

Rosicrucian Digest

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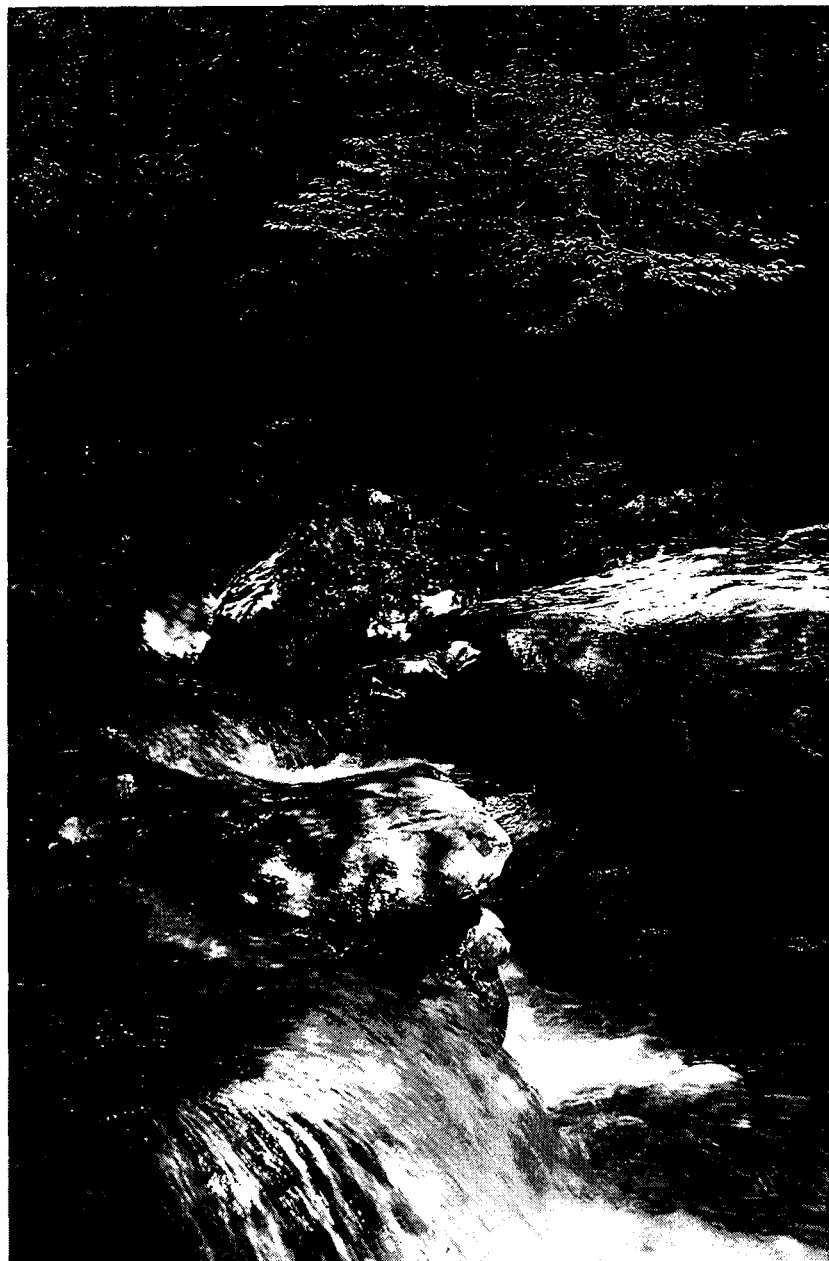
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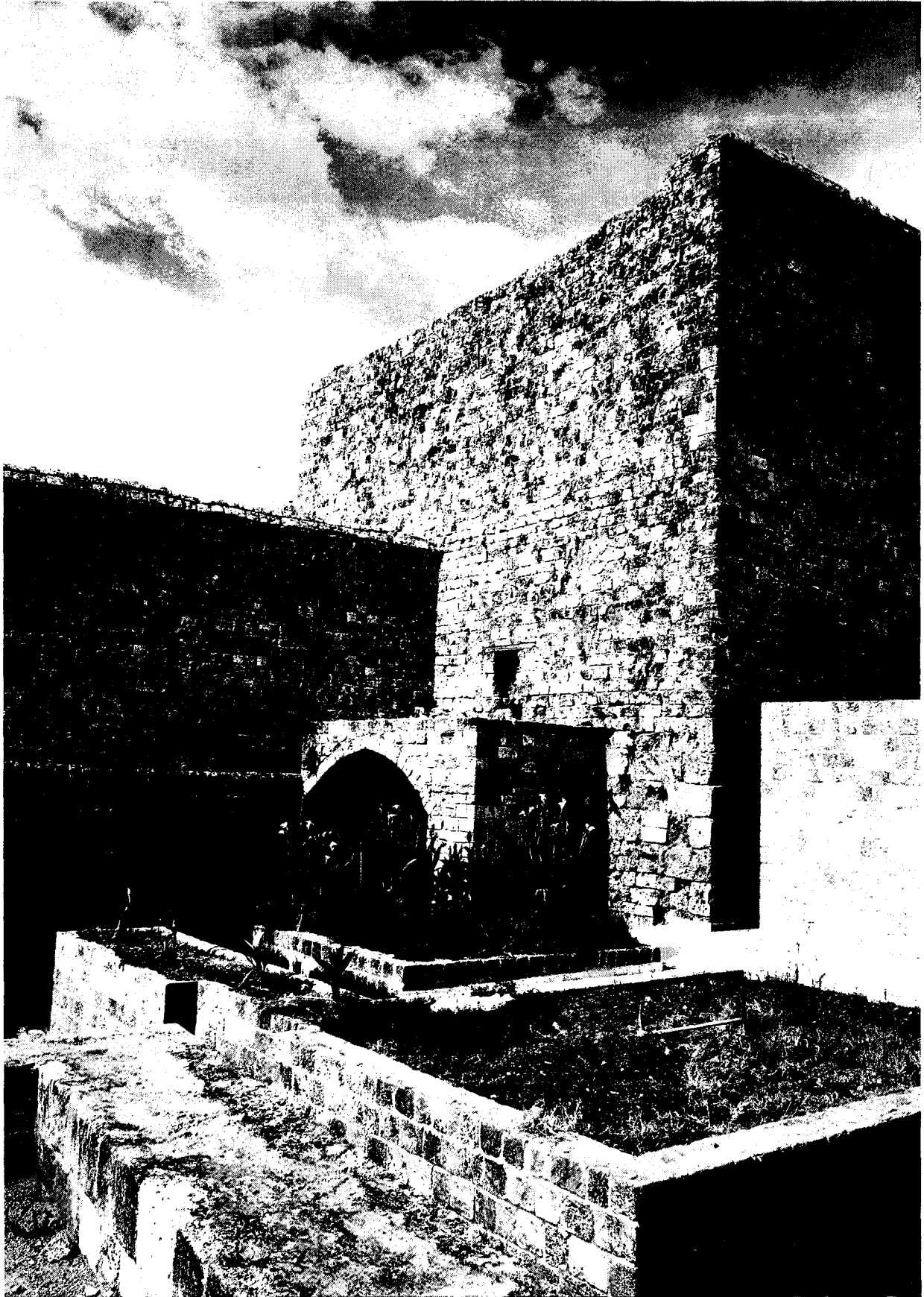
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CRUSADER CASTLE AT TRIPOLI

Tripoli, Lebanon, is an ancient city with a fascinating history. The old Crusader castle shown here is located on a promontory overlooking the city's extensive harbor. A flourishing seaport on the Mediterranean Sea, Tripoli was founded as a Phoenician city-state in the 7th century B.C.

(Photo by AMORC)

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New Horizons in Mysticism

THE TERM "new horizons" is a popular one today. Its frequent use and application to various conditions has almost made it a cliché. The term, in an allegorical sense, has two meanings. New horizons may refer to external conditions and circumstances arising to confront man. This is, figuratively, like one who, upon climbing to the brow of a hill, sees stretching out before him an unsuspected territory. Such new horizons as various environments and social factors are thrust upon man.

The other meaning to which new horizons refers is expanded *mental vision*. This consists of having new, challenging thoughts. It is the engendering of ideas and concepts that cause one to enlarge his mental vision, making him an intellectual adventurer. It causes him to dare to investigate and explore new fields of thought. Such a mental horizon is like the pot of gold at the end of the rainbow that is never reached. When one concept is realized or abandoned, another arises with equal attraction to beckon one on. But these horizons of mental vision are not something thrust upon man. Man himself creates these new horizons.

The new horizon concerning us now is that which confronts *mysticism*. It is external and does not arise within the doctrine of mysticism itself. We refer to the advance of modern science and technology. Only gradually does the average man realize the tremendous impact that science has upon his relationship to the universe. What science discovers does not, of course, alter man's cosmic relations. It does, however, change what most men have believed that relationship to be. Without intention, the empirical findings of science, the demonstrable facts, constitute a challenge to tradition. These findings shake many concepts

revered by religion, mysticism, metaphysics, and philosophy. The halos of many beliefs are tarnished by irrefutable new knowledge.

Unfortunately, many persons are weaned away from their old intellectual and spiritual loves, abandoning them completely. But such radical steps are not necessary. We do not necessarily need to throw a frame away when we discover the picture lacks reality or that it no longer pleases us. Adjustment to the impact of science can and should be made by the individual. *Mysticism* is one of those schools of thought and belief that must adjust to this new horizon. Mysticism must show that its ideas have been or can be made compatible with the new concepts of man's relation to the Cosmic. Can mysticism do this? Can it survive? Is mysticism an obsolete tradition from a time when emotionalism superseded reason? Is mysticism all emotionalism or has it a common ground with empiricism and the phenomenalism of our age?

What Is Mysticism?

There are many definitions of mysticism. Some are in the category of religion and philosophy. Others are offered by psychology and related fields of science. But through all these definitions there is a definite thread of agreement that constitutes the basis of mysticism. First, before attempting a general definition of mysticism, let us consider some classical ideas that have been held by its renowned exponents. A true definition of mysticism should include these elements. It is these very elements that must stand or fall in this age of scientific analysis.

We shall begin with the concepts of the mystic known as Ortlieb who lived

in the 14th century. The church ordered his execution by burning, calling him a heretic. His ideas were radically opposed to the orthodoxy of the day. Ortlieb declared that every man is of the same substance as God. Therefore, every man is capable of becoming divine. Man can accomplish this by his own means. Ortlieb said, "There is nothing that can hinder a person from rising to union with God, if he puts forth will."

Ortlieb's doctrine further stated that God works through every mortal, and that every man should follow the divine principle within himself. In essence, Ortlieb declared, man has a divine link within himself. Man needs only to realize this to be divine in consciousness.

Johannes Tauler was another great mystic of the 14th century. Tauler taught that mystics have an inner light. It is the illumination—the seeing or perception of the soul. He said that mystics have an inward divine knowledge. It is an illumination which raises them into a union within God. Man, Tauler said, gains from this illumination an inward peace and joy. He wrote that this illumination transcends any earthly wisdom. It is an incomparable discernment. He further stated that in one short hour the enlightened individual can learn more than from mortals in a thousand years. Simply, then, Tauler tells us that the soul is divine in man. Therefore, it contains that knowledge that will lead man to a conscious union with God.

Jan van Ruysbroek was still another mystic of the 14th century. He describes three stages of the spiritual ladder for mystical perfection. The first stage is the active life. Ruysbroek meant that we should not retreat from reality. One should try to live what he conceives to be the moral life by performing deeds of righteousness. This stage, however, he points out, is imperfect by itself.

The second stage is the inward life, the outward acts of the first stage being left behind. Ruysbroek tells us that the heart by love comes into oneness of purpose with God. This is explained as "the soul desires above all things to be one with God." The third and final stage Ruysbroek calls the contemplative life. He frankly admits that few attain this. In contemplation man rises above modes and all distinctions of the world. Ruysbroek says, and I quote: "What we are,



that we behold; and what we behold, that we are; for in this pure vision we are one life and one spirit with God."

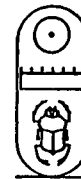
In his three stages, Ruysbroek tells us simply that we must first aspire to goodness by deeds; second, we must inwardly conceive the purpose for God, what the divine represents; and lastly, we are absorbed into the reality of God through contemplation.

Meister Eckhart

The renowned mystic, Meister Eckhart, was prolific in his teachings. However, we are presumptuous enough to say that one remark represents the essence of his teachings. Also this statement is the essence of the traditional mystical doctrines and practices. This statement is: "If I am to know God directly, I must become completely He and He, I, so that this He and I become and are one I." No further comment on this succinct doctrine of Eckhart is necessary, I believe.

A mystic of the Middle Ages declared: "In thy intentional practice of mystical contemplation, leave behind thy senses and thy intellectual operations and all things known by the senses and the intellect." The mystic, Dionysius, referred to this practice as "learned ignorance." This is a subtle way of saying that, in search for cosmic knowledge, it is first necessary for you to admit your ignorance. The mystic says you can't *presume* to know if you want to know. Or, more simply, one should approach the mystical experience with an open mind.

Jacob Boehme (1575-1624) was a simple shoe cobbler. He became one of the most quoted and misunderstood mys-



tics. He saw mirrored within himself the whole universe. He declared that man's being consists of three worlds. These Boehme symbolically named *divine*, *angelical*, and *paradisical*. Among numerous other ideas, Boehme expounded a doctrine of three principles. He said that the supreme is the unity of two apparently contradictory or opposite elements. He termed these two elements *wrath and mercy* or *love and law*. These two opposites, he said, exist in all things and, from their union, emerges a third principle. This third principle manifests as our external temporal nature. Here we have one example of the mystical symbolism of the *triangle*. It is the wedding of the opposites to create a separate entity.

William Dell, the 17th-century mystic, wrote: "The living and eternal word dwells within our hearts." This word referred to inner truth. Dell said that one single man with the true word of inner truth may very justly contradict the whole world which would be without it. Dell says that truth is not to be judged by just what the multitude accepts. It is to be judged by the word within. Dell is referring to a special gnosis or wisdom which illumines man through mystical experience.

The early Greeks had a strong strain of mysticism in some of their philosophical concepts. God, they declared, was beyond the here and now. He was ineffable and inscrutable. However, they declared that the human soul carries over the God essence. This essence is pure reason, active reason, and creative reason. The Greeks said that we can introvert our consciousness and thereby recollect this divine wisdom of the soul. In this way we experience the attributes of God, His intelligence. This constitutes a kind of indirect union with the Absolute.

Now, from the foregoing can we formulate a definition to include all the basic mystical teachings? Mysticism stands for a divine relationship. This relationship is recognized as having two aspects: first, the direct experience of God or the Cosmic and, second, the metaphysical or theological doctrine explaining how the soul may attain union with the Absolute, the Cosmic, or reality. Even more pointedly, we can say that mysticism is the experience of the Ab-

solute and the doctrine which explains how the experience may be had. No matter how else mysticism is to be explained, it cannot leave out these two aspects. Every mystic, in his teachings, has referred to them in his own words.

The mystical experience, the union, is a *psychological* state. Such experience is nearly as old as the history of thought. Such an experience with God or the Cosmic "is the original ground of all personal religion." No individual is truly religious unless he believes he can personally contact the Divine in an intimate manner. All other proclamations of religion are merely conformity to institutional formality.

Does all this seem remote to the science of our day? Are there any merging lines of thought? Or is there even a parallel between the doctrines of mysticism and science? Let us consider the science of psychology in this regard. Psychology insists that the mystical experience is a merging of the subjective and objective. In other words, there is no distinction between what we perceive objectively through our senses and what the mind can realize. A flood of impressions seems to unify the whole of man's being. The self is enlarged to include experiences and realities which are ordinarily not had. All the various aspects of self are integrated; they are tied together. It is like the separate rungs of a ladder that are seen all at one time as a complete unit.

The Mystical Experience

As we have seen, mystics of all ages have declared that the mystical experience has *illumined* them. This means that there is a light of understanding. They have referred to it as *truth*, *wisdom*, and a deep appreciation of the *beauties of existence*. These mystics have reported that the experience brings about a transformation of their personality. They have a moral exaltation, a great ecstasy, or supreme pleasure. They acquire a compassion for all suffering and a profound love for humanity. The mystical experience, they contend, has also resulted in physical changes. They have heard, seen, and felt images that their physical senses never discern.

Today psychology and psychiatry say that man is not ordinarily a unified self. A stream of consciousness flows through

man, the greater part of which is called unconscious or subconscious. It is unconscious in the sense that we cannot realize it through our ordinary receptor senses. This stream of consciousness has deep-seated impressions at various levels which have been carried over for generations. Some of the impressions are of primitive origin, when man first became a Homo sapiens.

When these impressions of the subconscious spill over, they change the behavior of self, psychology tells us. It is like a chameleon which adjusts to various colors in its environment. Psychology is trying to find a way in which the consciousness can wilfully, intentionally, draw upon this subconscious stream.

Jacob Boehme said that when the intellect and will are quiet, the soul is winged above the temporal. When the senses and imagination are locked up, then, he tell us, eternal hearing, seeing, and speaking are released to man. Psychology also says that when we suppress the senses, we then quicken the intuition. Psychologists call the intuition insight, saying that the (insight) instinct is a kind of lesson which has been impressed upon the genes. These impressions of intuition emotionally affect us and we interpret them according to our intellect and expe-

rience. Modern psychology also states that the psyche, the deeper aspect of self, is ever trying to express itself. We experience these urges to love more, know more, to be more than we are.

Now, all of this that modern psychology and psychiatry tell us is what the mystics taught and what they sought to do. The mystic tries to shift his perception to another level of consciousness so as to get a greater vista of himself and of reality. Psychology says that man has a dormant, unused power. The mystical experience is an intimate contact with such an indwelling power.

Today, in the space age, we see attempts to further expand our knowledge of reality. We are, figuratively, to shake the dust of the earth from our feet. We are products of one universe, but what relationship has our universe to the greater cosmos? Science is trying to unify our knowledge of reality. We are seeking the initial cause of the physical universe and of life itself. In a way, science is trying to have man's mind embrace the nature of all phenomena, if that is possible. It is a scientific attempt to do what mystics have done, that is, to experience unity with the Absolute.

(continued on page 32)

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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Isfahan

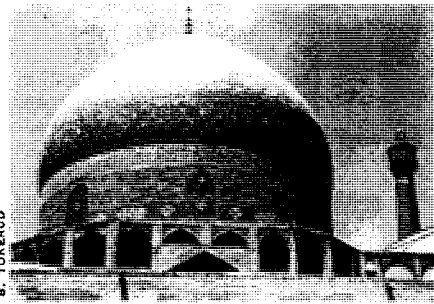
Mystic City of the East

—by Bjarne Tokerud, F. R. C.—

ISFAHAN: fabled city of Persia—ancient, legendary, romantic, mystical. Isfahan stands out among Persian cities like a precious jewel. The greatest concentration in the world of outstanding examples of Moslem architecture survive nearly intact within this city's boundaries. Isfahan has produced masterful achievements in carpet weaving, silk textiles, ceramics, miniature painting, and urban design. These feats and the influence of the city itself on worldwide civilization place it among the treasures of world heritage.

While Isfahan reached its peak between the sixteenth and seventeenth centuries, its historical roots sink deeply into a veiled past. The origins of the city are relatively unknown but there are indications of its dating back to the Sassanian king, Yazdegerd I (A.D. 339-420). Isfahan is located in a favored geographical position in Central Iran between the Zagros Mountains and the desert. Its oasis, consisting of a wide river, the Zāyandeh, made it a natural stopping point for trade and nomadic caravans preparing to cross the dry plateau to the north. In the eleventh century, Isfahan occupied a central position between important cities and was established as the capital of Persia. In 1598, Shah Abbas the Great (1587-1629) chose the city as his royal headquarters because it was sufficiently removed from the hostile military threats of the Ottoman Turks in the northwest. It was Shah Abbas who laid out the plans for a new town and it was under his reign that Isfahan acquired much of the character for which it is presently renowned.

The ancient cities of Persia were organized on somewhat the same principles as European medieval towns. The accent is on seclusion and protection from danger. As the traveler walks away from

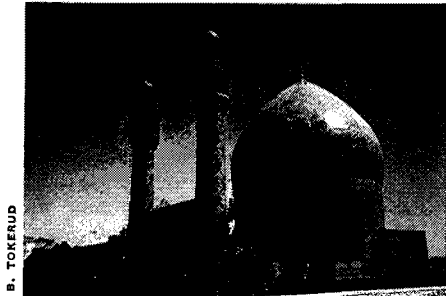


The dome of the Royal Mosque reaches 170 feet.

the gardened main avenues of downtown Isfahan, he enters dusty streets hundreds of years old which are rarely more than narrow alleyways. On all sides, like a labyrinth, high and dreary mud-brick walls surround the zigzagging streets. Where alleys meet, one often has no idea of what lurks around the corner. Door entrances to homes are often sunk beneath the level of the street, giving the impression that what lies concealed behind wooden doors is forbidden and a step away from the world itself.

It is from drab streets like these that one suddenly arrives upon scenes that look like engravings in an old history

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B. TOKERUD

The Madrasah Mader-i-Shah, a theological college, completed in 1714. Splendid mosaic falence adorns its surfaces.

book. Secluded from the street and near a busy bazaar is the Friday Mosque (Masjed-i-Jomeh), the oldest mosque in Isfahan. Minarets, galleries, and decorations survive from times dating back to the Seljuq Dynasty in the eleventh century. In fact, archeologists have discovered that this mosque is built on the remains of a Zoroastrian fire temple.

The walls of the many galleries surrounding the courtyard are made of sand-colored burnt brick with generous mosaic designs of Arabic calligraphy and interweaving patterns of stars and geometry. Unlike mosques built centuries later, the Friday Mosque has no garden of carefully tended flowers and shade-giving trees. The courtyard floor consists of large flagstones. Moslems cleanse themselves at a simple fountain at the rear of the courtyard before praying.

In the afternoon, the harsh blur of desert brightness gives way to the amber light of the setting sun. Soft shadows become larger in time with cooler air. With dignity and humility, men kneel and pray in the direction of Mecca undisturbed by material cares.

Shah Abbas

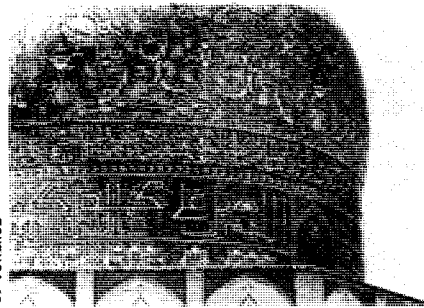
With the dawning of the Safavid Dynasty in the sixteenth century, Shah Abbas I sought to transform Isfahan into a glittering and extravagant reflection of his own ambitions for Persia. While the fine arts flourished under royal patronage, Shah Abbas also focused his pragmatic eyes on exports and on establishing commercial and military alliances with Christian Europe against his opponents,

the Turks. To this end his court organized and controlled Persia's silk trade, a commodity much in demand in foreign lands. He also encouraged Portuguese, Dutch, Arab, and English merchants to mix with each other in the bazaar in competition for ceramics, silk textiles, and large carpets woven in wool, silk, silver, and gold. As a gesture of tolerance, he gave refuge to the Christian Armenians who were being persecuted by the Turks.

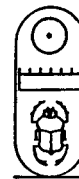
Shah Abbas was an impatient man. He embarked on an energetic campaign to remold Isfahan into a series of architectural works of art that would help make the city into a cosmopolitan metropolis. By 1677, because of the momentum built up by Shah Abbas, Isfahan could boast of 162 mosques, 48 colleges, 273 public baths, 1802 caravansaries (inns) and numerous teahouses for social relaxation. While many buildings bear the mark of the Shah's personality, such as the Palace of Forty Columns which is decorated with colorful murals of courtly life, conceivably his most memorable achievement was the Royal Mosque (Masjed-i-Shah). Located at the southern end of the vast Royal Square, the Royal Mosque is the most conspicuous feature of Isfahan's skyline. Its bulb-shaped dome towers to a height of 170 feet. The mosque and its very wide courtyard and elaborate entrance portal took fifty years to build. Shah Abbas never lived to see it completed.

(continued overleaf)

Close-up of the dome of the Madrasah Mader-i-Shah showing three divergent compositional forms: flowery arabesques, stylized handwriting, and geometric forms. All the mosaic is falence.



B. TOKERUD





P. TOKERUD

The minaret of the Madrassah Mader-i-Shah.

One of the finest environments in Persia is the gardened sanctuary of the Madrassah Mader-i-Shah (Theological College of the Mother of the Shah), the last building of major importance to be built in the Safavid Era. Completed in 1714, the Madrassah is perhaps one of the most stately examples of Persian

architecture with its high dome flanked by two of Isfahan's most ornate minarets, and carefully tended flowerbeds of roses and daisies.

Enter this sanctuary and a wave of deep tranquility engulfs you like a gust of sea breeze. You can walk alone with your thoughts. The only sounds are those of water bubbling in a fountain, the flutter of pigeons, or faint prayers.

Many mosques were designed with the aim of lifting the mind of the worshiper away from the mundane world in preparation for communion with Allah. The visual journey your eyes make serves a religious purpose. You find many reminders of the Cosmic in the complex order of interweaving floral and geometric patterns. Laleh Bakhtiar explains in his book *Sufi: Expressions of the Mystic Quest*, that "The minaret . . . recalls the soul, aspiring to return to its origin. The Sufi concept of the centre, circle and sphere inherent in things is realized in the dome, seen as the Divine Spirit which encompasses the universe."*

The Persians of Isfahan have embodied their quest for intimacy with God in symbolic structures, placid environments, and hand-crafted arts; these achievements rival the best anywhere on earth.

*Laleh Bakhtiar, *Sufi: Expressions of the Mystic Quest*, London, 1976, p. 107.

References:
Bakhtiar, Laleh Sufi: *Expressions of the Mystic Quest*, London, 1976.
Beny, Roloff Persia: *Bridge of Turquoise*, Toronto, 1975.

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Living Within the Universe

by Laurie LeMauviel

THIS MORNING I sat in the dirt between rows of vegetables, pondering in awe the incredible interrelatedness of all things animate and inanimate within the microcosm of my garden. Having opted to attempt the organic gardening practice of mulching rather than purchasing a weed killer, I found the first month quite harrowing. The monster thistles burst forth from the soil, growing inches in one night. Patiently, I pulled up each thistle, careful to get the entire root, and layed it bottom up in the hot sun to dry. To this I added lawn clippings and coffee grounds and soon there was a thick carpet of dried matter between the rows and surrounding the vegetables.

It is infinitely more satisfying to see how the mulch works directly into the scheme of things in the garden as a positive force in growing food. The mulch rewards my patience daily by protecting the plant roots from the blistering sun and holding moisture in the soil. The end result is nourishment for this year's vegetables and the gardens to come. Certainly no weed killer on the market can make such claims.

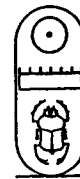
These principles of interdependence and interrelatedness are inherent in the universe in which we live. They apply unequivocally to all situations. Studying the universal scheme of things in an interwoven "systems" approach is overwhelmingly more beneficial than the mechanistic "parts" approach. This way of viewing the world pervaded Eastern and Oriental thought for centuries, and in the Western world it has quite recently arrived.

Physicist Frijof Capra in his book *The Tao of Physics*, speaks of how discoveries in modern-day physics caused scientists to reject Newton's mechanistic model of the universe in favor of one which very closely parallels Eastern and Oriental philosophies. "Quantum theory has abolished the notion of fundamentally separated objects, has introduced the concept of the participator to replace that of the observer, and may even find it necessary to include the human consciousness in its description of the world. It has come to see the universe as an interconnected web of physical and mental relations whose parts are defined only in relation to the whole."

Physics throughout history served as a model for other sciences. In the case of quantum theory, and other modern-day sciences, these changes in thinking are gaining whole-hearted acceptance in some circles, and moving at a snail's pace in some of the larger, more influential circles.



For example, in medicine, the American medical community is generally not ready to embrace holistic healing methods and thinking. While it dismisses a number of types of health practioners as quacks and frauds, it may be found admitting social workers and psychologists into group practice. Is this not an acknowledgment that health is an *inte-*



grated reality rather than a homeostatic state besieged by bacteria and viruses?

In nutrition, man is going back for a second look at Mother Nature's work. It has been discovered that the chemical compounds which make up a vitamin are better assimilated with the associated food factors such as enzymes and other vitamins which are found grouped together in existing food sources. An orange, for example, contains vitamin C in its juice. The stringy white pieces as well as the white part of the rind of the orange contain what is known as vitamin P, or bioflavonoids. Vitamin C is best assimilated with the bioflavonoids, yet we find those who carefully peel away this part of the orange, and others who ingest vitamin C supplements made from ascorbic acid alone.

Outside of the health care field there are other examples. Only recently engineers have been charged with the responsibility of integrating environmental concerns within their technological advancements. Industry is recognizing the psychological needs of the people on the assembly line to associate themselves with the finished product, and to take pride in that.

The implications of such a world view are so far reaching that they can boggle the mind. For instance, not only does what an individual ingest affect every part of her or her body, but also affects the world food supply, and the factors surrounding the origin of the food (soil, transport, sales, and employment). We can then consider the results of eating a certain type of diet over a number of

years, from the family to entire nations of people (specific types of cancer have been correlated to the diets common in a nation).

In this thinking, we must move from our egocentric stance into a more collective one. We are no longer fumbling actors buffeted about by fate. Rather we are moving into a space in time in which we are beings accountable for the goings on in our small planet, reaping the results of our thinking and actions, and passing them down to future generations. The time has come to stop trying to use our technological knowledge to mold the planet to suit our short-term needs, with no regard for our ultimate interdependence on all things and persons. We must learn to live in harmony *within* the universe as integral parts.

Living harmoniously requires of each of us that we embark on a life-long study, gathering information about the world in which we live through sensitive observation. When we understand how all the "gears" mesh, life energy becomes a serene flow. We must demand that our men of science update their visions to, as Capra says, include themselves in the picture and feel an inherent sense of responsibility in their work. We must select leaders whose wisdom will facilitate the promotion of the feeling of interrelatedness in global dealings as well as at home. We must learn the value of "we" in a world of "I" and the value of all things and events in our universe. And ultimately, when things are not going so well, we must use our "weeds" for "mulch" as a matter of habit. △

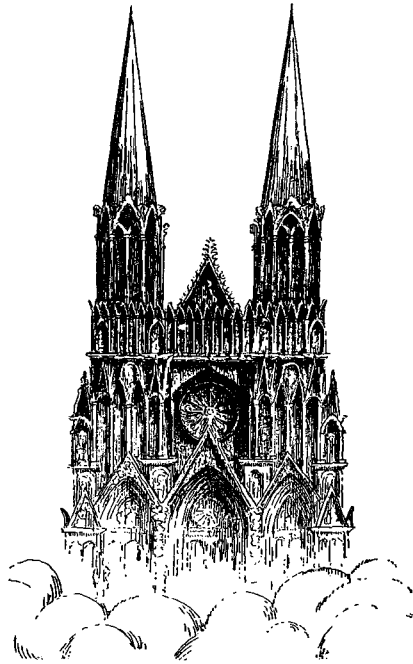
Cover

Featured on our cover this month is a forest stream in the Catskill Mountains of New York State. The Catskills' name is derived from the Dutch word "Kaaterskill" meaning "Wildcat Creek." Throughout these thickly forested mountains there are many such rocky glens filled with the sound of rushing waters. Pausing here, one wonders at the beauty of nature and man's role within the environment.

(Photo by AMORC)



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The Celestial Sanctum

Creating A Successful Life

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

MYSTICAL STUDIES teach man all the finer and higher qualities of life, thus enabling him to be truly the master of his destiny. The mystical life brings man into a closer and more meaningful relationship with his fellow man, and enables him to draw upon the very source of life itself, the everliving vital flow of cosmic energy of which he is a part.

The student of mysticism—and particularly the Rosicrucian—is a tolerant lover of life. He seeks to encourage others to find the same light and understanding that he has found. He realizes

his own shortcomings, and tries to help others overcome theirs. He has a sympathetic understanding of other people, viewing them from a higher and wiser point of view. He avoids criticism unless it is helpful and constructive, always keeping in mind that others have the right to live their own lives.

The Rosicrucian seeks to serve the needs of those less fortunate than himself by using his creative powers of mind on their behalf. He does not pay lip service to others, but has a genuine desire to help those in need. The Rosicrucian is one whose life and training have prepared him for a special role in the service of others, far beyond the normal expected criteria of individual responsibility. He is sympathetically aligned to the heart of humanity, and feels a special responsibility to serve and give of the light which he has attained.

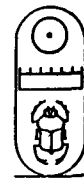
The Rosicrucian strives to utilize all his God-given powers and abilities to master the circumstances which make his daily life, for it is through self-mastery that he becomes a channel of service to the masters. It is said that whatever you sincerely desire to do, you will have the power to do.

Awakening the Power

Living a successful and purposeful life is the goal of every Rosicrucian student. Once we are well on our way in our studies, we come to realize the awakening power within us, and we come to question how this wakening power should be applied in our daily life. Many students feel it should be used only in a spiritual sense for attainment in the mystical life. While this is an ideal we wish to achieve, we have to realize that the highest ideals of the mystical life can only be attained when we develop all our mental, psychic, and spiritual faculties.

We suggest, therefore, to those in the early years of study, that it is important to build a sound foundation of a mental and emotional nature, in order for them to fully appreciate the spiritual development which will come once the proper preparations have been made.

It is important that we approach our studies from a practical and academic point of view, as well as from a psychic



and spiritual point of view, in order that we may attain a balanced development of our whole being.

Now, one of the most important and necessary experiences a student requires is the development of sound, practical values in his daily life. Success in the world will prove to be a great developer of character, of mental acumen, and the means to express one's latent talents and abilities. Through working in the world and meeting all of life's varied experiences we become prepared for the greater attainments of the mystical life.

The mastery of life which we seek is found and expressed here on earth where we can demonstrate our mastery over the conditions of life which beset us from moment to moment. It is through service that we begin to express the finer and higher aspects of our nature.

Achieving A Goal

Success in the world is a necessary element in the mastery of life. That is not to say we should seek success in the eyes of other people and strive to attain material or financial success, or achieve worldly acclaim. Rather, we should strive to fulfill the normal and natural desires we have, to master any negative and difficult circumstances in which we find ourselves, and to fulfill any real desire we have to attain a worthwhile goal. We have the ability to achieve success in any goal we desire. Anything we can conceive is possible for us to accomplish; anything we desire to do is possible for us to do. We must never doubt our inherent ability to master any circumstance in which we find ourselves or to achieve any goal we really desire.

The God-given power within us is there so that we may control and direct the events of our lives. All we need to do is to affirm that we will be the masters of our fate and that we will use these inner powers for good and constructive purposes. If you determine to master your life, nothing can stand in your way. The cosmic forces will give you every assistance and guidance.

However, you must not expect that once you have determined to master your

life, all obstacles and difficulties will disappear. The obstacles which confront us are opportunities for advancement, since once we have met the challenge they present, we can be sure we have taken another large step towards mastership.

The Rosicrucian should not recognize any limitations in his ideals or desires for achievement. He must be confident that what he cannot accomplish through his own efforts, the Cosmic will do for him. He must know and realize that, by working in harmony with the Cosmic, there are no limitations to what he may accomplish with his mind and the power of the Cosmic within him.

Once we realize the power we have at our disposal through being in harmony with the Cosmic, then we can work to achieve any constructive goal we desire which will be of benefit to ourselves and others. Nothing is too small or too unimportant for us to create and bring about by the powers of our minds. We must never hesitate or doubt that the creative power of God resides within us, awaiting our recognition and use.

The Rosicrucian is one who has a love of life and senses and feels the presence of the Cosmic working within and through him. He is one who desires to serve and to accomplish a great deal of good for the benefit of his fellow man. He senses the development of his cosmic powers, and seeks ways and means to use them in some constructive manner.

Success in life is a natural outcome of the Rosicrucian's desire to become a channel for the cosmic forces which are present within him. There is no goal he cannot achieve, no obstacle or problem he cannot overcome. His mastership is assured once he makes the decision that through working in cooperation with the Cosmic he can achieve all he desires.

Visualization

The Rosicrucian technique for the mastery of life includes the ability to visualize. Through visualization we create and focalize in our consciousness the things we desire to bring about in our lives. Visualization is a process of building on the screen of our consciousness. It is not just recalling a visual image, but actually building on the screen of our conscious-

ness a picture of something we wish to create or bring into effect. The art consists in creating this picture so accurately that it appears real to us. Then we pass the picture into the Cosmic by dismissing it from our minds. This is the method whereby we create the things and conditions we want to establish in our lives. So, it is quite an important technique which we should strive to master, for upon it will depend a great deal of our success in life.

The Celestial Sanctum

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

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.)

November: Maria Pintassilgo, Prime Minister, Portugal, is the personality for the month of November.

The code word is POLL.

The following advance dates are given for the benefit of those members living outside the United States.



KING KHALID

January:

King Khalid of Saudi Arabia will be the personality for January.

The code word will be EXPED.



MARIA PINTASSILGO

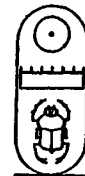


VALÉRY GISCARD d'ESTAING

February:

Valéry Giscard d'Estaing, President, France, will be the personality for February.

The code word will be NAT.



The Value of Experience

by Gordon Keirle, F.R.C.

LIFE is a succession of experiences. From birth onward we must learn how to live within a physical body and come to terms with a physical environment. Then there are the many experiences of understanding personal relationships with parents, family, and friends. All of these experiences enable our personalities to develop and attain the highest goals of comprehension. It is through experience that we learn, and all the things we do in life contribute to what we are and how far along the path of spiritual development we progress in this life.

Let's consider the following for a moment. Let's say that we were placed in a position where we could survey the life that lies before us, with the power to select experiences which would give us the necessary opportunities to learn the lessons important for our particular advancement. What would we choose? How would we view the prospect of our life, so shortly to begin within the limited confines of a tiny body? From this prenatal point of vantage we would have a much wider view—and a far more impersonal one—than can ever be possible throughout the greater part of our lives. We would be able to set our goals without the weight of material considerations bearing down upon us. And in this light the lessons we would choose could well be difficult, and the experiences helping us to learn these lessons could be painful and difficult—but never impossible—to endure. For the more we experience, the more we learn. And the more we learn, the faster is our advancement along the path toward ultimate understanding.

This becomes evident when we consider the variation between two different personal lifestyles. Let's say the first individual has spent his entire life doing the same kind of routine job day in and day out, without ever seeking to enrich his life with other interests. Meanwhile another individual has experienced a wide variety of things, explored many fields, perhaps lived in many countries and undergone a wealth of diverse experiences. Most likely the first person will have found little real joy in life, accepting existence almost as if it had been forced upon him, while the other individual will have a more vibrant personality, demonstrating confidence in his own potential and an awareness of a scheme and purpose to what he has done.

Needless to say, these are two extremes. I do not mean to suggest that we should discard everything we have worked for up to the present, leave home and country to go to some remote corner of the world just for the sake of the experience. As in everything, a degree of moderation is vital, lest we fall into the trap of continual vacillation, going from one place to another, or from one thing to another simply because we have no will to stick to the objectives we have set for ourselves. We must be *tenacious* and extract the maximum from each experience we undergo, aiming at the highest point and seeing perfection as the only end. In that way we will avoid the pitfalls of doing things in a half-way manner, resulting only in a sense of frustration which eventually gives way to lassitude and a total lack of fulfillment.

New Horizons

On a practical level this all means trying to preserve that valuable prenatal point of vantage and continually seeking out new ways in which to broaden our horizons and enrich our experience. For example, if you are young, a student perhaps, aiming at a career in medicine or law, see what you can achieve in the creative arts—in painting, writing, sculpture, or pottery. Travel as far and as often as you can, meeting people, trying to understand their lives and *their* experiences just as you make known to them the things you have achieved. During your vacations you may want to work in a wide variety of surroundings and condi-

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tions, however humble some of them might be.

You will *learn* from each set of circumstances, viewing each as a God-given opportunity to gather new insight, and not a painful obligation with the sole end of making a little extra money. Try to avoid superficial friendships—they bring little to enrich our experience, merely serving to waste away the time and life we are given. Seek to cultivate genuine relationships with your friends, even if at first you seem to have little in common. Look for the point of mutual interest and learn to build around that, thus forming a friendship that will be rewarding for both of you.

Those of you who have perhaps left the first flush of youth behind and are now established in your work—having gathered the responsibilities of a home and a family about you—can also benefit to the utmost from a renewed search for fresh experience. Such a quest will bear tremendous fruit, whether this be in opening up a whole new field of interest—perhaps in some direction you never considered before, or in viewing the events of your life with greater detachment than hitherto. And if you have reached the age of retirement you have, of course, a wonderful opportunity to take up something entirely new. It is never too late to start something new—so you can develop your interest in music for example, perhaps learn to play a musical instrument, or study a foreign language.

But whatever you do, make sure your heart is in it, and undertake your new interest with the will to go to the very top—even when practical considerations render such an achievement unlikely. For example, if you begin learning to play the piano at age sixty, and you can't be a Wilhelm Kempff or a Glen Gould, you must still aspire to do the very best you can. As you ascend you will learn, and you will find how *rejuvenating* new experiences are, and how much more worthwhile your life has become as a result of the varied things you have done.

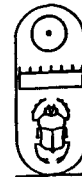


In this short article we have concentrated upon artistic pursuits as alternative experiences simply because creative effort is one of the most adaptable to the kind of lives most of us lead in this contemporary world. Of course, there are numerous other directions to follow. Often people who are creators by profession, such as writers or artists, are as much in need of the lessons given by experience as is the office worker stuck in a nine-to-five rut. After all, anything that limits our horizons—in any direction—is a restriction to our development, and will leave a multitude of lessons unlearned.

So, in many ways, it is better to do a variety of things very well, striving for that elusive perfection in several activities, than to concentrate on just one thing alone, reaching the greatest heights in that one activity. Let us learn how to live many lives at one and the same time, for only by so doing can true equilibrium, true moderation, and true advancement come about. We were born to learn and it is our duty to learn as much as we can—about all we can.

**Though different nations worship many gods,
Nature reveals but one.**

—Antisthenes
(c. 400 B.C.)



Therapy and Rehabilitation Through Horticulture

by Tricia Ann Brennan, F. R. C.

MANY PEOPLE have experienced a sense of tranquility while working in their gardens. They have enjoyed the feeling of accomplishment that comes from growing their own flowers and vegetables. These individuals have benefited by the therapeutic effects that come from working with plants.

Horticulture is the science of growing fruits, vegetables, and/or ornamental plants. It includes the art of gardening. Horticultural therapy is a form of treatment and rehabilitation in which plant and plant-related activities are the medium through which help and training are given. Its practitioners are called horticultural therapists.

Among the recipients of the benefits are the blind, the physically or the emotionally disabled, and the elderly. Horticultural therapy can also help any individual wishing to enhance the quality of his life. It can aid in easing the tensions of modern living by teaching techniques that help establish a feeling of well-being and harmony.

A look at horticultural therapy in its various areas of application will clearly demonstrate its great versatility. The blind and partially sighted individual is helped to gain a sense of independence and self-reliance. The therapist guides the blind person through various gardening tasks from the very simple to the complex. The blind gardener can start by making a simple hanging basket and progress to tending a garden. He learns to work with one hand and guide his motions with the other hand. He sharpens his senses of touch and smell.¹

There are special gardens for the visually handicapped, known as scent and

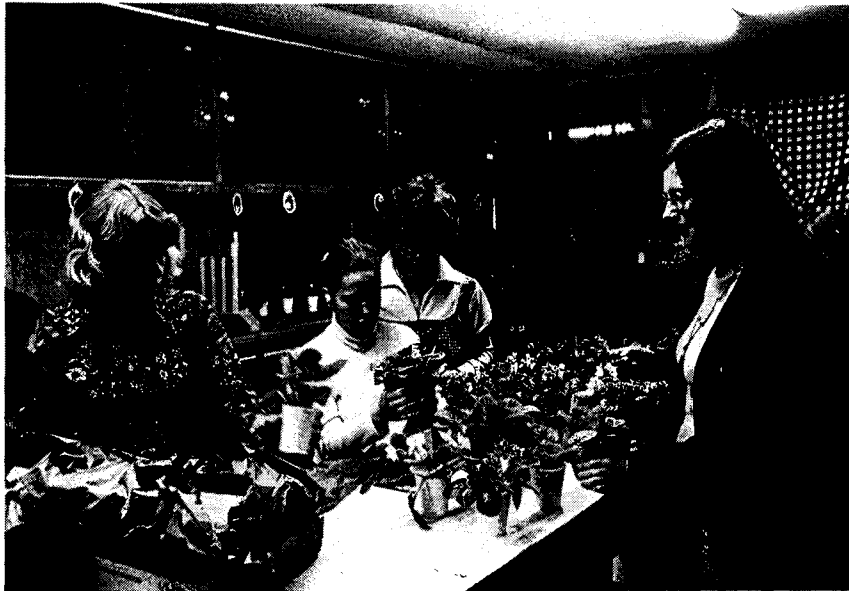
touch gardens. These gardens are planted with aromatic herbs, scented flowers, and plants with interesting textures. Signs and labels are in Braille. And, of course, these gardens can be enjoyed by the sighted as well.

For the physically handicapped, specially designed gardens have raised beds. The walls of the containers are thin so the plant bed can be easily reached by a person in a wheelchair. The walks are wide and surfaced with material, such as asphalt or closely spaced wooden planks, which makes using crutches, or wheelchairs, easier and safer.²

Learning New Tasks

The developmentally disabled or mentally retarded are given vocational and pre-vocational training. While these gardeners are limited in their ability to learn, they still have needs for achievement and self-respect, as we all do. By using a technique called task analysis, the therapist breaks down a job into all its component parts. The clients, with decreasing intervention by the therapist, master the task step-by-step. Eventually, they are able to perform the whole task on their own.³ With this training, many disabled persons have found jobs in sheltered workshops or in the community. Even if the persons are unable to find work in the horticultural field, they have

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NCTRH

Horticultural therapists at work with mentally retarded clients at the Melwood Horticultural Training Center, Inc., Upper Marlboro, Maryland.

still learned valuable work habits, such as following instructions and staying with a job until it is completed. Horticulture has proven to be a good medium for learning work skills. The gardener-clients can readily see the results of their work, and horticultural work itself is therapeutic.⁴

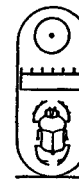
Horticultural therapy has long been used for the emotionally disabled and the mentally ill. The therapy can take many forms according to the patient's needs. A withdrawn patient will feel less threatened by a plant than by another human being. A patient is given a plant to care for. He starts to learn responsibility for another living thing. The patient sees the plant respond to care and sees what happens through lack of care. With the help of the therapist, patients can be made to see analogies between plants and themselves, and thus the plant becomes a valuable teaching tool. For example, an alcoholic patient constantly over-watered his plant and the plant deteriorated. The patient discovered the analogy that if too much water made the plant deteriorate, then too much alcohol could make the human body deteriorate.⁵ Besides learn-

ing from their experiences with plants, patients usually find horticultural therapy very enjoyable.

Diminished physical capacities can make gardening difficult for the elderly. The horticultural therapist can teach these individuals techniques that make gardening safe and enjoyable again. Senior citizens are taught to bend and stretch properly, to learn to pace themselves, and to choose easy-care plants. In nursing homes, gardening is an enjoyable group activity that encourages residents to spend time outdoors. Those who do not want to garden can participate by preparing vegetables, arranging flowers, or just watching the interesting activities around them.

Helping Others

Today, most horticultural therapy is carried out by trained professionals, often assisted by volunteers and students. A bachelor's degree program in horticultural therapy includes liberal arts subjects, behavioral science courses, basic horticulture courses, and courses in horticultural therapy itself. The program ends with an internship. A person wishing to





become a horticultural therapist should have a very strong background in horticulture. The therapist will be teaching horticulture and looking for new ways to apply horticultural skill throughout his professional life. It is equally important that the therapist have good social skills and the ability to communicate.⁶

Horticultural therapy is now in an exciting period of growth. The people involved in this new field are dedicated and enthusiastic. They are constantly looking for and finding new ways to use horticulture to serve others. We can all benefit from their work. We may be able to participate in a community or botanical garden program. We can find volunteer opportunities in our communities. As more people learn of horticultural therapy and more trained professionals are graduated from the various degree programs, there will be increased demand for this new way of helping others.

We can also study the techniques and findings of those now practicing horticultural therapy and apply some of these ideas to our own lives. Horticulture can be used to relieve tension. Digging, hoeing, or raking is good physical exercise for relieving frustrations. Routine, but necessary, garden or potting chores, such

as weeding, feeding, washing leaves or removing spent flowers, can relieve anxiety and help one relax.⁷ This is especially true if we learn to approach these tasks in a quiet, meditative manner.

Horticultural therapists believe working with the living plant is what makes their form of therapy unique. The beauty of plants appeals to our higher nature, instilling in us a feeling of harmony and peace. Most of us have a natural attraction for plants and enjoy working with them. For some, these feelings need to be stimulated by contact with plants and instruction in their care.

As we develop or improve our horticultural skills, we learn lessons about our own lives, seeing analogies in plant life. We develop our powers of concentration and observation, and in doing so, learn more of the secrets of the plant world. We learn skills and interests which we can share with others. The beauty of plants can inspire us to further creative activity. The demands of plant care can show us the need for order in our own lives.

Anyone wishing further information on Horticultural Therapy may write to the National Council for Therapy and Rehabilitation Through Horticulture (NCTRH), Mount Vernon, Virginia 22121, U. S. A.

Footnotes:

- ¹Harold D. Cardwell, Sr., "Horticultural Therapy and the Blind," *Horticultural Therapy Journal of the NCTRH*, Vol. 1, No. 1, Mar. 1979, pp. 5, 7.
- ²Richard Austin, "Barrier-Free Gardens and Landscapes," *Direction '78 Proceedings of the 6th Annual Conference, NCTRH*, p. 28.
- ³John D. Morris, "A Vocationally Oriented Horticulture Skill Training Program for the Mentally Retarded Adult Using Task Analysis," *Direction '78 Proceedings of the 6th Annual Conference, NCTRH*, p. 86.
- ⁴"Care-More Community," *NCTRH Newsletter*, Vol. 6, No. 4, May 1979, reprinted from *Michigan Chapter Newsletter*, p. 6.
- ⁵Sarah Pool, "Psychiatric Discussion Group Remarks," *Direction '78 Proceedings of the 6th Annual Conference, NCTRH*, p. 17.
- ⁶Dr. Richard Mattson, "Training Professionals," *Direction '78 Proceedings of the 6th Annual Conference, NCTRH*, p. 104.
- ⁷Dorothy Slayton, "Meeting Individual Needs Through Horticultural Therapy," *NCTRH Newsletter*, Vol. 5, No. 12, p. 3; Vol. 6, No. 1, p. 2 and No. 2, p. 2.

AURORA

Like a bright curtain rising in a drama of darkness is the aurora; and from its silent shimmering light sings the voice of the unseen Sun. The aurora serves as a beautiful analogy of the spiritual light—that which sparkles in a child's awakened eyes and in the radiant alertness of one responding to deep, delightful melodies.

The source of the aurora's light is the Sun, whose Latin name—Sol—implies analogy between the bright center of our Solar System and soul itself. The Sun is the origin of energy and life, and out of its light-creating energy invisible particles fly toward Earth. These particles of solar energy act upon the particles of Earth's physical aura, the atmosphere. The energy is translated into light, like an individual's divine love being manifested in the light of a smile—or spirit energy appearing in the form of a beautiful field of bright flowers. The aurora is a gentle flame, usually seen at night when the subtle hues can be experienced. It is a gift of Sol to a land of long winter nights; and the aurora shines as reminder of the eternal light above and within.

—James Stout

For the Prospective Mother

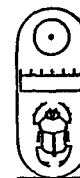
DURING the Golden Age of Pericles in ancient Greece, there were conceived many ideas which were to shape the course of human society. It was during this period of enlightenment that the doctrine of *prenatal influence* was introduced. The prospective mother in ancient Greece was obliged to be exposed only to a pleasant environment and cultural influences. Each day, for a certain length of time, she must listen to music, read passages from the great poets, or indulge in something which appealed to her aesthetic sense.

It was affirmed that such indulgence had a definite influence upon the unborn child and tended to fashion its personality. If a prospective mother is continually distraught, depressed, agitated, or harrassed by negative thoughts, certainly such are not conducive to a beneficial psychological influence upon herself or her unborn child.

Years of study have confirmed many of the original conceptions of prenatal influences and further experiments have added information. These principles have been introduced to many hundreds of prospective mothers throughout the world by the Child Culture Institute. They have written letters attesting to the excellent results derived from the use of these principles expounded by the Child Culture Institute. If you are to be a parent, write to the address shown below and ask for the *free booklet* telling you about prenatal influence and child guidance. You cannot afford to neglect investigation of that which concerns you and your child.

CHILD CULTURE INSTITUTE

Rosierucian Park, San Jose, California 95191, U. S. A.





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

The Experience of Reincarnation, Part I

ROSICRUCIANS HAVE TRADITIONALLY explored ideas of reincarnation and cycles of consciousness. Like many other mystics and philosophers, they endeavor to explain their personal experiences by means of theories that give meaning to their experience and provide a framework for further study. Although the theory of reincarnation is accepted openly by the majority of mankind, there is no way we can prove with certainty that it is true. Even the most careful investigation of a given case seems only to prove the possibility of reincarnation *in that case*. Reincarnation as a "generally accepted fact," therefore, may lie outside the realm of empirical proof that would be acceptable to everyone.

Among a number of criticisms leveled against the theory of reincarnation are the following:

1. Rational people tend to have the feeling that they or others may simply have "made up" or "imagined" the reincarnation experience. Most people have no confidence in the Inner Self with its attributes of Creative Imagination (Complete Memory plus Intuition). This is primarily due to the culture in which we live. Imagination is often associated with irrationality and nonsense; therefore many rational persons are reluctant to confidently place value upon their own creative imagination, let alone another's.
2. Historical data or other scientific methods of confirmation are often not available to validate the experience. Furthermore, many people simply *experience* this phenomenon without attempting to verify the images presented, thus denying themselves

the infinitely richer experience of KNOWING.

3. Skeptics are inclined to give little credence to this theory because there are so many people who claim to have been important personages such as Cleopatra or Alexander the Great. It has also been suggested that the important personages often experienced by otherwise "normal" people may be due to the fact that these great personalities are inseparable from the underlying archetypal *motifs* which are the common heritage of all humans alike. In this respect, the impersonal subconscious content of everyone has a Cleopatra or Alexander type. The experience of these internal archetypal images might then be advanced as an alternative explanation for past-life experiences.
4. A criticism often heard is that well-intentioned professionals employing past-life regressions may unconsciously impress their own projected images upon the subconscious of another. Alternatively, subjects may also be responding to subconscious suggestions from history books, novels, entertainment, and other aspects of the culture in which they are surrounded.
5. A major difficulty for those who are open-minded toward the reincarnation theory is one of differentiating "past-life memories" from the products of clairvoyance and retrocognition (the ability to recover information from the distant past, i.e., psychometry, etc.).

In spite of these criticisms, this does not mean, as so many have concluded, that one is barred forever from discover-

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ing for himself whether or not he has lived before. Quite the contrary. Today there is a great scientific interest concerning the work being done in the field of reincarnation and past-life therapy. The scientific techniques used range from hypnosis to guided visualization and meditation—the latter practices long taught by the Rosicrucians.

A recent study undertaken by psychologist Helen Wambach¹ challenges several of the criticisms against reincarnation theory. She analyzed 800 hypnotically induced “past-life” experiences of 230 persons. Although she was not able to prove reincarnation definitively, she believes that it becomes more difficult to explain away past-life recall as more and more data accumulate. Subjects sorted themselves out into appropriate historical, sociological, and geographical patterns, a finding that suggests an element other than sheer chance or fantasy at work.

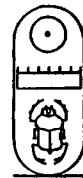
For one aspect of this research, specific time periods were assigned to see whether individuals would tend to make obvious associations with famous eras. Only a small minority of American subjects reported lives in the American West or the Prairie States when instructed to go back to 1850. The great majority of subjects “recalling” lives in 1700 did not find themselves in Colonial America, nor did the period around 25 A.D. produce an unusual number of reports of life in Rome or the Holy Land. Wambach concludes that if people were reporting stories that they had read, they were not stories common in our culture. Either the subjects were quite sophisticated and managed individually, without consultation, to come up with lives scattered neatly in the appropriate random historical pattern, or past-recall may tap actual memories of the past.

A possible negation of retrocognition and clairvoyance, etc., is the fact that very few subjects found themselves to be socially important. Wambach defined “upper-class” as eating and dressing well (12%). Those with skills or a trade were termed middle-class (20%). Lower class were “peasants, slaves and other spear carriers in the drama of their time periods” (68%). Before 1700, even fewer reported upper-class lives (3-5%). The subjects reporting humble lives lived without awareness of, or interest in, the affairs



of kings, courts, battles, and explorations (as described in most history books). Subjects said they knew little of religious systems. They felt deeply about their families and others in their immediate circle, and the biggest event in their communities was the appearance of strangers. Most who died in wars were killed in skirmishes and by marauding bands, not in great battles between armies. Meat was scarce. Most subjects reported eating grain and strange fruits. Before the year 1500 mutton was the only meat mentioned. Those reporting tribal lives usually spoke of eating small animals, not large game. The report also found that 59% reported natural deaths from illness, 21% uncategorizable or accidental, 18% violent, 2% suicide. Death experiences tended to correlate with recent research on reports following revival from “clinical death.”²

(continued on page 34)



Why Are We Rosicrucians?

—by Ralph M. Lewis, F.R.C.—

THE QUESTION as to why one is a Rosicrucian could elicit many different answers. There could be as many different answers as there are members. But behind the diverse answers lies one general cause, and this cause is framed in another question: Why are we here? Every thinking person of every age has pondered at some time this question. Man has presumed and sincerely believed he possesses a nexus, a chain, with the Infinite. He thinks that there are intangible forces, a psychic intelligence that binds him to the initial cause of all. Man has been further inclined to conceive mind as being supreme to matter. He has generally opposed the idea that the whole of the human mind is a by-product of matter in motion. Man has been able to exert his mind to direct physical forces of nature to obey his will. His mind has made man *causative* in his world.

Consequently, it has seemed plausible to man that a corresponding but superior intelligence lies behind all reality. It seemed not rational to man for the Cosmos to be without the very power

upon which he prides himself. Therefore, man has assumed that an Infinite Intelligence that created all also pervades him. Man has set ends for himself. He moves his body in the direction of these ends. He therefore believes that the Infinite, Transcendental, or Cosmic Intelligence must also have an ultimate final purpose for man.

But it is difficult for man to reconcile human experiences with the belief in a divine purpose. There are no well-marked paths leading to positive goals of happiness. The course of life as we all know is crisscrossed with varying events. Some harbor good; others, evil. The fortune of man changes almost daily like a weather vane in a gale. Millions of men and women in despair have uttered words such as the ancient Epicurian philosopher, Lucretius. He lamented, "Why do the seasons of the year bring diseases in their train? Why stalks abroad untimely death? The new-born babe fills the room with rueful wail. As well he may whose destiny it is to go through in life so many ills."

Why Are We Here?

Is man after all but a product of ponderous unthinking forces in the universe? Must he stumble through life snatching at the skirts of fortune? If there is a mission for such beings as man, what is it? This has resolved into almost the universal plea, "Why are we here?" In searching for such an answer, man is striving for security. He wants a personal assurance that will provide him with peace of mind.

**By request of Rosicrucians
throughout the world we are
publishing the Emperor's
Opening Address from the
1979 Rosicrucian World Con-
vention, Quebec, Canada.**

—Editor

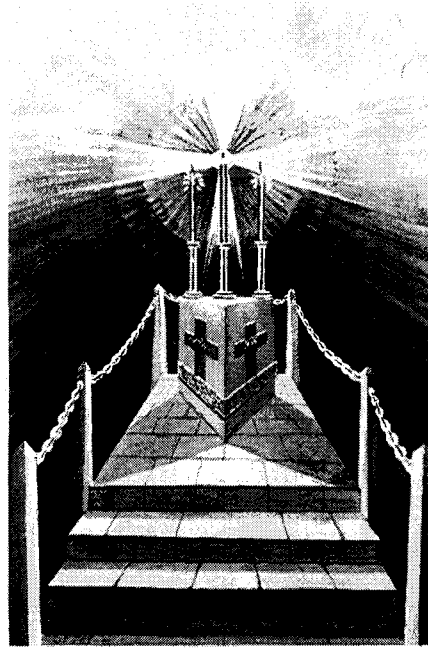
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There are men who think that life as they experience it has been predetermined for them. They think it necessary to submit to life's vicissitudes. To them life is like a billiard ball, rolling along and bouncing off events in its course. They hope that somewhere along the way they will fall into the right pocket of a joyous victory over life; if they do not attain it in this life, then in an afterlife.

There are other men who believe that happiness and peace of mind are exclusively a responsibility of man himself. They take the position that there is no cosmic assurance, only the possibility. The elements for misery and happiness both exist. These persons believe that it lies within the human mind to determine right values and relationship. They are convinced that we alone in probing the mysteries of life can answer the question, why are we here? It is Rosicrucians who think this way. If we don't think this way, then we are not Rosicrucians in the traditional sense.

As Rosicrucians, then, we are to learn how to create an intelligent purpose for our lives. This purpose depends upon our understanding of our relationship to the Cosmic. It also consists of learning of our relationship with the forces of nature which are of the Cosmic. Finally, it consists in learning how to establish a proper relationship to our fellow humans. There are two ways to accomplish this. First, there is the removal of negative values. By *negative* we mean ideas, notions, and beliefs which inhibit our natural powers and functions. Action is *positive*. The negative is relative inertia. All action, of course, is not good, nor is all control and restraint wrong. But if there is something we should do cosmically, morally, or socially, and we do not, then that is an adverse, *negative* attitude.

Among the great negatives which we have to confront are the fears which are associated with death. It is quite natural that man should fear death. It is the direct opposite of life, it is the cessation of all activity of which life consists. Continually in our subconscious mind there is the striving drive *to be*, to live. The conscious mind is ever aware of these impulses, these drives. Therefore, death normally seems an end, a closed door to whatever value we have attributed to life.

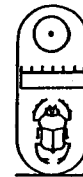


Man knows the certainty of death, of the end of a physical existence. He believes, he hopes and imagines that there is an extension of life after death. In philosophy and religion there is the doctrine of eschatology—meaning the doctrine or teaching concerning the final ends of human existence. These doctrines try to explain life after death in terms of our mortal and earthly experience. They attribute to the afterlife tests and trials to which the human personality is subject. They carry over into another world such moral values as good and evil. There is said to be retribution or punishment which is exacted for the evil that man has lived.

Is There A Reward?

Earthly good conduct, conversely, is said to be rewarded in the afterlife with almost sensual pleasures of joy and bliss. However, there is no agreement in these doctrines as to what the earthly spiritual code should be. These sects and moral philosophies in their sacred writings and preachments contradict each other.

Millions go through life dreading the consequences following death. They wonder if they have earned a bliss which this life did not provide, or if they will



suffer a torment exceeding any earthly experience. The whole life of such people is fearsome—a confused preparation for a hereafter of uncertainty. Why should we think that man must blunder helplessly through mortal life? Why should he have to speculate what a Deity, a Supreme Being wants, or intends for him to do? Why separate cosmic laws and their values from earthly existence? Why relate them only to a remote heaven?

The Mystic's View

The mystic conceives that cosmic law, divine power, exists everywhere in the whole of reality. God, the Cosmic, is at work in every manifestation. Everything animate and inanimate is part of the Universal Consciousness. It is here on earth where we discover ourselves either to be in harmony or out of harmony with the Cosmic. It is here where the personality learns. We must not think just of the individual, but of humanity collectively. One individual may seem to find happiness here, and another may not. One may seem to escape punishment, whereas another does not. But the race, humanity as a continuous stream, receives its compensation, its karma—if not in this generation or century, then in another one.

We collectively raise or lower the consciousness of humanity on earth. By the way we live, we determine the rewards or punishment that tomorrow's society shall experience. What we are experiencing is karma created for us. We create out of our use or misuse of cosmic laws our compensation here and now. With this understanding, we Rosicrucians rid ourselves of the negative fear that grips the minds of many about death.

To find our true purpose in life it is not only necessary to strip ourselves of negative concepts, we as Rosicrucians must also hold certain positive views. They must appear to be so self-evident to us that they arouse our personal powers and abilities. These positive views must fortify us for every ordeal in life. We must believe that there is a transcendental power to which man can turn. We must not think that man is swept along in a current of mechanistic forces. This superior power can revitalize man emotionally and psychically. But he experiences this exalted power as an effect,

never directly as a cause. The experience he has of this superior power creates images in his subjective consciousness. These images man interprets according to the level of his consciousness, the depth of his understanding.

Man tries to give this cosmic experience form and expression. To some, this transcendental power is anthropomorphic, a being with a human image and human attributes. In other words, such a being loves, he is jealous, he is paternal and protective like a father. To others, this transcendental power is thought of as a judge—wise, stern, and inexorable in its decrees. According to such believers this divine judge has established laws to which all humanity is subject. But, humanity may, under certain circumstances, appeal to this divine judge. To still other persons this exalted power is thought to be just pure mind. In other words, they conceive this power as an all-pervading impersonal consciousness. To become in harmony with this consciousness is to gain insight into self and nature, thus providing personal mastery and an abiding peace.

A Personal Conception

To Rosicrucians, one point is of paramount importance. This God, this Divine or Cosmic Mind, as you wish, is always a personal Supreme Immanent, that is, indwelling experience. It can never be made a single universal idea accepted in every detail by all men alike. It is a feeling in the sanctuary of the soul. It is given particular form by the individual's finite mind. Thus no description is possible which will engender the same state of cosmic awareness in all men. It is for this reason that Rosicrucians must always refer to "the god of my heart." By these words Rosicrucians mean: God as a personal experience, as one that they can understand.

Let us realize that no man's personal concept of God is wrong to him. Neither is any man's mental image of God the right one for all other men. We are reminded of the splendid words of the ethnologist, Max Müller. He said: "There never was a false god, nor was there ever really a false religion, unless you call a child a false man." With such a positive view as this, a Rosicrucian cannot harbor religious prejudice or intolerance. This,

then, is the elimination of one of the great strifes in human society.

Truth has always been sought after for psychological reasons. What appears true provides dependability. It has a positive nature that can be evaluated in relationship to ourselves. What is true has a particular reality which we can either adopt or reject. There are two general conceptions with regard to the nature of truth. The first is that truth is whatever has reality to us. If the existence is doubted, this theory then says it is not truth. The other conception contends that that which is practical and useful is the only truth. Something which has no application to our life, our intelligence, is therefore held not to be true.

These two theories in effect tell us that nothing is true unless it has the support of our receptor senses, and also that it must be understandable to us. Therefore, if we can perceive something and understand it, this is potentially useful to us. Consequently, Rosicrucians understand that no truth lies outside of the human consciousness. Nothing is true except what the human mind realizes to be such.

Truth, then, is related to human understanding. There can be no absolute truths which exist outside of human experience. If they are not acceptable to man, they are not true to man. Truth, therefore, is a man-made value arising out of perception and the conclusions of his reason. It is not what a thing may be, but what man may understand it to be—that is truth.

Reality is not inert; the whole of being is constantly changing. Human intelligence and the inner perception are likewise changing. Man sees this reality in varying ways—one way today, tomorrow a different perspective. The truths of today are not all those of yesterday nor can they all be the same tomorrow. If truths were absolute, then men's minds would be inhibited, arrested. There could never be any advance because nothing could go beyond the fixed, the so-called absolute truth. Further, all the relative truths that the human understanding accepts would have to be rejected. Man could no longer depend upon either his senses or his reason.

Consequently, as Rosicrucians, we find in science, philosophy, and mysticism that which at the moment cannot be refuted and therefore serves us as truth. However, we discard it whenever the light of the human mind reveals a greater reality. With this concept of truth a Rosicrucian never becomes dogmatic or tradition bound. With a Rosicrucian truth is ever in the making.

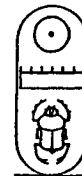
The few reasons which are cited here answer the question as to why there are Rosicrucians. With these reasons are formulated individual ideals that lead to personal happiness. There is nothing greater in life than a wholesome happiness. But it has to be created. It is not to be found, nor is it a caprice of the mere act of living. △

It is not what a thing may be but what man may understand it to be that is the truth to him.

—Validivar

ROSICRUCIAN REUNION

OHIO, AKRON—Fourth Akron Pronaos Reunion—October 14, I.O.O.F. Temple, 277 East Mill Street. Guest speaker will be Soror Rose Galuska; Grand Councilor for Western Pennsylvania, Ohio, and Kentucky. For more information, please contact Mrs. Catherine Gilbert, Reunion Chairman, 598 Highgrove Boulevard, Akron, OH 44312.



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

Is Life A Mystery?

FREQUENTLY in conversation with persons who are strangers to our organization we notice a sort of cynical expression come upon their countenances when we say that the Rosicrucian organization is principally interested in studying the mysteries of life.

Occasionally these persons will frankly state that such purposes seem rather unimportant and immaterial for, they say, they have not found that life contains any great mysteries except perhaps the mystery of birth and of death.

It has often been argued by those who have no real interest in the serious purposes of life that life is merely like a game of chance and that the only mysteries found in life are those mysteries which man makes out of nothing in his attempt to look with the eye of the wizard upon natural and normal conditions as though they were some unusual form of strange mystery.

It is true that the two greatest mysteries in life are those that constitute the beginning and the so-called end of our earthly existence. The mystery of cell conception, growth, and development into a living form is not only a biological mystery but a cosmological and universal mystery. The separation of consciousness and soul from the body at transition is an astounding mystery when one comes face to face with it.

But between these two great mysteries are thousands of others that should occupy the attention of men's minds with the same degree of intensity, devotion, and universal comprehension as do the two great mysteries. Thousands of minds have spent sleepless nights and long daylight hours in laboratories working over



microscopes trying to fathom or understand the mystery of cell life and of cell reproduction.

Thousands have tried to find the cause of so-called death, and millions have devoted their time to ways and means of preventing the untimely or seemingly unnecessary separation of soul and body. But comparatively few have given any thought or much thought to the other mysteries that are so closely related to the active, living, vital hours of our lives that represent the span between birth and transition.

Thought

The mystery of thought is one which, as one analyzes it and attempts to fathom it, becomes startlingly evasive and complex. I cannot prevent the sense of admiration and wonderment that comes to me while I am dictating these words and ponder over the idea that a thought can be instantly formed in my mind, and before I have a chance to analyze it my lips have spoken it and produced sounds which enable a stenographer to write on a page of paper certain strokes which represent the sounds she has heard. I do not have to pause and deliberately form my words and think of them separately and independently, nor does she have to stop and analyze the sounds she hears and think long about their nature and

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the form in which they should be expressed with marks by her pencil.

The whole process seems to be instantaneous. The moment a thought comes to my mind, the words have spoken it, and I seem to listen to myself stating the things that my mind contains before I have a chance to realize that they are in my mind. It is a marvelous process and truly beyond human comprehension.

And then I want to reach for my pen. No sooner does the thought begin to form in my mind than my hand reaches out and grasps the pen. What marvelous mechanism and what marvelous power lie back of a human thought? The thought directs the mind and the mind directs an energy; that energy flows properly and intelligently into certain muscles and causes them to act, and my heavy arm is moved through space and my fingers formed and shaped into a certain position to grasp the pen and then move the pen toward me again.

To build a piece of machinery to do what my arm and hand do would require thousands of pieces of delicate apparatus, wheels, springs, levers, rods, and many jointed pieces of mechanism of a very delicate nature. It would require also a superior energy that would be able to exert itself instantly and with full force, if necessary, and all of these things must be done intelligently.

Therefore, the energy would have to be directed with some mechanical intelligence beyond man's ability to create. The most marvelous invention in the world would be a mechanical arm acting on impulse or thought urge, as does my arm. Yet man possesses that and many other forms of ability that he uses hourly and daily without considering the mystery back of them.

Inner Nature

The mystery of seeing and, through the sight impressions, understanding and realizing is another great mystery that is appreciated only by those who live in eternal darkness. The mystery of hearing and interpreting the sounds, the mystery of smelling and feeling, are too great for mere laboratory explanations. The mysteries of love and of anger, hate, envy, jealousy, and other emotions are ones

which have puzzled psychologists, psychoanalysts, and others even when our organs themselves do not inspire consideration.

The mystery of man's mind and its control of the body is astonishing. The fact that I can merely create the thought of rising from my chair and instantly have the mind create and direct throughout my system an invisible energy that will lift my heavy body upward is a mystery that the mystic and the student of life's great secrets will always look upon as worthy of his utmost attention and consideration.

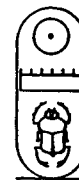
Restless, curious man is ever seeking for mysteries and unsolved manifestations of invisible intelligence. He creates and invents devices that will take him to the bottom of the sea where he may discover something about the unknown depths of the great bodies of water. He devises and creates machines that will take him to great heights so that he may explore mysteries of the Cosmic.

The Outer World

He invents other devices that will carry him into the rarefied air that he may attempt to discover the mystery of the sun's radiations, the cosmic vibrations, and the invisible rays that produce so many strange effects upon our earth. He delves into the bowels of the earth and spends hours, days, and months in winding passages to find the key to the mystery of the earth's wealth and its mineral composition.

Thousands of minds are greatly concerned with the mystery of the lines that appear on Mars and the shadows that appear upon the moon and other strange conditions surrounding the planets. But such men and the majority of us take lightly the great fields for exploration that lie within our beings.

To explore the human mind, to visit inwardly the human soul, and to make the utmost of the opportunities which might be revealed by a study of man's own nature seem to be set aside as unimportant and unworthy of the great attention that is given to other matters. More attention, more discussion, and more concern are felt in scientific circles about the rings that accompany the planet Saturn in her movements through the



space of the universe than are given to the here-and-now problems of our own inner existence.

It is only when man turns the searchlight of inquiry inward and attempts to know himself as the great mystery of all mysteries that he comes to understand God and the rest of the universe and at the same time becomes a true worker in the vineyard of God's Children of Light.

To know one's self is to know one's heritage and one's power. This is why we, as Rosicrucians, feel that the subjects

of our studies are worthy of all the time and devotion we give to them and that they will lead man to greater power and greater glory than the secondary studies and investigations of astral mysteries.

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

Intend To Visit Rosicrucian Park?

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

ADMINISTRATION BUILDINGS	9:00 A.M. to 4:00 P.M.	Monday through Friday
EGYPTIAN MUSEUM	9:00 A.M. to 4:45 P.M. Saturday, Sunday, Monday—Noon to 4:45 P.M.	Tuesday through Friday
PLANETARIUM	<i>June 15 through September 3: Every day</i> <i>September 3 through June 15: Saturday, Sunday and most holidays</i> Noon to 5:00 P.M.	
RESEARCH LAB TOURS	4:00 P.M.	Tuesdays and Thursdays
RESEARCH LIBRARY <i>(for members only)</i>	2:00 P.M. to 5:00 P.M.	Tuesday, Thursday, Friday, Saturday
SUPREME TEMPLE <i>(for members only)</i>	8:00 P.M. September 4 through May 13	Convocation every Tuesday

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

The Process of Letting Go . . .

Learning to deal more effectively with emotional pain.

by Clifford M. Brothers, Ph.D.

MANY PEOPLE do not understand what is happening when they experience emotional pain. Individuals seem to experience their emotional pain as though it were gripping them or holding on to them. They feel helpless. They identify with trying to get rid of the pain, to push it away, but feel powerless to let it go. Held by the pain, they do not want to have such experiences as part of them. Individuals may perform all sorts of activities to avoid or reduce the strength of the pain.

Actually, we all experience emotional pain in our lives at times. When it intensifies, we identify with the part of us that wants to rid ourselves of the pain, and we reject a potentially valuable self-experience. This resembles trying to get rid of ourselves, because the pain is a part of us. We lose our ability to observe and accept ourselves and are caught in the web of trying to change the experience. In general, we need to change our whole attitude toward emotional pain. Instead of trying to get rid of the pain in some way, we need to form an entirely different relationship with it.

This doesn't mean that we need to *like* the pain, but we do need to let ourselves have the experience and to be able to observe ourselves going through this experience. But one might ask, "You mean if I observe it and let myself feel the pain, it will go away?" We do not know. For some, the experience of pain may become more intense. For others, the pain goes away and is replaced by something else. Even though our experience almost always changes as we observe, we do not know for sure where we may end up. There is no guarantee that something *specific* will occur—that the

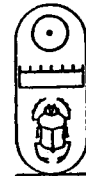
pain will disappear and be replaced by something more comfortable.

In order for this process to work, we need to give up the whole notion of seeking a goal. Our immediate goal may be to alleviate the pain or change a painful situation which we hope will then change our experience of it. However, we are still holding on to the idea of trying to *change* something.

Giving up our goals for even a short time without any guarantee is very difficult, especially in our goal-directed society. Others seem to constantly encourage us to strive for something we do not have. Actually, there is nothing wrong with having a goal. However, having a goal is usually much more satisfying than obtaining it, and we end up trying to change ourselves or our experience in order to reach it. Then the web has caught us. As long as we try to change our experience, that experience seems to hold on more tightly.

The first step in letting go is to be able to say, "I am not this pain." *My pain is not me*. This step begins the process of stepping back from and observing the pain. We are beginning to free ourselves from our experience, and we are also freeing our identity from trying to control and change our experience. We can then form a new identity. This kind of self-observation requires practice.

The next step is to acquire a positive view or attitude, even a new identity. We will really find it necessary to search because it is socially popular to complain. We hear complaints all the time everywhere. To look for a positive view or perspective is difficult, and others may not offer much help. Instead, they will agree with us that we should not have this painful experience. By doing this, they make it easy for us to acquire a negative view of our pain. Or they will



give us a negative view of their pain, so we can add it to our list.

The only way to escape from the web of trying to change or control our experience is to find the positive value already existing in the painful feelings. We can then begin to accept it. It is not letting go of the *pain* that is important. After all, letting go of the *old, negative attitude* is what allows something new to happen. By searching for a new view, we can even facilitate this process.

But where do we look for a positive view? We can ask: What value does this pain have? What is this pain telling me about myself? What important message can I receive, or what knowledge can I gain from the pain? What meaning does it contribute to my life? What would I do without this pain? What value in the future might this pain lead me to?

Pain may provide important clues to forgotten events of the past that we should be more aware of now. Or it may be a clue suggesting to us what is going to happen in the future. Many times it connects with something that can give us a better understanding of ourselves. However, your own positive views which fit your experience of life are the most important.

Many times an individual may feel insecure as he lets go of his old views. To understand means to risk this insecurity of letting go. It is not the pain we are trying to let go, but the *trying* itself—as there is no guarantee that the pain will be alleviated. Most people are looking for *the* answer, the magic guidance. However, there is no certainty about what is going to happen next in our lives. We must risk this insecurity without knowing what lies ahead.

We are sometimes too proud and confident to think the pain might be valuable. This seems especially true when we encounter a new situation or phase of life and think we can master it without listening to our inner signals. Then pain may appear. We cannot force the pain away wilfully, and if we try, it becomes more intense and holds on more tightly. However, as we step back and begin to listen to our experience of the pain, a new approach becomes possible. Emotional pain is our signal to listen more carefully. As we develop better relationships with ourselves and value all of our experiences, we can also strengthen our ability to relate to pain. Letting go of our self-rejecting attitudes allows for beneficial changes to emerge. △

New Horizons in Mysticism

(continued from page 7)

Now, what are some of the mystics' views of reality? One has said that we cannot attribute finite qualities to the Absolute, to God. We can only perceive the oneness by eliminating finiteness. Another mystic has said that only as we come to know self can we come to know more of reality. This means that our reason and our psychic power help us to judge rightly our observation of the Cosmic. As we personally advance, our concept of reality changes. Another mystic has said that we shift our concept of reality from the idea of a person or place to a state.

In describing his conception of the universe, Jacob Boehme said that it manifests through seven qualities. Some of his remarks are amazingly similar to the cosmological speculations of modern science. Boehme said that the first quality of the universe is contraction, the drawing of all toward itself, a congealing of nothing into something. The second quality is friction, he said. It is an expansive force creating a dual action. This dual action Boehme termed motion and multiplicity. The third quality is sensitivity. This produces a rotary motion, expressing as sensation. The fourth quality is fire, energy. In life it produces consciousness. The fifth quality is love or light. This harmonizes the other qualities, it is said, and brings them into perfection. The sixth quality is audible expression, as intellect. Life, then, Boehme said, is capable of communica-

tion. The seventh quality gathers up all the others as "the thing in itself." This seventh quality is a unifying principle, a governing force. Boehme calls it "essential wisdom."

What have some of the great philosophers, mathematicians, and physicists of our times said of mysticism? Sir Arthur Eddington, noted physicist, said: "If I were to put into words the essential truth in the mystical experience, it would be that our minds are not apart from the world and the feelings are not of ourselves alone, but are glimpses of a reality transcending the narrow limits of our particular consciousness. . . ." Bertrand Russell, philosopher and mathematician, said: "But the great men who have been philosophers, have felt the need both of science and of mysticism; the attempt to harmonize the two was what made their life. . . ."

What of the future of mysticism? What are its horizons of tomorrow? It is not a matter of drastic change in mysticism nor is there need for mysticism to assimilate new ideas. Rather, it is what mysticism can accomplish in a complex world by the application of its traditional principles. First, mysticism must encourage the preservation of man's high estate, that is, man as a *thinking* being. It must oppose the continuing trend to regiment the human mind. It must stress the need for man to become individually conscious of the inherent forces that motivate him. It must prompt individual contact with the cosmos, regardless of how such is interpreted. This will provide a rejuvenation and freshness of thought.

The mystic's belief in pantheism will inspire a continued search for unity in a universe of apparent diversity. The mystic will insist on placing all phenomena into

some basic relationship. He will not accept a universe of confusing separate particulars. He will not agree to a hierarchy or scale of values in reality. To the mystic the microcosm will be equally as important as the macrocosm.

Future rationalism and materialism will undermine the dogmatism of many theologies. In fact, tomorrow mysticism may be a strong element in preventing a further deterioration of morality. The ecstasies and illumination of mysticism may become idealized into terms of moral good. They may awaken in society a renewed respect for that high state of self-consciousness called *conscience*. Thus the notion of common good is raised and makes for a stronger social justice.

In the future, mysticism can help in preventing tyranny in government. It can make man aware of the real content of freedom. It will point out that men must be free to the extent that they can endeavor to agree on a choice of the direction that their minds shall take. Mystics, however, will teach that all men can never be compelled to think alike, because men are naturally capable of individual thought. But mystics will expound that there is no absolute freedom. Such is a false doctrine. Men have a dependence upon the categories of their own nature. These categories make men what they are.

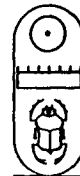
The shadows of this relationship of *science* and *mysticism* are even now to be seen. A prominent scientific journal recently had this comment about the search for new horizons: "Our primary need is no longer one of coping with the physical universe; it is now instead a question of learning and of learning rapidly how to cope with ourselves and with each other. . . ." △

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 thirtieth 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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The Experience of Reincarnation

(continued from page 23)

Traditional psychiatric theory has assumed that reincarnation-type experiences are the product of a disturbed mind, but an experimental study conducted in Finland has demonstrated that this may not be necessarily the case. Psychiatrist Reima Kampman has equilibrated "past-life personalities" evoked by hypnotic regression to a display of "multiple personality." Dr. Kampman found that those people who are able to have past-life experiences are actually healthier than those who can't.³

From a pool of 450 teenage volunteers who were given psychiatric evaluations and tests of identity-diffusion, Kampman was able to induce a deep hypnotic state in 78; 32 of these, or 7% of 450, were able to respond to the suggestion: "You go back to an age preceding your birth; you are somebody else, somewhere else" by applying names, places and a general description of other personalities locked within their psyches. One of Kampman's subjects, a 20-year-old woman, revealed eight different personalities in progressive chronological order, ranging from a young woman who lived in Russia during the Bolshevik revolution (and apologized fearfully for using the forbidden pre-revolutionary name of Petrograd for Leningrad), to an 18th-century titled English lady who gave distances in miles rather than kilometers, to a girl named Bessina who said she lived in Babylonia just before the Christian era.

Contrary to what the established psychiatric literature would lead one to believe, these were not troubled minds on

the verge of fragmentation. Compared with those who did not have reincarnation experiences, the "multiple-personality" or reincarnation group had greater stress tolerance, more adaptability, and far less guilt. Internal identity diffusion (a neurotic quality defined as the discrepancy between what one feels about oneself and how one feels that others perceive one) was also greater in the non-responsive group. Kampman suggests that in the ego-threatening situation induced by the hypnotist's request for other personalities, only the healthy can afford to respond creatively and imaginatively.

Scientific research into the reincarnation phenomenon is not limited alone to hypnosis-regression studies. Guided visualization and meditation techniques have also been effectively used by psychiatrists and psychologists. Next month we shall continue to explore these methods of experiencing reincarnation.

The most important point to remember is that at the individual level, reincarnation becomes not a question of proof or faith but of personal *experiences* that give meaning and dimension to our present life. Whenever we deliberately turn inward with confidence we are rewarded by initiatory experience. To experience past lives it is only necessary to have courage and fortitude, to relax, to ask one's Inner Self significant questions, and then to allow the Imagination (with its dual aspect of Complete Memory and Intuition) to show us who we really are.

Footnotes:

¹Wambach Helen (1978) *Reliving Past Lives*. Harper & Row, New York.

²Kubler-Ross E. (1969) *On Death and Dying*. Macmillan, New York; Moody R. A. (1975) *Life After Death*. Mockingbird Books, Atlanta.

³Kampman R. (1976) Hypnotically induced multiple personality: An experimental study. *International Journal Clinical & Experimental Hypnosis* 24(3):215-225.

Man is not figuratively but literally akin to every living thing, be it an amoeba, a tapeworm, a flea, a seaweed, an oak tree or a monkey . . . This is togetherness and brotherhood with a vengeance beyond the wildest dreams of copywriters or theologians.

—George Gaylord Simpson
Paleontologist, Harvard University

The
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Digest
October
1979

Rosicrucian Activities

Around the World

MRS. EARLINE PATRICE of Poughkeepsie, New York, has been honored with the Rosicrucian Humanitarian Award. Frater Leonard L. Lewis presented the Award at an organizational meeting of local Rosicrucians for the purpose of establishing a Pronaos.

Well-known for her efforts on behalf of the underprivileged, Mrs. Patrice prepares a Thanksgiving turkey dinner each year for the poor and holds a Christmas party for the children. She has said that the joy in her heart is reward enough for her efforts. She conceived the idea for the turkey feast seven years ago when she observed people "just walking the streets." Mrs. Patrice thought of her own delicious dinner and wondered whether the people she saw had anything to eat. Since then, every Thanksgiving has been spent preparing a free dinner for as many as 200 people. She is indeed a Humanitarian.

"I am indeed honored by the Award," said Mrs. Patrice, "and I will always be



Frater Leonard L. Lewis of Poughkeepsie, New York, presents Mrs. Earline Patrice the Rosicrucian Humanitarian Award.

one to care for the poor and underprivileged.' And she doesn't even care that much for turkey: "I'd rather have a hamburger and a cup of coffee."

UFOs were the subject of a public lecture delivered June 23 by Frater Alan Holt at Rosicrucian Park. Frater Holt, who works with the National Aeronautics and Space Administration (NASA), discussed UFO existence vs. non-existence and explored the possibility that mankind may learn and benefit from the phenomena.

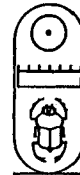
Frater Holt is a member of a special research group, the Vehicle Internal Systems Investigative Team (VISIT), that studies close encounters of the third kind, abduction cases, and so on. A typical

abduction case was discussed in detail and illustrated with a slide presentation. Frater Holt compared physical and parapsychological explanations for this phenomenon. Using material gathered through his research, Frater Holt discussed possible UFO propulsion systems and their relationship to current attempts at manned space exploration.

As a scientist and a Rosicrucian, Frater Holt attracted such a large crowd that Francis Bacon Auditorium was filled to overflowing. His lecture was extremely thorough and very well received.

ROSICRUCIAN DIRECTORY

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





What Occurs After Death?

A doctrine of immortality is both expedient and instinctive. Expedient, because it gives man a chance to atone for his mistakes, to make retribution, or to realize ideals in another life for which somehow there never was time in the one life. Instinctive, because the impelling force which causes man to struggle, to fight to live on, makes him reluctant to admit or accept the belief that all must end at death. BUT ARE THESE PROOFS? Are there any facts which actually support the doctrine of immortality?

FREE MANUSCRIPT

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Erratum: A printing error appeared in last month's Thought of the Month: "Does the Personality Survive Death?". On page 5, right-hand column, 3rd paragraph, line 9, the sentence should read: This concept infers that the quantity of energy in the universe is constant and cannot be increased or diminished.
 —Editor

TEMPLE OF THE SUN GOD

Shown here is a frieze from the great Temple of Baal in Baalbek, Lebanon, which dates back to the Phoenician era. It is located in the interior of modern Lebanon. Baal was a Syro-Phoenician Sun God. The word *Baalbek* is interpreted as meaning "Lord of Bekaa." The ancient city was very large. It was made a Roman colony by Julius Caesar. Most of the existing ruins were erected under the direction of the Romans, especially during the reign of Antonius Pius (138-161).

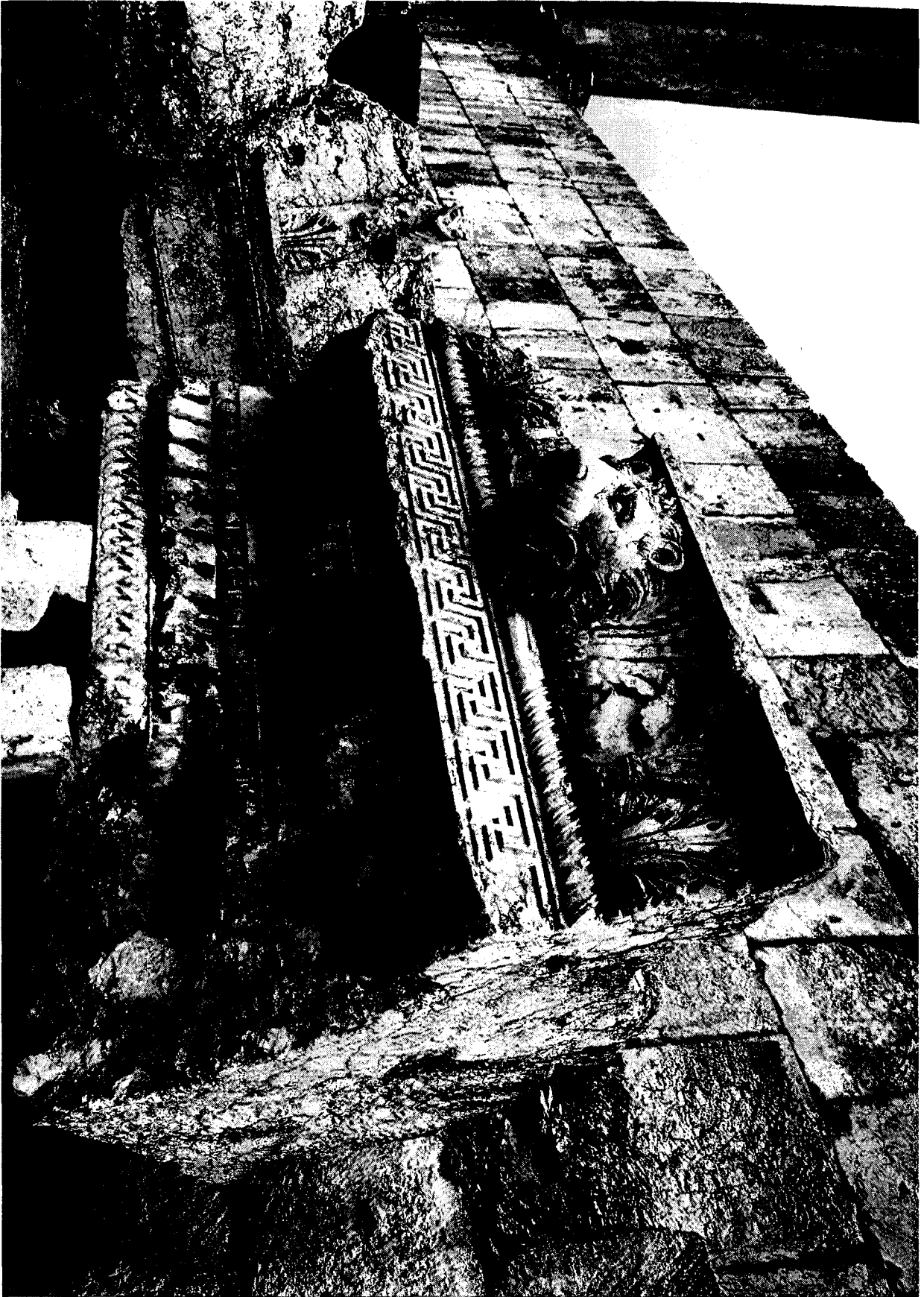
(Photo by AMORC)

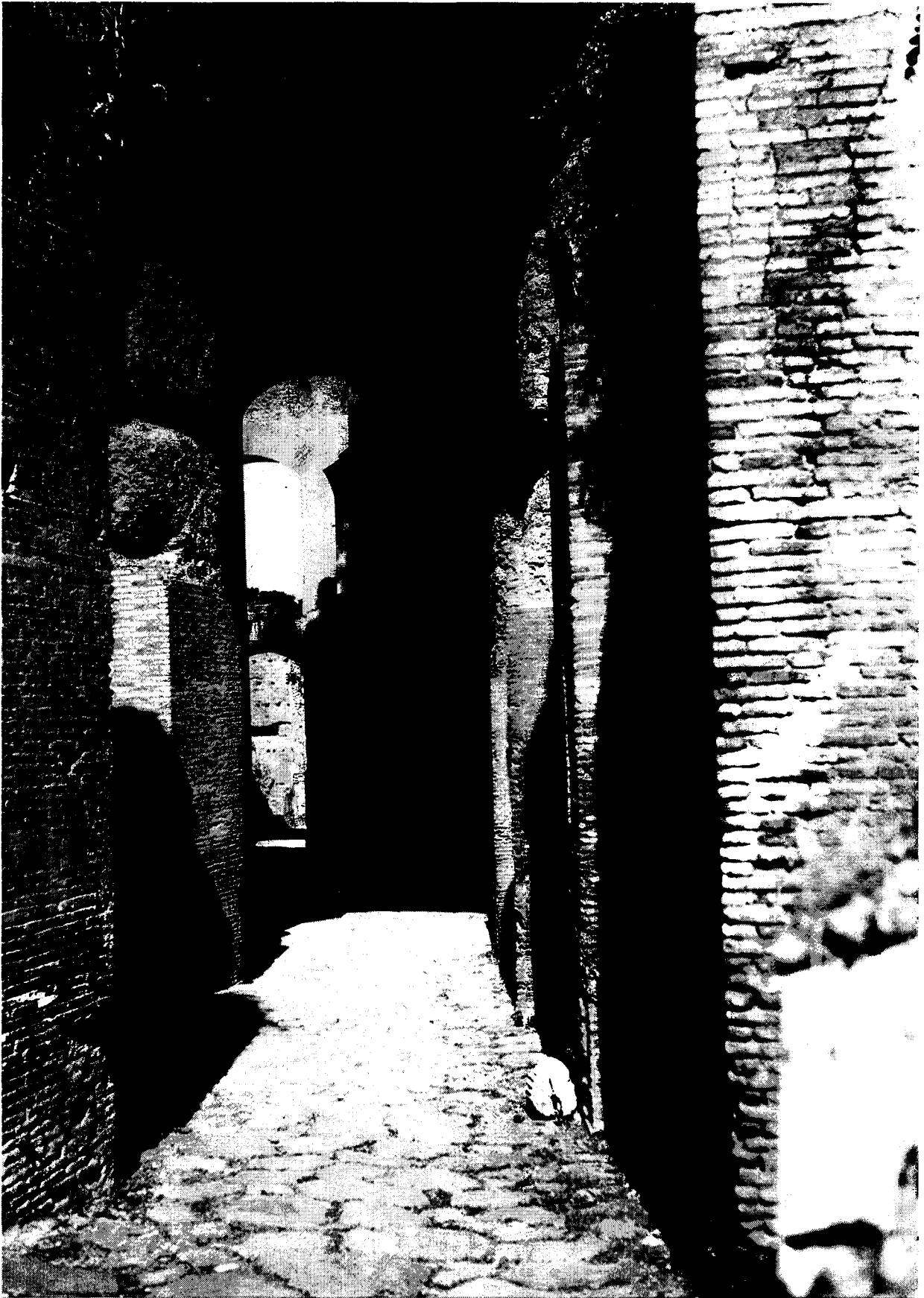
WHERE GLADIATORS WAITED (overleaf)

Beneath the great *coliseum* in Rome is this warren of quarters. The gladiators waited here before going above to the central area of the structure where they duelled to death for the amusement of the Roman throngs. From here also Christians were led forth to be devoured by wild animals in front of cheering spectators.

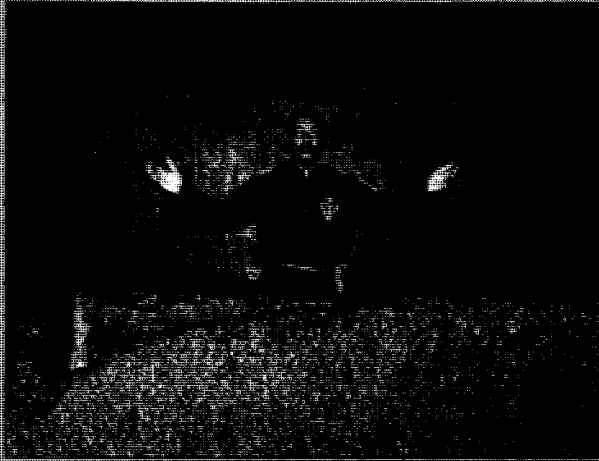
(Photo by AMORC)

**The
 Rosicrucian
 Digest
 October
 1979**





From
*Within The King's Chamber
of The Great Pyramid*



From the vast *inner* chamber of the Great Pyramid come sounds that stir the *inner* nature of man. The huge granite blocks *reverberate* with each intonation of the vowel sounds. It is as though they are again echoing the ritual liturgies that took place within this great chamber throughout the centuries.

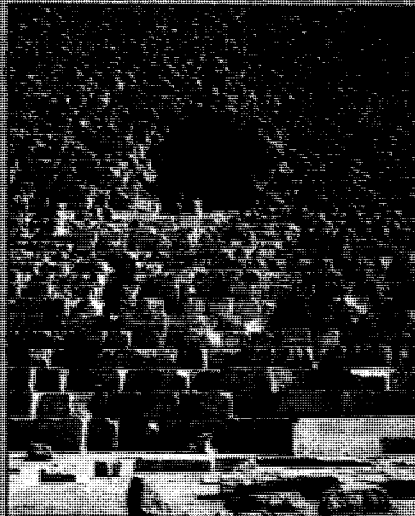
Standing before the great stone sarcophagus in the King's Chamber, intoning the vowels, is Frater Edward Lee of the Rosicrucian staff. He is dramatizing an occurrence which this King's Chamber must have often witnessed with pharaohs and high priests in attendance.

This cassette is the first recording of these traditional and significant intonations in the King's Chamber, of the Great Pyramid. The effect produced is both emotional and psychic. Side Two tells of a translation of an authentic Egyptian mystery school initiation.

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The Seal of Pharaoh Thutmose III

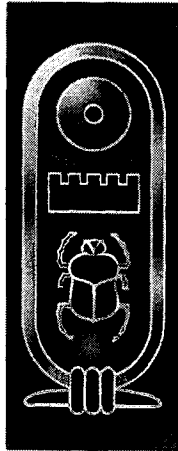
Founder of Ancient Mystery School

This photograph is of the original cartouche (seal) appearing on the obelisk of Thutmose III erected in the Temple at Karnak, Egypt. Its meaning refers to "creation," or "beginning."



Pharaoh Thutmose III (1500-1447 B.C.) organized the first physical form of the mystery schools whose doctrines were later enlarged upon by the renowned Pharaoh Akhnaton. Thutmose III had a mystical experience in a temple ceremony that transformed his militant character. He stated that he was "raised" to sublime divine heights and then was given his royal name by the Supreme Deity. He had this account engraved upon the walls of the temple "that all might know it for all time."

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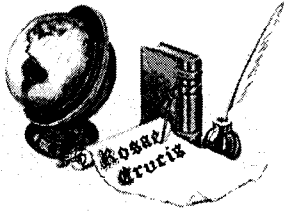
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From the Archives



The title page of the 1640 English edition of Bacon's *Advancement of Learning* has two worlds representing the visible and intellectual, obelisks symbolizing science and philosophy and their divisions.

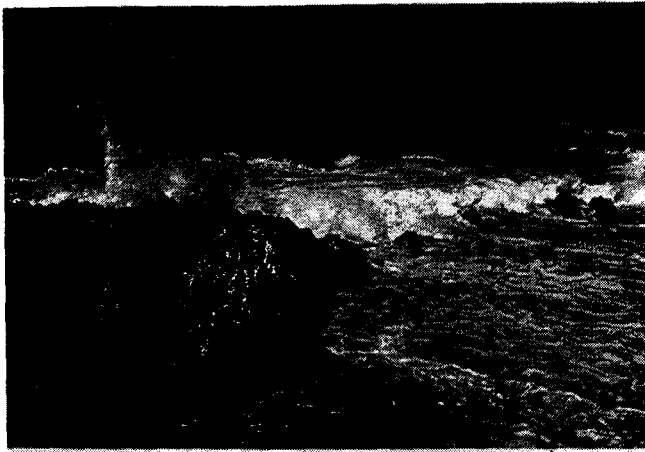
This is one of a series of authentic works found in the archives of the Rosicrucian Order, AMORC.

THE *Advancement of Learning*, Bacon says, will consist of two parts. The first will treat of the excellency of knowledge and learning, and the merit of those who have wisely employed their bounties and industries in the augmentation thereof. The second part will set down what has been undertaken and accomplished hitherto, for the *Advancement of Learning*, and such particulars as seen deficient.

Bacon considers learning and politics, the effect of men's fortunes, the manner and nature of studies, the novelty and antiquity of learning, its dignity, and other aspects. The work analyzes knowledge, and it points to the connection between history and memory, poetry and imagination, philosophy and reason.

In writing on history, for instance, Bacon not only points out its divisions, the knowledge of history in his time, but its defects and how it can be improved. This is carried through various branches of learning including theology. Knowledge is not wrong; it is the defection from God that is evil.

In the book *Rosicrucian Questions and Answers*, Dr. H. Spencer Lewis clearly gives Bacon's connection with the Rosicrucian Order as its Imperator.—RP



ODYSSEY

Charles A. Eastman
(Ohiyesa)

THE LIFE of Charles A. Eastman (1858-1939) represents a long and difficult journey from one culture into another. Brought up in the wilderness in a traditional American Indian boyhood and trained to be a warrior, Eastman (his Indian name was Ohiyesa) eventually entered the civilized world, achieved an education and became a well-known physician, writer, and highly respected leader. He accomplished this because of his love of knowledge and a burning desire to help his people. Eastman's career eventually brought him into personal contact with leading individuals in American society—including four U. S. Presidents. But Charles Eastman never forgot or undervalued his early training—the valuable lessons and truly spiritual upbringing of his Indian youth. Impressed by civilization, he nevertheless remained true to the highest ideals of his Indian upbringing.

One of the most fascinating aspects of Charles Eastman's life was his transformation from the traditional Indian way of life to that of an educated man. Eastman grew up in Minnesota and Canada among the nomadic Santee Sioux—free from school and the white man's ways. Raised by his uncle and grandmother, the young boy learned the skills of hunting, the ways of the woods and animals. He learned self-control, learned to depend on himself. His was the way of the warrior. Most important of all, the youth learned from early childhood of the Great Mystery—man's spiritual relationship with everything around him, man's harmonious place in nature.

In his 15th year, a dramatic change suddenly occurred in Eastman's life. His father, for many years away from home, returned, and took young Eastman with him to a settled farm life in the Dakota Territory. The young long-haired warrior who loved to dream and race horses across the prairie was now expected to learn the settled way of life and attend school. It was very difficult for the young man to accept this new and very different way of life—a way of life he originally disliked. Reluctant at first, Eastman eventually began to attend school. Intelligent and quick to grasp new ideas, he progressed from one school to another. Inspired by the lofty ideals and goals of civilization, and energized by his love of knowledge, Eastman eventually graduated from Dartmouth College and later the medical department of Boston College (1890). In the early 1890s he served his people as government physician at Pine Ridge Agency where he attended wounded Indian prisoners during the Ghost Dance Outbreak (Wounded Knee).

For the remainder of his life Charles Eastman served in many leadership positions. For a time he represented his people at Washington, was active with the YMCA, the Boy Scout movement, to name just a few areas where he served. Charles Eastman was widely known as a lecturer on Indian life and history, and authored a number of fascinating books, including **Indian Boyhood**, **From the Deep Woods to Civilization**, and **The Soul of the Indian**.—RMT

