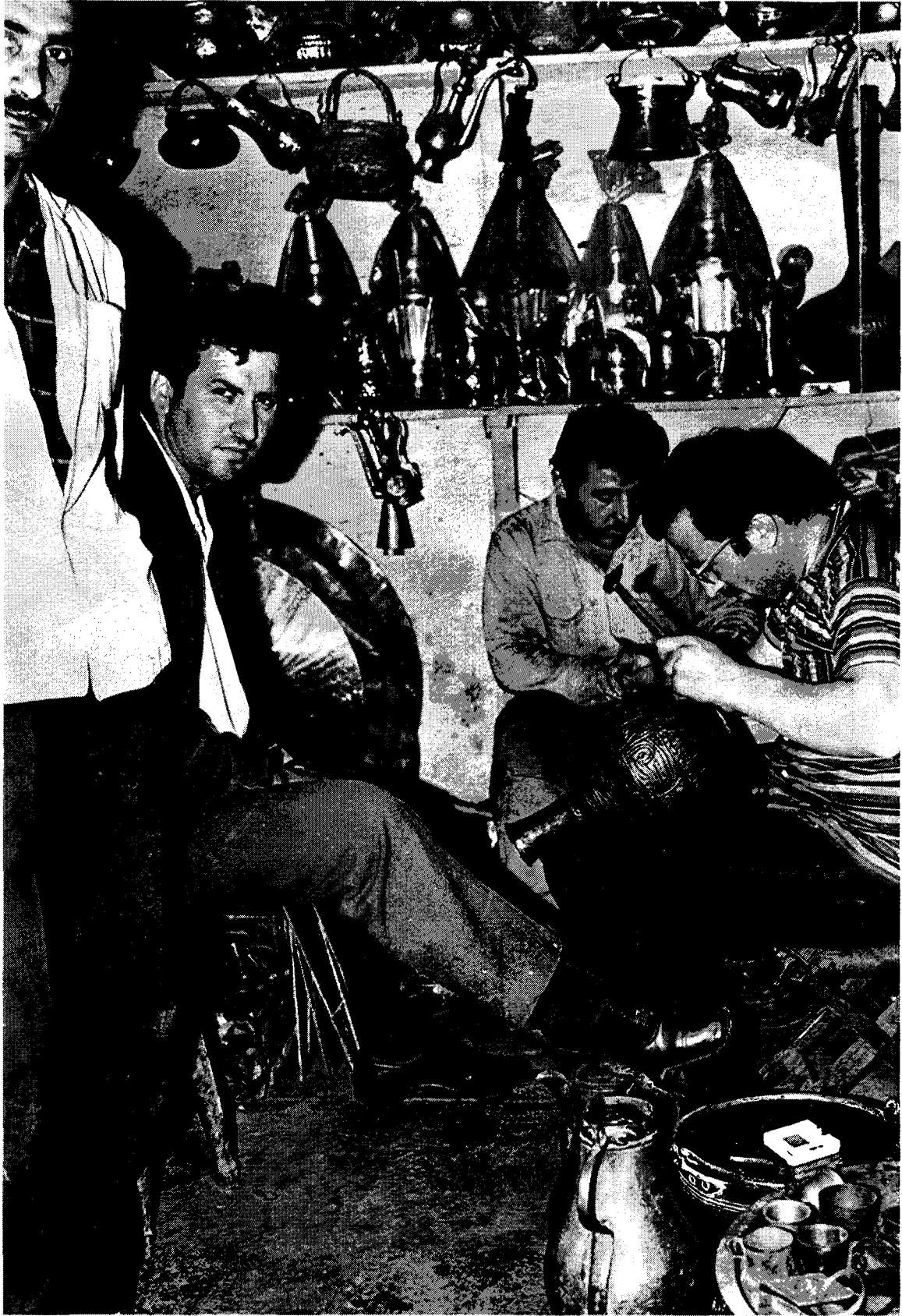
THE SOCIAL HOUR (overleaf)

In a bazaar in Istanbul, Turkey, one may find little alcove shops as shown here where craftsmen carry on their skills as they have for centuries. The intricacy of their work intrigues the spectator. The workers enjoy the social contact without ever ceasing their labors nor deviating from the fineness of their work. This kind of skill and pride of accomplishment is being replaced in most of the world by automation in which man becomes principally a button pusher.

(Photo by AMORC)

*The
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 Digest
 January
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	Rational Mystics	R. M. Lewis	10 "
	Concept of Pantheism	R. M. Lewis	15 "
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	Finding Personal Peace	R. M. Lewis	12 "
	Sacrificing for Others	R. M. Lewis	11 "
D	Tibetan Teachings	R. M. Lewis	11 "
1M	The Nature of Secrecy	R. M. Lewis	9 "
2	Women Masters and Mystics	R. M. Lewis	13 "
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5	Cosmic Masters	R. M. Lewis	20 "
6	What Is the Subconscious?	R. M. Lewis	16 "
7M	Sevenfold Wisdom of Hermes	J. Disher	25 "
1	Land of Meditation	J. D. Freeman	13 "
2M	We Come to This Sacred Place	H. P. Stevens	30 "
3	Found	J. D. Freeman	10 "
4	Francis Bacon, Reformer	R. Phelps	18 "
5	What Is Sacred?	C. A. Poole	14 "
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3M	Fundamentals of Rosicrucian Philosophy	C. A. Poole	28 "
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BRAVE NEW ERA

Now that the holidays and the sometime unavoidable overindulgence they usually bring allied with them are over, many of us may be staring with dismay at the rounded edges of the figure looking back at us from the mirror, stubbornly refusing to loosen the belt buckle the necessary one or two notches in the desperate and losing battle between self-image and the need for air.

For most, loosening that belt buckle (thank heaven for double-knits!) is usually it: open hostilities are declared on excess fat and the banner bearing the four-letter word *DIET* is grimly hoisted . . . and thereby hangs the tale.

It is astonishing, especially for doctors and hospital staffs, how some people who generally show remarkable good sense in everything else they do can become so maniacally irrational when dieting. There is no need to go into the well-known horror tales, often ending in death or permanent disability, engendered by the so-called "Macrobiotic Diet," or the problems involved in following the "Air Force Diet" (which the Air Force loudly proclaims it did *not* originate), the "Mayo Clinic Diet" (which Mayo Clinic had *nothing* to do with), and a thousand and one odd versions which may have you trying to subsist on nothing but hard-boiled eggs and grapefruit juice or a continuous binge of wine, martinis, and toast.

What is the *real* lowdown on dieting? It is very simple: You may decide you have to lose weight from the way you look or how your clothes fit, *but that is all—go no further!* When it comes to determining *how* you are going to do it, and *which* diet is best to do it with, the *only* person who can safely determine all this is your doctor. Under this also fall all the sundry books and pamphlets written by some doctors, dieticians, and self-proclaimed experts. (It is well to remember here the perhaps apocryphal story about the man who used to prescribe for himself out of an old "doctor book" and died of a misprint.) Notice how most of these publications on dieting—either out of conscience or fear of litigation—warn you to see your doctor before attempting their particular system.

Before having any work done on the car or television set, most people generally make an effort to find a reputable garage or repairman; however, these

same people won't think twice of strictly following what a fan magazine alleges is the diet of their favorite movie star, and may go as far as to dose themselves with mail-order diet pills with dire—and often deadly—results.

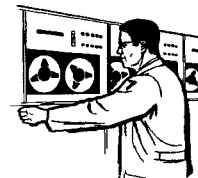
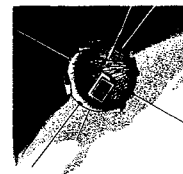
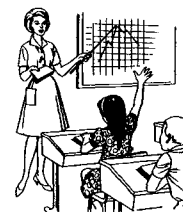
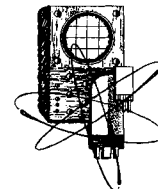
Regardless of what anybody says, calories *do* count. This is not only a pronouncement of medicine, but also one of physics. One pound of body fat is equivalent to 3,500 calories. If you want to gain it you have to eat 3,500 more calories than you presently do; if you want to get rid of it, you have to eat 3,500 calories less. This is governed by the first law of thermodynamics which states, clearly and concisely: *Energy may be changed in form but it cannot be created or destroyed.* What does all this mean? It means that whenever you hear someone say, "I don't know why I'm so overweight (he never says "fat," it's always "overweight") I really don't eat that much," he is, unfortunately, deluding himself.

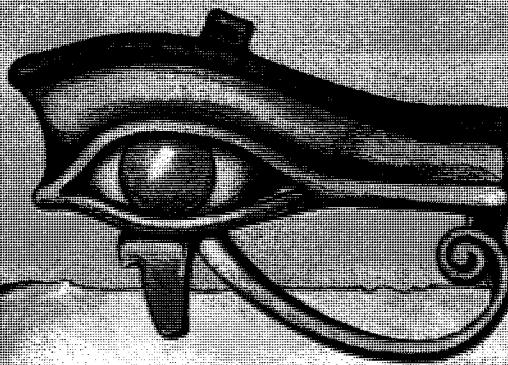
A balanced diet is essential for health and life. There is *no* way to get around this; but you do not have to alter greatly your eating or living habits to lose weight. Usually, if you are healthy, there even may be no need to avoid certain foods like the plague, just to apply a little common sense. You may not have to forego meat, potatoes, or bread to reduce, just eat a little less of them. If you eat only 500 calories less a day, at the end of a week you will have lost one pound—no secrets, no systems, no miracles, just a matter of applied physics. I have even seen this expressed in elegant equations, full of authoritative Greek characters.

According to the American Medical Association, most people leading moderately active lives need fifteen calories per pound of body weight to maintain their desired weight. If you weigh 150 pounds, figure 150×15 , or 2,250 calories a day. If you eat more than this, you will gain weight; if you eat even a little less than this, you will lose it. It's as simple as that—purely a matter of thermodynamics.

Just remember the big three of weight control: Common Sense, Qualified Medical Advice, and Will Power. If you hold to these, you can't go wrong—not during holidays or any other time of this, our brave new era.—AEB

(This article is being offered as a point of news but does not involve AMORC, nor necessarily represent the organization's viewpoint.)





Timeless Thoughts

In every age there have been thoughts the truths of which the vicissitudes of time have left unchanged. They convey the same inspiration and efficacy today as when first expressed. This month we offer the following examples.

Everyone is bound to bear patiently the results of his own example.

—PHAEDRUS, c. A.D. 8
Fables, Book I

Once a word has been allowed to escape, it cannot be recalled.

—HORACE, 65-8 B.C.
Epistles, Book I

First of all, then, we may observe that in all human matters excess and defect are alike prejudicial; as we can see (to take things seen for evidence of things unseen) in the case of strength and of health.

—ARISTOTLE, 384-322 B.C.
Nicomachean Ethics

The beginning of philosophy to him at least who enters on it in the right way and by the door, is a consciousness of his own weakness and inability about necessary things.

—EPICTETUS, c. A.D. 60
Discourses

