

# Rosicrucian Digest

June 1978 • 75c

## *Featuring:*

- **Mysticism**
- **Science**
- **The Arts**

**Can  
Consciousness  
Be Projected?**

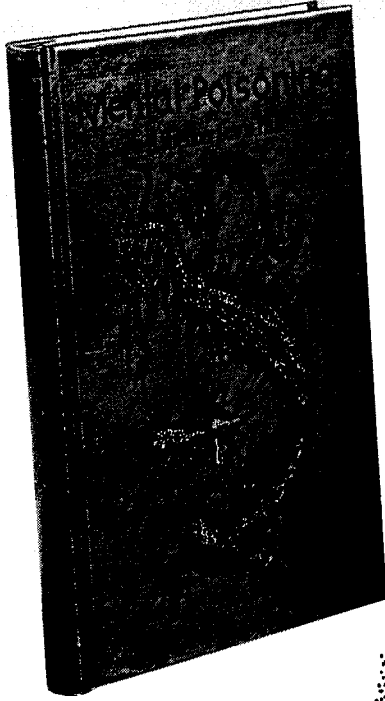
**Mindquest:  
The Science  
of Intuition**

**Walt Whitman—  
American Poet  
and Mystic**



# BLACK MAGIC?

## AN EXPOSE



**T**ortured souls. Human beings, whose self-confidence and peace of mind have been torn to shreds by invisible darts—the evil thoughts of others. Can envy, hate, and jealousy be projected through space from the mind of another? Do poisoned thoughts like mysterious rays reach through the ethereal realm to claim innocent victims? Will wishes and commands born in hate gather momentum and, like an avalanche, descend upon a helpless man or woman in a series of calamities? Must humanity remain at the mercy of evil influences created in the minds of the vicious? The fear of Black Magic—a superstition—is mentally crippling. Millions each year are mentally poisoned—are you safe from this scourge? *Mental Poisoning* is the title of one of the last books written by Dr. H. Spencer Lewis. It fearlessly discloses this psychological problem. It is sensational in its revelations. Read it and be prepared.

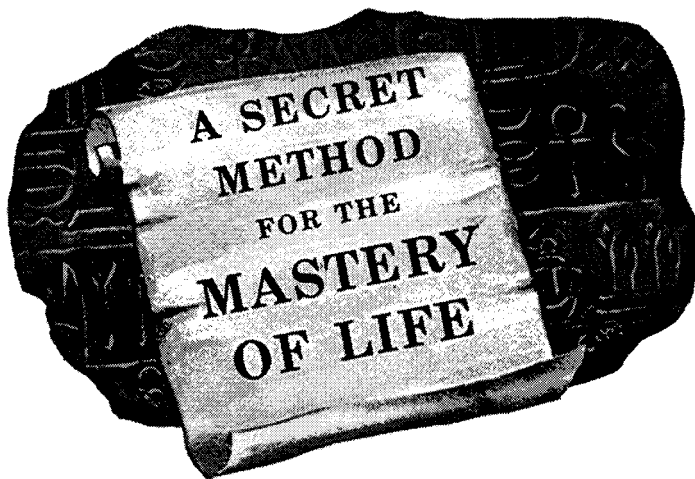
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**KNOWLEDGE  
THAT HAS  
ENDURED  
WITH THE  
PYRAMIDS**

**WHENCE** came the knowledge that built the Pyramids and the mighty Temples of the Pharaohs? Civilization began in the Nile Valley centuries ago. Where did its first builders acquire their astounding wisdom that started man on his upward climb? Beginning with naught they overcame nature's forces and gave the world its first sciences and arts. Did their knowledge come from a race now submerged beneath the sea, or were they touched with Infinite inspiration? From what concealed source came the wisdom that produced such characters as Akhnaton, Leonardo da Vinci, Isaac Newton and a host of others?

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## LUXOR TEMPLE



This is part of the great papyrus colonnade of Luxor Temple. Luxor and Karnak temples once composed Thebes, ancient capital of Egypt. This temple was dedicated to the God Amon, against whom Pharaoh Akhnaton rebelled. The temple of Luxor was founded by Amenhotep III (1411-1375 B.C.). Karnak and Luxor temples were united by an avenue 1980 m in length. On each side of this avenue were arranged a row of ram sphinxes, some of which have been recovered and restored.

(Photo by AMORC)

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# THOUGHT OF THE MONTH

By THE IMPERATOR

## CAN CONSCIOUSNESS BE PROJECTED?

THE COMMON DEFINITION of consciousness is *awareness*. This in turn can be construed as being that state or condition by which we have a cognition of externality and of our own existence. Thus, for example, we may perceive (be aware) of something visual, or we may experience sensations of pleasure or pain.

All our awareness, states of consciousness, is related to three general categories of sensations. *First*, there are the qualities of our peripheral (objective) senses as visual, auditory, tactile, olfactory, and gustatory (taste). No matter what we are conscious of externally, in the world around us (and in our own physical being), it assumes the qualities of our peripheral senses, such as hard, soft, loud, cold, near, distant, sweet, sour, and so on.

The *second* category of sensations are those of pleasure and pain. Though we call these "feelings," actually they are not related to the general qualities of the faculty of touch. In other words, they are not hard, soft, smooth, or necessarily hot or cold. Such feelings as hot or cold may accompany a consciousness of pleasure and pain but they are not inherent in them. In fact, we can say pleasure and pain are the organism's evaluation of the effects of the other sensations upon it. More succinctly, they tell us whether or not what we are experiencing is acceptable to the organism.

The *third* category of sensations of awareness is the most complex. It may be termed *psychic* in the sense that it is

more subliminal, that is, it appears to lie behind the more gross, objective faculties. This form of consciousness is *self-awareness*. The self does not have in its pure state the qualities of our peripheral senses. In other words, self is neither tall nor short, hot, cold, loud, etc. Simply, we are conscious of those sensations of which the "I," the ego, consists devoid of any qualities which are related to the physical or external world.

### *Consciousness and Awareness*

We know that we are but not by any sensations that we can attribute to any other category of consciousness. Therefore, this *third* category of sensations is a kind of introversion of consciousness, that is, it turns in upon itself. To be more specific, it is apperception, that is, the *consciousness of consciousness*. This means that consciousness becomes *aware* of its own function.

If we stop to dwell a moment on this point, it helps us to make the nature of self more comprehensible. We cognitive, thinking beings do not exist to ourselves without consciousness, nor does anything else which we call reality. Therefore, our state of consciousness is our *personal existence*, our own reality. A thing must know that *it is*. It need not know what it is, but it must by some form of consciousness respond as a separate entity to its environment. Consequently, if consciousness of self is our *psychic entity* as distinguished from our physical one, it is when we are conscious of consciousness. We then know that we are. We

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have a sense of personal reality and identity.

Ideation, the various concepts or ideas which are associated with our experiences, whether derived from reason, imagination, or direct perception, are but the ultimate configuration of the mind. In other words, it is a combining, an association of the various impressions which were had externally and internally, and which are arranged by the mind into a new order.

The question now arises, is *consciousness* a thing? Is it substantive, that is, does it have a specific and independent quality of its own? We have said that consciousness is usually referred to as awareness. But awareness has no independent existence. There can be no awareness separate from that of which it is aware. Consciousness, therefore, appears as a *function*. It is a state, a condition arising out of and dependent upon other factors. It is a phenomenon that occurs as an effect of certain causes. Without such causes consciousness has no existence.

#### *A Balance of Two Qualities*

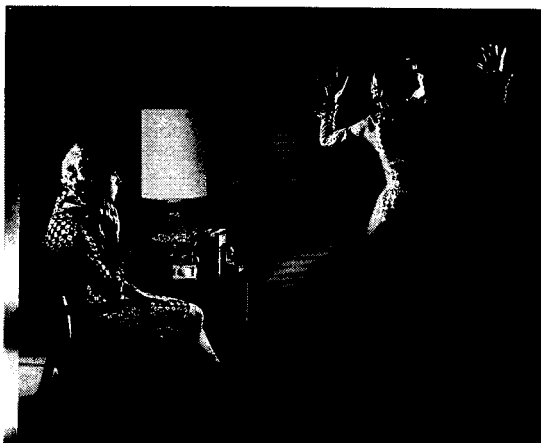
Each living cell has an immanent balance of two primary qualities. It is on the one hand the chemical elements of which the cell is composed. These elements are no different from similar ones composing inanimate matter. There is, however, the second primary quality which is more subtle and more mysterious than the other quality. It is the *vital* force which acts upon the *relatively* inert chemical elements of the cell. This force appears as being dynamic in its action upon the other elements of the cell. Molecular biology endeavors to explain this internal action of the living cell in terms of an interaction of its molecular parts. However, there is a characteristic of this vital force which suggests *intelligence*. It is the striving toward what seems to be a purpose. It is the function of perpetuating its kind. This is characterized as an act of preservation. In other words, within the cell there exists a state of *harmony*, an apparent order, necessitating the fulfillment of its functions.

The cell resists any condition which causes *irritability*. There is, it would seem, a field of sensitivity surrounding

the cell. Whatever is contiguous to this theorized field acts upon it. This act then either complements or disturbs the function of the cell.

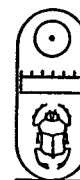
What better term can we attribute to this field of sensitivity of the cell than the function of consciousness? We may here use the simple analogy of the magnetic field of the magnet. The field of a magnet will both attract and repel. Consciousness has a similar response to impressions which the nervous systems and the brain finally interpret as sensations and as imagery.

From the above speculation and abstraction it would seem that consciousness is a function of *responsivity* only, that is, a state or condition to be acted upon by stimuli. This then would imply that our awareness of reality at a distance, of some object for example, is due to the energy strength of the impulses which the object gives off and which then reach and penetrate the field of consciousness.



But a further question needs to be asked: Is it possible that a level of the field of human consciousness can be intensified? Can it extend its responsivity out *beyond* the human organism itself? This is like asking if the field of the magnet can be increased. We know that the magnet's field can be increased by strengthening the magnet.

There is much in mystical literature of the past which postulates the "projection



of human consciousness." In fact, many modern scientific investigators in psychic phenomena and parapsychology are trying to substantiate these traditional claims of psychic projection of consciousness. Numerous controlled experiments of a scientific nature have seemed to establish that mental telepathy is a fact. However, just exactly what the methodology is, scientists have not yet agreed upon. But the phenomenon of the projection of consciousness is quite different from that of telepathic transmission and reception.

### ***Bilocation***

In the projection of consciousness the subject is aware of more than mental messages or words that are seemingly auditory. In projection, the whole stream of consciousness appears to be extended into space and through time. In this phenomenon of projection the subject experiences a *dual* awareness of location technically known as *bilocation*. In other words, the subject realizes the self as being in two places simultaneously. Thus, for example, the subject may be physically seated in a chair in his home and yet concomitantly have the realization of self in another place. This other place can be close by or it may be across the earth. During projection the subject may see, hear, feel, etc., the conditions in and around the place to which his consciousness has projected. Also, he may experience such as intensely as if they were being objectively perceived by him where he is seated.

There is a unique aspect of this phenomenon of projection that has been reported by those who have experienced it. It is that when the subject projects, he has no objective physical awareness of himself in the place to which the consciousness has projected. It is as though his consciousness, in its place of projection, is isolated from any of the impressions of his own *physical* being. Yet at all times the subject does have a realization of the *self*. He knows that the self is being projected and he knows that it is at a distance from where his physical body is located. But other than this peculiar phenomenon of not being aware of his physical being, the subject in projection may have an awareness of his surroundings equal to his ordinary objective perception.

We know that we see, hear, feel, taste, and smell by means of the receptor organs such as the eyes, ears, and nose which receive stimuli. These impressions are conveyed ultimately to the brain where they are transformed into sensations and forms of ideation, that is, they have identity to us. But how does self become aware of these impulses and experience *sensations* at a distance ordinarily beyond the limits of the sense organs when the consciousness is projected? How does one experience the details of a place, for example, thousands of kilometers distant, without any physical means to implement the objective senses?

A possible, although abstract, answer to this puzzling phenomenon is that there exists a *psychic parallelism*. Simply, this implies that man has a psychic faculty which corresponds to each of his peripheral, his objective, senses. More specifically, he can see, hear, feel, smell, and taste *psychically*. To help in an understanding of this, let us use the analogy of music. We know that musical notes can produce a harmonic of themselves in higher and lower octaves, and of different rates of vibrations. Is it not possible, then, that the whole stream of consciousness has a psychic parallelism also, but of a much higher energy frequency that those sensations of the objective sense faculties? The consciousness of such a psychic parallelism would not be restricted to the limitations of either space or time. It could *reach out* wherever the mind directed it. Or the psychic consciousness might be released subconsciously.

Most experiences with the projection of consciousness have not been of a volitional direction. Rather, they resulted without any previous conscious thought about them, a kind of sudden inexplicable happening. Every human, then, has this psychic parallelism, but will rarely experience the phenomenon of psychic projection of consciousness. There are exercises that can assist one to develop and exercise this natural potentiality of man. It is not an easy accomplishment for even those who pursue the special studies. The projection of consciousness is the only *true* form of expanded consciousness. △



# **Ecstasy or Cosmic Communion—**

***It is the miracle of unity***

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by Raymond Bernard, F. R. C.  
Supreme Legate for Europe

COSMIC COMMUNION is a state of being. It is a flight of the soul personality to the highest summits where individuality becomes integrated into the whole, the ego transformed into the super-ego, ceasing to be merely a segment of the One but in truth becoming *the One*, outside of time and space, in the eternal Present.

Philosophers speak of the objective and subjective minds and the subconscious. Thanks to such classifications, an understanding is gained of the great phenomenon that constitutes consciousness. But as in all of our being, from its most subtle to its grossest physical aspect, no difference exists except that of vibratory frequency; so it is between the different forms of consciousness where a difference can be seen only in intensity and gradation. During our stay on this physical plane, our wills must be exercised to decide which state of consciousness we should adopt.

During our working hours, that time we call *exteriorization*, our existence is divided between the objective and subjective consciousness, with emphasis upon the first. In the graduated scale of consciousness, our perception will be pinpointed on the lowest level. As the heartbeat does not cease because it is not perceived, so the superior flow continues although under the control of the subconscious. This is the state of man generally.

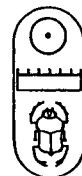
The mystic, through his own efforts, becomes an expert, or more appropriately, a technician: His perception moves constantly from the lowest to the highest level of consciousness. For this reason, his existence is abundant and useful. He is alert and awake, experiencing a permanent cosmic communion which accords him benefits above all men and makes his entire life one of dedication.

He is a man; yet his existence is impersonal. To others, he is a distinct personality, possessing tastes, inclinations, habits which are obviously imperfect; but within the universe he is a vehicle of the Cosmic, a channel through which the Divine Force expresses and manifests.

### ***Meditation***

It is certain that cosmic communion has its degrees: The mystic's permanent communion is less apparent because of this. It is like happiness to which one becomes accustomed and takes note of only when it is no longer felt. Because of this, periods of meditation are important, for man can thus naturally, without destroying a harmonious contact with the Cosmic, discover during a single moment that he possesses it already and accentuate his conscious perception of it, realizing an ineffable Peace Profound and obtaining a glimpse of what can be the reward of a consecrated life.

Communion with the Cosmic is thus like the merging of mere drops of water with the universal ocean: There is no petitioning, no murmuring of words meaningful only to ourselves—objective and limited; only abandonment, entrust-



ing ourselves completely to the All without a single effort, mental or otherwise.

Whether we are standing, sitting, or lying down matters little. It is helpful to have the body as comfortable as possible, to be relaxed and undiverted, with the mind stilled. Then the Soul can reveal itself. One can ascend to the All and participate for a few seconds in the life of the universe.

What impressions are to be obtained from such communion? How can the inexpressible be incorporated in the imperfections of our words? It is impossible, even foolish, to attempt to give an impression or to speculate regarding the grandeur, beauty, and unique quality of such communion. To understand it, it must be experienced. Perhaps basically it is better so. Such a treasure is not to be exposed to public curiosity. To meditate upon it becomes a privilege; but the privilege lies within the reach of everyone, and everyone if he wishes can share it.

Cosmic communion is the dependable reward of whoever studies and guides his life according to the principles to which he has given his faith; but whatever favor he receives, however merited, must be shared with his fellow man. The benefits of cosmic communion cannot be the heritage of only one individual or of a few. Absorption into the All, whether or not a conscious contact

with the universal Supreme Force of which we all partake as thinking human beings, regenerates the faculties, restores inner harmony, enlarges the vision of things, and purifies our diverse vehicles. This purification always must be considered a preparation. Properly considered, it is the state that precedes action. This action is service to God, and the essence of godly service is serving one's fellow man.

Through cosmic communion and its visible and invisible effects within, the mystic (having become a channel consecrated to the Cosmic) directs his will to transmute that power and to place it at the level of those who can be assisted by it. His sensitivity permits him to take into account various psychological elements of other personalities—to share with them the way to the spiritual life within. A fraction of a second of consciousness of the Infinite has, then, incalculable consequences for one, and for all as well.

Since "As above, so below" and its reverse are the law and evident truth, he who devotes himself to cosmic communion contributes equally to the vibrational recharging of the world's aura and to giving the constructive forces of the Cosmic more strength and efficacy. It is the miracle of Unity. It is that which permits an understanding of the reaches of a simple thought. △

### ***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 booklet, **The Mastery of Life**.

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June  
1978***

# Cosmic Curiosity

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by Norman Cousins

THE CONGRESS of the United States is now scrutinizing America's ventures into outer space. The central question being considered is whether the American people are going to receive enough tangible benefits from the space program to justify its expense.

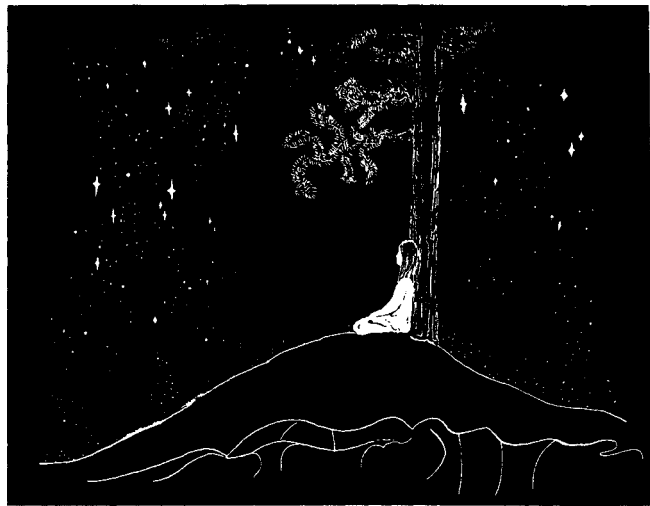
The attempt of the Congress to put the emphasis on practical value is understandable, but the main case for space exploration rests on philosophical grounds. The justification for penetrating outer space has something to do with the way we see ourselves as a people and as a nation; how we think about our place in a distant future; how much value we assign to the possibility that knowledge can contribute to the quality of life on earth; and finally, the importance we attach to any sense of a universal design.

An evocative description of this philosophical purpose comes from one of our readers, Lawrence Mason, Jr., a graduate teaching assistant at Syracuse University. "From the dawn of humanity, when man-apes became aware of their environment," Mr. Mason writes, "the stars were of overriding importance. We have dreamed, longed, wondered, watched, and examined those same flickering points of light. Now, as black holes, quasars, and pulsars beckon to us, our ancestors push us forward and whisper in our ears, 'Go, spread our immortality throughout the universe.' It is a uniquely human desire, wanting to announce ourselves to the cosmos."

This yen to become earth-wanderers among the stars, however, involves more than the need to satisfy a cosmic curiosity. Basically, it flows out of an instinctive need to evolve. We belong to an unfinished species. We have limitless capacities for growth; indeed, our unique-

ness lies in our ability to steer our own evolution. The destination becomes visible through an enlarged perspective. The greatest adventure within the reach of a sentient species is seeing itself in an expanding relationship. The creatures in Plato's allegory of the cave could not conceive of anything beyond their constricted domain and therefore were consigned to, and limited by, a perpetual darkness. We have no way of knowing how much new light we can let into our lives or the corners of our minds by breaking out of our cave, but there can be no doubt that we will be changed in the process.

It is only a few hundred years since the human species was able to liberate itself from the notion that the earth was the center of the universe. The larger perspective afforded by Copernicus played an important part in the forward thrust of human development. The Age of Reason and the Age of Enlightenment were not unrelated to that discovery. But we are only now beginning to possess a



genuine awareness of our relationship to the total scheme of things; and we can expect that human progress will be proportionate to our comprehension of our place in the universal design.

Our spaceships are important not because they are capable of breaking out of the earth's gravitational field but because they are extensions of the human mind. They are not so much an assemblage of lightweight metals as they are a new language. The language speaks to human potentiality and to new options available to us as a nation and as a species. Every new experience, every new adventure, yields a new harvest in language. The words produced by our forays into the universe will transcend technology.

To paraphrase H. G. Wells, human history is a race between combat and cooperation, between concepts of service and concepts of power. If the outcome of that race is not to end in disaster, new unifying principles have to be put into effect. The species must develop a sense of the whole, a reverence for its life-support systems, and an understanding of the limitless capacity of human beings to meet any dangers within their comprehension. Knowledge is a solvent of danger.

The greatness of any society in history has seldom rested on its physical prowess. The vaunted military power of ancient Athens has long since disappeared. But the ideas of ancient Greece have proved far more durable than its fighting ships. The words of Aristotle and Plato stand even taller and more powerful today than they did 2400 years ago.

The scrapings from the surface of the moon brought back to earth, significant as they are, are not as meaningful as the perceptions carried back in our minds. The biggest moon dividend is an enlarged awareness of the rarity and preciousness of human life. We also possess new evidence of our ability to adjust to ever-increasing complexity. In this sense, what outer space has most to offer humans is

an increased respect for the importance of inner space and for the workings of the mind.

The human brain is a mirror to infinity. There is no limit to its range, scope, or creative growth. New perspectives lead to new perceptions, just as they clear the way for all sorts of new prospects in human affairs. Supposedly, only half the human brain is being put to effective use. No one knows what great leaps of achievement may be within the reach of the species once the full potential of the mind is developed. As we create an ever-higher sense of our cosmic consciousness, to paraphrase Richard Bucke, we become aware of our ever-higher possibilities and challenges.

It is in this perspective that space exploration must be seen. Anything that ignites the human mind, anything that sets the collective intelligence to racing, anything that creates a new horizon for human hopes, anything that helps to enlarge the vocabulary of common heritage and common destiny—anything that does this is of incalculable value.

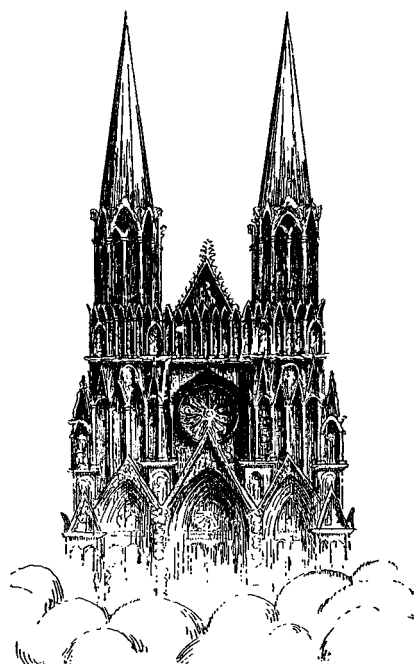
Some people will say we have no business in journeying beyond the planet until we make our own abode on earth safe and fit for human habitation. Yet it is precisely because our species is in jeopardy that we have to think and act on a universal plane rather than as members of hostile tribes. A rendezvous with the cosmos is a transcendent occasion and could become a transcendent process.

If it is asked, then, what it is we get in return for our probes in space, the answer is that we get a chance to develop a proper appreciation for our station in the universe. It is also quite possible that such ventures might bring the world's peoples a little closer to one another. Americans can congratulate themselves that they are in a position to take giant steps beyond their planet—not just for themselves but for the astonishingly varied, gifted, frail, and vulnerable species of which they are a part.

—Reprinted from *Saturday Review*

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**Remember the 1978 Rosicrucian World Convention  
Rosicrucian Park, San Jose, July 9-14**



## The Celestial Sanctum

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### GETTING INVOLVED

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

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"GETTING INVOLVED" is a term commonly heard today which is used to encourage people to do something about today's social and economic problems. The apathetic outlook which many people hold has prompted many slogans during the past few years, and the encouragement to "get involved," coming as it does from many directions, has resulted in an awakened interest in every aspect of our social, economic, and political life. Groups of all kinds have been formed in order that the people may have a greater say in our national and community life.

This voice of the people, which may be quite small at the present time, is being heard all across the country and in every aspect of life. The trend is growing because the people have realized that they *are* being heard and action is being taken on their behalf.

There are many kinds of groups which endeavor to promote good citizenship and take an active interest in the civic,

social, and moral welfare of the community. These small groups of men and women do a great deal of good in helping individuals who need assistance. They help to alleviate the suffering and difficulties of many, particularly the underprivileged in society.

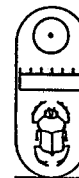
Looking back through history, we find individuals who made their mark upon the times. Changes in social, economic, and political life were brought about by the efforts and exertions of extraordinary men and women, usually under the most difficult and sometimes dangerous circumstances. But society today is what these great people, few though they were, helped to make it.

Many such individuals who worked and labored for the advancement of mankind were Rosicrucians. The light and knowledge they received they gave to others, and history has recorded their efforts. They fought prejudice and bigotry in order to help free the spirit of man from the enslaving conditions of the time. All of them were men and women of unique insight and perceptiveness, who left their mark upon mankind through the strength of their convictions and their actions. Their influence upon society has been tremendous, and even today we look to men and women of the same caliber for the inspiration and leadership to create the new society of the future.

It is encouraging to know that many groups of public-spirited people are using their influence to create a better society. However, it is still the individual who counts. Groups are only as creative as the people who comprise them. Each person must play his part if society is to serve the best needs of all.

We know there are those who feel no responsibility for the kind of society we have today and the problems which it faces. However, from an esoteric point of view, we are all responsible for the circumstances in which we find ourselves, at least to some degree. No one is apart from it; anything which affects the whole will, of course, affect the parts and vice versa.

Therefore, as we build for ourselves and our own community, the effects will be felt by the whole of society. We are all interrelated and interdependent upon one another. From the Cosmic's point of view, there is no separateness, only



unity; and when we and the rest of mankind accept this simple but profound truth, we will have taken the first giant step to building a society united in goodness, truth, and love for one another. When this is achieved, we may not have eradicated all of society's problems, but the harmony that exists will bring peace and happiness and a new search for real creative living for all.

As Rosicrucians and humanitarians, we are all concerned for the future of mankind. Even though we are interested in developing our inner faculties and attaining the mastery of life, it is for the purpose of being prepared to serve the Cosmic and mankind, and to strive for a better life for all people. As we ascend in consciousness we experience a deeper rapport with our fellow men. We do not feel a separation from others, but a growing sympathy and a growing desire to make our influence felt where it can do the most good.

In viewing the larger problems of our present-day society, we cannot help feeling a little helpless in any effort to change the trend. But whether the task is large or small, we must continue to do all we can, for it is only in striving to succeed that the Cosmic will grant us the inspiration and courage to proceed in the only way we can to create the ideal society. We cannot leave the task solely to the politicians and scientists because, for any future society to survive, it must be strongly influenced by the mystical point of view.

Our interest and enthusiasm are essential ingredients for success in any mystical work, for without the sincere desire to be involved we close the door, so to speak, on the highest possible achievements. We have to be sincerely motivated; otherwise we cannot sustain the effort and the energy needed to fulfill our own chosen task. And this task of doing what we can to build a better society will require all the skill we have acquired in our mystical training. However, I think we are better prepared than we realize. For, when we begin to use our latent inner abilities in some constructive work on behalf of others, we will quickly reveal and develop these talents. One of the keys to beginning this development is the degree of interest we have in this chosen work.

It is important that we realize the obligations we have to society. We cannot sit back and let others take the responsibility. Even a little effort in constructive thinking is better than burying one's head in the sand and lamenting the downward trends in our civilized life. Unless we actively engage in work for the improvement of others and the society of which we are a part, we can be sure that we are not fulfilling our cosmic obligations, and someday we shall have to make compensation for it.

Darwin Kingsley has written: "You have powers you never dreamed of. You can do things you never thought you could do. There are no limitations in what you can do, except the limitations in your own mind as to what you cannot do. Don't think you cannot. Think you can." These should be words of some encouragement to us. We do have great powers within us, and once we begin to use them they will develop quickly, and naturally, and we will begin to see the results of our efforts.

"Those who really desire to do will be given the power to do," said the American philosopher Ralph Waldo Emerson. It is an interesting thought that the more we become involved in all aspects of life, the more opportunities seem to come our way for greater happiness and achievement in many fields of endeavor, and in particular our mystical and spiritual development will advance more rapidly. However, what is of greater importance is the fact that this personal involvement in human relations will prove to be a real preparation for our service to mankind.

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# Walt Whitman— American Poet and Mystic

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by Susan E. Bagby

SOMETIME on a June morning in 1853 or 1854, Walt Whitman reported a "mystical experience." He recorded this experience in his notebooks of the early 1850s. During this crucial period of his life, Walt Whitman was at work on a book of poetry he hoped would express the spirit of his times—as well as a timeless, universal vision. As a result, the mystical experience of complete absorption through the senses with the Divine (otherwise known as *samadhi*) became the central theme of Whitman's poetry. When *Leaves of Grass* was published in 1855, the world received an account of how Whitman experienced the underlying unity of all things.

### *In Love With Nature*

Born on Long Island, New York, in 1819, Walt Whitman spent most of his life in and around New York City. Whitman grew up in a large family in West Hills, Long Island, and moved to Brooklyn with his family when he was four. As an adolescent, one of Whitman's favorite amusements was riding the ferry back and forth across the East River. He loved to watch the busy docks and factories, and grew to know the many different types of people he saw at work: sailors, draymen, farmers, fishermen. Whenever he could, he would travel out from Brooklyn onto Long Island, walking for miles and talking with people he met. He liked boating and fishing in the quiet bays and sounds. Walt Whitman was a healthy, robust lad—always in love with the out-of-doors.

Whitman lived during one of the most tumultuous times of American history. It was the great period of territorial expansion in the West and increased industrial growth in the East. Far from being removed from it, Whitman played an active role. Going to work at the early age of twelve in a newspaper office, he began a long career in journalism which would see him through the editorships of several metropolitan papers. In fact, the history of Whitman's career in journalism reflects the rise and fall of many newspapers in New York City during the 1850s.

At the age of twenty-two, Walt Whitman became editor of the *Aurora*, a large daily for that time with a circulation of 5000. When he was twenty-seven, he was editor of the *Brooklyn Eagle*. For a year Whitman ran his own newspaper called the *Long Islander*. In 1848, Walt Whitman was editor of the *Crescent* in New Orleans, where he lived for a short period of time with his brother before they both returned to New York. No doubt, as a result of his editing these papers, Whitman formed strong political opinions. He always favored the working class, and was sympathetic to the plight of the average man. These democratic views, combined with his egregious character, were frequently the cause of his dismissal.

In the words of one biographer, America at that time was a nation of "swaggering, brawling exhibitionists." Certainly, Walt Whitman was at the very heart of that character. His lofty opinions and high ideals often brought him criticism. He is even quoted as saying: "If the presence of God were made visible immediately before me, I could not abase myself." Similarly, the views he puts forth in his lengthy introduction to *Leaves of*

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*Grass* describing the “true, noble expanded American character” are anything but humble. All around him Walt Whitman saw the rowdy spirit of American nationalism growing, and along with it, the Young America movement in art.

During the 1850s, when American artists turned towards a national identity, they began to create a literature of the people and “poetry for the masses.” In line with his political views, and all throughout his life, Walt Whitman strongly identified with the common working man. The engraving of a bearded man in his thirties appears on the original frontispiece of *Leaves of Grass* (see accompanying illustration). Typical of the American character embodied in Whitman’s poetry, it is a portrait of a nonchalant workingman. This idealized figure, with one hand resting on his hip and the other in his pocket, wears no coat and his shirt is open at the collar, revealing what might be a red flannel undershirt. Many people mistake this engraving to be of Whitman himself, but it is not—only the character is similar. Indeed, he called himself: “Walt Whitman, an American, one of the roughs, a kosmos.”

Reacting against their British heritage, American poets shifted away from the outward text of a poem to focus on the maker or “creator” of the poem. In the opening lines of “Song of Myself” Walt Whitman beckons to those around him to come and perceive the world through his eyes.

*Stop this day and night with me and you shall possess the origin of all poems, . . .*

Even though he was familiar with literary tradition (he also taught in several schools on Long Island), Whitman depended solely on his own experiences for the content and form of his poems. As a result, Whitman created what is now



known as “free verse,” and he is commonly referred to as the Father of modern American poetry. Since America was a nation formed of diversity, poets found they could allow for these diversities in their art through the use of a free and open form. Whitman simply puts forth a testimony of his innermost convictions, and allows his poetry to be shaped around it. For example:

*I believe a leaf of grass is no less perfect than the journey-work of the stars, And the pismire is equally perfect, and a grain of sand, and the egg of the wren, And the tree-toad is a chef-d'oeuvre for the highest, And the running blackberry world adorn the parlors of heaven, . . .*

—*Song of Myself*

“Song of Myself,” the first long poem at the beginning of *Leaves of Grass*, is about how the poet-persona, Walt Whit-

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*Was somebody asking to see the soul?  
See, your own shape and countenance, persons, substances,  
beasts, the trees, the running rivers, the rocks, and sands.  
All hold spiritual joys and afterwards loosen them;  
How can the real body ever die and be buried?*

—*Starting From Paumanok*



man, *experiences himself*. It is a somewhat boisterous poem, centered around the experience of the "Self," that is divine by nature. Stating this experience alone is enough for Whitman, as he declares:

*I exist as I am, that is enough  
If no other in the world be aware I sit content,  
and if each and all be aware I sit content.*

In other words, the *real* American hero was the poet, Whitman held, for it was the poet that could teach Americans how to refine their sensations and improve their perceptions in order that they too could experience a mystical transcendence. The poet-hero was a divine medium, conveying a new spirit to the people. In his introduction to *Leaves of Grass*, Walt Whitman says of the poet: "He is a seer . . . he is individual . . . he is complete in himself . . . the others are as good as he, only he sees it and they do not."

#### **Transcendentalism**

Mystical philosophy was not uncommon in Whitman's day. Indeed, he shared these views with other artists of the period. The first half of the nineteenth century had seen the blossoming of Transcendentalism, largely through the influence of such thinkers as Emerson and Thoreau. Whitman was undoubtedly influenced by the Transcendentalists, even though he can still be credited with his own contribution to literature. In many ways, Whitman personifies the Emersonian poet. Emerson called for the Ideal to be found in the actual, everyday world; *not* beyond in some other, unreachable realm. Emerson pointed to a transcendent experience of nature and the realization of the divine in the world of everyday objects. Emerson's doctrine of the "Oversoul" stated that an eternal energy permeated all matter and connected one thing with another in a continuous stream of creation. As Whitman states: "God is neither a person nor, in the strict sense, even a being; God is an abstract principle of energy that is manifested in every living creature."

It is well-documented that Ralph Waldo Emerson responded favorably to *Leaves of Grass* after Whitman sent a copy to him in July, 1855. Emerson's letter of response was even printed without his permission in the *New York Tribune* (one of Whitman's many attempts at self-promotion). Nonetheless,

the letter reveals one of the prominent thinkers of America honoring Walt Whitman's poetry—an effort that would otherwise go unnoticed for many years. Emerson said: "I am not blind to the worth of the wonderful gift of *Leaves of Grass*. I find it the most extraordinary piece of wit and wisdom America has yet contributed."

Today, over a hundred years later, Walt Whitman has been given his place in America's poetic tradition and his contributions to American thought and letters have received their due appreciation. To those concerned with the history of mysticism, Whitman can also be recognized for his own particular contribution. He believed that true knowledge came to one not only through the senses or intellect, but through union with a higher sense of Self. Whitman knew very little about philosophies that tended towards mysticism, other than Transcendentalism, and yet there are many affinities to be found between his work and Eastern religions. His own mystical experience is very similar in description to what is known as *samadhi* in Sanskrit, or a complete absorption with the Divine. Whitman could not deny the experience of this world for the belief in another, better world. His poetry joyously proclaims the experience of a timeless, eternal Self, awaiting anyone who searches for it. That experience, he says, lies waiting at the end of a road upon which we all must travel.

*Not I, not anyone else can travel that  
road for you,  
You must travel it for yourself.*

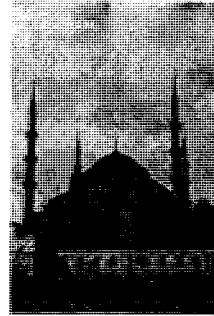
—Song of Myself



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1978**

**Cover** Our cover this month features one of the foremost architectural and antiquarian monuments of Istanbul, Turkey—namely the Mosque of St. Sophia or **Hagia Sophia** (meaning “Holy Wisdom”). This large and impressive house of worship was erected by Constantine in A.D. 532-537—and rebuilt in greater splendor by Theodosius and later Justinian. It was subsequently converted into a mosque by the Turks in A.D. 1453, in their conquest of Istanbul.

(Photo by AMORC)



**Grant me to be beautiful within, and  
all I have of outward things to be at  
peace with those within.**

—Socrates

### 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 matter as a part of your Hierarchy report.

Thursday, August 17, 1978  
8:00 p.m. (your time)

Thursday, November 16, 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.

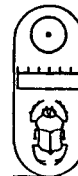
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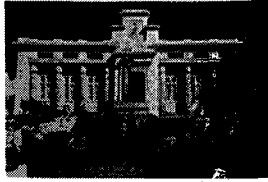
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# MINDQUEST

REPORTS FROM THE RESEARCH  
DEPARTMENT OF ROSE-CROIX UNIVERSITY

## The Science of Intuition

by George F. Buletza, Jr., Ph.D., F. R. C., Director of Research;  
Myron S. Allen, Ph.D., RCU Visiting Scientist; Mike Bukay, M.S.,  
Staff Research Scientist; & June Schaa, F. R. C., Staff Research Associate

THROUGH HIS STUDY of intuition the Rosicrucian reaches the frontier of intellectual and spiritual power. Rosicrucians learn that all great progress in people's lives depends on the release and utilization of intuitive powers. No significant discovery, insight, or creative production has come about solely as a result of objective mental activity. Laboratory experiments as well as scores of interviews with scientists, writers, composers, and artists attest to the fact that solutions to problems are achieved only after they have been released to the subconscious or intuitive faculty of the mind.

Claude M. Bristol and Harold Sherman, in their book *T.N.T. or the Creative Power Within*, tell about Thomas Alva Edison's practice of taking multiple catnaps as he worked on an invention. When he felt blocked, after exerting himself to the utmost, Edison would lie down on his couch and fall asleep. He claims to have always received some additional light on his problem.

German psychiatrist Herbert Silberer experimented with this process by putting himself in a borderline state and trying to think through complicated problems he had been unable to solve in the normal waking state. He found that the complicated problem he was considering would disappear from awareness and would be replaced by a meaningful form of symbolic imagery. One problem Silberer contemplated was: If

intuition is universal, why do some people intuit to do one thing, while others intuit to do something else? Silberer wrote:

"In a state of drowsiness I contemplate an abstract topic such as the nature of judgments valid for all people. . . . A struggle between active thinking and drowsiness sets in. The drowsiness becomes strong enough to disrupt normal thinking and to allow, in the twilight state so produced, the appearance of an auto-symbolic phenomenon. The content of my thought presents itself immediately in the form of a perceptual picture (for an instant apparently real): I see a big circle (or transparent sphere) in the air with people around it whose heads reach into the circle. This symbol expresses practically everything I was thinking of. The [universal] judgment is valid for all people without exception—the circle includes all the heads. The validity must have its grounds in commonality: the heads all belong in the same homogeneous sphere. Not all judgments are [universal]: the body and the limbs of the people are outside (below) the sphere as they stand on the ground as independent individuals. What had happened? In my drowsiness my abstract ideas were, without conscious interference, replaced by a perceptual picture, by a symbol." (See *Figure 1*)

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**Figure 1: Silberer's symbolic conception of human judgments is valid for everyone. Silberer studied in great detail the psychology of intuition. See text for details.**

Silberer goes on to say that he found this picture-thinking an easier form of thought than rational logic. Silberer conducted extensive experiments in this borderline state, considering complex abstract thought and waiting attentively for symbolic images to appear. He found that his thoughts in this state always gave rise to images, thus demonstrating to him that the mind automatically transforms verbal information into unifying picture-symbols. Another example Silberer gave is as follows: "My thought is: I am to improve a halting passage in an essay. Symbol: I see myself planing a piece of wood." He therefore proceeded to "shave" words from the essay.

In terms of our Rosicrucian principles, what Silberer did was to put himself in a receptive, borderline state; he introduced a problem he had already analyzed, and looked for an answer to appear as a visualization. The results of his experiments demonstrated that problem-solving visualizations are often symbolic.

Imaginative images or symbols that spontaneously come to our awareness arrive from beyond our objective consciousness. They come to us from an inner center, from an intuitive faculty of mind. They do so in an attempt to

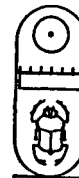
join inner and outer worlds, spiritual with material, invisible with visible, macrocosm with microcosm, imagination with objectivity, actuality with reality. They bring about a marriage of the mind.

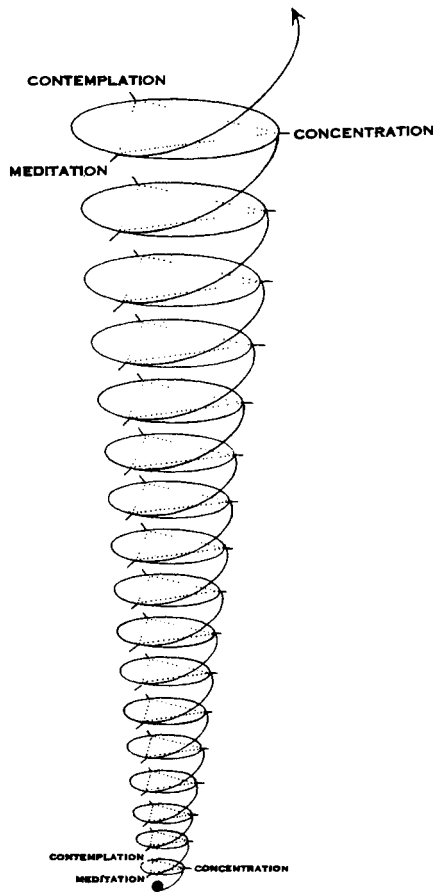
Symbolism is the art of thinking in images rather than words. An image is expressed as a symbol to communicate a meaning beyond the obvious, beyond the grasp of reason. Because there are innumerable things beyond the range of objective human understanding, we constantly use symbolic terms to represent concepts (such as infinity  $\infty$ ) that we cannot define or fully comprehend. The symbol, then, is a mechanism for understanding. It forms a bridge between a metaphysical world in which the Divine Mind encompasses All, and the physical world of the brain and senses in which All can never be perfectly known. In the physical world, no matter how powerful a telescope or microscope man builds, there always remains matter that cannot be seen even with the aided eye. Man's physical senses, as complex and marvelous as they are, are limited in what they can perceive. Therefore, man's knowledge gained through his physical senses can never be perfect.

#### **Intuition and Reason**

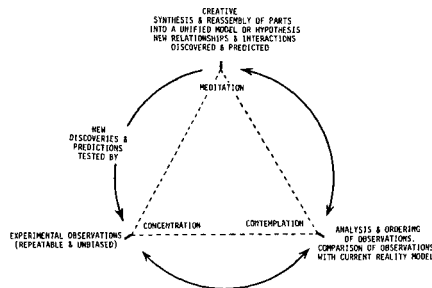
Contrary to popular belief, the scientific method combines *intuition* with empirical observation to acquire new knowledge. New ideas come from intuition, without which the information we gather through random observation would be a meaningless train of facts. Intuition and reason bring the random observations together into a meaningful relationship, and an ordered system. *Experimentation* and *empirical observation* are methods of then verifying and validating the new ideas already hypothesized by the intuition, thus adding these ideas into the realm of new knowledge.

In scientific research the key is to possess the insight that will enable one to ask the right question. The accurate answer is implicit in the right question. This can only be arrived at by transcending the physical senses. And it is the symbol—the instrument of understanding—that allows us to transcend the limits of the physical senses. Goethe said: "In the symbol, the particular represents the





**Figure 2: Correspondence of the methodologies of science and Rosicrucian mysticism. One of the basic tenets of both methodologies is the rejection of authority and dogma—the refusal to accept a statement just because someone says it is true. Rather, by keeping an open mind toward new realities and by using the process of concentration-contemplation-meditation, individuals come to self-knowledge and a knowledge of self.**



**Figure 3: A model of spiraling planes of consciousness in which realities are continually transformed by the repeated process of concentrative-contemplative-meditative experience.**

general . . . as a living and momentary revelation of the inscrutable.”

Intuitive symbols can reveal the essence of great truths that cannot be comprehended by the intellect alone. Symbols, by their nature, can resolve paradoxes and create order from disorder. In flashes of insight, they provide knowledge which joins dispersed, disparate fragments in a unitary vision. We see, if only for a moment, the great scheme of things, the unity of the universe, and our place in it. We see unity in terms of concrete images from the objective world around us—the only things that are “seeable”—but we see these concrete images in a novel, non-ordinary light.

Intuitive cognition is apt to be unreliable unless preceded by an energetic effort to gain information, and unless followed by application and scientific evaluation of the idea. The symbolized model or hypothesis must be evaluated by experience in the objective world. Thus, while symbolic models and intuitive hypothesis can be derived by proceeding stepwise through the Rosicrucian process of concentration-contemplation-meditation, we must return to the objective state of concentration in order to verify the validity of the intuitive symbol.

The Rosicrucian thought-process is an ascending spiral: in returning to concentration, more details are again observed; a return to contemplation reveals more about the operation of the idea being considered; while a return to the borderline or meditative state may demonstrate that our original intuitive symbol can explain more, and give meaning and significance to more aspects of the objective world than we originally realized. A return to the meditative state may also bring about a transformation of the original realization into a more powerful symbol or model. The transformed symbol is more powerful in the sense that it has the capacity to explain and predict more about nature. (See Figures 2 and 3).

When the human mind approaches a basic problem such as the nature of matter, its observations provide only raw data with which to begin. The observations themselves do not contain the concepts with which the data can be given form and meaning. For example, a stone or a solid block of wood does not sug-

gest the moving particles of matter in terms of which the atom is conceived. The conception of the atomic theory does not lie in the wood but in the mind of the person who interprets it. It is an image brought forth from the intuition, proving its value by its usefulness in the fruitful interpretation of raw data. Ultimately, the test of the image lies in facts of observation, as the image of the universe contained in Einstein's general theory of relativity required an eclipse to validate its insight.

Even when a symbolic image, as a theory, is verified in a specific case by external evidence, it still remains a *working* symbol whose "truth" is not absolute, but relative and metaphoric. A symbol is a reality and not an actuality. It is defined by the symbolic terms of the governing image, as the conception of the atom. This is the sense in which Einstein says: "Physics is an attempt conceptually to grasp reality as it is thought independent of its being observed." The consequence of this approach followed by physics is a self-consistent version of reality marked off by the framework of the symbols it is using. At certain points this version of reality is tested by external observation, but its essence lies in the inner logic of its symbolic system. "In this sense," Einstein wrote, "we speak of physical reality."

Physical reality, as Einstein defines the term, is not the commonsense reality of the physical world. It is not the stone we stub our toe on. Physical reality is rather the self-consistent body of knowledge implied by the symbol structure of modern physics. It is a reality defined by its framework of imagery. No claim is made that the image's portrait of "truth" is more than relative and partial; but it nonetheless greatly extends human knowledge and wisdom. By means of symbols a Rosicrucian learns to direct the forces of nature.

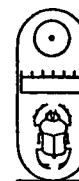
Just as atomic physics opened access to a dimension of reality that had not been experienced before and made tremendous amounts of new energy available to man, the growth and evolution of our personal realities and symbolic conceptions contact new sources of personal strength and release great new powers of personality. To the Rosicrucian, each

and every shape, color, object, and action in the world is a visible form of a vibrational level of a primal thought existing beyond the sensate mind. These visible forms of vibrational levels, like symbols, are capable of infinite combination and rearrangement—giving rise to the innumerable nuances of knowledge. If we view the world of our senses in this way, we become sensible to all similar or *corresponding* moments within our experience. We transcend the limitations of the physical world, and enter the world of the Absolute. The true basis of intuitive symbolism, then, is the correspondence linking together all orders of reality, binding them one to the other, and consequently extending from the natural order as a whole to a Cosmic Order. By virtue of this correspondence, the whole of nature is but a symbol. The true significance of nature becomes apparent only when it is seen as a pointer which can make us aware of Cosmic Truth.

The parallel between physics and Rosicrucian philosophy of mind is that both use symbolic concepts to set energy free; but there the parallel ends. The quality of their application is different. Each leads to a body of knowledge regarding its special segment of reality, but the Rosicrucian conception of a mind and psychic reality leads to more than intellectual knowledge. It leads to our Rosicrucian disciplines for developing larger personal capacities for experience and fuller participation in dimensions of reality that reach beyond the individual.

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- Also see: *Rosicrucian Digest*, Mindquest articles for 2/77, 5/77, 6/77, 11/77, 2/78.



# MANDALAS

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by Loretta C. Williams, F. R. C.

A FEW YEARS AGO, the unfamiliarity of a word prompted me to seek its meaning. *Mandala* is a Sanskrit word meaning circle. Characterized by a center, symmetry, and cardinal points, mandalas are circular images—drawn, painted, modeled, or danced, and occasionally dreamed. The simplest mandala is the circle with a dot in the center: to the Egyptians, this was symbolic of the life-giving Sun and the universe. The majority of the drawings and paintings are characterized by the circle and the cross. Also utilized are circles within circles, triangles, and squares. Beautiful colors are harmoniously used.

Mandala drawings have existed in all lands and among all peoples since man's remembrance. They appear as a universal and essential symbol of integration, harmony, and transformation. The integration of worship, knowledge, and beauty is a significant feature of the mandala, enabling it to convey a teaching to the receptive person.

The principle of the mandala lies in the center, from which the form-creating energy flows. The esoteric center is always eternal and the energy maintains itself through transformation. The center is supreme; it occupies the innermost place within the concentric arrangement—radiating outward. The Law of the Center is a basic principle of nature. It is a source of power and energy, wisdom and life, continually pouring forth its energy and, furthermore, it is continually *self-renewing!* The mandala's one constant is the Law of the Center. The center is the beginning of the mandala as it is the origin and beginning of all form and all processes.

Everything has its center; all life, all diversities emanate from a center. Whatever path is taken, it always leads back to the eternal center. The center of each man's being and the center of the mandala are one and the same. There is truly only *one* center from which all life is vitalized—no matter what the variety of outward manifestations may be.

Mandalas are observed everywhere in nature: in the cell, the eye, the Penicillium mold, in crystallography as snowflakes, ice, and mineral crystals, in the cross-section of a tree or a twig, in the spider's web, in patterns as the tungsten crystal lattice and the x-ray diffraction pattern of beryl, in the human body, and in the universe.

## Circles

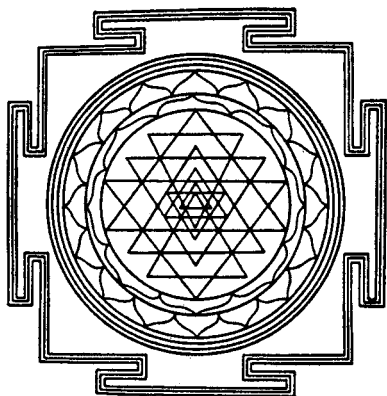
Many man-made things represent mandalas. All around the world sacred structures partake of this principle including pyramids, temples, mosques, pagodas, kivas, and stupas. Indian teepees are circular and the teepees in a village are arranged in a circle. Other good examples are Indian sand paintings, astrology charts, and the stained-glass rose windows found in Gothic cathedrals. The cycles of all life are held together in concentric patterns. Man may be viewed as the microcosm with the flow of energy through the inherent "mind" of each psychic center.

Now you can really begin thinking about this subject; give your subconscious free rein. Draw mandalas! Depict your self, your life story, using symbolism, colors, circles within circles (which represent stages of development of consciousness)—think of the myriad possibilities! The mandala is infinite!

Let me tell you of a dream I experienced. I heard a male voice say, "An

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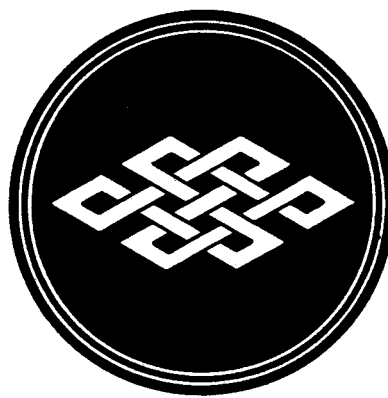


**Shri-Yantra**  
Cosmic Diagram  
(Hindu-Vedic)

atom has exploded." I then looked into the sky and saw a beautiful golden mandala; its beauty and presence filled my heart with intense joy. When I awoke, I drew the mandala. As within, so without. The One Energy, ever pouring forth from the center, is reflected in man's outer creative life. This power will fill man's being as abundantly as he will permit. An individual is granting his permission consciously and deliberately when he attunes with the center and asks this Light to flood his being.

For more information about circles and mandalas read "The Circle," found in the June 1977 issue of the *Rosicrucian Digest*, and "Crystallography" and "Mys-

tic Symbols and Their Meanings" in the *Rosicrucian Manual*. The Rosicrucian Order gives us many exercises in the use of the circle—how to expand our consciousness outward as well as inward. "Be still and know that I AM God." The mandala adventure leads to a new awareness of joy and of self-realization. The mandala is the common language unifying diverse peoples into one brotherhood!



**Nade-Takara-Nusubi**  
Longevity  
(Japanese)

Illustrations: *Symbols, Signs & Signets*, by Ernst Lehner, Dover Publications.

## ALCHEMISTS THROUGH THE AGES

by  
ARTHUR EDWARD WAITE

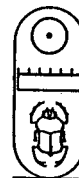
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by Dr. H. Spencer Lewis, F. R. C.

# Three Eternal Truths



**H**UMAN BEINGS are tempted to think that, with the rapid changes taking place and the established value of things falling to lower values and lower degrees of worthiness and dependable foundations crumbling away, there is no one thing that is permanent and sure and worthy of being the solid rock upon which to cling for safety and security.

But there are things upon which we human beings can depend, and foundations upon which we can build not only for the present but for the eternal future. We can rest assured that as time changes and conditions vary and values of all kinds rise and fall, these foundations will remain adamant and eternally sure.

We are seekers for truth and pride ourselves that in our search we have contacted the thoughts and philosophies, the discoveries and speculations of the world's great thinkers. We are happy that we are banded together as an organization or a group of individuals for the purpose of exchanging ideas and thereby coming closer and closer to the great truths of life. We look upon these truths as the fundamental stones of a great foundation upon which civilization can build its structures and superstructures. We are sure that there are many great truths still unknown to us, and we never become weary of itemizing those that we now possess as fundamental principles in our lives.

After years of search and study and many years of personal contact with this great quest for knowledge, I have gradually come to the conclusion that there are only three great truths constituting the entire foundation for the great rock of human knowledge as revealed by Divine Illumination. These three eternal truths are: God abides; man abides; and certain relationships between man and God abide. More than this we cannot be sure of.

Our search must center itself around the mysteries of that truth which includes the relationships between God and man, and man and God. Herein lies the foundation of material and spiritual values. Herein lies the entire field of cosmic law and human obedience to such law. Herein lie the powers that man can exert and the powers that God does exert. Here is the mystery of our being, the mystery of our coming and going.

It is in this field of study relating exclusively to the relationship of God and man that the Rosicrucians center their searching and inquiring minds. It, therefore, becomes a field of study, investigation, speculation, discovery, and ultimate revelation through experience. The knowledge we seek can come only through experience, which alone will reveal knowledge, and by reexperience of such knowledge we attain wisdom. . . .

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This great center field of an analytical study of the relationship existing between man and God has been turned at places into quagmires and beds of quicksand into which men have blindly ventured and have been lost. It has also been the bloodstained ground of religious battles and places of human persecution. It has been the site of monuments of intolerance erected by the self-appointed interpreters of untrue interpretations. It is the valley of Armageddon where millions of souls will be lost or millions saved.

### *Beyond the Material*

In our search for higher and eternal truths, we conceal their simpleness by our false belief that they are many and difficult to understand. We create artificial values whereby we may judge truths, and in doing so we use as a standard of valuation the material things of life.

Right now we are in the midst of a period when material values are losing their former stability and we are discovering that material things have no value in actuality, but merely in temporary reality. We will find that the great rocks and foundations of material life are but the quicksands of our imaginary creation. The things that we have tried to hold fast to as being worthwhile are now proving themselves to be worthless and of such a corruptible nature that, like the wooden beam that supports the walls of a home and is eaten by the termites, the outer form looks solid and dependable while the center is hollow and brittle and ready to crumble to dust.

The world's greatest materialists are learning the lesson, and even those who in the past have centered their faith and hope upon material things now frankly admit that they have been grossly misled and have been fools in their thinking. One of Europe's greatest economists, Sir Josiah Stamp, President of the London Midland and Scottish Railway, as well as Director of the Bank of England, once said to Bruce Barton in a conversation. "We used to talk about moral values and material values as though they were two different and contradictory things. The depression must have taught us that they were the same things, that without moral values there can be no material values.

. . . There is only one basis of wealth, and that is character."

The foregoing words were not the words of a preacher or a mystic or a philosopher but of a hard-headed, cold and deliberating economist who, with all of his materialistic tendencies, discovered what some of our philosophers have failed to discover, and that is that the spiritual values constitute the real wealth and power in our lives.

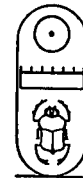
Among other eminent men who have made a life study of material values and who must have walked deeply into the quagmire of materialism in that center field of study and speculation to which I have referred is Roger Babson.

This man has become as familiar with the tendencies and trends of materialistic values as the biologist is with the unconscious processes of the living cell and as the pathologist is with the germs and their actions under the powerful scrutiny of his large microscope. He can feel the distant and unseen pulse of business as keenly as can the trained physician feel the pulse of the human heart. He knows what every action will bring as reaction in the business world. He knows the value of time and its investment, of money and its power, of business and its possibilities, of speculation and its dangers, and of all the material things that human minds can conceive and create.

Yet listen to what he says: "Business depressions are caused by dissipation, dishonesty, disobedience to God's will—a general collapse of moral character. Statistics show this plainly. With equal precision, they show how business depressions are cured. They are cured by moral awakening, spiritual revival, and the rehabilitation of righteousness."

### *Great in Science*

The scientific and materialistic world was shocked a few years ago by the sudden transition of one of its most high-powered and most critical scrutinizers of material laws, the eminent Charles P. Steinmetz, who was such a master of electricity and the other hidden secret powers of the material universe that he seemed to be almost equal with a god in creating and controlling artificial lighting. A distorted, crippled, and grossly



unpleasant being to look at physically, one would have been inclined to believe that with his personal regret at God's gift to him of a crippled figure and with his close study of nature's material forces he would have been steeped so deeply in materialism that the spiritual values of life would have meant nothing to him.

Yet this man said, and it is recorded of him in permanent form, in answer to a question as to what would be the next great field of research and revelation for the human mind, "I think the greatest discoveries will be made along spiritual lines. History clearly teaches that spiritual forces have been the greatest power in the development of men and nations. Yet we have been playing with them, merely, and have never seriously studied them as we have the physical forces. Someday people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. When this day comes, the world will see more advancement in one generation than it has seen in the past four."

Think of an eminent scientist, with the ability to control nature's forces, casting all of this knowledge and power aside and raising the standard of spiritual values to the heights of supremacy!

#### *Man and Money*

It was by no coincidence of war or man-made conditions beyond our control that all of the world was rocked in its material value and that the great god of money was shaken from its high pedestal some years ago and thrown to the earth where those who had worshipped it in adoration with gaze upturned and with the great light of the heavens blinding them to the true picture before them, could now examine their god closely and see that it was made of that which was corruptible, that which was changeable, mortal, and the earth's grossest material.

It was decreed in the cosmic laws and plans that man might be given the opportunity to sail in the heavens of material power and rise to the artificial heights of vainglorious worship in order that he might taste of the poison of material things and then drop to earth suddenly and be awakened from his dreams to true realities.

#### *A New Generation*

No government of any land, no ruler of any people, no political power of any class is responsible for the lessons being learned today, for God decreed and the Cosmic carried out the divine will. Out of the ashes of this international fire will rise not only a new realization in the hearts and minds of those who have become old in their idolatry of material things, but there will rise a new generation of people who will cast the money-changers out of the human temples and destroy the golden idols, replace them with spiritual things and characters of high morals and high ideals.

Even the rising generation is passing through the crucible and through the fire of transition. In preparation for its great awakening and first stage of evolution, the new generation is intolerant of old customs and habits of man-made morals and creeds, of age-old conventions and principles, and in the period of change they have thrown to the four winds that which we have considered their characters and moral fortitude.

But it is only part of the great change taking place, and already we see among the young people of the new generation the sign of restlessness. The sins that tempted them out of the high places of security into the valleys of evil and sorrow are no longer powerful in their ability to tempt and have already revealed their shallowness and their lack of ability to fascinate and enthrall.

Gradually the young people are realizing that in sin and evil there is an end to all pleasure and to the variety of life. They have tasted of the inside of the cup and have drunk to the very dregs to find that the bottom was too close to the top and that life was not a mystery that could be found within the cup but rather on the outside of it. Out of this discovery is rising a conviction that character counts, that goodness has its own inevitable rewards, and that purity of mind and soul will bring joy and peace as nothing else will.

The closer we study the lives of those now in high schools and colleges, the more we find that the abandonment of several years ago and the utter disregard of moral laws and principles of last year

are being thrown into discard, and that now goodness of some degree and spiritual values of some kind are entering into their consideration. The boys and girls alike, even in their teens, have learned the lesson that we adults learned only late in life. The weak are being led onward, while the strong ones are being led upward. Character is being re-made, spiritual truths revealed, and new values placed upon life. This will continue until these young people, reaching adulthood, will constitute the new generation in a few years. To their hands will come the duty, the work, the labor, of rebuilding nations, rebuilding our business principles, rebuilding our home lives, and rebuilding our spiritual existence here on earth. Into their hearts and minds will come the inspirations and the urges from cosmic decrees to re-create life upon a new basis.

We, who are the losers today as adults, will have to retire and remould our thoughts while looking upon the stage of life and seeing our offspring, the rising generation, daring to do that which we dare not do. They have dared to taste of life early. They have dared to find whether the material things of life really held the power that we had claimed for them. They have seen us struggle and save, labor and stint, accumulate and sacrifice in order that we might place with our dependents these same material things that they are now finding worthless, deceiving, shallow, and easily discredited in the light of truth. They have dared to experiment. They have dared to discuss freely and analyze those things that we looked upon as taboo or improper, unconventional or mysterious.

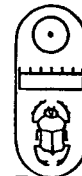
They have torn the multicolored robe from the figure of Truth and brazenly faced its nakedness with neither shame nor regret, and in their astonishment great light has come to them revealing the hypocrisy of our lives and the false value of standards we have established. To condemn them now in the midst of their investigation, at the very hour of their desertion from what we made them to what they will become, is to condemn our own shortcomings, our own hypocrisy, our own false living, and our own weaknesses. They have dared to do what we did not dare to do, and they will dare to accomplish in the future what we have hesitated to do.

Character will become the standard of personal evaluation. Gold will become the footstool beneath their feet and physical and material power will be but as simple weapons in their hands compared to the spiritual power they will create and mature within their beings.

Three eternal truths will constitute the triangle that will represent the emblem of their lives—the three truths that you and I must prove to ourselves now through our studies and our efforts to re-create our lives. Again, I say, these truths are the eternal truths which constitute the foundation of all existence; namely: God abides; man abides; and the relationships between God and man abide.

Let us go onward then and forward with our banner of Rosicrucianism not merely leading a grand parade of those who are leaders and pioneers in thinking, but acting as a guide to those who would follow, ever mindful of the weak and the tottering, the lame and the halt, who strive to be with us and keep up with us and share in our knowledge. Let us never push onward so rapidly that we do not have time to stop and reach back with a strong arm and hand to help those who cannot keep apace with us. Let our searching eyes move in all directions that we may be watchful for the signals sent out by those who would hail us and join with us. But ever let us keep the standard high that our banner may be above and beyond the reach of hands that would defile it or despoil it. Let it become pure in the light of the Cosmic. Let it be brightened by the sunlight of the heights. Let it be lofty in every sense. Let us honor it but never worship it. Let us respect it but never adore it. Let us add power to it but seek no power in it, for our worship, our adoration, should be given to God and in Him alone should we find the source of all power and all human earthly values.

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Imperator 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.



# **Follow Your Own Dream— It's Invigorating!**

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by Jane Kirby

JANE SMITH wants to write a novel, but her mother-in-law thinks she should spend her time differently—taking a sales job in a downtown shop. So, against her better judgment and deepest desires, the young wife yields to outside pressure and takes a job she dislikes, or at the very least, has no interest in. “Mom just nagged and nagged until I finally took the job,” Jane explains. “She kept telling me that my husband couldn’t make it if I didn’t help him with all the expenses—and we do need every penny we can earn. So, I try not to resent the fact that I’m spending most of my time doing something I don’t enjoy at all.”

How often do others try to influence and pressure us? Too often, it seems, we yield to outside pressures, influences, and judgments when we should instead, stand up, think independently, and follow our own judgment and desires.

Another young woman, Mary Jones, did exactly that. She stood up to strong arguments and won her case. “I decided that no one has the right to tell me how I will live my life. That is why I decided I would be happy with myself—to live life in my own way—and this in turn has helped me to feel kinder toward others.” Mary explained, “It took courage, especially at first, when my husband told me to stay at home and not take an interior decorating job that I wanted. We spent many days in disagreement, it was not very pleasant. But he finally saw that it

is very important that I find fulfillment in daily activity—in something I have always wanted to do.”

Likewise, John Hamilton stood up to his own particular “outside” pressures and followed his desires and plans. John had always wanted to go into business for himself, but the tight money situation kept him plugging away at a job that was draining and difficult. “One day I decided, ‘this is it!’ I had thought everything out, made good solid plans, and I realized that if I ever hoped to accomplish what I really wanted to do in life, it was time to take that important first step. My wife discouraged me, the children panicked, and my folks lectured every time they visited, but it didn’t make any difference.” John explained how things had been, and then talked about his first year in his successful new business venture. “I’m not saying it was always easy, but if an individual wants to do something seriously enough to take the chance, then chances are he can do it—if he will be bold!”

## **Thinking**

Being bold, thinking independently, and following your own “star” are qualities that not everyone is willing to cultivate. It takes much courage to face a demanding wife, husband, or relative, and say, “I must follow my own inner voice—my intuition.” There are times when it is difficult to explain exactly how one feels, and well-meaning friends and relatives will often give freely of their own unsolicited advice and opinions. However, I have personally found that if I go ahead and follow my intuition and my

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most inner inclinations, I usually come out all right. But, if I give too much thought to relatives' or friends' apprehensions, I wind up angry with myself and everyone else. *You*, and you alone, can answer for what you do with your life. And really, why would you want to live by another's influence or direction?

Famous people in history were often those who dared to be themselves. From Lincoln to Edison— and including famous entertainers such as Elvis Presley—there have been those individuals who have dared to express themselves and follow their own dreams, despite all kinds of pressures. Abraham Lincoln, Thomas Edison, and many other famous people experienced failures before they found success. Elvis Presley was told he was vulgar—that his influence was ruining the youth of America. But he followed his dream to success, and history records the result.

After all, whether someone likes or dislikes a particular entertainer, piece of artwork, or even a particular idea, is a matter of individual taste and opinion. Whose opinion will you live by? Yours or mine? This is a reasonable question and one that everyone must answer sooner or later. There comes a time when each individual decides whether he will live his life by his own insights and desires, or whether he will yield to outside pressures.

This is not only true in a profession or a major decision in life; it is true, as well, in the little things in life. Will I do what I enjoy and always wanted to do, or will I be swayed by the fact that someone else may think that particular activity is worthless or wrong?

When I was growing up my mother held strong convictions about certain entertainment and activities as being evil.



Personally, I always doubted that this was actually the case; but it took me many years to “dare” to say to myself—and to her—“I don’t believe that, and I am going to follow my own beliefs and convictions.”

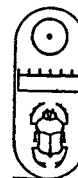
I have always felt that any activity that is enjoyable, not harmful to others or destructive, and that adds life and interest to everyday living is only wrong in someone’s mind. By following my own inner ideas I’ve found that I can enjoy life more and find fulfillment. I try not to allow others to influence me beyond my own better judgment. I listen to others, but I think independently and make my own final decisions. The life within me must rule, and when it does I know again the real meaning found in the old saying, “To thine own self be true.” △

### CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The twenty-ninth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for \$1.25\*. Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A.

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# Partnership With the Cosmic

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by Walter J. Albersheim, F. R. C.

INDIVIDUALS and groups who engage in Rosicrucian metaphysical help are occasionally asked by their petitioners to "pray" for them. Such requests misunderstand the nature of Rosicrucian work and of God. Metaphysical helpers are regarded as privileged persons with a direct connection to God that is not open to the petitioners, and God is imagined to be a despotic ruler who arbitrarily afflicts men or exalts them, and shortens or prolongs their lives as it suits His whim or His purpose.

This does not mean that all prayers are wrong. Even mystics pray—including great Masters and Avatars. But their prayers do not ask for earthly favors. Most of the supplications of Rosicrucians ask God to make them worthy of and responsive to His love, and better able to manifest that love to others.

Some Christian and Hindu mystics ask their Lord to free them from worldly attachments; they think that they must spurn *this* world in order to have a share in the one beyond. This, too, is not true mysticism because it spurns God's handiwork and the opportunities it offers to men of good will. Even according to the Bible, God not only created this world but He declared that it was very *good*.

To find a solid foundation for Rosicrucian work, we must elevate our concept of divinity in conformance with the teachings of the Order. We must understand that God is not a kind of anthropomorphized being who, one fine day, "decided" to make a perfect world, but whose plans

are subject to interference by the forces of evil.

To some Rosicrucian mystics, God enfolds within His Being the entire Universe, including its aspects of suffering and death. God and His manifestation, the Cosmic, transcend all limitations of time and space. Since God includes ALL, each one of us is part of God: The life and power of the entire Godhead flows through all of us.

This is intellectually hard to grasp but, in moments of inspiration, some of us feel within ourselves emotionally the Oneness, the creative power, and the love of the Whole. This feeling cannot be put into logical words, but only hinted at by analogies. St. Paul said that all saints are "one body in Christ." More recently, Pierre Teilhard de Chardin claimed that the entire, life-permeated surface of our globe is converging into one common Mind that he called "Noosphere." The medieval German theologians professed: "I would fain be to Eternal Goodness what his own hand is to a man."

### *Consciousness of Cells*

Let us extend this last analogy further! Our own body consists of myriads of separate cells. Each of these cells, whether it be part of our brain, our bones, or our muscles, is an individual living being that is born, dies after a life span of a few weeks, and is imbued with a rudimentary consciousness.

Our interest in our own well-being implies that we care for our body cells; but often groups of individual cells must be sacrificed for the sake of the whole. We trim our nails, cut out corns and

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callouses, and even cauterize infected sores. How does this affect the inter-relationship to the single cells?

If your imagination falters at this task, think of a more understandable analogy. Imagine yourself as drafted into a vast labor force for the purpose of building an Egyptian pyramid! Some recruits may rebel and try to escape from the camp. Others will resign themselves to their situation and work just hard enough to escape punishment. A small group of them, however, realize that they take part in a glorious work that will stand for ages as a lasting monument to their joint labors.

The workers in this last group are most likely to maintain physical and mental health and to win promotion from unskilled labor to a position of responsibility. Their cooperative and constructive attitude is that of true Rosicrucians. Every case of work that needs to be done—of disharmony and of suffering—

challenges their desire to help, to heal, and to establish harmony. This desire they turn into action on the material plane as well as on the mystical plane.

They rightfully use their personal powers to the best of their ability just as an individual white blood cell inside our organism rushes in and stops an infection with its own body.

Metaphysical healers are aware of the larger, divine power in which they have a share. They are free to call for the help of this creative cosmic power—not by snivelling entreaties, but by clearly visualizing a constructive goal and releasing it to the Cosmic Mind.

The double aspect of mystical activity is evidenced when a Rosicrucian undertakes to treat a sufferer. He is well aware that he is only a channel for the unlimited healing power of the Cosmic, but he also knows that it is his own will that directs this power. By cooperating with the Cosmic, he becomes its partner.

*There are two universal concepts of the Cosmos. One is that the Cosmos is the result of a primary cause, and that it has an ultimate or final purpose.*

*The other concept postulates the Cosmos as self-existent and having an all-inclusive oneness.*

*The first notion arises from attributing humanlike qualities to the Cosmos.*

*The second notion is more abstract; it endeavors to have the Cosmos transcend any parallelism with human attributes.*

—Valddivar

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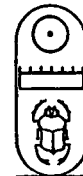
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# Storms—

## An Influence on Man's Psyche?

---

by Michael Voccola

EVER HEAR the expression: "What terrible weather, there's just nothing to do but sit home and look at the four walls"? Well, such a judgment may be a little hasty.

While it may be true that certain weather conditions do not accommodate traveling here or there, such conditions just might afford one the opportunity for the expression of his or her psychic self. Some people say that the atmosphere of stormy days heightens the feeling of introspection. There seems to be a "look-

ing inward" during such periods which sometimes results in "an increased awareness of one's own inner thoughts," as one young man put it. There may even come a heightening of one's own creative abilities. As an author I can attest to this. Some of my most creative ideas come at times when it is stormy or raining, precisely because of the feelings of inwardness such conditions bring over me.

If certain atmospheric conditions commonly called "stormy" really do affect us psychically in the manner described, we might find it helpful to look upon such days as tools or aids in exploring what lies within us. Perhaps some very useful and creative ideas can be more easily



MICHAEL VOCCOLA

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tapped on such days when the outer self is quieted and made more receptive to inner urges.

If one thinks about it, it does not seem inconceivable that certain atmospheric conditions may affect our psychic natures, especially if one accepts the idea, as do Rosicrucians, that we all are intimately a part of the cosmic energies in and around us and that an impulse at one point affects all others in some way. The Chinese called this energy *Ch'i*, the Hindus, *Prana*; and for those familiar with the film *Star Wars*, such a concept is summed up in the idea of "the Force."

It may be argued that it is simply the decrease of normal activity during stormy days that makes people more intro-

spective, and that this has nothing to do with the actual energies around us. This may be true, for the existence of these energies has not yet been fully proven. However, those who are simply interested in getting the most out of each day may feel that such proof is not critically important. As another person has so adequately said: "There's just nothing like a rainy day to get those juices flowing. . . ."

The next time a storm or rain stops you from enjoying an outdoor picnic or taking a Sunday drive, channel your energies elsewhere. Draw, paint, write—think! Let your feelings go. Perhaps you will find something within yourself you never knew was there. △

## 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.)

**July:** Spyros Kyprianou, President, Cyprus, is the personality for the month of July.

The code word is ANKH.

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

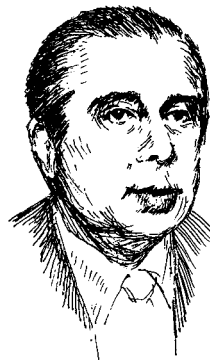


PARK CHUNG HEE

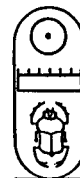
**September:**

Park Chung Hee, President, Republic of Korea, will be the personality for September.

The code word will be MAAT.



SPYROS KYPRIANOU



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# Rosicrucian Activities

## Around the World

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**A** RECENT RECIPIENT of the Rosicrucian Humanitarian Award is Mrs. Claire Ladigan, President of the Ventura County Humane Society in Ventura, California. Moved by the plight of thousands of homeless, injured, and mistreated animals, Mrs. Ladigan succeeded in organizing the Ventura County Humane Society by actively stimulating the interest and concern of her community. The continued operation of the Humane Society is solely dependent on her ongoing efforts to encourage community funding and maintain a volunteer staff.

Mrs. Ladigan is consistently available at all hours and in all weather to rescue unfortunate animals that are lost or injured. She has frequently paid for medical care for these animals without reimbursement. Mrs. Ladigan has also designed a follow-up system within the Humane Society to evaluate the quality of care given to newly adopted animals.

The Rosicrucian Humanitarian Award was presented to Mrs. Ladigan by members of AMORC's Monterey Pronaos at the Board of Directors meeting of the Ventura County Humane Society.



*For her work in rescuing and caring for animals, Mrs. Claire Ladigan (right) is presented the Rosicrucian Humanitarian Award by Mrs. Erna Dinkel, a volunteer with the Ventura County Humane Society in California.*

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*Grand Master Robert E. Daniels (second from left) attending Regional Conclave in Mexico.*



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During February, Grand Master Robert E. Daniels, with his wife, Maria, attended the Northeastern Mexico Regional Conclave in Monterrey, Mexico. This Conclave was supported by Rosicrucians from many areas of Mexico and adjacent areas of the United States. The very enthusiastic international gathering of Rosicrucians enjoyed a three-day program of events. Also in attendance were Fratres Rubén Treviño Fernandez, Grand

Councilor of Northeastern Mexico; Mauricio Cavazos, Regional Monitor for Monterrey; and Jesús Arredondo, Grand Councilor of Northwestern Mexico. During the Banquet, the Grand Master was presented with an honorary citizenship of the State of Texas and was named Mayor or Alcalde for the City of San Antonio, Texas, by Frater Ray Padilla, Master of the newly formed Spanish-speaking Pronaos of San Antonio. (See accompanying photograph—Grand Master Daniels is second from right.)

During the month of March, Grand Master Daniels went to San Antonio,

Texas, where he attended the Rosicrucian New Year Feast and Installation of the first Spanish-speaking Pronaos in the United States. Ninety-six Rosicrucians attended this special event, and members came from as far away as Corpus Christi, Texas, and Monterrey, Mexico. The Grand Lodge is proud of this Spanish-speaking Pronaos, which is working closely and harmoniously with the English-speaking Mystical Rose Pronaos in San Antonio. Frater Daniels also traveled to Dallas, Texas, for a special Convocation in the Triangle Lodge.

### ROSICRUCIAN CONCLAVES

**ENGLAND, BIRMINGHAM**—Fourth British National Conclave—August 26-27, Albany Hotel, Smallbrook, Queensway, Birmingham. Grand Lodge will be represented by Frater Edward E. Lee, from AMORC's Department of Instruction. For more information, please contact D. Armitage, 15 May Tree Ave., Vicars Cross, Chester, England.

**NIGERIA**—Nigeria National Conclave—September 9-10. Grand Lodge will be represented by Frater Edward E. Lee, from AMORC's Department of Instruction. For more information, please contact Mr. K. Mordi, Conclave Chairman, P.O. Box 399, Benin City, Nigeria.

**NEW ZEALAND**—New Zealand Regional Conclave—October 21-22. Grand Lodge will be represented by Frater Robert E. Daniels, Grand Master of AMORC. For more information, please contact Mr. Peter Koller, Conclave Chairman, 5 Mill Flat Rd., Coatesville R D 3, Albany, Auckland, New Zealand.

**AUSTRALIA**—Queensland Regional Conclave—October 28-29. Grand Lodge will be represented by Frater Robert E. Daniels, Grand Master of AMORC. For more information, please contact Mr. Leslie E. Rodgers, Conclave Chairman, Brisbane Chapter, AMORC, P.O. Box 101, North Quay, Brisbane, Queensland 4001, Australia.

**AUSTRALIA**—New South Wales Regional Conclave—November 4-5. Grand Lodge will be represented by Frater Robert E. Daniels, Grand Master of AMORC. For more information, please contact Mr. Joseph A. Dotter, Conclave Chairman, Sydney Lodge, AMORC, P.O. Box 115, Redfern, N.S.W. 2016, Australia.

**AUSTRALIA**—Victoria Regional Conclave—November 11-12. Grand Lodge will be represented by Frater Robert E. Daniels, Grand Master of AMORC. For more information, please contact Mr. Ted Gloss, Conclave Chairman, Harmony Lodge, AMORC, P.O. Box 77, Ormond, Victoria, Australia.

#### Footnotes for *Odyssey* (outside back cover)

<sup>1</sup>Jung, C. G., (1963) **Memories, Dreams, Reflections**, Pantheon Books, NY, pp. 230-1

<sup>2</sup>Jung, C. G., (1968-69) **The Archetypes and the Collective Unconscious**, transl. by RFC Hull, Collected Works of C. G. Jung, Vol. 9, pt. 1, Bollingen Series XX, Princeton Univ. Press, NJ, p. 18

<sup>3</sup>*Ibid.*, pp. 81-84

<sup>4</sup>*Ibid.*, p. 24

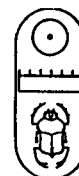
<sup>5</sup>*Ibid.*, p. 29

<sup>6</sup>Basel, (1593) **Artis Auriferae**, Vol. II, "rosarium philosophorum," pp. 575-631

<sup>7</sup>Jung, C. G., (1970) **The Practice of Psychotherapy**, 2nd Ed. transl. by RFC Hull, Collected Works by C. G. Jung, Vol. 16, Bollingen Series XX, Princeton Univ. Press, N.J., p. 242

<sup>8</sup>Jung, C. G. (1963) *op. cit.*, p. 286

<sup>9</sup>McGuire, W. & Hull, RFC (1977) **C. G. Jung Speaking**, Bollingen Series XCVII, Princeton Univ. Press, NJ, p. 78.





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(Photo by AMORC)

### THE RIVER SEINE (overleaf)

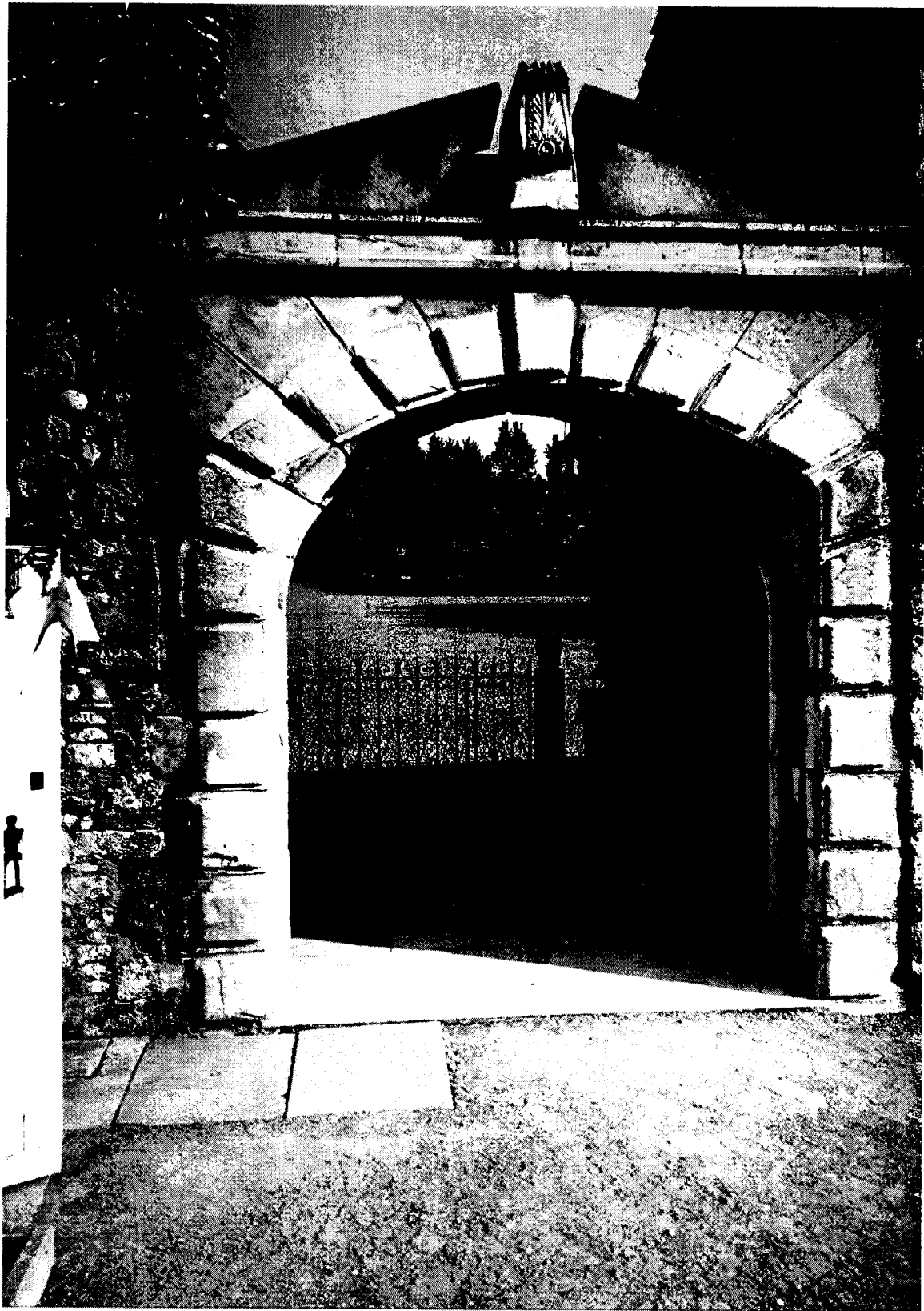
The River Seine is the third longest river in France. Small seagoing vessels can use this waterway as far upriver as Paris. On a scenic boat tour along the Seine, one passes centuries-old edifices. The very pages of France's centuries of romance, culture, and tragedy seem to unfold before the observer.

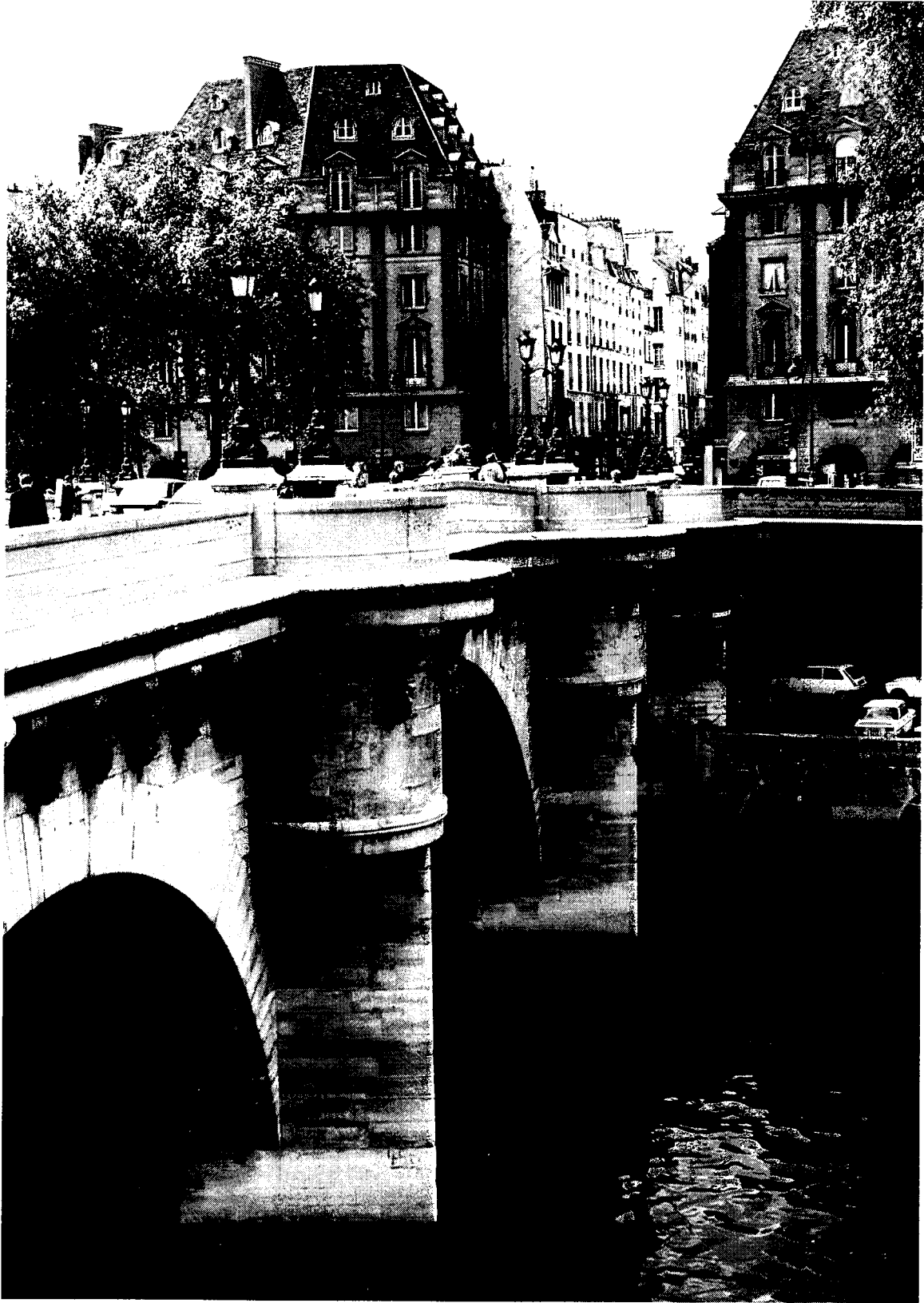
(Photo by AMORC)

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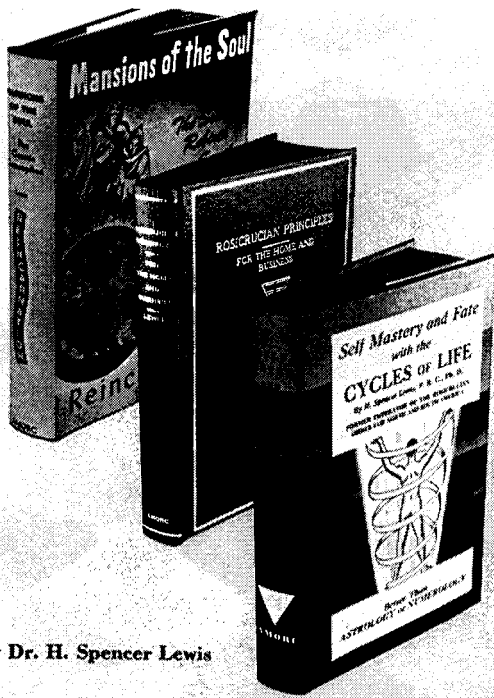
### ROSICRUCIAN DIRECTORY

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









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**D**EBATE is presently raging over a recently published book in which the author, David M. Rorvik, claims he assisted in the first cloning of a human being—a boy now well over a year old.

Cloning is a form of asexual reproduction whereby an individual is produced with the chromosomes of only one parent, and is therefore an exact genetic copy of that parent. Theoretically, this is a procedure which can be principally carried out through very delicate techniques of microsurgery, in which the nucleus of a fertilized human egg cell, the product of genetic material from both the father and the mother, is removed and replaced with the nucleus of a body cell from a single individual—male or female—containing only that person's genetic code, and then either reimplanted in somebody's womb or brought to term *in vitro*, as a "test-tube baby" . . . an as yet unaccomplished feat.

Since the fertilized egg cell now only contains the donor's genetic information, it produces an individual who is an identical (albeit younger) twin, an exact duplicate of the person who provided the totality of the genes. However, this isn't as easy as it sounds. In practice, only embryonic cells can be used to obtain the necessary genetic material for the transplant; nuclei from a mature individual won't work, as the genetic information carried in each cell of our body, which theoretically could be used to reproduce any of us exactly, is inhibited by various biological timing mechanisms. Thus, although our normal cells possess all the genetic data transmitted by the first fertilized egg, most of this data has become permanently masked, as these cells have differentiated, or specialized, during the embryonic period before birth.

This cellular masking appears to be chemical in nature, and it has been possible to chemically reverse it with moderate success; but only with carrot and tobacco plants—not animals.

According to Rorvik's book, the cloning work was commissioned by a childless multimillionaire who wanted an heir, regardless of the expense involved, which would have been millions. The Rorvik book was rejected by the leading publishing house, Simon & Schuster, because the author refused to document his claims.

While most leading authorities agree that, in time, it will be possible to clone a human being, the present state of the art precludes anything like what Rorvik describes; besides, there are only about a dozen laboratories in the world capable of the necessary microsurgery work, and it is very unlikely that any of them would have been available for a private undertaking of that kind.

The departure from present technology for such a procedure is as great as if during 1939, at the beginning of World War II, an aeronautical engineer claimed having designed a supersonic jet fighter plane. Experts would realize what he was talking about, and they could agree that, in time, such an aircraft might be possible, but they would know with certainty that given the present state of the knowledge of the time, several years of intensive research would be needed before such a ship could leave the drafting board and fly.

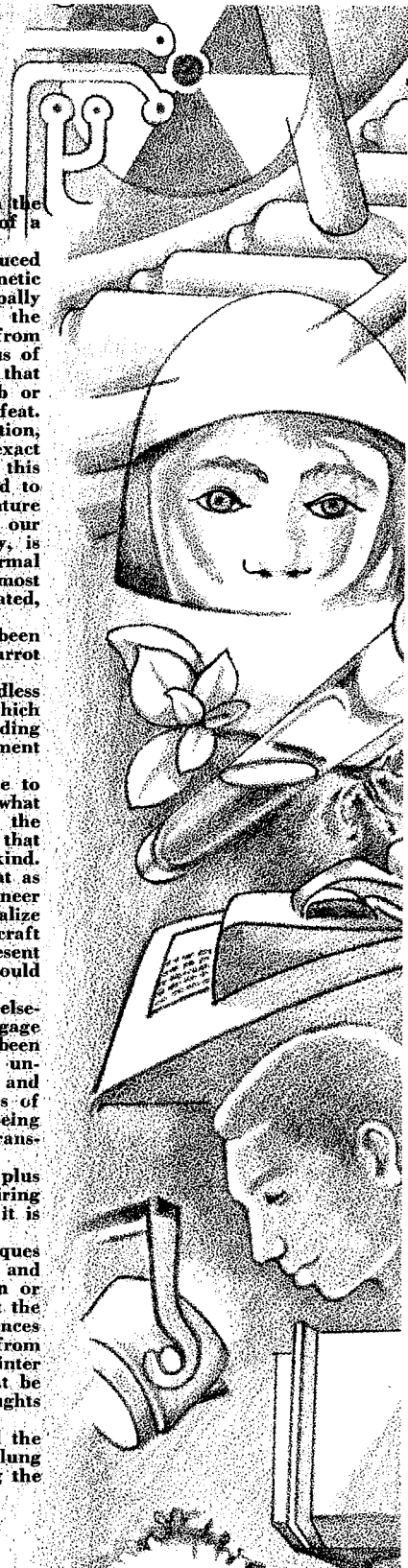
Nevertheless, groups are already forming, in Washington, D.C., and elsewhere, to ensure neither the government nor private research groups engage in such nefarious goings-on. Huxley's creaky *Brave New World* has again been taken off the shelf and dusted, and dark warnings are issued about how unfriendly governments (and a few friendly ones) armed with such knowledge and *in vitro* techniques could, in a very short time, raise tremendous armies of obedient robot-like soldiers to carry out plans of conquest and who, being genetically identical, could give each other blood transfusions and organ transplants without the usual problems associated with blood-type and rejection.

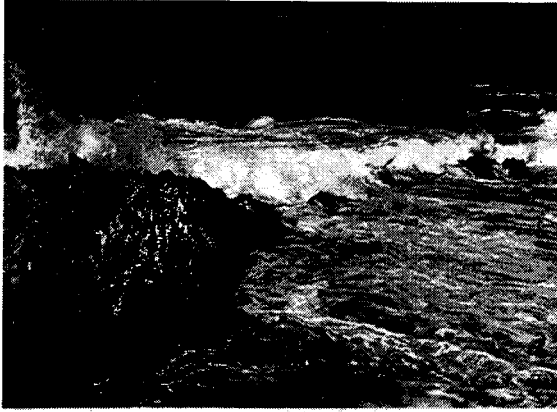
The fact nobody as yet possesses the knowledge and techniques for this, plus that an undertaking like this would be far too massive to keep secret, requiring at least 18 or 19 years to come to fruition, isn't sensational enough—so it is ignored.

Others, more modest in their nightmares, point out that such techniques might be used to immortalize geniuses—both good and evil . . . Einstein and Hitler, for example. They forget, however, that to get another Einstein or Hitler it isn't enough to duplicate them genetically. For them to turn out the same they would have to go through exactly the same personal experiences and times in history. For all we know, if clones had been produced from Hitler's and Einstein's cells, Hitler II might be a moderately successful painter in Bonn who grew up hating beer instead of Jews, and Einstein II might be head of the Zurich Patent Office, without any relatively original thoughts in his head.

Still, cloning is coming, and perhaps it is a good idea to consider all the possibilities—real and imagined—lurking behind that door before it is flung open . . . and whether we like it or not, it's going to be unbolted during the course of this, our brave new area.—AEB

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





# ODYSSEY

Carl G. Jung

Part II—Fisherman of the Psyche

ONCE UPON A WALK within dark and lonely woods we are startled by an owl-like cry, as an eerie past with its banished Merlin flies up before our inward vision. Whence comes the ghostly foot-falls, talk, and music which disturb not the silent moonlit night? Lapping water draws our attention to a stone wall edging a mist-hung, foreboding lake.<sup>1</sup>

Safely within the rounded confines of Bollingen castle we are greeted by a gray-moustached Prof. Jung. "Water," says he, "is a favorite symbol of the unconscious."<sup>2</sup> From youth Jung felt that he must live near a lake. The broad expanse of Lake Constance glistening in the sunlight filled his earliest memories with inconceivable pleasure, yet the muted roar of the Rhine-falls, within the forest, filled him with vague fears of a night fraught with dangers.

Water is an ancient symbol for **The Mothers**<sup>3</sup>—Nourishing Goodness, Passion, and Stygian Depths. Instinctively, the **Child** in Carl devised rituals, and thereby built walls that kept back the dark world of water where "one can become lost in oneself." Later, he was to say that the reintegration of persona (mask) and **Shadow** (personal subjectivity) bolstered the conscious part of man enabling him to safely "fish" in the stygian depths of the subconscious for the living creatures that soon loom up; "fishes, presumably, harmless dwellers of the deep—harmless if only the lake were not haunted."<sup>4</sup>

The half-fish girl (mermaid) is part of the triune **Anima** (sorceress, maiden, and spiritual mother). Together these form **soul** or discriminating knowledge. "If the encounter with the Shadow is the 'apprentice-piece' in the individual's development, then that with the Anima is the 'masterpiece.'"<sup>5</sup> The Anima, or life-breath, is ambiguous and mysterious. Like Sleeping Beauty, she must be caught and artfully brought to life by the Magician who is both her son and father. Jung reflected that the Rosarium<sup>6</sup> adds: "'life is soul, that is, oil and water.' The curious idea that breath-soul is oil and water derives from the dual nature of Mercurius."<sup>7</sup>

Jung's own vision of his Anima while in the Empress Galla Placidia's tomb was one of the more curious events in his life.<sup>8</sup> Later, when someone objected that the majority of his disciples were women, Jung jested: "What's to be done? Psychology is after all the science of soul, and it is not my fault if the soul is a woman!"<sup>9</sup>

Although to the ancients the Anima appeared as either goddess or witch, beyond this moral conflict lies a promise of secret knowledge, hidden wisdom, for she is a fountain angel of light who points the way to the MEANING behind the wizard Merlin!—JS

