

# Rosicrucian Digest

December 1977 • 75c

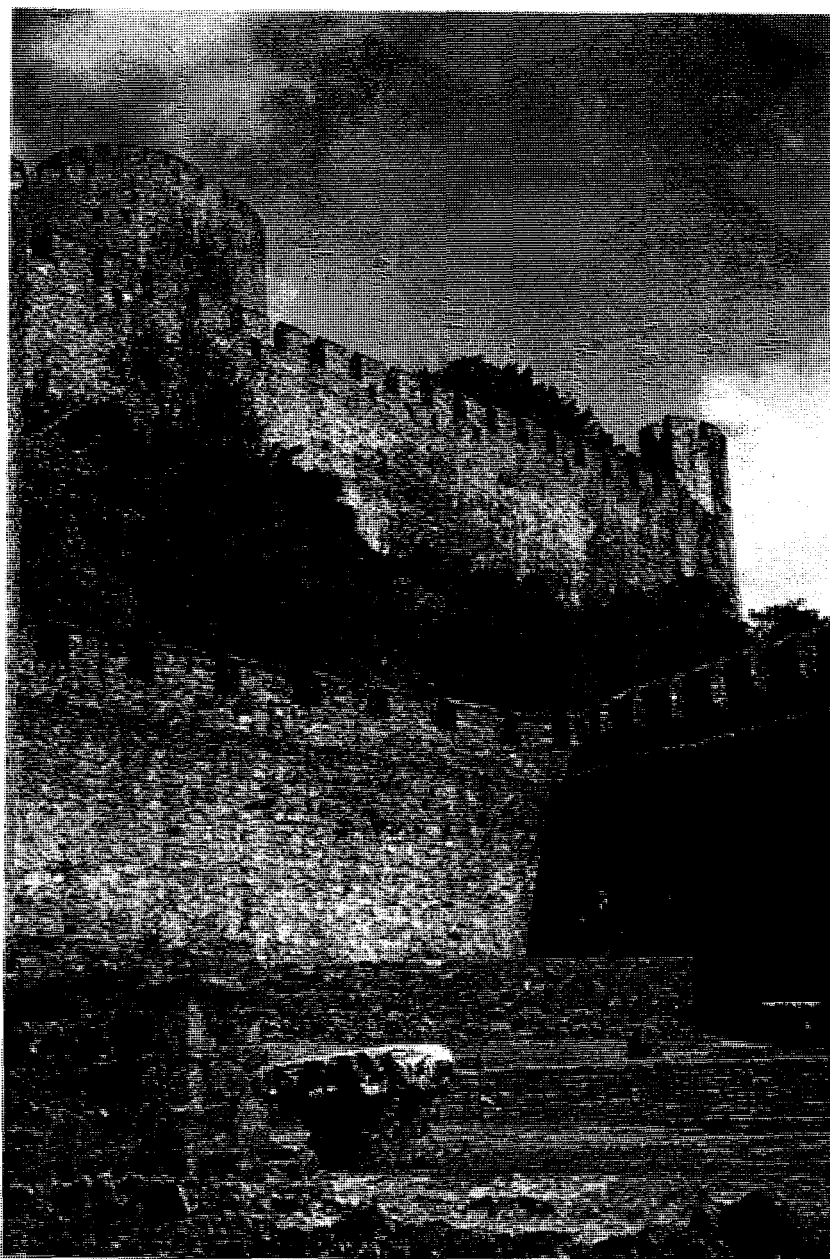
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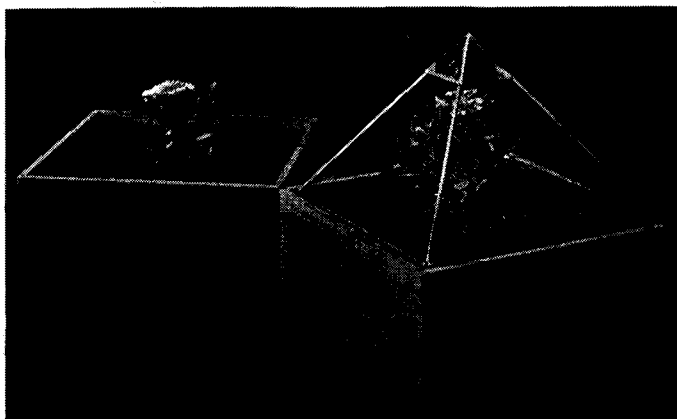
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To Our  
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We would like to pause more often to bring you our wishes for peace, love, and joy, for we grow like a family. We are in your home throughout the year, and our thoughts and ideals blend with yours.

During the annual Christmas season, we like to remind you that we care; that our articles and features are chosen to please, inform, and inspire you. We hope that this has been the case, and the publishers, editor, and staff wish you

**Happy  
Holidays**

# Rosicrucian Digest

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Robin M. Thompson, Editor

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## UNITED KINGDOM ADMINISTRATION OFFICE

Shown here is the property recently acquired by AMORC in England. It is known as *Greenwood Gate Estate* and the address is as follows: United Kingdom Administration, Greenwood Gate, Black Hill, Crowborough, East Sussex, TN6 1XE, England. The property is in excess of 100 acres and located in a beautiful scenic section of England. For further details, see page 35.

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# THOUGHT OF THE MONTH

By THE EMPEROR

## WHAT IS COMMON SENSE?

INDIVIDUALS are complimented for having the particular quality or attribute of common sense. Others are often alluded to as being devoid of it. What is the criterion by which it is determined that one possesses this usually lauded attribute?

There is no uniform human perception or conception. We all perceive, and we all form concepts, but our perceptions of similar experiences are not alike. The ideas which we form can vary greatly from what is seen or heard by others. Our conception, our rationalization of our experiences also varies. This is due to individual variations of intelligence, reasoning, and education.

Nevertheless there is a *common sense*. It is the mass conclusion of experience. In other words, if a majority of people responds to certain conditions alike, or agrees upon a response or a reaction to particular circumstances, this then becomes the basis for the claim of a common sense. For analogy, if a family has an unenclosed swimming pool on their property adjoining their house, and leave open a door which leads to the pool, and from which a small child within could readily have access to the pool, such an act would be termed a lack of common sense. It is the assumption from common experience that the observations and reasoning of the great majority of persons indicate such a circumstance to be hazardous.

Much of our alleged common sense is but a habitual acceptance, a custom. It is not arrived at by a personal conclusion from any particular set of facts which have been experienced. In other

words, we know that this or that should be done because of a common social acceptance. Often, however, if the individual would first analyze the circumstances which enter into so-called common sense, he would find the opportunity either to reject or improve upon them. For further analogy, in times past it would have been common sense not to leave a window open in the summer if insects were prevalent and could enter. Nevertheless someone at the time went beyond the bounds of the then prevailing common sense. Simply, he found a way to keep the window open and at the same time prevent the insects from entering by the use of screens.

There are things which men in general learn alike, and the conclusions seem so self-evident that it would appear irrational to put them aside. What can we say is the psychological basis for this common sense? It is the seeming inability to conceive a worthwhile contradiction, that is, one which would not produce an undesired result. Simply, we accept a common practice or conclusion because we may not think of doing otherwise without creating a jeopardy of some kind.

Common sense is ordinarily concluded to be the *right* way in the performance of something. Therefore common-sense action, be it mental or physical, is accepted as right because it appears to provide some benefit to the individual. What is thought not to be common sense is presumed to be detrimental to the one so acting.

Nevertheless common sense can work to our disadvantage as it may obstruct

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potential opportunities which are not realized at the time. To use another analogy: A man, we shall say, has been seeking employment by personally calling upon local business establishments. It is now Saturday and his common sense tells him it isn't the right day to make such calls as the businesses would be closed. There is, though, the possibility that if that individual persisted, he might contact some office of a shop or industry and find it open. He would then have a greater opportunity for an interview with the employer than during a regular business day. Consequently the so-called common sense, the general custom or conclusion, is not always absolute and should be individually evaluated before being accepted.

Most often the common-sense action is based upon tradition or obscure customs. To abide by such traditions or customs because they are a common procedure is

to deprive one of possible advantages. Many great discoveries have been made by the adventurous-minded. They have dared to violate the "matter of course" view taken by others. For example, it once did not "make sense" to think of having pictures in motion, or to provide illumination by electricity, or fly across the sea, or to project one's voice or image to others thousands of kilometers distant. Neither did it once make sense to teach anything differing from the writings of Aristotle or which seemed to contradict what was written in the Bible, even if supported by fact.

Whenever possible, the true individualist should apply his own observations or reason to circumstances and to incidents rather than merely to accept the current common sense. The *uncommon* is by no means always the wrong thing to do. △

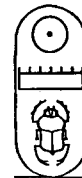
What are the fears of death? Are they the loss of loves, family, friends, possessions and fame; or of an unknown crammed with the varieties of uncertainty extolled by religion and philosophy? Only the living can grieve, for in death there is naught to sorrow about.

—Validivar

### ***The Purpose of the Rosicrucian Order***

The Rosicrucian Order, which exists throughout the world, is a non-sectarian 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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# Ritual Celebrations of the Winter Solstice

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by Gertrude Spencer-Pappas,  
M. D., F. R. C.

FOLLOWING THE LONGEST NIGHT of every year—called the winter solstice—the light of the Sun begins to increase gradually until it fills the longest day—called summer solstice.

Down through history man has celebrated the great event of regeneration when, following the long winter darkness, the Sun god is “reborn” in light. Perhaps it was early man’s instinctive apprehension of night—symbolic of chaos, death, and the unconscious—that lead him to celebrate the evidence of the increasing light of the Sun—symbolic of law and order, life, and consciousness.

Among the Nordic people, the Yule feast was devoted to the dead as well as to the renewal of life, and was held at the winter solstice. Here the concepts of death and rebirth were enacted in combined ritualistic patterns.

It is only natural that divinities of fertility should, in their opposing aspect, become divinities of death. Holika (Frau Holle), originally represented in the form of a tree, was seen to function as both. Odin, god of death, became associated with certain agricultural rites. In Europe

and elsewhere, the major feasts of fertility were celebrated in conjunction with feasts in honor of the dead.

For the Germanic people, Yule represented that crucial moment in time when the “resurrection of the year” took place. On this occasion the dead were drawn to the living, as they spontaneously drift toward anything that is in the process of assuming new life. When the living would gather to augment the energy needed for the rebirth of the Sun, the dead could draw from the vitalizing forces to insure their continued existence.

The Nordic people celebrated Yule with elaborate banquets, and saw it as a time for weddings as well as for attending the tombs. The *Christmas Tree*, which in the North was originally a tree with only its topmost leaves left on, was used both at weddings and at funerals. It actually was a “May Tree.”<sup>1</sup>

Rituals of vegetation imply the idea that by an active participation in the resurrection of the plant world, the whole of mankind may be regenerated. In some parts of Europe a tree is still brought from the forest in the spring and set up in the center of the village. Or else, people go out into the woods and cut green branches to hang in the house in order to assure prosperity. This is known as “bringing in the May.” In Sweden, the Maypole, which is a fir tree with its branches stripped off and decorated with artificial flowers and toys, is brought into the house at the summer solstice.

The coming of May and the renewal of life are not only celebrated by a tree or Maypole, but also by images in human form which are seen to embody the power of vegetation. A young man may be identified with the tree, and is actually called

Dr. Trudy Spencer-Pappas, a Life Member of the Rosicrucian Order, AMORC, is a practicing Australian psychiatrist with an active interest in the work of Carl Jung. She is also working toward a doctorate in Near Eastern studies.

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by its name. He is the human counterpart of the powers of vegetation.<sup>3</sup>

The Christmas Tree, symbolizing the rebirth of the Sun, of nature, of man, and of the cosmos in general, is identical in symbolism with the May Tree, which augments the rebirth of nature in the spring. The difference between the two can be seen as the difference between a celebration of conception, and a celebration of birth. Conception of the renewed life of the cosmos occurs at the winter solstice, when the Sun, after having reached the farthest point south in its apparent journey, recommences its return toward the north. The actual birth of nature takes place at the spring equinox, when life takes on visible form.

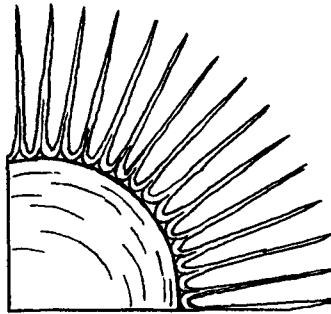
#### *The Saturnalia*

The Saturnalia of ancient Rome was a solstice ceremony of the turning of the year, celebrating the Golden Age of Saturn's rule—Saturn, god of vegetation and husbandry. It was a fertility festival, but also reenacted the pre-creation chaos with its complete overturning of values and reversal of ordinary patterns of life. It was a time of good will when presents were exchanged, war-making ceased, and no punishments could be administered. Homes and temples were decorated with foliage, on which were hung the images of gods. After a preparation of thirty days, human sacrifice is supposed to have taken place in connection with the impersonation of Saturn.<sup>3</sup>

#### *Dies Natalis Solis Invicti*

The celebration of "Natalis Solis Invicti"—the Birthday of Sol the Invincible—was also held on the twenty-fifth of December. Sol Invictus was an epithet of the Persian *Mithras*, a syncretic god of the Roman imperial state cult. It is interesting to note that in the ancient Indian Vedic pantheon, *Mithras*, the light of day, was associated with *Varuna*, the thousand eyes of the night. *Mithras* was a widely worshiped mythological nature god-hero, who appears to have been most adaptable in receiving a variety of archetypal projections throughout the centuries.

Mithraism shows striking similarities to Christianity, such as the partaking of a symbolic meal of communion including consecrated wine, baptism for the remission of sins, redemption, salvation, sacramental grace, rebirth in the spirit,



confirmation, and the promise of eternal life. Both Mithraism and Christianity featured seasonal and astronomical celebrations and followed the general pattern of the solar myth. Both religions are personal and moral in character, and apply the struggles and regeneration of nature to the human soul. The birth of *Mithras* was celebrated at the winter solstice, and his rebirth at the spring equinox.<sup>4</sup>

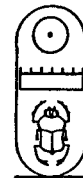
#### *Oak-Mistletoe Ritual in Celtic Culture\**

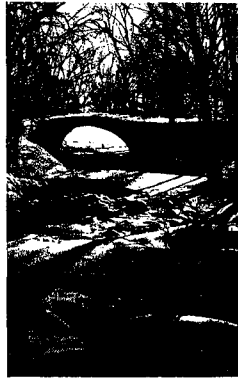
The oak and the mistletoe which grows from it were sacred to the ancient Celts. The oak tree was also sacred to the Germans and the Slavs. Pliny, the Roman author of the first century A.D., states that oak woods were chosen for the sacred groves of the Celts, and that no sacred rites were performed without oak leaves.<sup>5</sup> The oak tree was seen as chosen by God Himself, and therefore all that grew from it was sent from heaven. "The name of Druids may be regarded as a Greek appellation derived from their worship of the oak."

The mistletoe was collected at various times, often connected with the phases of the Moon. This was probably in relation to the powers of fertility seen inherent in the plant, and assumed to be dependent on the lunar cycle. But it was also collected at the summer solstice, the winter solstice, and at the vernal equinox. Here it shows a solar connection, its various virtues either culminating with the Sun on the longest day of the year, or else augmenting the forces of renewal on the shortest day of the year.

(continued overleaf)

\*For additional information see "A Christmas Legend," *Rosicrucian Digest*, December, 1975.





### ***The Winter Fire Festivals***

Winter-solstice rituals also included bonfires, symbolic perhaps of bringing back the Sun, and rekindling the fire of life. This custom is still seen in New Mexico, for instance, where the Mexican-Americans and the Pueblo Indians burn their "luminarias" in front of each house according to B. A. Botkin, editor of *The Illustrated Book of American Folklore*. The burning of the Yule log, among other meanings, can probably also be related to this symbolism.

In winter-solstice festivals, two factors seem to be operating: 1. Plants, and particularly evergreens, by virtue of the renewed life present in them, are brought into the homes in order to share this power with mankind. 2. When during the three days of the winter solstice the Sun has reached the critical point in its descent, and nature seems gripped by the power of death, man seeks to bring back the life-giving powers and the Lord Sun. A representative of the Tree of Life and of the rejuvenating forces of nature is called upon to activate the renewal process through the performance of certain rituals.

### ***Related Patterns in Christianity***

It is only natural that the whole complex of archetypal patterns connected with the myth of the Dying and Rising God throughout the ages should be projected onto the last manifestation of this archetypal truth. Christianity places its emphasis on the spiritual rebirth of man rather

than on the yearly rebirth of nature, thereby stressing one particular facet of the overall pattern of this archetype. (The term *archetype* is used here as applied by M. Eliade, namely, a primordial means of apprehending the world, and relating it to the Holy.)

Although the word *Christmas* literally means "the Mass of Christ," i.e., a mass or other religious ceremony celebrated in honor of the birth of Christ, the many rituals connected with it are certainly not exclusively Christian. The similarity between winter-solstice rites, spring festival rites, and the complex of Christian imagery, is quite obvious. We find the following correlations: 1. A tree or evergreen symbolizing the power of regeneration and yearly rebirth of the cosmos in all its aspects, either sharing the powers of fertility with man, or interacting with him in initiating the new creation. 2. A tree symbolizing the world of the dead, which gives renewed life to the souls of the departed who adorn its branches as glittering celestial lights. 3. The "young man" image which is the human counterpart of the powers of vegetation and becomes identified with the tree which is a form of the rising god. 4. The human sacrifice connected with the Saturnalia which was to reenact the myth of the Dying and Rising God and had to be prepared for thirty days. This has obvious parallels with the myth as portrayed in Christianity. 5. The reversal of normal order before the event of the new creation symbolized by cessation of hostilities, closing of schools and ordinary business, Christmas mummings, etc. 6. Various fertility charms such as kissing under the mistletoe, etc. A charm recited by Pennsylvania German farmers before sunset on Christmas Eve significantly shows the connection between Christmas and the winter-solstice fertility rites.

*In dōere nacht is Crischtus gebōre.  
Du bischt noch nī ferfrōre.  
Ich wikel dich mit lumbe.  
Nau henkscht du dich mit glumbe.*

*Christ was born on X-mas Eve.  
You shall not freeze but live.  
With these rags I wrap you round.  
That in much fruit you may abound.<sup>6</sup>*

German peasants, on Christmas Eve, tied together their fruit trees with ropes of straw. Being thus married, the trees

would in the following summer bear fruit.<sup>7</sup> There was general jollity, good will, and elaborate festivities to herald in the New Creation and the New Order of things.

### *The Date of the Nativity*

For about four hundred years, Christmas was celebrated on the sixth of January, the date of the Epiphany. In the West, this was not a commemoration of the birth of Jesus, but rather of the visit of the Magi to Bethlehem. The nativity as such was not celebrated until the first half of the fourth century. Only slowly was the twenty-fifth of December adopted in the East where January the sixth had been observed in honor of both the physical and spiritual birth of the Savior.<sup>8</sup>

The reason for placing the Feast of the Nativity on the twenty-fifth of December is said to have been due to the eagerness of the Roman Church to detract attention from such "pagan" festivals as the Saturnalia and the Natalis Solis Invicti (the Birthday of the Unconquered Sun). It may be more realistic, however, to accept the fact that the twenty-fifth of December carries with it certain archetypal qualities, and that the birth of Jesus would eventually have to be placed on that particular date. Although a new religion might attach new significance to old customs, man remains bound to his essential qualities, and can do no more than give them a clumsy disguise if circumstances prevent him from expressing them in the accustomed manner.

Christ, being a Dying and Rising God bringing the message of immortality, would necessarily have to be connected with the solar cycle and the dying and rising of nature. (Even associations with the lunar cycle in relation to the principle of death and rebirth eventually become connected with the solar resurrection. Both are expressions of the same law, becoming manifest in the realms of the opposite polarities in nature.)

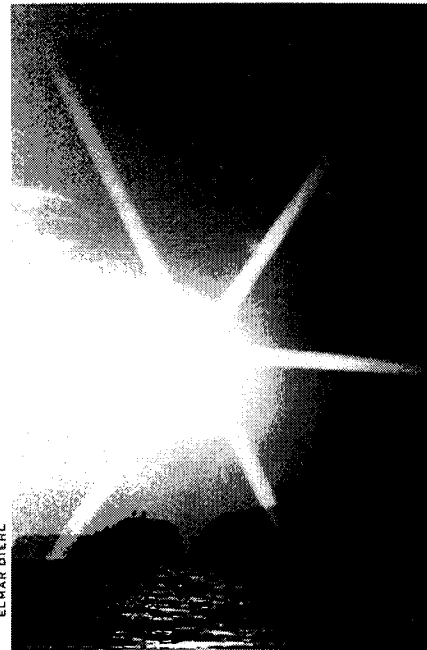
Projections of this archetype usually result in the celebration of the accouchement of the "Queen of Heaven" at the winter solstice, and the joyous event of the birth of the god Sol. That Christ referred to himself as "The Light of the World," and that Sunday became the Lord's day in Christianity, fits the pattern. Mithras was born on the twenty-

fifth of December, and I believe that Adonis, Bacchus, Osiris, and Buddha are also said to have been born on that date.

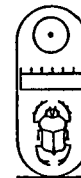
An insightful theory of the reason for placing the birth of Christ on the twenty-fifth of December is the "Plan of the Ages," which claims that the early Christians believed the Creation to have begun at the time of the spring equinox, about the twenty-fifth of March, when nature bursts into new life and day and night are equal. Therefore, Christ, the Paschal Lamb, the New Creation, would have to be conceived on that day. This placed his actual birth on the twenty-fifth of December.<sup>9</sup>

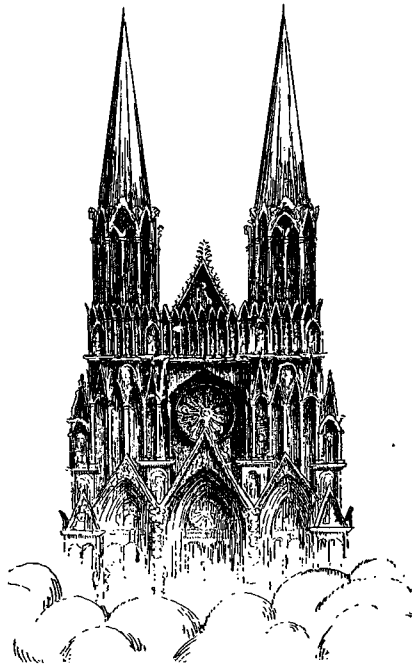
The theory stands in contrast to the obvious observation that the Sun is "conceived" after the darkest point in its journey and born when nature shows signs of new life, a concept which has its parallels in the daily cycle of the Sun. As the ancient Egyptians did not portray the Sun as being born when it reached the horizon from the underworld, the birth obviously took place after the sixth

*(continued on page 30)*



ELMAR DIEHL





## The Celestial Sanctum

### THE WILL TO DO

by Robert E. Daniels, F. R. C.

A DEEPER UNDERSTANDING of ourselves and others is really one of life's great blessings. For, if we could learn to adjust and react favorably to all the circumstances of life, we would then have achieved a high degree of self-mastery. However, many of the problems and difficulties we experience each day can be of value to us. In fact, without them, we would make very little progress in our mental and spiritual development because progress, for the most part, is only made against opposition.

It is true that great progress and benefit come from radiating those positive qualities of love, kindness, compassion, and good will to all. But it is by recognizing, understanding, and overcoming the negative aspects of our being that the greatest advancement will be made. And

one way to succeed in this is by critical self-analysis and a determination to overcome the unfavorable tendencies in our nature by replacing them with positive and more desirable qualities.

There is another factor we should consider; namely that our experiences in life revolve round and round like a spiral. Many experiences both pleasing and displeasing will occur again and again, until we have learned the lessons that these experiences bring. *Life does not happen by chance.* There is a universal law operating right through it and we cannot escape its good intentions. The important thing is that we try to understand and work with it so as to gain the greatest value from these lessons and be thankful for the opportunity they bring.

Man, in the physical, mental, and spiritual sense, is the result of the evolution of a very simple form of consciousness, which we have designated as *human*. We are still in that process of evolution and we very often sense the compelling urge of nature striving to bring about the perfection of our beings. But our nature is unique, for we have self-awareness and must become conscious cooperators in this process of evolution. And when we do, we reap the rewards of living a more spiritual and a more abundant way of life. The distinction we have above all other forms of life, is that we have become the actual creators of our own future and our own destiny. We have the choice, the will, either to cooperate with the divine decree, or to oppose its law. We can see, therefore, that our purpose in life is to become actual evolvers of consciousness, real creators in the divine scheme, by transmuting our emotions and thinking faculties into the pure gold of their spiritual nature.

It follows, therefore, that one of the important things we need to acquire is a true perspective of life and of our studies. This is vital if we are not to waste valuable time in frittering away our lives in useless endeavors. Only those who can apply themselves to the task can hope to gain the greatest rewards which the study of mysticism and particularly the Rosicrucian philosophy can bring, and our greatest teacher will be the experiences of life.

Quite naturally, these thoughts lead us to the view that we are either a slave or

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a master according to the power of the will. Without will, we would be entirely a slave to our desires. With a strong and powerful will, we can be the masters of our destiny. For, in the proper exercise of the will—in directing our thoughts and emotions—lies all the possibilities for success in life. However, the function of will needs to be placed in a common-sense perspective. Some people think they can achieve any goal they desire merely by willing it to be. However, the will is only the *medium* for directing the real creative powers which lie within each of us. Before the will can be properly used and directed, the emotional and mental side of our being has to be well balanced. Where this is not so we will find the arrogant, domineering individual, or, on the other side of the scale, the highly emotional and often irrational type. Neither type can use the will correctly. However, with a well-balanced mind we shall regulate our desires so that they have a relative order of importance. As a result, we shall always act in a way that serves our own well-being.

Perhaps our greatest difficulty occurs when we are emotionally disturbed, for our reason and will power seem to be quite powerless when we are confronted with a deep emotion. One thing is certain, we should not try to stifle these feelings but allow them a natural channel of expression.

Though the importance of the will should not be underestimated, we should also realize that there are really two kinds of will, or two applications of the will. The will we have so far considered is

known as self-will or the will of the mind. There is another, which can only be referred to as the impersonal or spiritual will. In function they are very much the same, but in essence they are on entirely different planes. The former is rooted in the personality and is only concerned with promoting its well-being. The latter finds its source in the divine consciousness within. Here the will has its greatest power, for it draws upon the very source of life itself and there is no limit to what it can achieve.

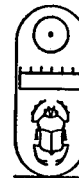
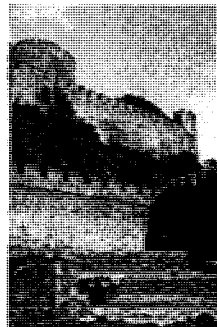
We all have ideals for the future and we can achieve success in these. However, our ideals have to become crystallized into a great vision of the tremendous possibilities that lie before us. We should build upon these ideals, day by day, until they become intense—fired by our emotions and the soul within us. This is the way to build and create the future and make every day the greatest and happiest day of our lives.

#### ***The Celestial Sanctum***

*is a cosmic meeting place. 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, a 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 twenty-five cents to cover mailing.*

**Cover** The present ruins of England's Cowdray Castle stand within a moat enclosure on the site of Bohun House—built by Sir John Bohun, probably between 1273 and 1284. In 1532-33, Sir William Fitzwilliam was granted a license to build walls and towers, thus fortifying the edifice. Sir Fitzwilliam had purchased the manor in 1529 for £2000—a paltry sum in terms of today's realty prices. This impressive structure is located near Midhurst, Sussex, England.

(Photo by AMORC)



# Psychic Sensitivity— Blessing or Curse?

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by Erwin Watermeyer,  
M.A., M.Sc., F.R.C.  
Member of Board of Directors  
for the Grand Lodge  
of Germany

**M**ANY STUDENTS upon commencing their mystical studies believe that now they are entering upon a new way of life, a life of continuous happiness and harmony. The mistakes of the past have been overcome. They have found the way toward evolution of consciousness and initiation. The Dark Night has passed. The Golden Dawn of a new day has arrived.

I can imagine you smile as you read these words, because through personal experience you know: Little do these beginning students know what kind of fate awaits them. Little do they realize—nor can they realize at this stage of their development—that it requires tremendous stamina, endurance, willpower and just plain, ordinary *grit* to see things through to the envisioned end in order to be a fit vehicle, a proper channel of expression for the Cosmic Will.

Furthermore, when these students advance in their mystical studies and notice that the number of obstacles facing them is beginning to mount rather than to decline, when instead of increasing clarity of perception there is, seemingly, increasing obscurity, when instead of increasing peace there is increasing struggle, when instead of the anticipated state of harmony, they find themselves in fields of increasing dissonance, then these students become discouraged with mysticism.

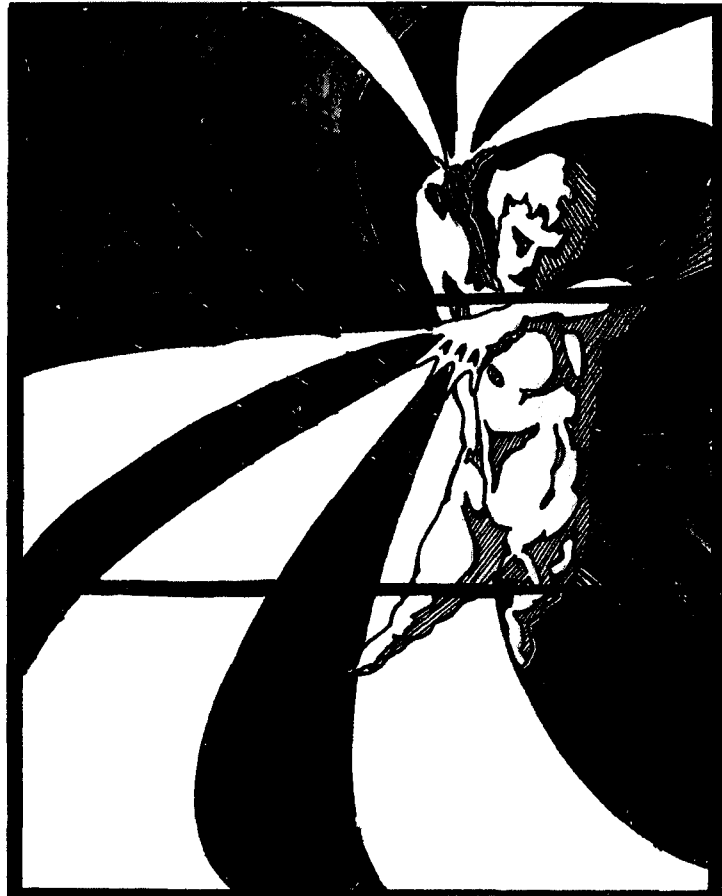
They begin to feel that perhaps the mystical ideal is a delusion. They accuse their teachers of having misled them. They accuse their fellow workers of crass hypocrisy. Finally, they abandon their mystical studies altogether.

This situation is common. All of us are acquainted with it to a degree. In fact, let us be honest: We all have experienced it at certain periods in our lives, but we outgrew it. We were young, and we thought we knew everything. Now we are older and we now know that, at that previous time, we did not know any better.

There are, of course, many reasons for this situation. We could not possibly exhaust them in a single article. Therefore, it is my intention to single out a few of these contributing factors and examine them in detail.

The Neophyte, starting his studies, enters upon a period of intensive training. He is entering a new world: the world of man's Inner Self. The training which he receives is designed to acquaint him thoroughly with this inner world. An important part of the Neophyte's early training consists of a series of carefully graded exercises designed to develop and sharpen his faculties of interior perception, his psychic senses. Through actual experience he learns that there exists a vast inner world, which is just as real as the outer world, and that he possesses organs of perception with which he is able to experience this inner world just as definitely as he possesses objective sense organs with which to experience the outer world.

Thus the early lessons contain extensive instructions which, when properly followed, will develop and unfold the



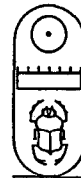
student's psychic senses, in particular, his sense of inward seeing, inward hearing, and inward feeling. The acuity of these senses is continuously being sharpened: The student becomes aware of impressions which never before reached him. And as he continues, his sensitivity to psychic impressions continuously increases. The worlds surrounding him—the inner world as well as the outer world—are becoming increasingly enlarged and enlivened. This is, of course, what is meant when it is said that a student is becoming “increasingly sensitive to vibrations.”

However—and this is not always realized—such an increasing sensitivity

to psychic impressions brings with it certain problems. We shall now consider them.

#### *The Initial Situation*

Through proper exercise and practice the student becomes increasingly aware of very subtle impressions. Such impressions reach him from everywhere, from objects, people, situations. They reach him from the outer world as well as from the inner world. To such impressions he naturally responds. However, his response must be based upon understanding. If he does not understand that which he perceives, then his response to it will be inadequate and



his errors in interpretation will lead him astray in his development. Consequently, performing exercises and becoming sensitized is not sufficient. Paralleling sensitivity there must grow comprehension and understanding. The student must be trained to understand what he perceives. As a result, paralleling the exercises are detailed explanations, which place the experimental results into their proper psychological and philosophical frame of reference.

However, lack of understanding is not the only difficulty which the student faces as a result of sensitized psychic perception. Naturally, having become very much aware of his perceptions, he expects other persons, his fellow students, to be equally as sensitive. He expects them to perceive the same as he does. This is a mistake: The persons around him are *not* as sensitive. They do not perceive as he does, either in quality or in quantity. This gives rise to many misunderstandings. The persons around him do not understand when the sensitized student speaks about his experiences and, in doing so, believes that everyone around him sees, hears, and feels—inwardly as well as outwardly—as he does. Unfortunately, it takes a student a long time to discover this. Meanwhile, there is much misunderstanding between the student and his fellow workers due to lack of proper communication.

#### ***Living Situations***

We thus see that increased psychic sensitivity brings with it certain problems. But there is more. An important difficulty is this: Every living situation involves both positive as well as negative elements. For example, an artist plays a violin. We hear the musical notes, positive elements. But at the same time we hear something else, the scratch of the bow against the string—a negative element. Thus our sensitivity to every vibration leads to a realization of two elements, a positive element as well as a negative element. Another example: We look at a beautiful painting. We note the beauty of design, form, color, the positive elements. But at the same time we also note its negative elements: brush strokes, irregularities in paint and in

color. Again: When we are sensitive, not only do we perceive positive elements but also at the same time we perceive the coexistent negative elements or components in a given situation.

This fact becomes important when we become sensitive to vibratory elements—say, auras from other persons, such as our friends and associates. Not only do we perceive the positive elements in a person's aura, we also perceive its negative elements, for example, those elements which analytical psychologists call the "shadow" elements of a person. But keep this in mind: Nature acts according to the Law of Duality. All living situations contain *both*, positive elements as well as negative elements.

A positive element alone, by itself, does not exist. Together with a positive element there is always associated a negative element. Every sound follows a silence. Every light casts a shadow. But as every sculptor knows, it is the shadows which give three-dimensionality to an object in space. Without shadows an object remains flat, lifeless. It is duality which gives life to a living situation. It is this very duality, the combination of both positive and negative elements, which makes for perfection.

#### ***Mental Alchemy***

It follows that a student who has become sensitive to psychic impressions will become increasingly sensitive to both, negative as well as positive elements in any situation. And here is the trouble area: Perception of negative elements may completely obscure or overwhelm a perception of positive elements. In fact, if a sensitive person does not carefully train himself properly—and does so continuously—using the principles of mental alchemy—it easily happens that wherever he looks, the negative elements may eclipse the positive elements and may do so continuously.

Sensitive persons are continuously affected by this phenomenon when they are confronted with living situations, individually or collectively. For example, we meet a new acquaintance. At first we are aware only of that person's positive qualities. But, as we get to know him better, we become increasingly aware, also, of that person's negative



qualities. If, now, we do not watch ourselves carefully, we can become so preoccupied with the negative aspects of that individuality that we completely ignore the coexisting positive qualities, even if such positive qualities are present overabundantly. If we are very sensitive psychically, then we are in real difficulty. Our extreme sensitivity will make us that much more aware of the negative qualities than would normally be the case, and these strongly perceived negative qualities will hurt us severely.

At this very moment we are likely to forget that man at all times is both, positive as well as negative. The negative is just as much an integral part of man as the positive, and therefore cannot be eliminated nor ignored, either within ourselves or within others. What we must do is recognize its existence, redirect its energies into constructive channels, practice the art of mental alchemy.

At this point, many students try to escape from the situation by passing judgment upon it. "This person is not worth the effort," they will say, and believe that such a negative value judgment will permit them to escape toward someone else. Such action shows that these students have learned nothing, and that they are as yet too immature for positions of real responsibility.

The following should now be clear: Becoming sensitive to vibratory impressions is relatively simple. The world of actualities is supplying man with vibratory raw materials. Man sensitizes himself and becomes aware of them. This is merely the preliminary step. Now begins the real work, the next step: How will constructive action proceed from their perception?

#### ***Proper Perspective***

Two abilities are necessary for further advancement, both important. The second follows logically from the first. Both are required, not merely one or the other:

The first essential ability or capacity which a student must possess at this stage is to have developed a sense of discrimination and balance. Two factors are involved: First, as already discussed, the student must recognize and accept the fact that every living situation involves *two* elements, a positive and a negative. Both aspects, negative as well as posi-

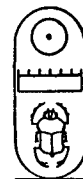
tive, must be clearly seen in every situation. We must not shut our eyes to one aspect of this duality—say, the negative—or try to eradicate that particular phase of the duality which displeases us. It cannot be overemphasized: Every living situation contains *both*, the positive as well as the negative. We are too prone to look only at the pleasant, positive side of things and shut our eyes to the unpleasant negative. Both aspects are always present, everywhere. Both are important. Neither can be eliminated. Hence, elimination or eradication of the negative side is not the solution to a problem. We must do more: We must *accept* both sides and place both, negative and positive, into proper relationship to one another. To do this properly, it is necessary to develop a sense of discrimination. The opposing polarities must be viewed in proper perspective.

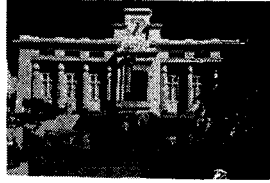
In certain situations the negative aspect sometimes is more valuable than the positive. In other situations the reverse may be true. Hence, sensitivity to impressions must be followed up by understanding, discrimination, and balance, resulting in a perspective from which to view their totality. Such perspective enables us to realize first that negative aspects cannot be eliminated, and second that they are not going to be permitted to hinder or cripple us. As a result we may now proceed to the resolution of the problem: a redirection of the negative elements through our deliberate efforts, a redirection toward the goal of positive good. But realize clearly that when we do so, then *we* become responsible for the results. We become involved with the problem. We increase our karmic load. And by doing so we advance.

#### ***Constructive Action***

There is still another point to be considered: We have become sensitive, have become aware of both positive and negative elements in a situation and have evaluated them. Now we must act. This leads to the next step, the most difficult step, which one may, for brevity, call the "follow-through." Realization must be succeeded by action: We have envisioned the goal. Now we must act to attain it. In doing so, it is necessary to

(continued on page 33)





# MINDQUEST

REPORTS FROM THE RESEARCH  
DEPARTMENT OF ROSE-CROIX UNIVERSITY

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## Aura Perception

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Prepared by  
Michael Bukay, M. S.  
Staff Research Associate, and  
George F. Buletza Jr., Ph.D., F. R. C.  
Project Director—Research

SOME RESEARCHERS hold that perception of the human aura is physical; others claim that the aura is a psychic phenomenon. Both schools of thought have good evidence to support their claims. Both are correct, but neither view by itself is complete.

Everyone who has practiced seeing auras knows that aura perception is affected by conditions in the physical environment. For instance, it is easier to see auras in dim light rather than bright light. Color and shade of the background also affects aura perception. Experiments at the Rosicrucian Research Laboratories indicated that subjects could best observe the aura around their hands when they held them in front of a lusterless violet or purple cloth. (*Figure 1*). The intensity of the aura was affected by the background. When a purple background was used, the aura appeared to be darker than the background color. With a backdrop of any other color, the aura appeared lighter than the backdrop.<sup>1</sup>

Another factor related to aura perception is the physical structure of the eye. Stare at the white dot in *Figure 2* for about 30 seconds. In your peripheral vision you will notice a bright "aura" around the black figure. With a little practice most people are able to see this same kind of aura around people, plants, and objects. This rim aura has been classically described as the etheric aura. The rim aura is not a psychic aura, but is an optical phenomenon. It can be explained by the principles of optic fatigue and contour perception. Seeing the rim aura has been used for centuries as a training technique for later acquiring the ability to see the psychic or astral aura.

Dr. A. R. G. Owen of Toronto determined that many people will see these rim auras glowing about 4-10 cm (an inch or two) from the edge of inanimate objects even more distinctly than around living plants, animals, and humans.<sup>2</sup> Many people were unable to distinguish between the aura appearing around a piece of cardboard shaped as a hand and that which they observed around a real human hand. Other observers, particularly those who reported seeing much larger and more vivid auras, were quite able to make the distinction.

(continued on page 18)

*The  
Rosicrucian  
Digest  
December  
1977*

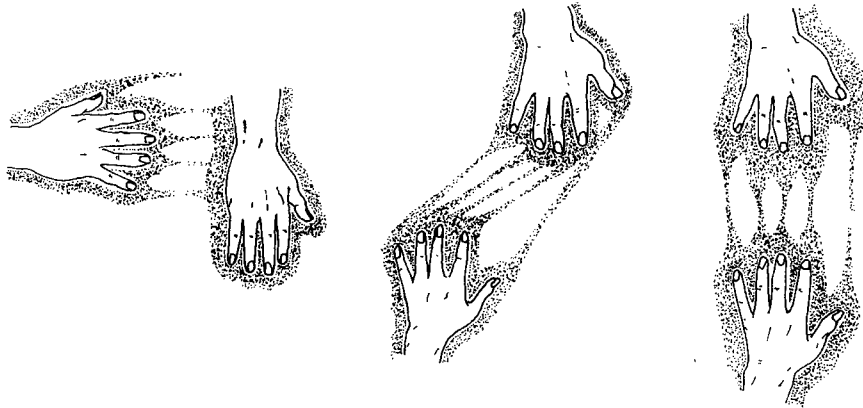


Figure 1: Subjects could best see the aura around their hands when held in front of a lusterless violet or purple cloth. The "stretching effect" illustrated here was observed by many subjects.

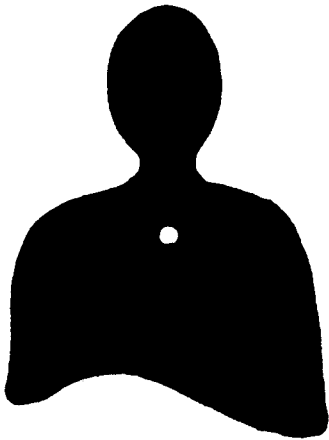


Figure 2: Stare at the white dot in this illustration for about 30 seconds. In your peripheral vision you will notice a bright "aura" around the black figure. See text for explanation.

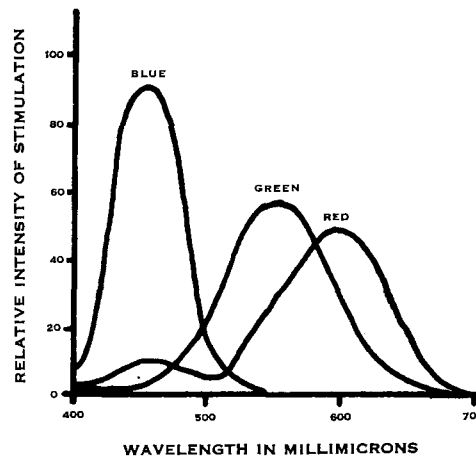
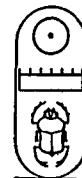


Figure 3: The eyes possess three sets of color-sensitive cells that are excited by red, green, and blue light. All colors result from excitation of combinations of these cell types. Perception of colorful rim auras around people and objects follow physiological principles of optic fatigue and eye movement patterns.



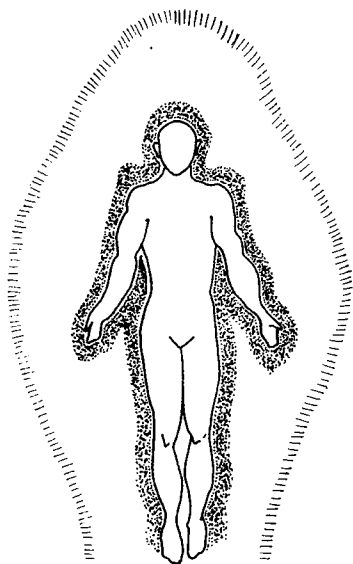


Figure 4: The human aura is often perceived as a composite of an inner and outer aura. Most people can see the inner aura with a little practice. The outer aura shows the most pronounced changes with changes in the thoughts and physiology of the subject's thoughts.

The rim aura is often seen in colors. This too can be explained by the physiology of color vision. You can demonstrate this effect to yourself by constructing a yellow figure (like the one in *Figure 2*) on a white background. Stare at a spot on the figure for about thirty seconds. You will see an iridescent blue haze around your drawing. This is the negative afterimage of the yellow figure.

According to a widely accepted theory, the eyes possess three sets of color-sensitive cone cells that are excited by red, green, and blue light (see *Figure 3*). All other colors are perceived as a consequence of excitation of combinations of these three cell types. Light that stimulates all three sets of cones is interpreted by the brain as white. Yellow light stimulates the red and green cones approximately equally.

When one stares intently at the yellow figure, the red and green cones of the eye tire. The eyes scan the figure with

tiny, almost imperceptible, movements. (If the eyes stop moving, the image will disappear.) These movements expose some of the fatigued cells to the white light at the edge of the yellow figure. But the eye does not perceive the light as white because the green and red cones are fatigued. Only the blue cones can respond to the white light. The brain interprets this sensation as a blue haze surrounding the yellow figure. If a greenish-yellow is used in this experiment, some red sensitive cones will also respond to the white light. The brain interprets the stimulation of blue plus red cones as violet, thus a violet haze is perceived around the yellow figure.

#### **Kilner's Findings**

In the early 1900s a medical practitioner, Dr. Walter J. Kilner, discovered a way to enhance perception of the human aura by physical means.<sup>3</sup> He found that staring at a bright light through a violet screen made with dicyanin dye enhanced his perception of the aura. Kilner used auric sight to diagnose his patients, yet he stressed that he was not a psychic. He attributed his sight to the perception of ultraviolet radiation. The ability to see auras after using the dicyanin screen was cumulative. With a little practice many subjects could see auras without using the screen. Nevertheless, Dr. Kilner found it helpful to gaze at the screen for a few seconds before inspecting a patient. He often examined the patient's aura through a variety of colored screens to see fine detail for his diagnosis.

The aura Kilner described is more than just a rim aura (see *Figure 4*). Adjacent to the body, he saw a dark transparent band about 6 mm (a quarter of an inch) wide. Surrounding this for about 5 cm (2 inches), is the *inner aura*. It is the densest part of the aura and varies little as it follows the outline of the body. The *outer aura* begins at the edge of the inner aura and extends 31 cm (1 ft.) or more around the body. It is usually oval in shape. Kilner reported that both the inner and outer auras were affected by disease. He further stated that no two people have identical auras. Kilner's description of the human aura follows the classical description of the psychic or astral aura. However, Kilner repeatedly claimed that he was not clairvoyant, and

that his researches have been entirely physical and can be repeated by anyone.

Dr. Kilner experimented with dicyanin screens to determine how they enhance auric perception. He felt that exposure to dicyanin sensitized the eyes to ultraviolet light emanating from the body. This could occur by changing either the focusing ability of the eye or the sensitivity range of the retinal pigments in the cone cells, or both.

Kilner knew that different colors come to focus on different planes at the back of the eye (see *Figure 5*). When the eyes are relaxed, the color yellow is focused on the retina. Red is focused behind the retina and blue is in front of the retina. For clear perception of red and blue, the eyes must change focus slightly. Kilner theorized that staring at the violet-colored dicyanin for a few minutes changes the focus of the eye so that wavelengths just beyond the blue would focus on the retina. Thus ultraviolet light, normally invisible, would become visible. Ultraviolet emanating from each cell of the body as a result of cellular metabolism would then appear as a haze or aura.

Kilner found that looking through a dicyanin screen does change the focus of the eye. Several people, including himself, who required glasses for reading could read without them for up to 24 hours after exposure to dicyanin. In more

objective experiments, subjects were asked to focus a microscope upon an object in white, red, yellow, blue, and violet light, before and after exposure to dicyanin. In one experiment with fifty people, Kilner found that dicyanin exposure shifted the plane of focus for all colors and white light. He concluded that dicyanin has the power of shortening the focus of the eye, but was unable to determine its mechanism of action.

After Kilner's death in 1920, his research was further developed by Oscar Bagnall.<sup>4</sup> Bagnall confirmed Kilner's claim that continued use of the dicyanin screens corrected far-sighted vision but suggested that the dicyanin forced little-used rods and cones of the eye to respond to a shorter wavelength of light. Bagnall's main contribution was an improved viewing screen using a more stable and less expensive dye called pinacynal in place of dicyanin. Researchers at Rose-Croix University have found that a combination of gelatin filters, Violet #27 and Lavender #24, together give a close approximation to the expensive dicyanin and pinacynal filters. To date we do not know how these filters enhance auric perception, but it does seem helpful to many people, especially those who have never seen auras before.

The subject of the human aura is a complex one. On the one hand there is empirical evidence for physical energies

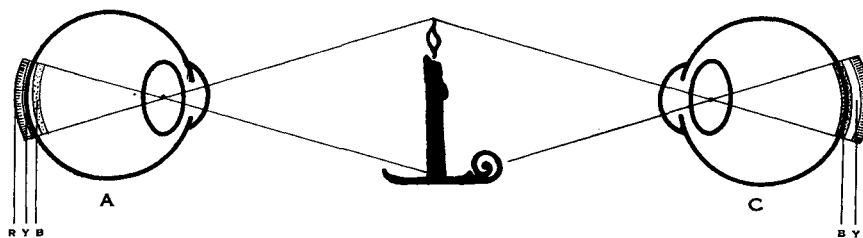
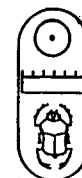


Figure 5: Different colors are focused on different planes at the back of the eye. When the eye muscles are relaxed (A), yellow (Y) is focused on the retina. Blue (B) is in front of, and red (R) is focused behind, the retina. After exposure to violet light from a dicyanin filter, the plane of focus changes so that blue is focused on the retina (C). The eye may then be able to perceive ultraviolet light. This may explain how the use of dicyanin enhances auric perception.



that emanate from the body in many frequencies. For instance, heat emanations, while normally invisible, can be made visible by Schlieren photography, infrared photography, and by certain liquid crystals. Small but significant electromagnetic fields can be measured with sensitive instruments, and these are known to change with altered states of consciousness.<sup>5,6</sup> On the other hand there are those who claim that perception of the human aura is entirely a psychic phenomenon. The Rosicrucian knows it is both.

In physical perception of the aura, the imagination assembles light, sound, heat, and other sensory information into images and thoughts perceived by the mind. In psychic perception, the perceiver attunes himself with the finer vibrations of another person and receives impressions in the imagination which may take the form of color, shape, sound, or other perceptive modes. Many people can perceive the aura with their eyes closed. If ten aura visualizers examine one subject, each may perceive different *symbolic* impressions of the subject's aura, yet their interpretations of what they perceive will be similar.

All impressions, whether physical or psychic, are perceived, organized, and realized in the imagination and validated by observation of correspondences in the physical world. Thus, to perceive and interpret impressions of the human aura, the Rosicrucian must develop both his psychic ability of visualization and his physical ability of observation. Then, with the reasoning mind, he evaluates his psychic and physical impressions and comes to appreciate the underlying correspondence between the two. Even in the matter of perceiving auras the Rosicrucian uses all the powers of the mind.

Footnotes:

<sup>1</sup>New aura experiments, October, 1976 *Rosicrucian Forum XLVII* (2):28-30.

<sup>2</sup>Owen, A. R. G., and G. A. V. Morgan, (1974) The rim aura: an optical illusion—a genuine but non-psychic perception, *New Horizons I* (1):19-31.

<sup>3</sup>Kilner, W. J., (1965) *The Human Aura*, University Books, New York.

<sup>4</sup>Bagnall, O., (1970) *The Origin And Properties of the Human Aura*, University Books, New York.

<sup>5</sup>Holloway, A., and G. Buletza, (1977) Mindquest: Metaphysical healing: a scientific demonstration, *Rosicrucian Digest LV* (8):17-20.

<sup>6</sup>Buletza, G., (1977) Mindquest: Your personal healing power, *Rosicrucian Digest LV* (9):17-20.

### ROSICRUCIAN WORKSHOP

ARIZONA, PHOENIX—January 15, 1978, Ramada Inn, 3801 E. Van Buren St., Phoenix. Grand Lodge will be represented by Frater Raymond Morgan, Director, AMORC Promotion and Public Relations. For more information, please contact Laura Parker, Workshop Chairman, 18519 E. Chandler Heights Rd., Higley, AZ 85236.

### ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in and report on the following occasions.

First, *mark the dates* given below on your calendar. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the *last monograph*, as well as your degree. The Emperor appreciates your thoughtfulness in not including other subject material as a part of your Hierarchy report.

Thursday, February 16, 1978  
8:00 p.m. (your time)

Thursday, May 18, 1978  
8:00 p.m. (your time)

It is requested that those members of the Hierarchy who desire to participate in these periods prepare a little card showing these dates—to be placed in their wallets or some other convenient location where it will be a continual reminder of the next Hierarchy Contact Period. Such, of course, should be changed with each announcement of future dates.

**The  
Rosicrucian  
Digest  
December  
1977**

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## The Crystal Room

I ENTERED through an old wooden arch surrounded by roses, and walked down the pathway that led before me, bushes and flowers crowding on either side. At the end of this narrow pathway was an oaken door. I knocked; I knocked again; I knocked yet louder, and found the door opening before me. Framed by the doorway stood a tall, bearded man all garbed in white. His eyes sparkled with a brilliant fire, and his long hair fell in waves about his shoulders.

Without a word, he ushered me in. He led me along a corridor some twelve paces long and with quiet dignity showed me into a small room deep in the center of his home. The room seemed made of a brilliant crystal glass and was shaped in oval form. With a gesture of his hand, this imposing figure bade me sit in a golden chair. The room was filled with a delicate light which had no obvious source. It seemed to radiate from the man into whose brilliant eyes I gazed. After what seemed an age, in which my very self was bared, the stranger spoke.

“Do you know why you are here, my son?”

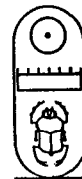
“I have been travelling for many years, seeking someone I knew not. A vision of this man and the path I should follow was eventually revealed to me; at last I have found the object of my search. In all humility, I ask why I have had to seek you over all these weary years?”

“You lost sight of that principle which brought you into this world and which, even now, animates your very being. You have had many experiences on your journey to this place.”

As he spoke, he held my gaze. His features became unclear and in this mist my life was mirrored. It seemed as if, for many a past year, indeed many a past life, I had been consumed by the fires of passion, drowned in oceans of sorrow, buried in a mire of greed and lust, and buffeted by the winds of change and circumstance. The final picture was of a man with love in his eyes gazing at his newborn child, long, long ago.

Gradually, my consciousness returned to the Crystal Room that now was filled with brilliant light and untold symphonies of magical sound. Within this Crystal Room, I saw a perfect unfolded Rose. The Father and I were One.

—Andrew Roberts, F. R. C.



# The Egyptians and the Breath of Life

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*This age-old concept  
may have originated  
in Egypt.*

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by Carl E. Williams, F.R.C.

AS ROSICRUCIANS we know that the soul enters the body at birth with the first breath. This concept is given to us in the Biblical passage: "And the LORD God formed man of the dust of the ground, and *breathed into his nostrils the breath of life*; and man became a living soul."<sup>1</sup> (Italics mine.) Where did this concept originate? This writer believes, as do others, that much of the Mosaic material originated in Egypt, and also that Moses was strongly influenced by the teachings of the Pharaoh Akhnaton. It is even conceivable that Moses was a student of the Egyptian mystery schools *during* the reign of Akhnaton.

Professor Breasted believed that Rameses II (1304-1237)<sup>2</sup> was the pharaoh of the Exodus.<sup>3</sup> If for the moment we accept this as being true, the Exodus probably took place sometime during the first four years of his reign, since Moses returned to Egypt from Midian *after the death of a pharaoh*,<sup>4</sup> and by his fourth year, "Ramessēs led his troops along the coast of Palestine as far north as the Nahr el-Kelb ('Dog River') a few miles beyond Beyrūt. . . ."<sup>5</sup> At the time of the

Exodus, Moses was about eighty years of age.<sup>6</sup> Counting back eighty years brings us to the year 1380 as the probable date for the birth of Moses. This puts us a few years before the co-regency of Akhnaton began, in the latter part of the reign of his father, Amenhotep III (1405-1367).

Thus up to the age of about eighteen, Moses would have lived under the influence of the teachings of Akhnaton. Being an adopted son of Pharaoh's daughter,<sup>7</sup> it is very probable that he was educated in the mystery schools<sup>8</sup> perpetuated by Akhnaton. It was not until the reign of Harmhab (1349-1319) that the abolishment of Akhnaton's teachings was begun. This could have been the time when Moses fled to Midian.<sup>9</sup> Harmhab, a general of the army before becoming pharaoh, seems to have ruled Egypt with a heavy hand. This might account for the oppression of the Jews<sup>10</sup> started by a pharaoh who did not know Joseph.<sup>11</sup> The laws of Harmhab were strict and applied equally to everyone, whether noble or peasant. Thus when Moses killed the Egyptian,<sup>9</sup> Harmhab certainly would have been looking for him, thus necessitating fleeing the country.

If you look into any history text concerning Egypt, you will see that there are two pharaohs reigning between Harmhab and Rameses II: Rameses I (1320-1318) and Seti I (1318-1304). Moses was forty years old<sup>12</sup> when he killed the Egyptian, and eighty years old when he spoke to Pharaoh.<sup>6</sup> Thus he spent forty years in Midian. Adding forty years to 1380 brings us to the year 1340, i.e., nine years into the reign of Harmhab. Harmhab ruled for another twenty-one years. Rameses I, his successor, ruled for two years, and his son, Seti I, ruled

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for fourteen years. The combined total for these reigns is thirty-seven years, bringing us to the third year of the reign of Rameses II, well within the four-year period previously proposed.

Through the above arguments I have tried to show that it is a reasonable assumption that the relationship between Moses and the Egyptians, specifically Akhnaton, was more than has been previously suggested.

With this in mind, let us return to the concept of the *breath of life*. You might ask if there is evidence supporting the Egyptian origin of this concept. *The answer is YES*. If you were to view the many representations of Akhnaton and Nefertiti seen on the walls of tombs, temples, on stelae, and so on, you would see the *ankh*—usually in two of the outstretched hands of the Aton. The ankh was Akhnaton's symbol for the sole god—Aton. As Rosicrucians know, the ankh was the Egyptian symbol of life.

### ***The Ankh***

In viewing artwork of Akhnaton's period, the important thing to note is that the ankh is being held in front of, or just above, the nostrils of Akhnaton and Nefertiti. For example, the fragment (now in the Cairo Museum) of a balustrade from the Broad Hall of the Great Palace at Amarna shows Akhnaton and Nefertiti offering libations to the Aton, whose rays terminate in hands, two of which hold ankhs to the nostrils of the Pharaoh and his Queen. Further evidence of this can be seen in the Rosicrucian Egyptian Museum in San Jose. On permanent display in the Amarna Gallery is a bas-relief illustrating Akhnaton and Nefertiti offering salutation to Aton. Before their nostrils can be seen the ankhs—held in outstretched hands at the ends of the rays emanating from the sun-disk Aton (see *Figure 1*). This shows that the Egyptians of Akhnaton's time knew that life entered the body through the nose, i.e., they knew the concept of the breath of life.

But to prove that Moses received this concept from the Egyptians and that it was not part of the Hebrew tradition before Moses, it must be shown that: (1) the concept was known by the Egyptians before the time of Akhnaton, and



**Figure 1: This bas-relief of Akhnaton and Nefertiti is on display in the Rosicrucian Egyptian Museum.**

(2) it was known by them before the time that Jacob led his people into Egypt.

As for the first case, in his tomb in the Valley of the Kings, Amenhotep II (1444-1412), the son of Thutmose III (1490-1436) (known to all Rosicrucians as the traditional founder of the Order), is seen in a wall painting being offered the ankh by the goddess Hathor, and again the ankh is placed just in front of the nose. Thus the concept was known before the time of Akhnaton. In regard to the second case, in his pavilion at Karnak, Sesostris I (1971-1928)<sup>13</sup> can be seen in bas-relief receiving the ankh from the god Atum, and as before is placed just in front of the nose. Sesostris I ruled long before the time that any of the

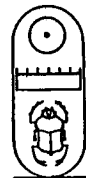




Figure 2: Pharaoh Merneptah

scholars have suggested as being the period when the Hebrews entered Egypt.

Though it is possible that both cultures developed this concept independently, it seems unlikely in view of the other similarities between the teachings of Moses and those of Akhnaton. Later pharaohs were also shown being offered the breath of life. For example, in the chapel of Ra-harakhty in the mortuary temple of Seti I at Abydos, Seti I is illustrated in a bas-relief being offered the ankh by the god Atum—again it is just in front of the nose. On display in

the Rosicrucian Egyptian Museum is a bas-relief of Pharaoh Merneptah (1225-1215), son of Rameses II. In the bas-relief, directly before his nostrils, is a large ankh (see Figure 2). Many other representations can be found, but the ones cited should serve to illustrate that the Egyptians knew the concept of the breath of life as far back as the reign of Sesostris I, i.e., before the Hebrews came to Egypt.

In summary, I have put forth the following ideas: (1) The Exodus occurred during the reign of Rameses II. (2) Moses was a member of the Egyptian mystery schools during the reign of Akhnaton. (3) The Egyptians knew of the concept of the breath of life before the Hebrews entered into Egypt. (4) It was through the mystery schools that Moses learned of the concept of the breath of life, which he has passed on to us through his writings.

Footnotes:

<sup>1</sup>Genesis 2: 7

<sup>2</sup>All dates are in B.C., and were taken from *Akhenaten, Pharaoh of Egypt—A New Study*, by Cyril Aldred, published by McGraw-Hill, New York, 1968, p. 261.

<sup>3</sup>Breasted, James H., *A History of Egypt*, Charles Scribner's Sons, 1909, pp. 446-447.

<sup>4</sup>Exodus 2: 23 & 4: 20.

<sup>5</sup>Gardiner, Sir Alan, *Egypt of the Pharaohs, An Introduction*, Oxford University Press; London, 1961, pp. 259-260.

<sup>6</sup>Exodus 7: 7.

<sup>7</sup>Exodus 2: 10.

<sup>8</sup>Acts 7: 22.

<sup>9</sup>Exodus 2: 15.

<sup>10</sup>Exodus 1: 11.

<sup>11</sup>Exodus 1: 8.

<sup>12</sup>Acts 7: 23-24.

<sup>13</sup>Gardiner, *op. cit.*, p. 439.

**When You Change Your Address . . .**

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# Anna Pavlova

## The dancer who popularized Ballet

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by Ernie Holyer

THE TINY GIRL jumped from the sleigh. Snow crunched underfoot as her mother led her past fur-wrapped people to the great Maryinsky Theater. Soon they sat inside, all cozy and warm, and watched the curtain rise.

Graceful dancers moved in the bright lights on stage. They danced a new ballet, called *The Sleeping Beauty*, to the sounds of music by the great composer Tchaikovsky.

Suddenly, little Anna quit dangling her feet. She stretched her long, thin neck to see over the heads of people in front of her. The ballerina whirled into the foreground. She was a fairy queen, all loveliness and light. Anna imagined herself doing those rapid turns as the top dancer encircled the stage. She watched, breathless, until the curtain fell and two thousand theatergoers headed for the snow-covered streets of St. Petersburg, Russia.

While waiting for the sleigh, Anna tugged at her mother's sleeve, saying she wanted to be a ballerina. Mrs. Pavlova hugged the frail child. No doubt she thought the eight-year-old would soon forget the whim. She had taken Anna to the Maryinsky for a Christmas surprise.

The surprise changed both their lives, for the magic of dance never again left the girl. Memorizing the ballerina's steps, Anna imitated them daily, and she pestered her mother to send her to ballet school. The widow Pavlova sadly watched the child. Dancers needed to be strong. Only healthy youngsters could hope to develop the kind of stamina required of professional dancers.

Anna always had been a sickly child. When she was born, her mother feared she would not survive the cold Russian winter. The baby was so tiny she was taken from her mother and entrusted in her grandmother's care. Measles, scarlet fever and diphtheria kept the growing child in bed. Anna's father, a minor



government official of Polish origin, died when she was two years old. His meager pension left the family poor. There was not always good food on the table to make the sick child well.

Anna's bones stuck out everywhere. Her intense brown eyes seemed too large for her thin and chalky face. But for all her frailness, Anna Pavlova was headstrong as a mule. She practiced the ballerina's dance steps and pestered her mother.

Her urgent pleading and the ardor with which she danced prompted her mother to take Anna to the Imperial School of Ballet. The eight-year-old was too young. It was suggested she come back two years later.

Anna made good use of these two long years of waiting. She studied hard at school and practiced dancing at home. This time of preparation, working hard toward a goal, made her so happy she rarely got sick anymore.

### ***Ballet School***

The big day finally arrived. Anna and her mother rode in a horse-drawn street-car to the Imperial Ballet School. Hundreds of children lined up for the long and difficult examination. Anna was required to sing scales, read, write, and solve arithmetic problems. Examiners probed her leg muscles.

The day passed with waiting and tests. Nervous to start with, Anna lost confidence. As night sank over the wintry streets of St. Petersburg, the announcer called the children's names. Hundreds of husky youngsters left, sobbing and keenly disappointed. Anna waited in desperation. Finally it was announced that SHE had passed! She stayed with about a dozen other children.

Leaving her mother, Anna now moved into the school, where she shared a room with forty-nine girls. A hard training began. Commands drummed into her ears from the dark of dawn to the dark of night: "Into the washroom!" "Hair brushed back tight!" "Make your beds!" "Breakfast!" "Form a line!" "*Sur les pointes!*" The dance master ordered time and again.

Foreign languages, music, make-up, reading, writing, arithmetic, fencing, and religion formed part of the instruction.

By four o'clock, dinnertime, Anna's stomach growled and her muscles hurt. More lessons followed until supper, at eight. During the long day until bedtime, at nine p.m., Anna learned the meaning of *discipline*.

Sometimes she tossed in bed, thinking of her mother. Sometimes she could not sleep because her thin little body felt sore. The doctor prescribed cod liver oil. Anna hated the smelly oil, but took it daily throughout life. Her black hair became glossy. Parted in the center, it draped her white face in sharp contrast.

Anna struggled against big handicaps. Her large toe was too long for a dancer. It supported her body without the help of the other toes. Her delicate insteps resisted pressure. Her back was far from being perfect and caused pain.

In her free time, Anna worked on her posture, steps and figures she had learned. When other students felt they were good enough, Anna strove for perfection. She practiced difficult steps until they appeared effortless. Her ceaseless drive for precision came to the teachers' attention. When other students entered in the *corps de ballet*, Anna qualified for small parts. She did so well she graduated as *première danseuse* at age sixteen.

Not too many years later, she danced as prima ballerina in the splendid Maryinsky Theater where she watched *The Sleeping Beauty* as a child!

St. Petersburg proved too small for Anna's rising fame. Berlin, Paris, London, and New York vied for the privilege of seeing Russia's wonderful ballerina. Anna went on tour. Arduous work, determination, and faith in herself made Anna Pavlova one of the world's truly outstanding personalities. Her confidence in being able to reach her goal, which was no less than perfection itself, was without limit. She kept pushing herself toward it—always. She *knew* she was destined for the top. She believed God meant her to be the best!

Anna lived life intensely. She was fun-loving, yet little things upset her as if they were major disasters. Sometimes her emotions erupted and offset the disciplined restraint of dancing. Her body expressed her deep feelings on stage. Her hands spoke. Her inner fire, combined with a flawless technique, enchanted audiences and inspired her

partner Michel Fokine to choreograph more meaningful dances and ballets. He created *The Dying Swan*, *Les Sylphides*, and other works especially for her.

A need to communicate through the medium of dance drove her around the globe. In constant motion like a bird on the wing, the delicate one and one-half meter (five foot) woman charmed even the most exotic audiences. She lavished her beauty and grace on rich and poor alike, ignoring personal hardships. When, at the end of an evening performance, the tips of her size 1½ ballet slippers seeped blood, the ballerina's radiant eyes belied the fact she had exercised at the *barre* for four hours, given an earlier performance, and worked hard with her troupe.

She left a lasting impression on people who saw her. She instilled a love for ballet in persons who came to see her artistry on makeshift stages. She danced with Nijinsky and Mordkin, and was honored by kings and adored by simple folk.

In Paris, she founded and maintained a home for Russian orphans. One year she sent food packages to starving ballerinas in Russia. Always, she mothered the girls in her troupe. Her kindness, compassion, and caring concern were second only to her desire to dance.

When the swan-like Pavlova folded her wings in death the world remembered that she once had danced especially for a small child, so that child too could see a fairy queen, all loveliness and light. △

## 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. Our purpose in using metaphysical principles in *Medifocus* is to inspire moral judgment in the decisions which these leaders are called upon to make—more simply, to think unselfishly as humanitarians in the interest of the people whom they are leading and serving. Further, it is to help them to perceive clearly and to evaluate circumstances which arise so that their decisions are as free as possible from all extreme emotionalism and are formulated intelligently and justly.)

**January:** The personality for the month of January is Kenneth Kaunda, President, Zambia.

The code word is NAT.

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



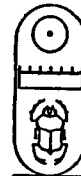
MORARJI DESAI

**March:** The personality for the month of March will be Morarji Desai, Prime Minister, India.

The code word will be TOLL.



KENNETH KAUNDA



by Dr. H. Spencer Lewis, F. R. C.

# Winter— Herald of Rebirth



**T**HIS IS a wonderful period of the year. We are always reminded of the beginning of life when winter is at hand. Naturally, we compare the winter months with the close of life not because it suggests death but because it suggests change and transition.

It is not my purpose to direct your thought toward that event in life, nor do I intend to make you feel very serious or sad, but I do want to bring to your mind that the outstanding feature of life is *change*. In fact, were it not for the law of change, and if things did not continually change, life would not only be void of events, but there would be no life and, moreover, no interest in living. We must accustom ourselves to change. The much-talked-about theory of evolution is based upon this observed fact of nature.

True, many scientists, having learned such facts from observation, have set them into long and complicated imaginings and evolved a theory and process of life that is without foundation in many of its elements or secondary principles at least. But there is no doubt that evolution is a fundamental law of nature, and we see it everywhere.

The old philosophers used to say that there is only one thing that is definite or unchangeable about matter, and that is its *changeableness*. In other words, life and that which composes it and of which it is composed, as well as the elements

manifesting it, all are constantly in a changeable state. One of the old philosophers lightly stated that you could not put your finger on anything in the material world and say it is this or that because before you could speak the words, it would have changed to something else.

Does not that remind you of your own experiences in life? Can you not see that each day, if not each hour, has brought some change in the nature of your problems and pleasures, in your sorrows and interests? And think for one moment what living would be like if these changes suddenly stopped and if each day and hour were exactly the same?—so much so that you could not readily and easily note what is taking place?

These great changes are taking place in nature and, in fact, in the working of the Cosmic and its laws on Earth. What may be constantly going on above this plane or on a higher plane than this one we do not know. But we do know that from the lowest form of cell life up to the highest expression of such cell life, which is man, changes are occurring every year, every cycle, every great period of time.

Man, in order to evolve and become what nature and God intended him to be, must attune himself with this process of constant change. He must become a part of the great parade of onward marchers which constitutes the army of

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evolution throughout nature. The moment any man or woman ceases to be of that onward movement, he does not stand still. He simply retrogrades, because nature and all of mankind pass on and leave him standing, as it were, or moving backward until in a very short time he finds himself among the primitive ones, among the undeveloped, the unprogressive, the ignorant, and the sufferers.

I have just said that it is necessary for us to attune with the onward progression. The question is, How shall we do this? Can we just voluntarily proclaim ourselves a part of the progression? Can we simply stand up in the midst of all that surrounds us and say, "I, too, am moving forward"? No, something more than this is necessary.

First of all, we must become fundamentally sound in our understanding and in our reasoning. We cannot reason properly if we do not understand properly, and we cannot understand properly unless our reason has been trained to function in the right and logical manner.

### ***Fundamental Principles***

You have heard much in the last few years about the establishment of world peace and harmony, but you must understand that peace and harmony and cooperation among different peoples of different tongues and minds can never truly come about until all mankind thinks and understands alike—not until then can they all agree on certain necessary fundamentals. We know, then, that the first necessary step in the development of man to the highest standard of cooperative thinking and acting is to educate him in those fundamental laws, principles, and facts about nature and himself, whereby he is able to comprehend, understand, and think properly.

This is what the Rosicrucian Order has been doing for hundreds of years. In our own times this organization has been leading the thoughts, directing the thinking, and promulgating the teachings which lead to a comprehensive understanding of nature, of God, and of man's relation to both of these divine principles and powers. Incidentally, the teachings have also educated man in regard to many of the other laws and principles of this material world that enable him to live better,

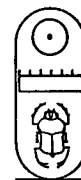
more happily and healthfully, and be more successful in his various spheres. This is the first step toward beginning man into the line with the onward march of nature.

We do not have to go back to the writing of the ancients nor do we have to refer to the writings and records of those of the Middle Ages to discover that the Rosicrucians and many other similar organizations have had a great bearing upon the advancement of man and especially upon the freedom that it has brought about from those enslaving conditions of ignorance and superstition.

We read of the changed mental attitude on the part of thousands, and we hear from their own lips the testimony of how they have conquered, how their vision has been broadened, their outlook made keen, and how they have gained greater perspective and wiped away their discouragement; also how power to do and to dare has come to them through knowledge, hope, and through *Light, Life, and Love*. This constitutes the reward that comes for efforts put forward and for the ideals we hold in our hearts.

We hope that none of our readers believes today, as did many in the Middle Ages, that the learned men of science and adepts of mysticism can reveal to the inquiring mind some simple process where, by snapping of the fingers or by the use of some magical word, the great laws of nature will hold back their powers or will exert themselves unduly to produce a miracle. We know today that the power to do comes from the power of understanding, and that such is the natural result of knowledge. We know, furthermore, that knowledge that begets such understanding is not acquired quickly or easily.

Furthermore, we know that if the knowledge we seek is for the purpose of developing faculties and functions within us, we must proceed slowly in order to give time to the faculties within our being to develop coordinately and systematically along with our comprehension. A musician or a student of music takes a single lesson at a time and practices it well so that the faculty exercised through his fingers, through his eyes in reading, his ears in hearing, develops along with his comprehension of the laws and principles involved. (continued overleaf)



And the same is true of the student who studies nature and the laws of his own being. He must proceed slowly enough to allow each one of the dormant faculties within him to be awakened and developed. It must slowly and carefully grow, and to such strength and power as will be lasting and dependable.

There is a springtime of life coming to each one of us—not necessarily at the time when we cast off this physical body and when the soul within us rises to go to other planes or perhaps to return again and occupy another body. But there is that springtime of awakening and rebirth when we suddenly realize that we are on the mountaintop of Illumination and face to face with the ineffable Light of understanding and realization of our true selves, our true being, our divinity and power. Such rebirth and such springtime of life may come at any moment to those who are seeking it.

It is as though we were journeying along the mountain between hills that cut off our vision and suddenly, at a turn, we find ourselves upon a great

plateau of broad vision and beauty. It may not be the highest plateau of that mountain, it may not be of the height that we have looked forward to in our dreams and visions, but at least we are out in the great sunlight of Illumination, we are out in the great perspective of nature. We are out in the open, perhaps alone with only God and our inner selves, but it is *springtime* there and all of the winter of the past is left behind. We know how lovely it is to live, how wonderful are *Light* and *Life* and *Love*.

These are my thoughts at this winter-time. I pass them on for your reflection so that you too may find in them an inspiration.

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.

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## Ritual Celebrations of the Winter Solstice

(continued from page 9)

hour of its night journey. When Ra appeared on the horizon he was portrayed as a young boy or a scarab, but never as a baby or larva.

Whatever the explanation of the birth of Christ on the twenty-fifth of December, it is obvious that the nativity at the winter solstice and the resurrection at the spring equinox follow a well-established archetypal pattern, which, considering the nature of the Christian deity and the message he brought to mankind, could hardly have been placed elsewhere in the seasonal or astronomical calendar.

### *Symbolism of the Christmas Tree*

Is the Christmas Tree the *Tree of Life*, symbolizing the physical birth of the Lord in his aspect of bringing eternal life to man and the world, although forever within the unceasing cycle of life and death? Is the evergreen Christmas Tree arising from the snow-covered earth symbolic of the *regeneration of the cosmos* at the winter solstice when the Sun has reached the lowest point on the horizon and is about to be reborn?\*

Or, we might ask whether or not the Christmas Tree is a remnant of pre-Christian Germanic symbolism enacted

\*In this connection it is interesting to note that at about the same time of year the Jewish "Feast of Lights" is celebrated during which one of the seven candelabra of the Menorah is lit each day—very much reminiscent of the seven days of the Creation. Despite other rationalizations, could this perhaps be seen as a cosmogonic act in miniature performed at the winter solstice at a time when in Christian tradition the Christmas Tree symbolizes the ever-recurring cycle of rejuvenation of the cosmos and the rebirth of nature?



at the winter solstice where it represents the Tree of Heaven, the *Soul Tree of Rebirth*, on whose branches the souls of the deceased have become immortal glittering stars which receive renewed vitality when the rebirth of the cosmos is imminent. Or is our Christmas Tree the *Sacred Tree*, a symbol of the world, which hails the great cosmic event of the coming of Christ, and decorates itself with festive lights symbolic of the illumination of consciousness and everlasting life? Or may it possibly represent the *cosmic Axis*, symbolic of the Messiah—the Son—who provides the link between the Creator and His creation? Or is it perhaps symbolic of the *Messiah himself*, the Man-God, the Anthropos, who descends to Earth to point the way toward the Tree of Life? Or can it perhaps be seen as symbolic of Christ as referred to in John 15:1, "I am the true vine . . .?"

Or else, is it the Tree of Life, symbolic of the work of the Savior, which is the perfection of man in the unification of his consciousness? Or is it the *Philosophical Tree of transmutation* which becomes the cross and the sign of resurrection at Easter indicating the destiny of man as exemplified by the drama enacted by the Savior?

The symbol of the Christmas Tree contains within itself all the possibilities the archetype carries, but will only transmit to consciousness those which will be attracted by the psychological and spiritual needs of the personality. We can see in the symbol of the Christmas Tree a series of events and representations which are intimately linked in the deeper layers of the psyche and connected with the establishment of *life in the cosmos*—such as the creation of life in the universe, the rebirth of nature, the cosmic Axis opening the way for a new existence, the birth of the Savior, and the resurrection of mankind to immortality by transmuting the Tree of Knowledge into the Tree of Life.

Just as the "first green" Yaxche tree stood in the middle of the Mayan Universe, so does the Christmas Tree which is erected to stand in the symbolic center of a home make it a temporary *omphalos*, thereby providing the inhabitants with the life-giving link between the archetypal constituents of their psyche and the world of phenomena.

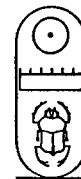


Footnotes:

- <sup>1</sup>Eliade, M., *Patterns in Comparative Religion*, Sheed & Ward, London, 1958, pp. 350-354.  
<sup>2</sup>*Ibid.*, pp. 309-312.  
<sup>3</sup>Frazer, J. G., *The Golden Bough*, The Macmillan Co., New York, 1927, pp. 583-586.  
<sup>4</sup>Cumont, F., *The Mysteries of Mithra*, Dover Publications, New York, 1956.  
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<sup>6</sup>Botkin, B. A., *The Illustrated Book of American Folklore*.  
<sup>7</sup>Radford, E., *The Encyclopaedia of Superstitions*, Philosophical Library, New York, 1949.  
<sup>8</sup>Ferm, V., (Ed.), *An Encyclopaedia of Religion*, Philosophical Library, New York, 1945, pp. 165, 252.  
<sup>9</sup>*Ibid.*, p. 164.

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# The Tree That Is Older Than Christmas Itself

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by Clara Campbell, F. R. C.

**D**ID YOU KNOW that our Christmas tree is older than Christmas itself? Not the tree itself, but the idea of having a tree at this time of year. This is how it all began.

Long, long ago in a country where the winter days are dark and cold, and snow and ice cover the ground, every year as the days grew shorter and the nights grew longer, the people became frightened: What if the summer never came back; what if it stayed cold and dark all the time?

There is a story told of a family—a father, a mother, a little boy, and a little girl. The father didn't know how to answer his children when they became afraid that the Sun would go away and never come back, leaving cold and darkness. He therefore went to the wisest man he knew to get an answer. The wise men of those days were the *Druids*. The Druids learned about some of God's laws from the trees and forests.

The Druid said to the father, "What trees grow near your home?"

"The cherry tree and the green fir tree," said the father.

Then the Druid told the father how to answer his children. When the father came home, he brought inside the house a little green fir tree. "Children," Father said, "this is the story of the fir tree."

"Every year the Frost Giant comes and brings the snow, the ice, the cold, and the dark. He tells the cherry tree

to drop its green leaves and go to sleep; and he tells the birch tree and the oak tree, and they all go to sleep. But when the Frost Giant tells the fir tree to drop its leaves, the fir tree says, 'NO.' This makes the Frost Giant angry. As it grows colder and darker he commands the fir tree again and again to drop its leaves. At last on the darkest day of the year, the fir tree answers the Frost Giant: 'Light is stronger than darkness; warmth drives away cold; good is stronger than bad; and Life conquers death. No, I will not drop my leaves.'

"The next day the Sun shines a little longer and the following day is brighter than the one before. The Frost Giant is angry and the snow is deeper and the air is colder. But still the little fir tree says, 'Light is stronger than darkness, warmth drives away cold; good is stronger than bad; and Life conquers death.'

"The Frost Giant growls at the fir tree: 'The cherry tree has beautiful blossoms, you have only sharp needles. The cherry tree goes to sleep and obeys my power; how dare you keep your leaves!'

"The little fir tree replies: 'I know the cherry tree is more beautiful and more useful than I am, but I keep the faith of the forest alive for *Light is stronger than darkness, warmth drives away cold, good is stronger than bad, and Life conquers death.*'"

The father told his children to remember what the Druid says, that the fir tree tells us not to be afraid of the Frost Giant ever again.

The little boy looked at the fir tree and said, "If the fir tree wants to be

as pretty as the cherry tree, I'll give him my red scarf to wear." "He can have my ribbons," exclaimed the little girl. "He can have my bracelets," added the mother.

So for one day the fir tree had brighter trimmings and looked more beautiful than even the cherry tree in spring, because the fir tree kept the faith of the forest and the faith of the people alive. And that is why we still have an ever-green tree which we cover with bright and shining things at Christmas time. △



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## Psychic Sensitivity

(continued from page 15)

follow through *both* aspects of the total situation, the *negative* as well as the positive. This requires great strength. As you well know, it is relatively simple and pleasant to follow through a positive aspect. It gives joy and happiness. But—at the same time—following through the coexistent negative is another matter indeed.

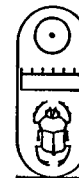
Our human nature dislikes the negative. We oppose it. But it must be accepted. It cannot be eliminated because it is a necessary part of the whole. As the popular saying goes, we must "accept the bad with the good." This requires real strength—not only strength but firm determination. It requires real stamina to do so. Following through something positive is easy. We fall right into it. But following through—simultaneously—the coexistent negative, knowing that it is a necessary part of the whole, following it through for the sake of the positive takes strength. It requires the ultimate in our powers of perseverance, because due to human nature we

permit ourselves to be too easily overwhelmed by negative forces.

It is at this very point where most students fail. They cannot take it. They give up. They lack the necessary sense of discrimination and balance to see the situation in proper perspective. They lack determination, strength, and just plain ordinary *grit* to carry the project through despite all adverse influences. They forget that only by fighting opposition does one gain strength. And so they follow the easy way: They give up, and in doing so they fail, usually miserably. They are looking for an easy way. There is no easy way.

Do not forget that man has been brought into this incarnation to gain experiences in order that he may evolve. Experiences are acquired through man's action and interaction with living elements, namely, his fellow men. Such interaction is always painful. The existence of pain proves that we need these trials. Sitting upon a mountain top in solitude and meditating will not provide the necessary vital experiences. It will not teach any lessons. Hence, retreating from the material world into the solitude, locking oneself up within an ivory tower is merely an escape from necessary action. A person who does so is *not* a true mystic, but is, instead, a coward.

Examine the lives of the mystics. They had to fight their way upward through



seemingly endless adversities, through petty gossip, jealousies, fears, and obstacles thrown into their way by those very people who, logically, should have been their staunchest supporters.

Sensitivity to psychic impressions is not enough. Sensitivity has to be coupled with understanding. A man of my acquaintance had a remarkable experience, the kind which occurs only once during a lifetime. He experienced the living *Prima Materia* symbolically in all its divine splendor.

But this experience reached him totally unprepared. Therefore, it did not help him. He did not understand it. He could do nothing with it. The result was bewilderment and confusion. He realized, of course, that a very great treasure had been given him. But it was a treasure locked within a strongbox, lacking the necessary key that would unlock the box. Hence, at *this* stage of his development the treasure was of no constructive use to him. The treasure lay ready, waiting for him to use, not now but at some future time.

To summarize: Sensitivity to vibrations is not sufficient for anyone who

wishes to make psychic progress. Sensitivity is merely the initial step. It must be coupled with understanding, and in addition there must exist discrimination and balance to separate the negative from the positive and let the positive carry through. Finally, most of all, the student must be possessed of grim determination—real grit—to follow through the realizations attained and push them toward their logical goals. Without discrimination and balance, the realizations of the negative may totally overwhelm the positive. Without *grim* determination, none of the inevitable obstacles of progressively increasing magnitude which present themselves can be successfully overcome.

Thus, without discrimination and without great inner strength, high sensitivity to vibrations is not a blessing but is a curse, overwhelming the individual and crippling rather than advancing him.

Proceed slowly. Do not hurry. Let events develop. Let the proper aptitudes unfold within you. Do not ask merely for one of them. Ask for all. Only then will you become a director of the forces surrounding you for constructive good, an instrument of the Cosmic Will.  $\Delta$

### 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*.

### HERMETIC CROSS

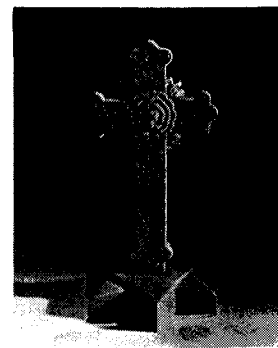
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*The  
Rosicrucian  
Digest  
December  
1977*

## United Kingdom Administration Office

There are throughout Great Britain several Rosicrucian Lodges, Chapters, and Pronaoi; namely, subordinate bodies of the Supreme Grand Lodge of the Order. These serve the Rosicrucian members in their respective areas. However, some years ago it became necessary to establish a central administration office in Great Britain primarily for the dissemination of literature to inquirers and also certain study material to Rosicrucian members in that nation.

In the past, rental facilities were eventually obtained, but they lacked the facilities necessary for other functions which were needed by members in Great Britain. Now, through the generosity of a Rosicrucian who wishes to remain anonymous, an excellent property has been acquired. It is situated in a fine scenic area of England.

The Greenwood Gate Estate will not, however, be confined to just administra-

tive activities but will also be made a cultural center for the Order in Great Britain. In the near future special ritualistic ceremonies will be held there. Plans are being made for art exhibits and concerts to be held, and to which the local public as well will be invited, thereby establishing excellent public relations for the Order.

On August 14, the Emperor of AMORC, Ralph M. Lewis, gave a dedicatory address at Greenwood Gate, and the occasion was attended by several hundred Rosicrucians from throughout the nation. Last September, the first of a series of membership functions was begun there, with Rosicrucians from subordinate bodies in England in attendance.

Frater Gerald Bailey is at this time Administrator *pro tem*. The telephone number of the Administration Office is: Crowborough (STD 08926) 3197.

### IN MEMORIAM

WE REGRET to announce the transition of Frater Harold P. Stevens who, since 1954, served as Grand Councilor for Eastern Canada and Western New York State. Frater Stevens passed through transition on October 29, 8:30 P.M.

In Frater Stevens' honor, the Rama Chapter of Buffalo, New York, held a beautiful memorial service on November 6, to which many of his personal friends; and fratres and sorores who had grown to love and admire him, came to pay their respects to his memory.





### THE PHILOSOPHER'S STONE

What great secrets did the ancient alchemist-philosophers possess? Why was their knowledge so carefully hidden from mankind—veiled in ciphers and cloaked in ritual? Was the making of gold their primary concern? Were they devoted to creating a physical *stone* whereby life could be prolonged or were they seeking a transcendental transmutation of the baser elements of man's true inner self?

#### Free Manuscript

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\*\*This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership.

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### IMPERATOR'S PERSONAL STUDY



Shown here is the Emperor's study in which a considerable amount of his writing of manuscripts, monographs, and books is done. The photograph does not show, at its extreme right, the other shelves lined with books, nor his Sanctum, which would require yet another photograph. It is here, however, that the meditation periods of the Emperor Ralph M. Lewis are conducted, in his home at San Jose, California.

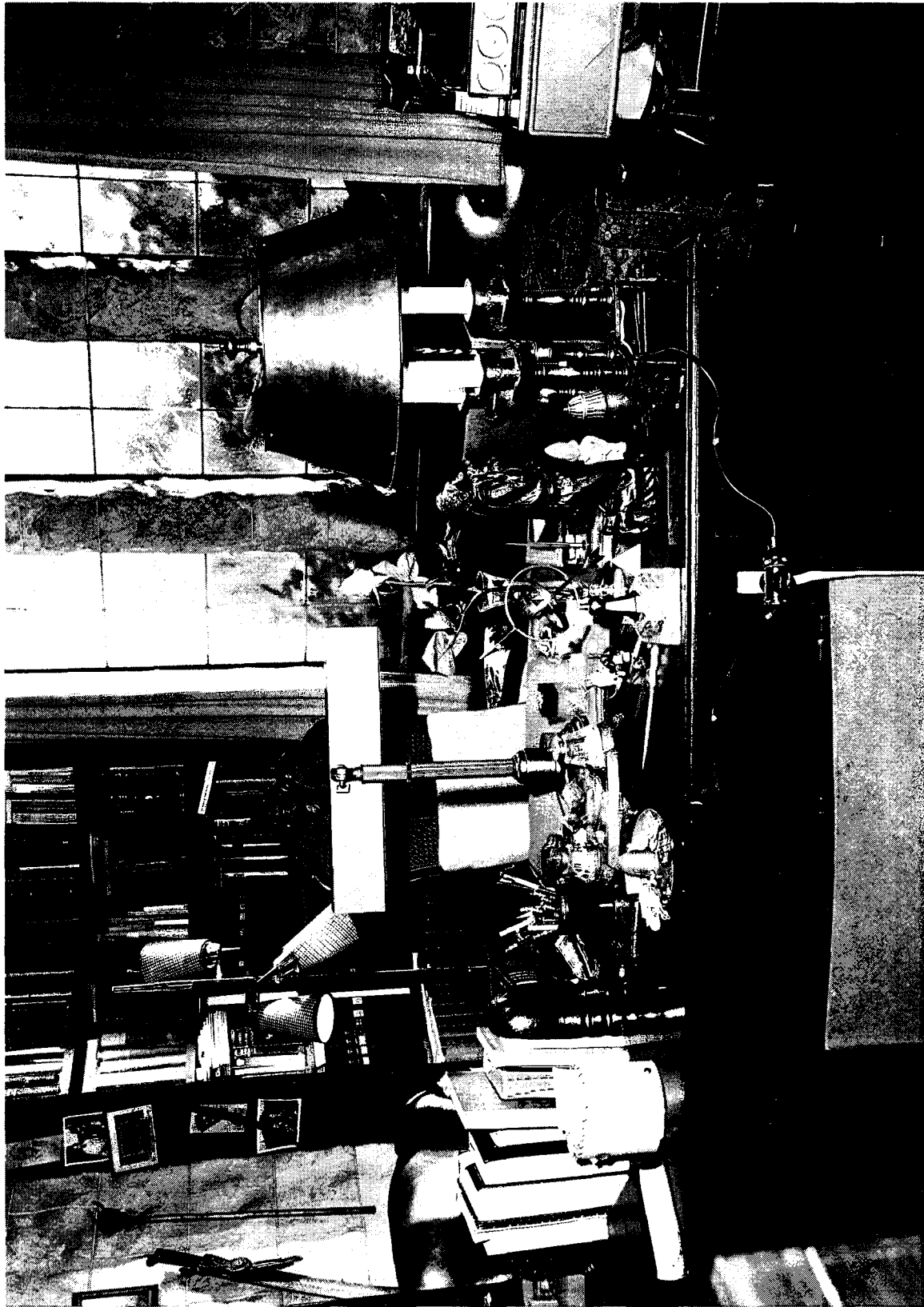
(Photo by AMORC)

### AMPHITHEATER OF DODONA (Overleaf)

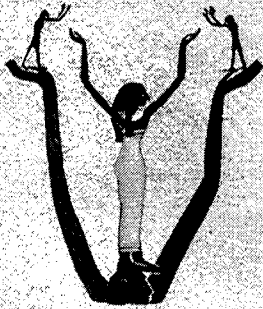
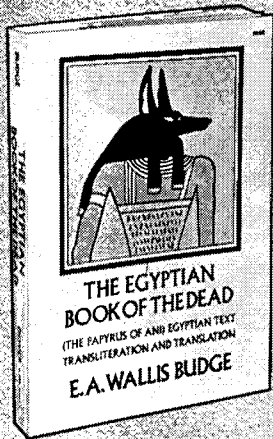
This amphitheater is part of the extensive ruins of Dodona, located at the foot of Mt. Tomarus, Epirus, in northwestern Greece. Dodona was the center of worship of the ancient Pelasgic people, a prehistoric culture. The center was dedicated to the worship of the god Zeus. The great temple adjoining the amphitheater housed oracles, who were consulted over many centuries. The temple was destroyed in 219 B.C. by the Aetolians, people of Greece. The oracles, however, continued to draw a patronage from throughout the Mediterranean and Aegean area.

(Photo by AMORC)

**The  
 Rosicrucian  
 Digest  
 December  
 1977**



# The Book of The Dead



The Mystical Ka, the immortal self said to dwell in every man, is depicted here with arms upraised and a goddess standing on its head. This Ka was distinguished from the soul. It was the first concept had of self, or the inner awareness.

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## Life Beyond This ... Egypt's Tomb Secrets

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# BRAVE NEW ERA

**P**HYSICISTS at NASA's Langley Research Center have successfully tested a 10-watt argon laser pumped by nuclear energy—a 100-fold power increase compared to previous experiments. This achievement marks an important step in the development of what is termed a “self-critical” laser; that is, a nuclear reactor that emits much of its energy directly as coherent light.

Present nuclear reactors are very inefficient because their energy is used to heat water in order to, in turn, use the heated liquid for the generation of electricity. Theoretically, nuclear energy could be converted directly into light, but early experiments had to rely on the cumbersome process of irradiating a uranium foil around the laser with neutrons.

Then came “volume pumping,” a process in which neutrons from a reactor induced fission in helium-3 nuclei mixed with the lasing gas. The latest achievement has resulted by optimizing the volume-pumping process—selecting the right concentrations, increasing the pressure, etc.

This accomplishment now opens the way for what may be the climactic experiment: volume pumping with uranium hexafluoride ( $UF_6$ ) present. For self-critical lasers to be developed, a lasing medium must be found that is compatible with  $UF_6$ , which will eventually be used as fuel, thereby creating an internally powered reactor-laser. So far, however, the presence of  $UF_6$  has stubbornly quenched the lasing process.

Project scientists believe that successful completion of the next stage of experimentation could lay the groundwork for the self-critical laser within three years or less.

Besides other applications—peaceful and of the other kind—a self-critical laser setup of this kind would be, barring the development of controlled thermonuclear fusion, the ideal power source and drive for a long-range spacecraft, capable of travel well beyond the Earth-Moon system.

Obviously, a manned mission to Mars (or beyond) cannot be planned or undertaken with the hardware and resources used for a simple expedition to the Moon. Such a journey would take several months—others perhaps years—and a larger crew than the one of the Apollo Moon missions. This means a far larger and more sophisticated spacecraft (probably assembled in Earth orbit using the new space shuttle system), considerably higher power requirements, plus all the necessary systems and resources to support and equip a crew which is to spend several months in space and be engaged in the survey and exploration of another planet.

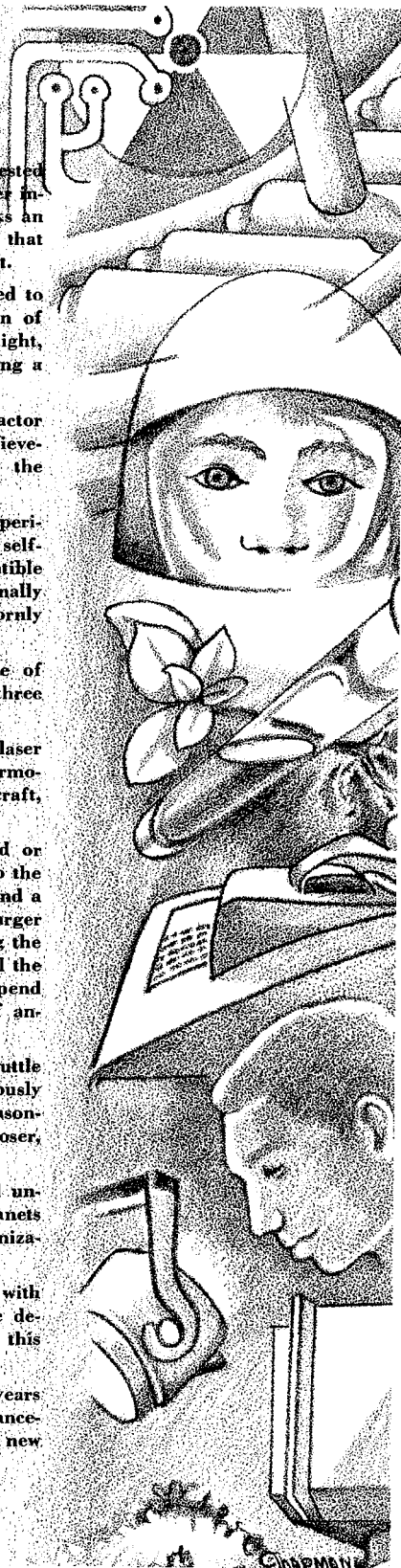
If these preliminary experiments are successful, by the time the space shuttle system is operational, if the decision is made, it will be possible to seriously think of building a ship capable of traveling to the closer planets with a reasonably sized crew and all the necessary support material and systems for a closer, personal exploration of these worlds.

Once fully developed, the new drive system would also allow us to send unmanned probes to some of the closer stars to determine whether the planets which may be circling them are inhabited or might be suited for human colonization in some future which now seems less and less distant.

Assuming that the present curve of research and development continues with the same effort and success, it is very likely that most of us will see the departure of the first colonization ships to the stars . . . some of you reading this might even be aboard.

If this does not seem possible, just remember that there are less than 42 years between Charles Lindbergh and Neil Armstrong, and that technological advancements move considerably faster now during the course 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)*





# ODYSSEY

*Imagination is Eternity*

**W**ILLIAM BLAKE was born in London in 1757—the second of five children in a fairly prosperous family. At the early age of eight he reported having visions of “angels.” His parents sternly reprimanded him for these stories—and cautioned him against repeating the tales of his experiences to anyone. In an attempt to divert his attention and control what they considered an over-active imagination, the young William was allowed to take drawing lessons.

As he continued his artistic pursuits, Blake experimented with different media but discarded each in turn as inadequate to his style. He had a very distinct opinion regarding the appearance of the colors in his art works, it was his ideal that they resemble “. . . the bloom dropped from the brilliant wings of the spirits of the prism.”

At twenty-four William Blake fell in love with a young lady who, unfortunately, did not return his affection. This rejection made him very ill, and he left London for a recuperative stay in the country. While regaining his health in the home of the Boutcher family he met the daughter of the household. Her name was Catherine and her sympathy and understanding attracted him to her. They were married a year later and their devoted union lasted until his transition many years later.

Despite artistic and personal criticism William Blake often declared himself to be “. . . under the direction of messengers from heaven.” This belief, at least in part, helped him to cope with the periods of despair which visit all artists and made his world appear to crumble around him. When he emerged from these times of torment, after periods of temporary inactivity, his inner light seemed to flare even more brilliantly.

“If the doors of perception were cleansed everything would appear to man as it is, infinite. . . . As a man is, so he sees. To me this world is all one continued vision of fancy, or imagination, and I feel flattered when I am told so.”—This was the artist’s answer to adverse comment of a patron’s declaration that his designs were too unreal.

A constant seeker for self-improvement, he was well past sixty when he read Danté—though before then he had no knowledge of the Italian language. Not long before his transition in 1827 he executed one of his most distinguished pictures—“The Ancient of Days Striking the first Circle of the Earth.”—saying that he had been inspired by Danté’s lines from “Paradise Lost”: “He took the golden Compasses. . . .” Blake spoke calmly of his approaching transition and looked forward to its occurrence. A friend recounted that his death-bed songs were “. . . a prelude to the hymns of saints . . . an overture to the choir of heaven. It was a chant for the response of angels. . . . Then his spirit departed like the sighing of a gentle

