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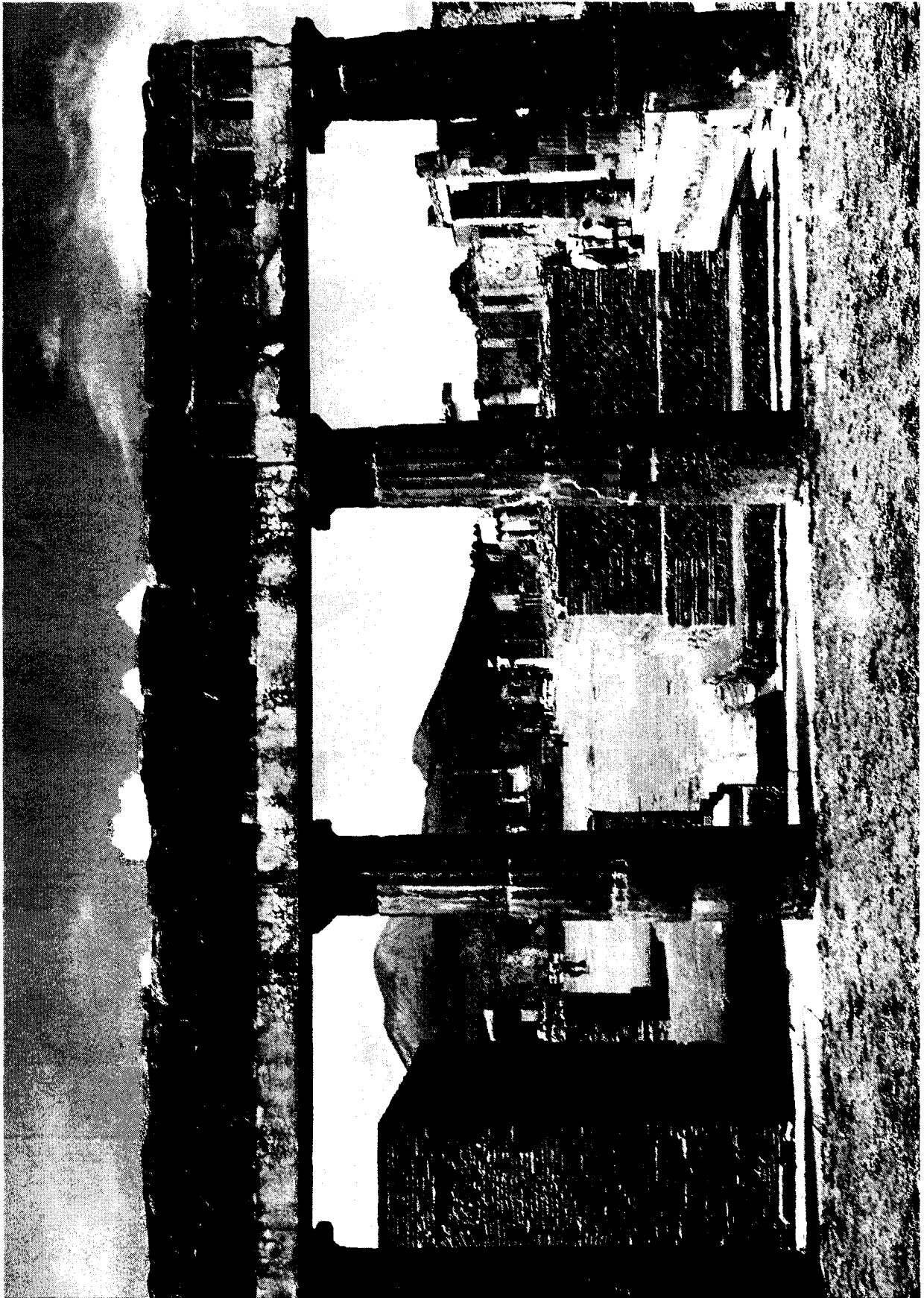
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CITY OF THE DEAD » » »

Ancient Pompeii, Italy, in the shadow of Mt. Vesuvius, was originally a Greek village. It was later Romanized and became a fashionable city for Roman nobles who built luxurious villas there. In A.D. 63 an earthquake struck, destroying much of the city. Some years later, on August 24, A.D. 79, while the inhabitants were in the process of rebuilding Pompeii, the unfortunate city was overwhelmed by a great eruption of Mt. Vesuvius. The city was entirely buried beneath cinders, stones, and ashes. Two thousand persons perished in the catastrophe. Centuries later, in 1594, during excavation for an aqueduct, Pompeii was found in an amazing state of preservation. The ashes had solidified, encasing human bodies and structures, and thus preserving them. The bodies were found lying in homes, in shops, and in the streets.

(Photo by AMORC)

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Does Education Increase Morality?

THE BASIC VALUE of education is the acquisition of existing knowledge and training the individual in the ways and means of attaining further knowledge. The study that education requires stimulates the intellect and the faculties of reason, imagination, and memory.

Morality is both objective and subjective. The *objective* aspect consists of the existing codes of morality, derived either from religious tradition or moral codes which have been established by society for its needs. The latter may, in the main, be founded upon a theological code, with the inclusion of certain provisions that society has found to have a utilitarian value. These objective codes of morality are diverse; they do not have a universal acceptance. Thus, the definition of *immorality*, as to its precise behavior, varies in diverse parts of the world.

The *subjective* aspect of morality is an innate impulse, better referred to as *conscience*. Conscience is an immanent urge for the individual to conform to a sense of righteousness. It imposes upon the *self* certain values as to its actions. In other words, the individual sees certain acts as either injustices to others or as virtues he wishes to attribute to himself.

It is thus often difficult to distinguish *ethics* from morality. Objectively, morality in the religious sense is thought to have originated from a divine decree, as for example the *Decalogue*, or the *Ten Commandments*. Ethics, however, as behavior may not be directly related to any moral decree, but the violation of an ethic may cause the individual to think he is deficient in that virtue of goodness which he relates to a moral command-

ment. For example, a misrepresentation in a business transaction is ethically wrong but may be construed by the individual as being morally wrong also in that he is guilty of lying.

We can therefore say that *true morality*, that which is subjectively experienced as an impulse to avoid what seems to be the immoral, is emotional; it is a psychological motivation. In not conforming to such a motivation, the individual has a sense of guilt. When the individual seeks to transform this inner feeling into a code of specific behavior—that is, to objectify it—then difficulty arises. He seeks some principle, some code of morals, be it religious or one society has accepted, that seems to express his inner sense of righteousness. At this point deviation in the moral precepts of individuals begins.

The Role of Education

Education can introduce to man the history of morality and of ethics. It can, for example, relate the code of Hammurabi (18th century B.C.), the Decalogue of Moses, and the code of the ancient Egyptian scribe, Ptah-Hotep. Education can also disclose the moral precepts of modern religions. However, there may be no personal corresponding relationship to what has been learned through the educational sources. In other words, knowing what is said to be the good for self on the one hand, and striving to attain a personal moral state on the other hand, are two different things; one is educational, and the other is a *psychical* motivation.

Education alone does not contribute to morality. We are currently made very

aware of this through examples appearing in the public press. Conferring the title Doctor of Philosophy upon an individual does not necessarily mean that person is morally circumspect. Where there is, however, a dominant conscience, that is, the desire to discipline the self, then education can assist in the selection of a moral code that is also *rational*. Education can disclose the tyranny and persecution that have existed in the past under proclaimed moral codes which were said to be the fiats or revelations of a divine being.

Education can make it possible to distinguish between absolute fanaticism under the guise of morality and an enlightened course for human behavior and relationships. But education cannot establish a code of moral values that will have a uniform emotional acceptance by all men. Few persons have the intellectual depth or educational training to foresee whether the moral code accepted by them to express their conscience would create an injustice or even result in the persecution of others.

Puritans

For an example, we can look back upon the morality of the puritan colonists in North America. Today we see the puritans in the light of our broader experience and note the effects of their strict moral code upon others. We can see such a code as too often having been a fanatical display of bigotry and intolerance which resulted in the darkness of superstition.

A current example of this lack of rational guidance of the personal moral impulse came in the form of a bulletin received from a fundamentalist religious sect that conducts extensive radio broadcasts in America and elsewhere. The bulletin consisted of a tirade against the Rosicrucian Order, Freemasonry, and other fraternal esoteric philosophical organizations. It interpreted Biblical quotations in an exaggerated, distorted manner, as if to imply that these organizations were "Satanic," "Antichrist," etc. The code of morality of this fundamentalist sect was so construed by them as to be a condemnation of everyone not interpreting the Bible just exactly as they interpret it. There was, in fact, no tolerance for

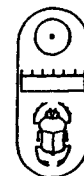


any other spiritual or moral system, regardless of its idealism, if it differed from their narrow interpretation of the Bible.

The attempt of this sect to explain the symbolism of the organizations which they were defaming was only indicative of their lack of historical research concerning the origin and true meaning of that which they wrote about. The educated and unbigoted person would not have placed himself in a position where he would expose himself as being ignorant of available facts.

However, education can cultivate a false sophistication which is often likewise inductive to intolerance. It can cause the individual to be unto himself "the measure of all things." Out of the acquired knowledge of his education, he may form personal concepts which may be an exaggerated elaboration of what he has learned and cannot be substantiated in fact. He then rejects all other moral and ethical precepts which do not conform to those concepts and often derides them as well.

The moral motivation, the innate sense of righteousness, should be guided by the experience that education and reason provide in satisfying the individual, but they must never become the criteria for universal acceptance. Like a garment, one may select what is best for him but should not insist that others do the same. One must not insist that his code is *best* and must represent the conscience of others. On the other hand, society cannot allow the freedom of individual conscience to



destroy it. In other words, freedom of conscience cannot be permitted to reject those tried customs which time has proven constitute common decency and the collective welfare of men. Society is not always correct or open-minded in its

moral code. However, because there is no absolute freedom, the individual not in accord with society's views must not attempt the destruction of society, but through rational means, attempt to bring about change and further understanding.

Faith is a presumption of knowledge.

—Valdivar



Cover On the Yucatán Peninsula of Mexico are many imposing Mayan pyramids and temples, most of which are well preserved. Not as mysterious, but equally fascinating, are the quaint native villages. The needle work of the Yucatán women has long been known for its artistic finery. There are other customs among the villagers that are reminiscent of their Mayan ancestors.

(Photo by AMORC)

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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***The
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November
1979***

Mind and Destiny

by Rodman R. Clayson
Grand Master Emeritus

AS ONE GROWS OLDER, it is inevitable that he thinks more about death, re-incarnation, and what the future will be like. You may even find yourself discussing these things with husband or wife, intimate friends, brothers or sisters.

Personally, I have always believed there is some kind of Divine Order in the Universe. I believe this so strongly that I *know* it prevails. I feel sorry for those who say they can't or won't acknowledge something that, as far as they are concerned, hasn't been proven to exist.

If a Divine Order prevails, it would have to include humanity with all of our foibles and frailties. If we are part of a Divine Order (and we *are* part of it), even though we may not exhibit so-called "divine" qualities, we have, through evolution, become equipped with the means for personal awareness of it. Perhaps the closest we can come to this awareness is when we witness a person under stress react in a noble and unselfish way.

Of course, we are all different. There is great diversity everywhere and in everything. We are told that no two snowflakes are alike. Probably every leaf on every tree is different. Differences in flowers are not unusual. How about those myriads of stars in the night sky? There is as much diversity in the known animate and inanimate conditions with which we are familiar as, perhaps, the grains of sand on an ocean beach. Perhaps all that is known and unknown prevails in a kind of cosmic sea. Then,

too, there are the differing temperaments and characteristics in all the species of animals, including our household pets. There is indeed diversity.

We presume that on an infinite number of galactic planets, there has to be some number with human-like life forms. And why couldn't there be if there is a Divine Order of things?

In this blasé age in which we live, I have read of people who dislike organized religion with all of its rituals and other formalities. In this regard, I recently read a comment which in effect stated that church rituals and other formalities were to the churchgoer like being marched in a body with others to witness a happening or a beautiful scene manifested by nature, like perhaps a waterfall.

Now, I don't condemn organized religions. They have their place. Personally, I happen to like rituals. The right ones have helped me to have a better understanding of certain things. On the other hand, I can enjoy and be inspired by a beautiful sunset when I am alone without benefit of formalities. Maybe some people feel they must have rituals, procedures, and object lessons. There is something, of course, in being with other people and enjoying their

" . . . the mind in creation is like a fading coal, which some invisible influence like inconstant wind, awakens to transitory brightness; this power arises from within . . ."

—Percy Bysshe Shelley (1792-1822)



association. Some feel it necessary. It all depends on the need a person feels.

Now, as for rituals, I cannot help asking myself if the rhythm of the seasons, or the constant rising and setting of the Sun and Moon, could be called *cosmic rituals*. Or consider the voices of nature: singing of birds, the pounding of the ocean surf, the roar of a waterfall, and the soft, flowing sound of a stream or river. Or think of white clouds in a blue sky moved by the wind. Sights, sounds, perceptions. The sensing of the quality of the various aspects of life around a person makes him appreciate the voices of nature and the cosmic rituals.

With my loved ones, I am the center of my own little world and when I am aware of these rituals, the voices of nature, and the unselfish good that some men do, I feel strongly within myself that there is indeed a Divine or Infinite Order and perhaps, in some small way, I am a part of it.

It has been written that an understanding of nature helps one to understand human nature, as does the study of man and his history. I feel this is important and relevant to the divine part of man.

Universal Mind

As a result of my meditation and contemplation, I wish to say that in all of this, I do not identify with a Presence. Indeed, I do not feel there is such a thing except as may be imaged in one's mind, contrary to the long-standing belief of many people. As I say, I do not identify with a personal Presence but rather, for lack of a more appropriate word, with a condition, an all-pervading circumstance. Call it teleological if you will, this condition is something vaguely mental but actually it is subconsciously perceived, or to put it another way, perceived psychically. This condition or circumstance can be viewed in the same light as a Universal Mind, a higher or superior intelligence. The thought which presents this circumstance is surely of a divine, infinite order. Thought connotes mind. I cannot objectively carry this analogy much further in words, but it is sufficient for me.

It comforts me that this idea flourished 5000 years ago in ancient Egypt, so it

cannot be said to be new. Mind provides for intelligent thought and to the Egyptians, thought created land, sky, water, and all things. It apparently helped the Egyptians to better understand the concept by personifying the thought or mind cause and designating it as the great god *Ptah*.

In the overall sense, and in the all-prevailing diversity, this concept provides for or makes it possible for all men and women to be imbued with perhaps an infinitesimal amount of infinity, the Divine Order of the universe. It provides the means for greater sensitivity and awareness. Among other things, it helps mankind transcend the rigors and tribulations of the physical world.

It is rather interesting, I think, taking into account the ingenuity of scientific argument of learned, materialistic men, that *no* advance whatsoever has been made since the Socratic philosophers of more than 2000 years ago, in answering this question: How, from a mindless universe, or a mindless organism, could a mind emerge?

Of course, the only possible response to this question is, simply, there is and always has been an all-pervading Universal Cosmic Mind. And, as I have mentioned, the ancient Egyptians had sound ideas on the subject of mind and thought 2000 years before the Greeks did.

The Creative Energy

Think of the innumerable birds, animals, and fish that we have with us today. And think, too, of those who have come and gone in the long history of the Earth. Think of diversity and multiplicity. The First Cause or principle is divine. Shall we say it is of the Divine Mind? This is the divine power which animates *everything* in this or any other universe, if such there be. We are mighty in potential with creative force and energy. And think of this: The sphere of man's mind reaches only as far as his powers of perception and awareness.

The laws of nature are immutable. Probably everything else is subject to change. Now, what you are personally is subject to the limitations of your growth and the extent of your noblest

desires. That which becomes of value, we respect. We do not destroy that which we respect and love. It is within our power to preserve such values. One must be apprehensive of limitations and restrictions that he places on himself and the world about him. Usefulness of any knowledge lies in integrating its elements into an intelligible whole.

It is within our power to relate to a higher Divine Order. We can identify

with the Infinite within the cosmic whole. Pay heed to a higher consciousness that is inspiring, noble, and uplifting. The divine part of our being should be in consonance with the divine nature of the Cosmic Mind of the universe.

Arnold Toynbee, the late renowned British historian, said that only by the realization that man is *not* the highest spiritual presence in the universe can he be saved from self-destruction. △

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.)

December: Jimmy Carter, President, United States, is the personality for the month of December.

The code word is EXPED

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



VALÉRY GISCARD D'ESTAING

February:

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

The code word will be NAT



JIMMY CARTER

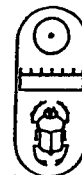


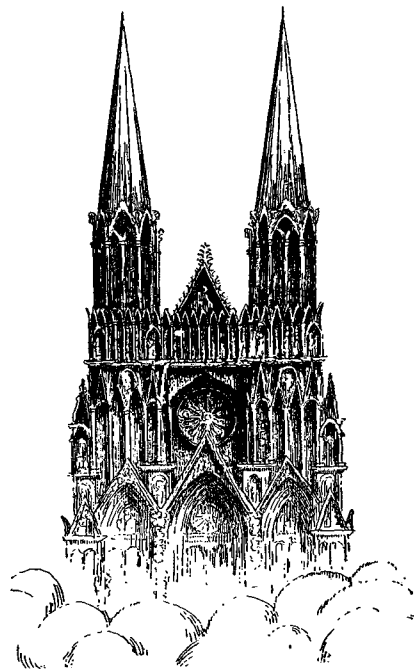
SHEHU SHAGARI

March:

Shehu Shagari, President, Nigeria, will be the personality for March.

The code word will be JOLE





The Celestial Sanctum

Constructive Thinking

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

MANY PEOPLE in the world today sincerely desire certain improvements in their lives. Among the mass of humanity, there is general discontent with what life has to offer—yet it is surprising what the majority will accept as a standard of living. Millions live in poverty, and equally many live plain, uneventful lives. One sometimes wonders how they can tolerate and bear the burden of such conditions.

It is unfortunate that many make no attempt to improve their lot, and that a

number of those who do give up quite easily. They have become embroiled in a way of life filled with negative thinking which is difficult to change and which is one of man's greatest failings. We are all prone to this kind of thinking at times, but many people go through life constantly thinking negative thoughts, and also adopt a critical attitude to their daily experiences. They are both skeptical and biased, so their lives are neither happy nor successful.

It is a failing of human nature to resent a few little things that irritate us. Being more conscious of our dislikes than of those things which please us, we are apt to dwell upon and magnify them out of all proportion. We thus feel that we are victims of forces beyond our control, when we are really victims of our own negative thoughts. Negative thinking creates self-pity and the feeling of being persecuted by others. When this attitude of mind prevails in our consciousness, nothing but trouble and worry are experienced. This type of thinking on the part of any individual not only disturbs the health and happiness of the one concerned, but also greatly affects those with whom he lives and associates. Life can often be made quite unbearable for those who have to live or work with this kind of individual.

Wasted Energy

There are, however, other types of thinking which can be classified as negative, which are not destructive or as depressing. They are, nevertheless, harmful in a sense, and certainly more prevalent. I refer to our wasted and lazy thoughts. Socrates once said, "He is not only idle who does nothing, but he is idle who might be better employed."

Laziness is often the result of monotony, the constant repetition of doing the same thing time after time. Mental laziness can also be the result of thinking the same kind of thoughts each day. An active, alert mind needs new thoughts and new ideas to keep it alive and stimulated. Thinking must always be progressive, for only then can we broaden our whole mental outlook and envision new horizons of achievement. Undoubtedly most people actually waste a great deal of their time in thinking those thoughts

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which are of no value or importance. Killing time is another form of wasted thought. Seeking relaxation in the many forms of entertainment is, as we know, necessary to the balance of life. But the perpetual search for distraction is only the result of boredom and the inability to think creatively.

Creative thinking is the ability to bring forth new ideas which will have practical application for solving our everyday problems, and the creation of those thoughts which will bring greater meaning and incentive to the whole purpose of life. It is thinking on a higher level, free from trivialities and negative thoughts. The ability to think is the birthright of every individual, but the ability to think positively, creatively, and in harmony with the Cosmic is the prerogative of the few who, through self-discipline, education, and the understanding of universal laws and principles, have learned to direct their thoughts into channels whereby they can solve their problems and create for themselves and others the things that they desire.

Every thought, action, and experience has its effect upon us, determining in some way a part of our future and our mental and psychic development. This is why we should endeavor to direct our thoughts in accordance with the highest standard of conduct which we can visualize. We should always strive to reach the highest good in all we do, but it is how and what we think that measures what we are and what we will become.

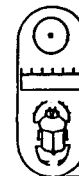
Study, contemplation, and meditation are aids to the development of our mental and psychic faculties. Yet merely to study and add more facts to our storehouse of knowledge will be of little use unless we use this knowledge for some practical purpose, for, no matter what we know and what we believe, it is only by applying all the knowledge we have in useful endeavors that all our mystical preparation has any real value. The development of science has led people to believe that scientists will, at some future time, discover the answers to all the problems of mankind, and that someday we will live in an ideal environment, free from disease, poverty, and war. Whatever the discoveries of scientists to improve the physical environment of man-

kind, however, man will still have to tread that same path of experiences trodden by all who aspire to the fullest development of their psychic and spiritual faculties. Man's spiritual enlightenment is a process of inner unfoldment of consciousness, and material science will be of little assistance in that inner unfoldment.

Rosicrucians are encouraged to think constructively and creatively. This may seem to be a simple task, but the fact is that many adults seldom exercise their proper thinking abilities. Thinking requires that we exercise the mind, lest it deteriorate and become stagnant. Mind expansion requires concentrated, persistent effort to keep the mind active and alert in order that it can evolve to ever higher levels of consciousness. The study and contemplation of our Rosicrucian teachings will gradually bring about a higher evolution of our consciousness. The studies are written with the view toward active stimulation of our minds—not only do they contain a wide variety of subject matter calculated to hold our attention, but also because it is necessary that we analyze, consider, and contemplate each of the monographs we receive.

Knowledge From Within

The more interest our studies arouse in our consciousness, the more will we seek to learn. This attitude attracts knowledge and understanding from the higher levels of consciousness. Because of our interest in a particular subject, we will often find that certain related information will come to us effortlessly, especially when we awake each morning or when we are considering the subject at a later time. The fact remains, however, that if we are seeking spiritual unfoldment and understanding of the whole of life, such knowledge must come to our minds from within our own being through contact with the higher levels of the Cosmic. The higher we go, the more valuable and illuminating will the knowledge be, and the more useful to our fellow men. Such knowledge cannot be found in books or other external sources, for books will only serve to stimulate our minds, while real understanding comes from within. Therefore, it is of vital importance that our minds be alert, active, and constructively aligned to the Cosmic



and to the highest form of mental and moral conduct we can reach.

It is important to have a high standard of conduct and thought to reach the higher levels of consciousness, because such higher sanctuaries of the mind and spirit of man are closed to all who cannot stand the test of character needed to unlock the gates to the highest mystical attainment. We cannot merely *think* our way to the higher realms; we need a spiritualized consciousness to penetrate the higher reaches of the Cosmic. Our whole thought and being must be totally in harmony with the higher level of the stream of Cosmic Consciousness which flows through our being. Yet we need to develop more than just purity of thought and what might be considered as good conduct.

Power of the Mind

Our mind is a very powerful instrument which we should seek to use in the most practical way. We cannot allow others to do our thinking for us if we seek Cosmic Consciousness and illumination of the mind. And we cannot approach the higher levels of the Cosmic with anything but the greatest humility. Humility is not something that the majority of people can accept, but for the student of mysticism, it is an indispensable qualification for development on the mystical path. It is a quality that grows gradually in the heart and mind of the sincere and devoted student.

Humility cannot be imitated or assumed. It comes naturally after years of study and dedication to the highest ideals of the mystical life, but its cultivation promises much to the student and opens the door to higher attainment; for unless we are prepared to set aside our pride, self-importance, and worldly prestige, which direct our thoughts to earthly things, our spiritual consciousness will not evolve. Our vanity, pride, and selfishness prevent the evolution of consciousness and establishment of the harmony that the inner self is constantly seeking.

Each of us possesses certain faculties and abilities lying dormant within us. We have the potential to be anything we wish to become, whether it be a writer, artist, musician, scientist—or a mystic. Education, instruction, and understanding de-

velops the material side of our consciousness, but it is through the study and contemplation of man's spiritual and psychic nature that the real inner spiritual man is fully developed and all of our potential abilities begin to manifest. It is through the process of thinking that most of man's progress is brought about in the mental and spiritual sense. However, man is an emotional and feeling being, equally as much as a thinking one, and it is our inner feelings which are closest to the living Soul within us.

When we stop our thinking and willing, turn our consciousness inward, and become completely oblivious to who and what we are, we begin to sense and know the real inner self. When we begin this process of self-discovery, we begin to develop our spiritual faculties and awaken the psychic self. The potential faculties we have start to manifest themselves wherever we turn our interest, for we have initiated ourselves into a new way of life—a more spiritual and uplifting one.

It has often been said that we become what we are by our thoughts and conduct and in particular by our ideals and secret hopes and wishes. Rosicrucian students learn through the teachings of the monographs that there are special techniques for directing their affairs that will bring about definite results in their material lives. However, it is by the use of these same techniques that we can bring about our mystical and spiritual development. Through the practice of concentration, meditation, and visualization we can enhance the development of the inner self. By visualizing our ideal of the person we wish to become and the mystical attain-

(continued on page 20)

The Celestial Sanctum

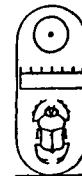
is a cosmic meeting place. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate 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.

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GRAND COUNCILORS OF AMORC 1979-1980

At the meeting of the Grand Council held at the Rosicrucian World Convention, Quebec, Canada, on July 18, 1979, the following were recommended for appointment to the office of Grand Councilor for a one-year term, and were approved by the Supreme Grand Lodge.

TEXAS and OKLAHOMA	Mr. C. E. (Gene) Bledsoe Arlington, Texas
EAST CENTRAL STATES	Mr. Howard Disbrow Farmington Hills, Michigan
WEST CENTRAL STATES	Dr. Lonnie C. Edwards Chicago, Illinois
OHIO, WESTERN PENNSYLVANIA, and KENTUCKY	Miss Rose A. Galuska Irwin, Pennsylvania
EASTERN NEW YORK	Mr. Frederick Onucki Garwood, New Jersey
EASTERN CANADA and WESTERN NEW YORK	Mrs. Faith Brown Peterborough, Ont., Canada
MIDDLE ATLANTIC STATES	Mrs. Mary Ann Fowler Silver Spring, Maryland
FLORIDA	Mr. Juan Alvarez Miami, Florida
HAWAII	Mr. Gerald Schwartz Aiea, Hawaii
BRITISH COLUMBIA and WASHINGTON	Mr. Jean-Paul DuBreuil Port Coquitlam, B.C., Canada
LONDON and SOUTHERN ENGLAND	Mr. Peter Allen Ascot, Berks., England
MIDLANDS and NORTHERN ENGLAND	Mr. Norman Fitzpatrick Warrington, Cheshire, England
GREECE	Mr. John Terzopoulos Athens, Greece
BRISBANE, AUSTRALIA	Mr. Philip Porep Indooroopilly, Qld., Australia
SOUTHERN and WESTERN AUSTRALIA	Mr. Earle St. A. De Motte East Keilor, Vict., Australia
CROSS RIVER, ANAMBRA, and PLATEAU STATES—NIGERIA	Mr. Kenneth Idiodi Lagos, Nigeria
KANO, KADUNA STATES—NIGERIA	Mr. Johnson Ladipo Lagos, Nigeria
LAGOS, KWARA, OYO and OGUN STATES—NIGERIA	Mr. H. Bolaji Iriah Lagos, Nigeria
BENDEL, RIVERS, and IMO STATES—NIGERIA	Dr. D. A. Amaso Port Harcourt, R.S., Nigeria
GHANA	Mr. John Coleman Accra, Ghana
ZIMBABWE RHODESIA and SOUTH AFRICA	Mr. Eric Mansley Salisbury, Zimbabwe Rhodesia
WESTERN VENEZUELA	Srta. Isabel Arraez Camacho Barquisimeto, Lara, Venezuela
MONTERREY, MEXICO	Sr. Mauricio Cavazos Pompa Monterrey, N.L., Mexico
EASTERN VENEZUELA	Sr. Bernardo J. Salmón S. Caracas, Venezuela
GUATEMALA	Sr. Luis F. Solares B. Guatemala, Guatemala
NORTHERN MEXICO	Sr. Jesús Arredondo R. Ensenada B.C., Mexico



Ascending Into Meditation

by Georgette De Moulin, F. R. C.

ANY ATTAINMENT toward a more perfect meditation is first determined by the attributes of consciousness. These attributes comprise our highest emotions and sentiments, our so-called moral sense, and those distinctive attitudes and dispositions which clearly indicate cosmic endowments. These qualities are innate, implanted within as an intangible part of our nature, existing as an unseparated segment of the Cosmic and amenable to our capacity to receive and express them. To realize these qualities, to enlarge our capacity, they must be brought forward to a conscious level.

We are the product—the representation of our life experiences, the aggregation of our expressions and realizations through many incarnations, our imprints left over from the sands of time. Our collective being is a synthesis or composite whole of these imprints engraved on our soul personality. Meditation is involved with this inner part of being. We meditate to gain unlimited knowledge and the wisdom of the ages, drawing on this knowledge and experience accumulated in our life journeys and on the soul memory of mankind. In a figurative sense, we emerge in consciousness a microcosmic image of the Cosmic.

Our penetration through the psychic doors will yield a limitless wealth of impressions in gradations or degrees commensurate with our psychic development and in proportion to the prevailing harmony of self and soul. A state of equilibrium must exist for a near-perfect

meditation. But equilibrium is a rare achievement. To even reach the boundaries of a state approaching equilibrium, one must prepare for a change in consciousness. This involves a concerted effort toward awakening slumbering and quiescent psychic powers and developing the ability to listen to the inner self. This in turn demands the psychic requirement of personal discipline. If we do not already possess this or cannot make the effort to encourage its growth, we cannot hope for the required change.

A mere intellectual comprehension, in itself, does not promote this alteration in consciousness. Neither do words, many books, or apprehension of some universal truths. Words and books can, however, help to change our viewpoint. They have the power to stimulate our imagination and desire and may prove to be the mainspring toward our migration to the higher dimensions of mind.

The Alchemical Process

Desire always precedes personal discipline. If our desire translates into harmony or conformity to the impulses from within, the alchemical process has already begun its powerful and subtle transmutation of mind.

This change, though gradual, is seldom regressive but continues its spontaneous progress in ascending waves proportional to our degree of psychic capabilities and personal discipline. To be aware of the psychic world and its impressions, the exercises and varied techniques geared toward developing them must be practiced. Throughout our studies we undergo step-by-step training in the ways and

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means of unfolding our inner powers. We are guided and imperceptibly led to the bridge that spans the inner and outer worlds. Whether it is ever crossed, or whether we become conversant and attuned to the cosmic messages whispering in silent voice, depends on this unfolding and our temporary ascendancy over conscious objective mind. To attain this higher level of consciousness is to reach a state of tranquil and transcendental meditation.

In meditation it is our desire to let go of our physical faculties, transcending the conditioned world of form, and entering the unconditioned levels of consciousness—to the world of pure, unformed ideas and infinite wisdom. On these elevated planes we try to become sympathetically attuned to cosmic impressions—to realize self on another level of consciousness. This is true meditation, a passive, non-resistant sublime condition of mind. It stands alone, distinct and clearly defined, and is not to be confused with the lower phases of consciousness—concentration which is objective and contemplation which is subjective.

It is to be acknowledged, however, that in the preliminary advances into meditation, a degree of concentration and most of the subjective phases, reasoning, contemplation, recollection, etc., are used. These are essential tools aiding in our ascending the stairway to higher levels of cosmic communion. These tools serve in an integrated process toward attaining a higher state of consciousness.

Inner Radiance

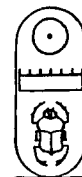
However, true meditation is considered a transcending of these powers. It can begin by using the subjective process, which is a kind of watchful, alert passivity. For a brief time we may center on some spiritual idea or an inspiring thought, enriching and advancing it with beauty and grace. When our emotions and sentiments respond and are in accord, they are gradually released from mind. In this process the radiance of our inner self is slowly awakened, providing a correspondence between our idea and a higher level of consciousness.

When this transference occurs is not immediately known. If it were, we would not have reached the deeper stages of meditation. We would still be in the



outer, not the inner consciousness. Since consciousness is integrated—levels merging in a continuous vibratory motion—the transition from one particular level to another is barely perceptible, if at all. It is understood that on the objective and subjective levels the alternation of consciousness is so commonplace, so normal, that its passage is hardly noted. It is part of our everyday reality. However, if the deeper levels are reached wherein a more extensive reality is uncovered, we become aware of it only after objective existence is reentered. Consciousness is recognized as a stream of sensitivity permeating and flowing through all living things. We live, move, and have our being in this unceasing, pulsating vibratory stream of Cosmic Consciousness—at different levels.

The term “levels of consciousness” is used in a figurative sense only, in that it is easier to visualize a stepping up or down process of mind. There are no gaps or hiatus in consciousness, hence no levels. As stated, it is our privilege to draw upon in meditation an eternal flow of impressions and intelligence. Depending on our need and purpose, we contact and merge at different degrees or levels, gaining wisdom and experience and a greater understanding of our relationship to the Cosmic. Any experience in this stream of consciousness gives fresh



new directions and the guidance to carry out the impressions received.

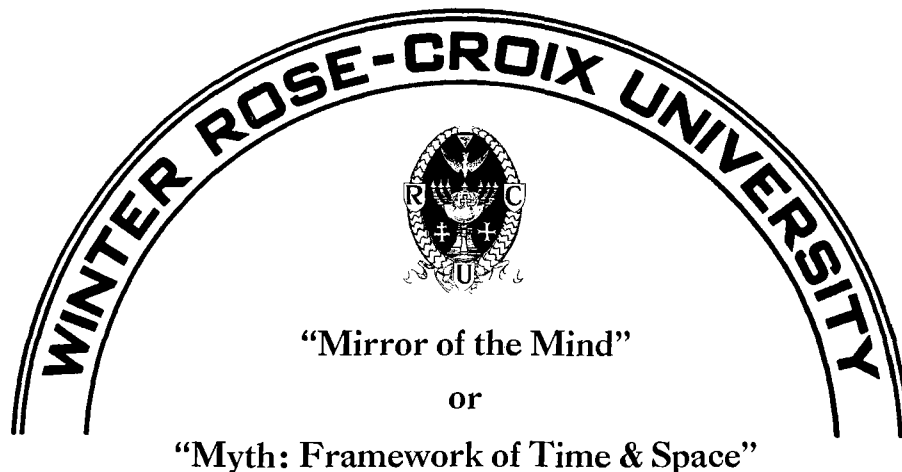
The impressions emanating from these higher levels are of a much more subtle vibration than those in our more familiar thought world. They are infallible, but we are yet unskilled in receiving these impressions in their perfect fullness. In meditation we absorb their essence, extracting the vital elements and parts of these impressions relative to our psychic development and need. Bringing them forward on the conscious level, they are colored and clothed according to our interpretation. One of the reasons the Rosicrucian Order attempts to instruct and advance students in knowledge of the varied aspects of consciousness is to help us make our interpretations conform more nearly to the truth of our inner vision.

As mystics in the making, we are assuming this psychic journey toward the inner vision. We have progressed around the sacred triangle many times, medi-

tating at each point for a moment to light our candles of *Life, Light, and Love* (the foundation of our Order), and bringing to the mundane world an approximation of the true light.

This comes about with the emergence of the Rose soul, unfolding its garment of petals one at a time. As we assimilate the rarefied dew essence gathered on each petal and draw it unto self, the thorns of error eventually become absorbed through the process of spiritual alchemy. And so with perfect vision we see inscribed in singular letters our name written on the white stone. Once we have read the name, and memory affirms the translations, it fades before our inner sight. From this initiatic experience, we know we have been chosen to make the mystical journey.

In the nameless silence of our meditation, Rosicrucians at last come to know and understand the true significance of *Life, Light, and Love*—and the greater meaning of *Peace Profound*. △

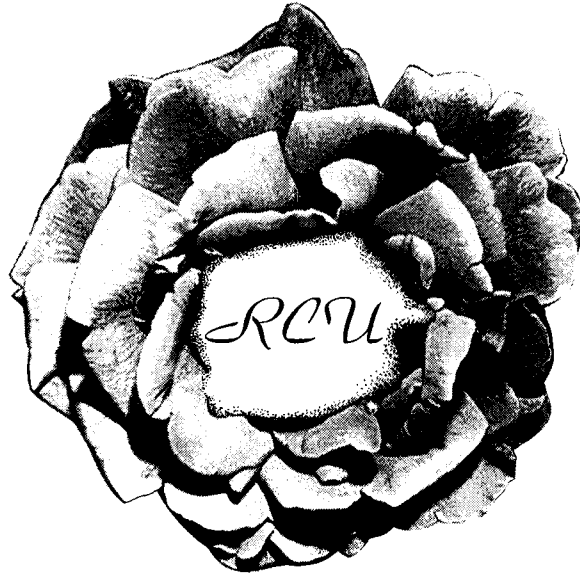


. . . are now available to you this coming January 21-25. The tuition is only \$45.00 for the full week of study. As this is a test of membership interest in mid-year activities, cast your vote by registering now.

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NOTE: Due to a low response to the "Activity Week" program previously advertised in the July issue of the Rosicrucian Digest, we are discontinuing these events, and reverting to the usual Summer R.C.U. scheduling as described above. Meanwhile, we are considering some alternate mid-year activities which will be announced as they become available. Please see page 16 of this issue.



MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

The Experience of Reincarnation

Part II

Symbols of Growth

TODAY THERE IS an awakening interest in past-life therapy among mental health professionals. Although it may not be possible to prove the theory of reincarnation,¹ the experience of reincarnation can be valuable.² For many people past-life experience, whether actual or fantasized, can open the door to new vistas of self-understanding and growth during *this* lifetime.

Recently, two AMORC research scientists* were invited to sit on the faculty of a past-life therapy symposium attended by nearly 300 therapists. Prior to the symposium, few of these professionals realized that there were so many other therapists employing some method of past-life therapy. Most of the 300 therapists attending the symposium felt that reincarnation was a theory that could not be empirically proven, yet all seemed to agree that as a form of symbolic imagery, past-life therapy can be extremely effective.

A review of the lectures and published material in the field of past-life therapy indicates that some medical practitioners believe they are doing hypnosis; some, guided visualization; and others, meditation. When this information is synthe-

sized, however, creative visualization or imagination appears to be a common denominator in all methods. As many Rosicrucians have discovered for themselves, classical hypnotic induction techniques are not necessary for a person to experience past-lives. Dr. Netherton illustrates this very well in his book *Past Life Therapy*.³ Without formal hypnotic induction, Netherton focuses immediately on the client's problem and asks him to return to the first time this problem was experienced. From "normal consciousness," the client immediately relates what appears to be a past-life experience. Most of Netherton's clients have no previous belief in reincarnation.

In her book *Hypersentience*,⁴ Marcia Moore reviews a large number of visualization techniques which can "kick off" a past-life experience. In every technique that was employed, the following occur: relaxation, a question, a "priming of the pump" with a programmed visualization (i.e. traveling through the air, walking over a rainbow bridge, stepping off an elevator, etc.) and then a passive following of the visualization to see where it leads. While more mysteriously presented, Glaskin's *Windows of the Soul*⁵ is the same as the others. To get a better perspective on these recent therapeutic techniques, the interested reader is encouraged to consult the books of Netherton, Moore, Sutphen, and Wambach.⁶ Sutphen uses "hypnosis" but is especially good at asking significant questions.

*Dr. Richard A. Rawson, a Palo Alto psychiatrist and associate member of the AMORC research team, and Dr. George F. Buletza, Director of the AMORC Research Department.

Guirdham, Whitton, Iverson, and Fiore⁷ have provocative case history reports.

Rosicrucian scientists at the AMORC Research Laboratories have experimented with guided visualization and hypnotic time-regression methods. An advantage of meditation and the guided visualization techniques is that nothing is forced into the subject's conscious awareness with which he is unable to cope, or comfortably differentiate and integrate into consciousness. The early past-life experiences of many subjects seem to be symbolic, hazy, and nebulous in character. In general, this is beneficial. The nebulous symbolic nature of the experience offers time and opportunity for the subject to acclimatize his awareness to the full significance of the experience. If a myriad of detail is presented too soon, the conscious personality might become overwhelmed. Again, our experiences with guided visualizations show that the Inner Self moves at a pace appropriate to the outer self's capacity for assimilation. These observations are consistent with the long-held Rosicrucian tenet of slow and orderly progress toward Cosmic Consciousness.

Even with guided visualization, the quest for past lives is not for everyone. Ideal subjects are creative, imaginative, playful, and fearless of seeing within their own psyche.¹ They are quite flexible in nature, willing to tolerate and even make use of ambiguous and confusing inner experiences. Such subjects are able to question inner experiences and, by means of non-judgmental awareness and inquisitiveness, are able to assign dimension to the nebulous. Within the more symbolic experience must be discovered its substance, detail, and meaning.

Inner Realities

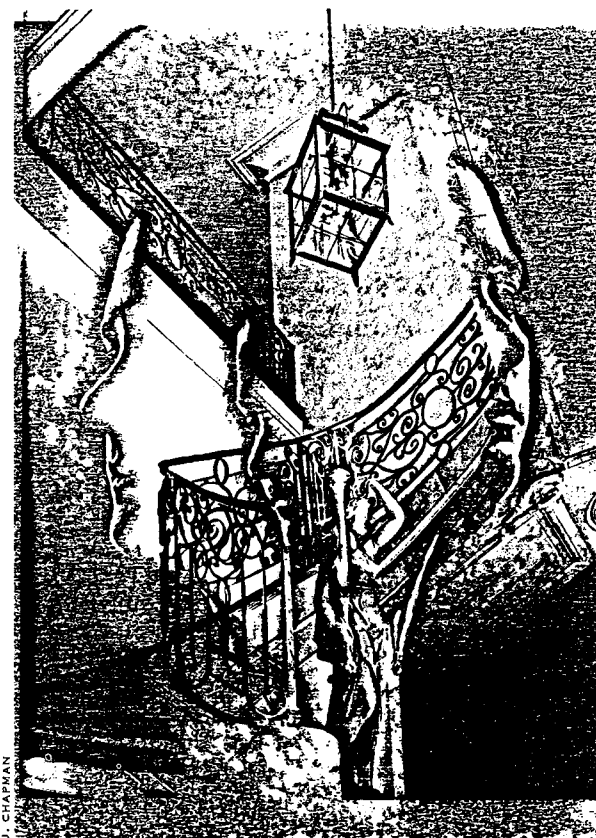
Whether or not such inner-reality experiences pertain to or simply correspond to actuality is often difficult to determine. But even so, these inner realities, these past-life experiences, once worked with and interpreted symbolically, invariably pertain to current events and problems in the subject's life. Thus, even if these experiences were considered to be only "fantasy," such imagined experiences may nevertheless hold great value, both as a therapeutic tool and as a growth strategy in the evolution of the personal self and

its ultimate desire to participate in the impersonal unfoldment of the Cosmic.

Next month we will discuss the results of reincarnation-regression experiments conducted at Rose-Croix University in San Jose.

Footnotes:

- ¹Buleza G., Bukay M., Schaa J. (1977) Mindquest: The Experience of Reincarnation, Part I, *Rosicrucian Digest* 57(10): 22-23, 34.
- ²Lewis H. S. (1930) *Mansions of the Soul: The Cosmic Conception*. Supreme Grand Lodge of AMORC, San Jose, Ca.; (1920) *A Thousand Years of Yesterdays*, The Rosicrucian Press, San Jose, Ca.
- ³Netherton M., Shiffirin N. (1978) *Past Life Therapy*. Wm. Morrow & Co. Inc., New York.
- ⁴Moore M. (1976) *Hypersentience: Exploring Your Past Lifetime as a Guide to Your Character and Destiny*. Crown Publishers, Inc., New York.
- ⁵Glaskin G. M. (1974) *Windows of the Mind*. Delacourte Press, New York.
- ⁶Sturphen D. (1978) *Past Lives, Future Loves*. Pocket Books, New York; Wambach H. (1978) *Reliving Past Lives*. Harper & Row, New York.
- ⁷Guirdham A. (1970) *The Cathars and Reincarnation*. Neville Spearman, London; Iverson J. (1976) *More Lives Than One*. Warner Books, New York; Fiore E. (1978) *You Have Been Here Before*. Coward, McCann & Geoghegan, Inc., New York; Whitton J. L. (1978) *Mindquest: Karma in Reincarnation: an example from experiments in hypnosis*, *Rosicrucian Digest* 56(10):22-25.



Constructive Thinking

(continued from page 12)

ments we desire, we can evoke the necessary experiences in our lives that will make these desires a reality.

What we think most deeply about, whatever moves us to the greatest extent, will determine what response the inner self will make in regard to our search for inner light. If we ask little of ourselves, little will be given. Therefore, we must penetrate more deeply—think and feel more deeply—if the light of the soul within us is to reveal itself.

We cannot go along on an uneventful path, constantly thinking the same ideas and thoughts. We need a strong stimulus for the door to the inner recesses to open, so to speak. Ordinary passive thinking will not achieve this aim; we must stir the depths of our being in our periods of communion with the inner self.

It is often thought that all our meditations should be a passive, peaceful repose, while awaiting the inspiration of the inner self. This procedure can be beneficial from time to time, yet there also comes the occasion when the inner self will only respond with its light-filled experience by a powerful appeal to the Soul within. Ask yourself what results you have received by a passive meditation. How many hours have you sat in the quiet of

your own Sanctum awaiting the experience of some uplifting hand? I am not saying you cannot be successful with this technique: our experience shows that results can come this way. However, I do suggest that there are occasions when we need to be more demanding—demanding *not* of the Cosmic, but of ourselves.

Only by a powerful appeal to the Soul within will certain experiences occur in our lives. We cannot expect that the path to life's greatest attainments will be a pleasant and light-hearted journey to the mountaintop. If we seek the mastery of life, and the heights and attainments of the mystical life, we must be prepared to accept that the more difficult and perilous the journey, the greater will be our mastership.

Life itself will stir our being to its greatest heights and its farthest depths, if we will let it. We need this experience to make us responsive to the widest sympathies that man can respond to; for the master has this sensitivity developed to the greatest degree. This is the key to his masterly service to others.

Therefore, in our meditations we must be prepared to appeal more strongly to the inner self, to think more deeply about the whole purpose of life and our place in it. We must learn to feel life's experiences with all the emotions we possess, rather than letting events react merely upon the intellect, cold and calculating as it is. We must feel life and its ever-vibrating soul. That is the Rosicrucian path to the mastery of life and the service to mankind. △

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The crowd-pleasing music of...

Soror PINA ANTONELLI

Pina Antonelli, pianist, has concertized extensively in the United States, Europe, Russia and the Near East. She has repeatedly been the featured artist aboard the Cunard liner QE-2. Following a recent recital in Washington D.C., the Post held her "ability to mold each note to her desires, to project great power and passion, and to maintain throughout her program a rare sense of timing. . . the talent was evident!" Her Tully Hall debut in 1974 drew a full house of enthusiastic listeners who felt her performance merited a standing ovation and who called for encores before the planned intermission.

Miss Antonelli's programs typically offer "crowd-pleasers" and "block-busters," which demand superlative technique and stamina. Perhaps, to this is attributed her rapidly growing following.

In spite of her bent toward "pianistic theatre," she is not averse to playing music of an introspective or cerebral nature. On the contrary, she was an early winner of the International Bach Competition and critics have regarded her "an Italian who can play Beethoven."

Miss Antonelli's zest and spontaneity in performance have time and time again evoked cheers and standing ovations both here and abroad.



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Egypt's Knowledge of Cosmic Harmony

**Amazing discovery reveals
Egyptian knowledge of musical
scales, color, and cosmic harmony.**

—by Ralph M. Lewis, F.R.C.—

HISTORIANS and archaeologists relate that the ancient Egyptians had lavish musical entertainment. Photographs of murals on the walls of the tombs of pharaohs and nobles depict orchestras having a variety of instruments. The paintings, still quite vivid in their original colors, also show choristers or chantors grouped about the musicians and singing to their accompaniment.

Though the purposes of these festivities have been related to us by such historical authorities as Herodotus and Strabo, modern Egyptologists have long speculated upon the *system* or *scale* which was employed for the musical composition. Nothing tangible had ever come to light to refute or to confirm the learned conjectures advanced—at least, not until recently. The discovery of perhaps one of the greatest archaeological finds and the *key* to this lost art and science of the ancient Egyptians reads like a strange tale of fiction.

In 1896 the Turks were continuing their persecution of the Armenians, on a scale commensurate with the modern massacre of the Jews. Hadji Sarkis Gulezyan, an Armenian architect, who had lived for years in Egypt, fled this oppression, and eventually arrived in America. He was successful in bringing with him many treasured relics. Some were collected in his travels, and others

were family heirlooms of many generations. A considerable time later, Harry Aram Gulezyan, nephew of Hadji Sarkis Gulezyan, decided to explore the strange bundles in his Newark, New Jersey home, which his uncle had left there. Among family jewels and escutcheons, he found an odd-shaped package wrapped in yellowed papers, and within it *six vellum leaves*. They aroused Mr. Gulezyan's curiosity at once. They were of unusual design. Each was approximately one foot square. Notwithstanding the fact of their age and that they were mildewed, it could be discerned that they contained dotted and colored circles. They were geometrically arranged and of a puzzling cryptogramic nature. Further examination disclosed two inscriptions. There were various colored spheres, ranging in size from a 25¢ piece to the back of a collar button.

Fortunately for the advancement of learning, Mr. Gulezyan decided to have the vellum leaves translated. He submitted the material to Princeton University, where it was examined by such authorities as Professor Allan Johnson and Dr. Philip Hitti. These learned gentlemen recognized the inscriptions as being in some Oriental language, and advised Mrs. Gulezyan to take the vellum leaves to the Roerich Museum in New York City, the latter institution having

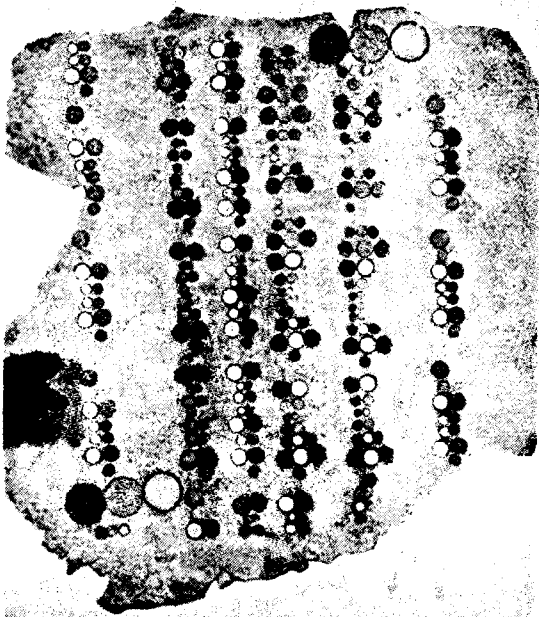
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upon its staff many noted authorities on Oriental languages. Mme. Sina Lichtmann, Director of the Museum, realized that some mystery of great importance lurked behind the varicolored dots, and urged that exhaustive research be made to discover their meaning.

Continuing further, Mr. Gulezyan consulted the Metropolitan Museum of Art in New York City. There it was determined that the confounding inscriptions were *Coptic*. The Coptic language has been extinct for over 200 years, having been replaced by Arabic. It was arranged that photographs of the six vellum leaves be sent to Dr. Sobhy Bey, in Cairo, Egypt, a Copt and noted authority on Coptic archaeology. Dr. Bey's subsequent letter supplied the exact translation of the main enigmatic inscriptions. When the translations were applied to the principal Coptic words, the following facts were disclosed:

A. The subject or six vellum leaves were "hymns"—"sacred," and approximately of the 4th century, A.D.

B. The word "key," or "scale" was related to the significance of the various colors.

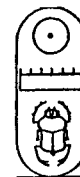


C. This "key" or "scale," as a word, appeared directly over a vertical group of seven tinted circles. Adjoining the seven circles was also a group of five circles in vertical position, and likewise colored. Directly under these, the same Coptic words, "scale" and "key" appeared.

D. Further analysis disclosed that the largest circle of a group contained four spheres *within* it. It was the opinion that this denoted that the largest circle was of a full note, and each of the four *within* it, a quarter point, or *quarter* note. The time-value and relative length of the other spheres also appeared with this group. Continued translation revealed the words "Beginning" and "End," these having reference to the music score.

But what was the purpose of the colors? Could they have been intended just as ornamentation? It was the conclusion that they were intended as a means by which each note could be distinguished in the key or scale. Again, however, another pointed question arose. Were these

Shown here is a partial reproduction of the rare vellum manuscript which has revealed a key to the ancient Egyptian musical scale and certain other phenomena. The meaning and use of the small dots and spheres, which in the original manuscript are colored, is explained on these pages.



colors arbitrarily selected? Could it be possible that there was a sympathetic relationship between *light* and *sound*, or color and music, which was known to the ancient Egyptians?

Colors

Professor Wallace Remington, of Queens College, had previously ascertained, in numerous researches, the basis of seven note scales, declaring that each note in the scale represented one of seven planets. He also allotted to each note of the octave a *color* that corresponded to a particular spectrum band, especially those visible in the rainbow. The notes being decided, it was concluded, by a relationship between the number of *vibrations* by which the ear recognizes pitch, and the number of vibrations of the wave length of light, which the eye translates as a particular color.

Sir Charles Hubert Hastings, of the Royal College of Music, Oxford University, had confirmed the historical fact that notable scales of the world are heptatonic. Sir Charles' basis and research was formed upon the solar spectrum also. Sir Isaac Newton, famed physicist, sought the definite relationship between each color of the spectrum and the vibrations of the diatonic scale. Aristotle had thought that a true harmony of the senses and spiritual

ecstasy could be attained when man found the harmonic relationship of all of the pleasurable sensations which he objectively perceives. From earliest times, men have vaguely conceived a cosmic scale in which all manifestation is related, and by which sound and light could be brought into resonance to the inspiration and beatitude of man.

Since the entire six vellum leaves were taken up with the various pigment colors identifying each note, it followed that the Egyptian scribes had known this secret of *cosmic harmony*, as related to the ecstatic unity of sound and color. In a sense, it would appear that they had knowledge of these laws which we moderns endeavor to effect and demonstrate by means of the *color organ*.

For centuries, Egypt was the center of learning of the entire world. Due to political circumstances and general ignorance among the masses, as well as religious suppression, this gnosis was only privately and *secretly divulged*. Stanley, in his classic biographies of the philosophers, referring to Thales says: "His last journey was in Egypt, to confer with *priests* and *astronomers*. There he was instructed by the priests of Memphis. Laertius affirms he learned geometry of them; Plutarch implies much of his philosophy." Pythagoras also spent years in Egypt. Plato spent much time with the learned priesthood of Ptah at Memphis. Manetho, great priest of Heliopolis, was ordered by Ptolemy Philadelphus to bring to the extensive library at Alexandria a collection of the ancient wisdom of the Egyptians, preserved in their temples in the then almost forgotten Hieroglyphic language. Many of the alchemists during the Middle Ages made journeys to Egypt to become well versed in its secret and exceptional knowledge. Some of this wisdom has come down to us. *Much is still to be rediscovered.*

(continued overleaf)



Illustrated at left is a modern notation of the ancient melody or hymn that was transcribed by Madame Sina Lichtmann of the Roerich Museum of New York City.

Perhaps this Egyptian knowledge of *cosmic harmony* did not end with an understanding of the relation of light and color, but rather included all phenomena which it was possible for man to discern. It is probable that what appear as fantastic myths relating to metamorphosis, and attributed to the ancient Egyptians, are fact—namely the transition of a phenomenon in one of the octaves in the cosmic scale of nature to a phenomenon in another. At last, many modern historians have suspected a *well-organized science* behind the music of the ancient Egyptians, which Mr. Gulezyan's discovery has confirmed.

Dr. James Henry Breasted, in his *History of Egypt*, referring to the music which prevailed during the reign of Amenhotep IV, approximately 3300 years ago, says: "The harp was now a huge instrument—as tall as a man—and had some twenty strings, the lyre had been introduced from Asia, and the full orchestra now contained the harp, the lyre, the lute, and the double pipes."

Pythagoras

Sir Gardner Wilkinson, noted Egyptologist, some years ago was also of the opinion that a science of music existed with the ancient Egyptians and spread westward. He wrote: "Though impossible for us now to form any notion of the character or style of Egyptian music, we may be allowed to conjecture that it was studied on scientific principles and from the great attention paid to it by Pythagoras, many years of whose life was spent in 'learning the wisdom of the Egyptians,' there is every reason to believe that whatever defects existed in the skill of ordinary performers who gained their livelihood by playing in public, or for the entertainment of a private party, music was looked upon as an important science and diligently studied by the priests themselves."

"Whence did Pythagoras receive his notions respecting the theory of sound? Did he arrive at these conclusions from his own experiences, or is it not more probable that he was indebted to those under whom he studied for this insight into a subject they had so long been examining? But the fact of Pythagoras . . . being the sole teacher of this doctrine, goes far to prove that it did *not*

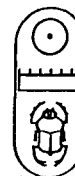
originate in Greece, and that his geniuses were founded on Egyptian data. For what the philosopher asserted respecting sound emitted by a long and short string of the same quality and thickness, 'that the shorter made the quicker vibration and uttered the acuter sound,' had been already known by the Egyptians; and we may fairly conclude that he derived his knowledge from the same source as that of the *solar system*, which remained unknown in Europe from his time to the days of Copernicus, and which Pythagoras, of all of the Greeks, was alone acquainted."

The Finer Emotions

The six vellum leaves bear no verses whatsoever. However, certain standing and kneeling figures at the top of the leaves would suggest choristers or chanting monks. The music, even when judged by modern standards, is *hymnal, reverential, and solemn*. It represents the mystical sense and finer emotions of a people striving for expression. As one listens to it, the notes reach deep into the consciousness of the listener. One thinks, here is a people giving form to the immanent harmony that they feel within them, and which they realize constitutes a nexus with all nature.

Mme. Sina Lichtmann, with the information provided by other authorities and with her own knowledge of the subject, transposed the music, using the twelve notes as a guide, as in the "key-scale," the vertical group contained seven and five spheres, all being in different colors. Elsewhere in this article is an illustration showing how the colored notes should sound. The Copts, in whose language the inscriptions on the six vellum sheets are written, are the early native Christians of Egypt. In fact, they are now racially the purest descendents of the ancient Egyptians. Their name is derived from the Greek equivalent of the word meaning *Egyptian*.

The Egyptologist Dr. Georg Steindorff made the significant statement in his history of Egypt: "The Egyptian language, as revealed by its latest form, the Coptic, was written with the Greek alphabet plus *seven* characters adopted from the Egyptian script." Consequently, again we see the influence of the Heptad, or the numeral seven. This time in relation to



the language of the Coptics, as well as to their music score and to those color values which their ancient predecessors had assigned to the notes.

In the seventh century, A.D., the Arabs, under Omar, swept across Syria and Egypt, in a great surge of conquest. Notwithstanding, the Coptics sought to pre-

serve their Christian faith and their cultural heritage of the ancient crafts and arts. This culture, therefore, included this rare knowledge of cosmic harmony, the elements of which modern science is only today integrating through its myriad separate branches of investigation. Truth, once discovered, has an eternal value. Δ



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Accepting Change in Your Life

by Thomas Parker, Ph.D.

MANY PEOPLE, even highly successful individuals, often tell me that they are failing to live up to what their mind tells them they can be. What these individuals are expressing is a perception of one's lack of wholeness. The voice within says, "You are still not everything you can be. There is more work to be done." This inner desire for wholeness differs from the neurotic, overly self-critical attitude demanding impossible perfection. The demand for wholeness is a part of our psychic health. It is a basic striving for greater consciousness.

When individuals are disappointed by seeming failures in their lives, it is because they have left behind some part of themselves or left some depth within themselves unexplored. Our consciousness reflects only a small part of what we are. It is tied to the experiences of our limited, physical body. In addition, we have been falsely taught how the world functions. Most of us are taught to act in a narrow, pre-set, unwavering fashion, as though nature and behavior should exist only in a certain way. We are told that everything has its own place, and if we keep things in their separate places, knowledge and security result.

Our nature is much broader and all-encompassing than the mold into which most of us try to fit ourselves. Sometimes we have outwardly forced ourselves to fit in a narrow mold and in so doing, lost contact with our inner nature. The discomfort of fitting into a concept that is much smaller than our true nature often causes us to reject parts of ourselves as being unworthy or unacceptable. We need to expand the mold or conception of what we are. Of course we must conform to some standards and ways of

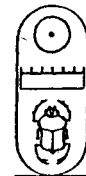
doing things, but if that conformity is too narrowly drawn, a great deal of our individuality—our self—is lost.

Every society accepts certain ways of seeing the world and functioning within it. Usually the ways that are unrecognized are denied and rejected. Therefore, those parts of us that function and see the world outside of those narrow confines are not allowed to develop. To that extent, all of us are cut off from part of our own nature. Other aspects of self simply are not acknowledged by society and lie fallow and undeveloped in almost everyone.

If a person has been successful in life and in coping with society, these undeveloped parts of oneself begin to demand attention. The underlying force to expand or to become more conscious pushes us toward further development. To develop further, we must first let loose of the structure we have imposed upon ourselves. Development often requires that we experience the primeval chaos within ourselves, because through this experience we attain the elements necessary for further growth. It is like an upwelling from the ocean floor that brings with it debris which apparently pollutes the water, but these very "pollutants" stimulate and nourish new growth.

Similarly, the chaos within presents us with thoughts, ideas, and parts of our-

**Dr. Parker is a Jungian
analyst practicing in
Saratoga, California.**



selves that we would like to avoid. The parts of each one of us that have been left behind or that we have never developed do not come forward as polished jewels but rather coated with mud and decay. It is necessary to work with the messy, dirty part of our nature if we are to develop.

This situation is fortunate for us. Without the mud, decay, and difficulties we might be filled with inflated pride. We may feel subjectively big and wonderful, but in reality consciousness narrows and contracts. Nothing stops development as quickly as inflated pride. When we feel ourselves to be bigger than life, the result is always deflation and depression. If we still refuse at this point to accept and work on our primitive, undeveloped side, another inflation and its resultant deflation will occur. We enter into an endless cycle until we face our inadequacies and expand consciousness to include them.

Facing the Negative

Sometimes people think that if they start self-development then life will become wonderful. Instead, they confront primeval chaos within themselves. If people have too rigid a control over themselves, they will refuse to experience chaos, and as a result will become sterile. The person who is developing deeply is *always* working with negative and unsatisfactory parts of himself. It is the unsought and even unwanted part of ourselves that fertilizes the process of growth.

A lot of people would like to avoid the fertilizer so they can keep their hands clean. If they are unwilling to allow the unwanted parts to find a place in life, growth will stop. The life-giving force can function only if we are willing to work with the more negative parts of our nature.

One of the most positive, happy, and deeply developed individuals I have ever known told me that he had just spent six months working with the most negative

things within himself—the most negative things he had ever experienced. I was surprised, because this person has always been such a positive and happy individual. It had been a painful ordeal for him to face and change certain things within himself.

Before we can change ourselves, we must accept ourselves. We must accept the way we are before we can become something different. We *will* change. We have no choice about whether or not we will change, but we do have a choice in what direction the change will go. A man recently told me that over the last year he has become more compassionate with himself. All this time he has worked on not wasting his energy on needless self-censure. I had told him over and over that much of what he was rejecting in himself contained seeds of creative growth not yet fulfilled. What he held in contempt was a part of himself trying to grow, but he could not accept in himself the thing that was imperfect and not yet developed. His idea of what he should be greatly limited his growth.

Censure is a two-edged sword. Sometimes criticizing ourselves helps us notice changes that need to be made. This criticism is in the service of growth and the expansion of consciousness. Other times we criticize ourselves for not already being what we need to become. Such criticism is negative and usually does not lead to further growth. It focuses on our failure rather than on what needs to be changed. We then feel powerless and are unable to make the effort to change ourselves.

The necessary ingredient for growth is effort. Anything that reduces our ability to make efforts to improve ourselves works against us. We must face our faults, but we must be careful not to identify ourselves with them. The person who is growing and developing continues to make efforts. The truly creative act that leads to renewal and growth begins first with the acceptance of the need to change. △

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ROSICRUCIAN DIRECTORY

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

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

Thanksgiving

IT MUST SEEM odd to the cosmic hosts to look down upon the earth plane and see men attempting to do strange and mysterious things which should be free from any degree of strangeness whatsoever. Man certainly has made his life very complex by attempting to systematize and regulate the affairs of the spirit. If man would restrict his tendencies to regulate things to only the material matters, he would enjoy his life more abundantly than he now does.

Man was given tremendous creative power by God for the purpose of mastering and becoming the master over the material things of life. Man performs wonderful things when he attempts to dam the flow of rivers, span the canyons with bridges, or hold steam in a small container and make it propel an engine or send the energy from a dynamo out into space to spell words at distant places. In all of these things he is a master magician because God gave him the power to do it.

However, when man attempts to regulate the things of the soul and spirit as he has regulated the flow of water and the movement of the winds, he goes too far and makes a sad mess out of it.

Why should man ever have conceived the idea of setting aside one day out of three hundred and sixty-five to be thankful for the things he enjoys every day of the year? It is merely another attempt to regulate all of his personal and impersonal affairs. He has taken the good old sun calendar and tangled it up into months, weeks, and days, until it is a difficult problem to trace exact dates through antiquity, and now man is proposing again to make some more changes in that calendar. He has divided time

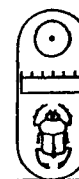


into a peculiar arrangement so that two houses adjoining each other may have a difference of one hour in their standard time. And then he creates a daylight saving time to attempt to fool himself into utilizing more of the sunlight and not so much starlight.

Man really has so many things to be thankful for, that if he took just one important item a day upon which to meditate and give thanks to God, he would need at least the three hundred and sixty-five days in a year to cover the important blessings. How man expects to reduce all of his prayerful attitudes and all of this thankfulness to one day or part of a day is something that we cannot understand.

Culture and Politeness

We have become quite a polite nation here in the Western world, despite the fact that we are still so young that we do not realize what real culture and politeness mean. At least we have put on an outer robe of politeness and find it a regulation of the business world to say "Thank you" for the things we receive, even when we have earned them and paid for them. We say "Thank you" to the telephone operator who gives us the number, and yet our telephone bills at the end of the month really pay for her services. We say "Thank you" to the postman who hands us our letters, even



though our taxes pay him for bringing the letters to us.

We say "Thank you" to the grocer, butcher, baker, when they hand the little parcels to us, even though in the next instant we hand them coins to cover their services as well as their materials. We say "Thank you" to the usherette who escorts us to our seat in the theater, and we say "Thank you" to the conductor on the train or trolley car when he opens the door to let us step out. In fact, we say "Thank you" when we are not thankful at all and don't mean it, but say it because we do not want to appear to be too impolite.

Think of the blessings, the gifts, the voluntary benedictions that are given to us daily, hourly, and every minute of our conscious existence by God and the Heavenly Hosts! Do we say "Thank you" for these? All of these are gifts for which we have paid nothing and really given nothing and, therefore, we should be more ambitious and eager to express appreciation and say thanks for them than we are to say thanks for the things given to us by those who are being paid for their services and their materials.

Thanks for Life!

Think of the one great gift of *life* itself and of consciousness and of power to *think* and *do!* Only when we look upon the lifeless body of someone near and dear to us and realize that it can no longer do the things it has been accustomed to doing and no longer expresses itself as it has in the past, do we realize what a marvelous, supreme gift life is; and only when we are face to face with the possibility of losing life do we put a true valuation upon it. I have heard hundreds who, in their illness or approach to transition, tearfully promised that if life and health were given to them they would ever after be thankful for these blessings and do everything they could for others and, for the glory of God, to express such thankfulness. It is rather late to think of the opportunities that life affords us when we are about to lose life itself.

The time to think of this is each morning when we arise and find, upon coming out of the darkness of sleep, that we are conscious not only of life itself but of our own being and of everything

around us, and that we still have the power and creative ability to accomplish great things in life. Then is the moment to rise up in our spiritual expression and give profound thanks.

Throughout the day whenever a cheerful thing, an enjoyable thing, and especially a spiritual thing is realized by us, we should then and there give thanks sincerely and reverently.

Make each day of life a day of thanksgiving, and then you will not need to review the year's benedictions on a designated holiday and try to express in some formal way the appreciation that should have been expressed informally and privately so many times during the year.

Valued Lessons

Everyone of us, no matter what our station in life may be, has many things for which to give thanks. Even our sufferings, if understood rightly, are valued lessons which many others in the world would be glad to have. I know those in foreign lands who would look upon some of our modern inconveniences and problems as valued lessons, if they could have them, whereas we look upon them as restrictions and annoyances cast in our path by the hand of fate. If we still retain the ability to think and can still move our bodies and retain consciousness in the being of God, we have more than we probably deserve, and we should be thankful and continually appreciative of these gifts.

Start out tomorrow by making each day a day of appreciation for what you have, instead of a day of regret for what you do not have, and you will find that the gates of Heaven and the benedictions of the Cosmic will flow more freely to you than they have in the past.

Give thanks unto the Lord—give thanks every day.

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.

Cosmic Calculus



*Simple
mathematical keys
for everyday living*

by Ron Dalrymple

FOR AGES, thinkers and philosophers the world over have developed and utilized mathematics as a symbolic tool for the expression of ideas. This is because mathematics is a fluid, simple, and universally understood means of representing ideas and the interrelationships that exist between them.

As a practical, rational form of symbolic expression, mathematics has found application throughout our lives, ranging from innumerable technological uses to being the basis for art, music, and writing. It is such a widespread tool, in fact, that it completely permeates our world.

Mathematics is also closely related to mysticism. Many processes of the mind parallel well-known mathematical relationships, such as those of integral calculus. Calculus, in turn, is the basis for many other fields of mathematics.

Calculus involves two fundamental processes—differentiation and integration. These processes are inversely related to one another—opposite in nature and effect. Differentiation is the analysis of how one entity changes with respect to

another entity. For example, it is used to observe the rate of change of a physical object moving with respect to time or distance.

In other words, differentiation entails isolating one entity from another, and noting how each entity behaves with respect to the other. We each utilize this process whenever we observe anything occurring in the world around us.

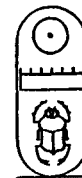
The second fundamental process of calculus, integration, involves the combination, or summation, of separate entities into new ones. For example, it is used to calculate the area between defined boundaries. We each use this process in our daily lives whenever we mentally combine different entities into unique, original forms.

Differentiation and integration are inversely related processes, in that the former involves separating one variable or entity from others, and the latter involves the combination of separate entities into new formulations.

These two processes play an important role in our daily methods of thinking and understanding the world around us. We observe the objective world with the five physical senses, obtaining impressions which construct our mental images. We then apply the mental functions of reasoning and will to rearrange and modify these impressions.

Reasoning

Reasoning is composed of two inversely related processes: inductive and deductive reasoning. Inductive reasoning proceeds from the results to the cause of observed phenomena, in a step by step, logical manner. For example, we might observe that the ground is wet, and then induce that it has recently rained. Or, we



might induce that someone has been using their lawn sprinkler, if the wet area of ground is not large. Through this process of reasoning, we closely observe the phenomena at hand, and then think in terms of what might have caused the phenomena to manifest. We observe all of the relevant variables that we may, in order to arrive at the best possible explanation.

Deductive reasoning engages the opposite process of proceeding from the cause to the results. One starts with a primary idea, and then progresses toward its ultimate conclusion. For example, one might decide to find a job, and then proceed to study the classified ads of a newspaper in the employment section, or he might go to the local employment office, in order to obtain the result of his desire. He enacts the necessary steps, one by one, to arrive at his goal.

Both forms of reasoning involve the process of differentiation, where the individual observes the circumstances and variables in question. He separates one variable from another so as to understand how each variable relates to the others. In doing so, one obtains other mental impressions of the interrelationships existing between the many observed entities.

The Will

The will is used throughout these processes, in that one directs his consciousness toward achieving the desired results of the analysis. The will is the force that directs and projects the mental powers however the individual dictates.

Memory and recollection are also used in these processes, in that one holds various impressions in mind, as he compares them with other impressions. Recollection is a more temporary holding state used for reasoning and other mental processes, and the memory is a more permanent storage state for mental impressions.

The reasoning and will are also used to rearrange these mental impressions into new combinations of themselves. And, when one recombines the entities into unique formations which have not been directly observed, he is using the creative power of imagination. He is bringing together separate aspects of perceived phenomena, each aspect having been derived by the process of differentiation, thus formulating new mental images conceived by the act of integration.

For example, a person might observe a tree and the sun. He might then mentally recombine these impressions into a new, unique impression, such as a tree trunk with the sun on top of it. In so doing, he is using creative imagination. He has combined, or integrated, separate entities into a new entity which did not previously exist in his mind.

It is this power of creative integration which allows the mind its greatest scope of expression and influence upon the world around it. One is able to create new circumstances and relationships from old ones, thereby structuring his world the way he wishes.

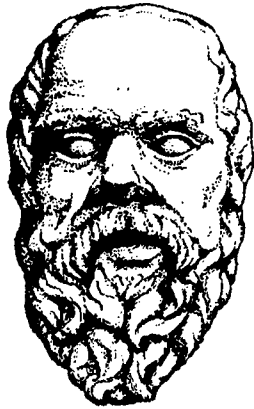
Therefore, differentiation and integration are two of the keys to mental alchemy, just as they are the keys to calculus. These dual processes, when used in conjunction with each other by the consciousness, lend the mind a range and depth of analysis and creativity that span life as we each know it. And, since these functional processes pervade the world of mathematics through their basic role in calculus, mathematics is shown to directly reflect and represent the nature of the mental processes.

As such, mathematics is a means of understanding the mind, just as it is a means of understanding the world around us. It is truly a symbolic expression of ideas and, because thought pervades the universe, this is not a surprising conclusion. \triangle

***Tell me of what sort a man is, and I will tell you
what philosophy he will choose.***

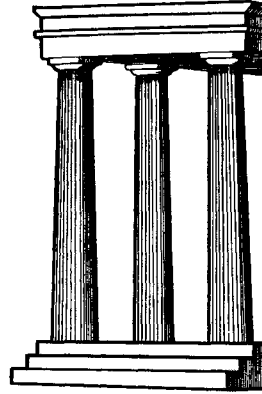
**—Johann Fichte
German Philosopher
(1762-1814)**

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TEMPLE MUSINGS

The Substance of Consciousness



THERE IS no consciousness without sensation. Stimuli, vibrations from within and without, when acting upon a living organism arouse that state called consciousness. In a complex organism such as man, consciousness is realized as varied kinds of sensation. All our sensations may be divided into two general categories. The first category consists of the qualities of our sense organs as, for example, colors, sounds, scents, tastes, etc. The second category of consciousness is *ideation*, that is, thoughts or ideas. The second category is dependent upon the first one. In other words, we cannot have an idea which is entirely devoid of previous sense experience. Simply, every thought, even the most abstract, is a construct of the substance of one or more of our peripheral sense qualities.

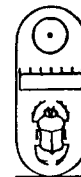
For analogy, immortality is said to be an abstract idea. However, when we think of immortality we think of some thing, form, or substance that could survive forever. Such an idea, then, is related to one or several of our sense qualities. Numerals are said to be abstract ideas. However, we cannot think of numbers without recalling the visual symbols of them. All our sensations, whether originating from within or without, or as ideas, have two distinct values to us: they are degrees of either *pleasure* or *pain*.

Our sense qualities are not always realized separately. For further example, the sensations of red, square, sweet, or loud are not always independently per-

ceived. We often have an idea in which several of these sensations or qualities are combined. To such a complex idea a particular identity, or rather, meaning, is given. Support we have a certain object which has various qualities—a particular shape, scent, color, and taste—we may assign to the total the idea of a *banana*.

This mental process of giving identity to sense experiences we term *conception*. It is one thing to perceive something and yet another to cause it to have meaning to us. Consequently, the world outside of us and the *self* are principally constructs of consciousness and our mental processes. As the philosopher Sir James Jeans (1877-1946) said: "Our studies can never put us into contact with reality. We can never penetrate beyond the impressions that reality implants in our minds." We are not here advocating solipsism, the theory that man's consciousness and self is all that there is. Rather, there does exist a primary cause, but it is man, on the other hand, who gives it personal interpretation. To us absolute reality is *as we think it to be*. Sense experience provides the material out of which ideas are put to work in various combinations. It is essential that we understand something of the mental technique by which that is accomplished.

Visualization is one of the important mental techniques. Visualization is a mental picture formed on the screen of consciousness. Fundamentally, visualization begins with the recall of memory impressions. We cannot visualize some-



thing that is entirely unrelated to anything we have ever experienced. However, what is recalled may be just a part of a previous experience; as for example, a room in a house or the face of a person.

In visualization the consciousness is inverted. The focus of attention must be wholly upon the idea, that is, the recalled mental image. Consequently, visualization and concentration are related. The visualization, the mental picture, is perfected in detail as it is retained on the screen of consciousness. At first it will be more or less general, that is, lacking in particulars. Concentration, however, upon the mental picture releases by association from memory further impressions. The process is like an artist adding finishing touches to a painting to increase its realism.

Visualization, which also plays an essential part in *imagination*, is the mental process by which we combine ideas so as to form a *new* mental picture. In imagination ideas seem to follow an order, as each appears as the outgrowth of the preceding one. The final mental image in imagination is new but only in that it has not been objectively perceived in the manner that the mind visualizes it. Nevertheless, the substance of imagination is composed of elements of experience.

Let us use some examples to explain further. We may imagine a kind of intelligent life that exists in another world. No matter what form we attribute to such imaginary beings, the parts, colors, and the qualities of such a mental picture are of that which we have previously seen or felt. Or we can imagine a building unlike

anything we have even seen before. However, the composition of our mental image would necessarily have the qualities of our senses, or it would be without meaning to us.

Imagination is not random thought but rather the result of volitional direction. It is the desire to attain an ideal, an objective that will intellectually or emotionally satisfy us. Consequently, imagination is a form of *mental creating*. This mental creating first begins by having a broad general purpose. The idea stands alone; there are not yet the elements, or the ways or means by which it could be objectified. It is, therefore, necessary to visualize it in detail, that is, by association call forth from memory ideas that would seem to contribute to the imagined objective. Finally, if the idea is not to be mere fantasy but to become a reality, the imagined picture must be dissected. In other words, the ideas of which the mental image consisted must be critically analyzed as to the possibility of bringing the whole complex idea into a state of reality.

One can imagine a happy life free from distress and with an abundance of creature comforts. But what are the *fundamental* elements that will be necessary to *actualize* such a mental picture? Mental creating must always take into consideration the elements of the whole by which it could possibly become a reality. The ultimate step, then, is to objectively manifest each of these separate elements so as to bring about the compound whole.

—by Armel

**Whatever you may desire to do or to become,
our Order teaches us to first clearly make up
your mind what it is. Visualize it so clearly that
you create an image—a reality of it in the
Cosmic. Then turn the outcome over to the
Cosmic, while neglecting no opportunity to make
yourself fit for the desired work or situation—
demonstrating this fitness when given a chance.
It is by taking responsibility that we demonstrate
our ability and our worth.**

—Walter Albersheim, F. R. C.

Rosicrucian Activities Around the World

MRS. IMELDA KHOZA, Natal, South Africa, has been presented the Rosicrucian Humanitarian Award. Past Master Norma Hen-Boisen of Natalia Chapter (AMORC) awarded the honor at a banquet attended by 60 people. Mrs. Khoza cares for nearly 60 homeless children, many whose impoverished mothers could no longer care for them. She is recently widowed.

At one time, Mrs. Khoza and her late husband cared for as many as 180 children, but poor health and financial difficulties have caused her to give up her large farm for a smaller home. Despite all obstacles, Mrs. Khoza has persisted in her charitable work, aided by local missionaries, friends, and Natalia Chapter. She maintains a warm relationship with the AMORC Chapter, sending snapshots of the children and keeping them informed of their activities.

Mrs. Khoza is very proud of her large family, and insists they all receive a good education. One of the girls is now a qualified nurse. Another, a young man in his 20s, is studying law. The love and support this remarkable woman has given her children is reflected in their achievements.

Mrs. Khoza (center) and some of her family.

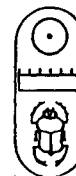


Mrs. Imelda Khoza (left) recipient of the Rosicrucian Humanitarian Award, and Soror Norma Hen-Boisen, Past Master of Natalia Chapter (AMORC), South Africa.

Natalia Chapter has received a particularly touching letter from Mrs. Khoza, thanking them for their efforts on behalf of the children. We are impressed by Mrs. Khoza's gratitude, humility, and selflessness, and wish her well in her work.



From the United Kingdom comes news that Dennis Hobden (above), a Rosicrucian for 32 years, has been installed as Mayor of the town of Brighton on the south coast of England. Frater Hobden has been a Brighton Councillor for 23 years, served on the East Sussex County Council, and was a member of Parliament for Brighton from 1964 to 1970. All best wishes to Frater Hobden in his continuing public service.



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***The mystical experience provides the pulse of the
Absolute, if not its anatomy.***

—Validivar

FORMER ROMAN SPLENDOR

The city of Tivoli in ancient Latium, central Italy, contains extensive remains of ancient Roman villas and temples. Especially notable is the villa of Emperor Hadrian who ruled A.D. 117-138. The photo shows a partial view of the ruins of the Emperor's villa. Even in its present state the villa suggests its former splendor. Tivoli was a noted summer resort during the early Roman Empire. The city contains a series of waterfalls celebrated since classical times for their beauty. Tivoli suffered much damage during the Second World War.

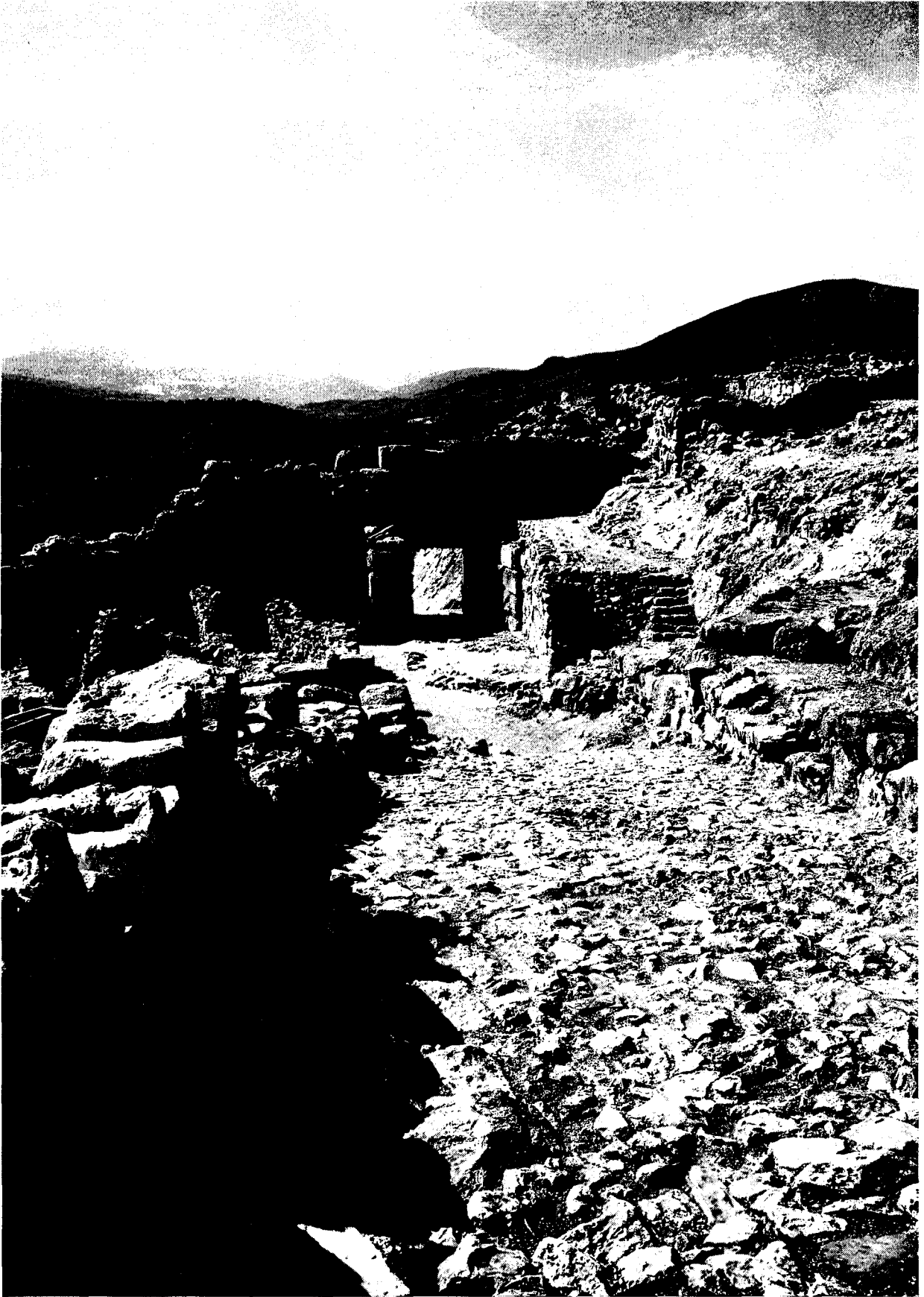
(Photo by AMORC)

CENTER OF ANCIENT CIVILIZATION (overleaf)

Shown here is an approach to the temple and palace area of ancient Mycenae, Greece. Mycenae is one of the oldest cities of Greece, dating back to about 3000 B.C. It is strategically located on a rocky eminence overlooking the Argos Valley. The city's massive stone walls made Mycenae a citadel—comparatively safe from attack. However, it was eventually destroyed by its traditional enemy, Argos. Our photograph shows the walk upward from the famous portal known as the Lion Gate. Sculptured lion heads are still to be seen on it in a fair state of preservation. The renowned archeologist, Heinrich Schliemann (1822-1890), was principally responsible for the excavation of this site and, as a result, converting much of what was thought to be legend into historical fact.

(Photo by AMORC)

**The
Rosicrucian
Digest
November
1979**





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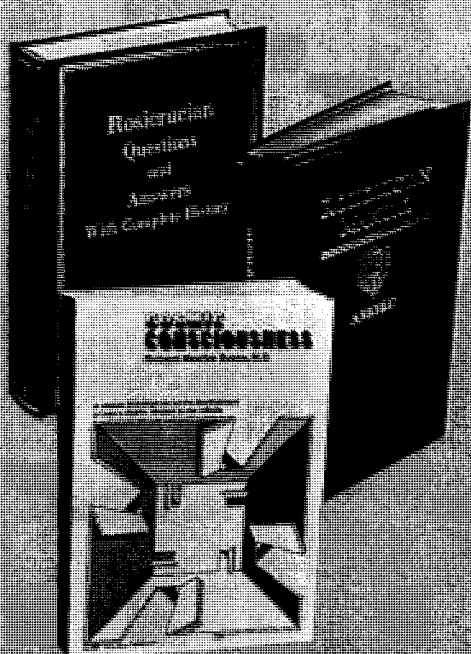
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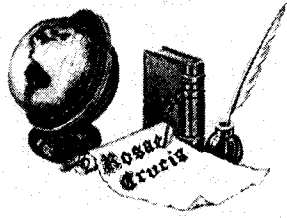
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From the Archives

OPTICKS:

OR, A

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OF THE

*Reflections, Refractions,
Inflections and Colours*

OF

L I G H T.

The Second Edition, with Additions.

By Sir ISAAC NEWTON, Knt.

L O N D O N :

Printed for W. and J. INNYS, Printers to the
Royal Society, at the *Prince's-Arms* in *St. Paul's*
Church-Yard. 1718.

Newton was born in 1642 and died in 1727. He became a member of the Royal Society of London in January 1672. He later became its president. This edition of the *Optics* is dated 1718.

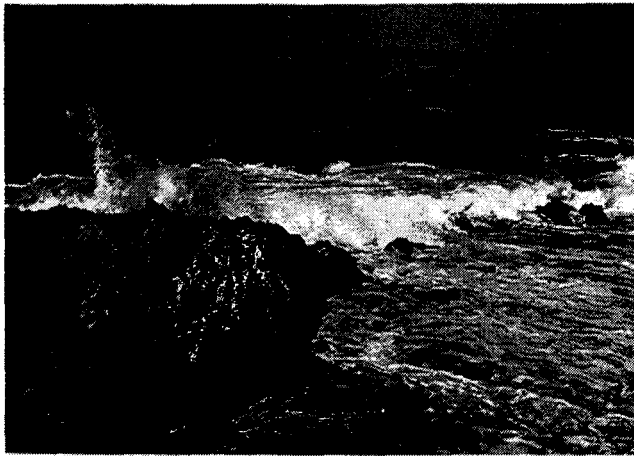
This is one of a series of authentic works found in the archives of the Rosicrucian Order, AMORC.

SIR ISAAC NEWTON is known primarily as a scientist, but his interests included theology, metaphysics, and philosophy, as well as alchemy.

In the "Advertisement" in the *Optics* he says part of it was written at the desire of some of those in the Royal Society in 1675 and was read at their meetings. The rest was added twelve years later, except for the Third Book and the Observation in Part Two which were put together from scattered papers. "If any other papers written on the subject," Newton says, "are got out of my hands they are imperfect. I have here published what I think proper to come abroad."

The *Optics* consists of Newton's experiments prefaced by definitions, axioms, examples, and explanations. He gives his propositions and theorems derived from his experiments. There is material on telescopes, prisms, the spectrum, colors, a section titled "Observations concerning the reflections, refractions, and colours of thin transparent Bodies." Included are "remarks on the foregoing observations," and material in inflections as well as reflection and refraction of rays of light.

Newton was the first to experiment with prismatic colors and he made the first reflecting telescope in 1668. He owned a copy of the Rosicrucian Manifesto, the *Fama Fraternalitatis*, and a book by Michael Maier on the laws of C.R.C., which can only mean Maier's *Themis Aurea*.—RP



ODYSSEY

C. D. Friedrich

THE German landscape painter Caspar David Friedrich was born in 1774 at the beginning of a new era in European art and philosophy. His works are among the most sublime of the Romantic movement, and he has been considered by many critics to be the finest painter of the German Romantic school.

Friedrich grew up in the port city of Greifswald in Pomerania. His life there was uneventful, except for the death of his mother when he was seven years old, and the death of an older brother who drowned when attempting to rescue 13-year-old Friedrich. These two events affected the impressionable youth and probably deepened his natural inclination toward seriousness or melancholy.

Friedrich first studied art in Pomerania, and when twenty years old, left for Copenhagen where he perfected his technique in landscape. At first his paintings reflected subjects popular at the time. Monuments, ruins, and grottoes were shown in natural landscapes and were meant to awaken trains of thought, usually upon the transitory nature of man's existence. Friedrich later built upon this concept, using symbolism and allegory to suggest or evoke moods.

An acquaintance who had a strong impact upon young Friedrich's thinking and art was the poet and pastor Ludwig Kosegarten, an influential writer of the time, who wrote idylls and treatises that emphasized a direct contact with God through nature so as to achieve higher consciousness. This attitude reflected the enthusiasm for nature worship and melancholy sentiments popular in Germany and England.

After four years of study in Denmark, Friedrich returned to Germany and settled in Dresden where he remained until his death in 1840. However, he traveled extensively in Germany and returned many times to his native Pomerania where he gained inspiration. Friedrich's art developed gradually, as in many ways he was self-taught. At first he created sepia pictures, a medium in vogue in the early 1800s. It was not until he was over thirty that he developed the technique and insight to paint regularly in oils.

Friedrich's first major oil painting was entitled "The Cross in the Mountains." This altarpiece depicts Christ upon the cross, which arises from a fir-covered mountain peak, all against a background of evening-tinged, cloud-laden sky. The picture has a number of symbols; for instance, the setting of the sun represents the passing of the old order of the world before Christ, while the rock symbolizes the steadfastness of faith. The idea of using a landscape as an altarpiece was thought questionable at the time. Even more controversial was Friedrich's painting of 1809, "Monk by the Sea." A bare landscape is shown: a monk stands on a sandy spit of land amid a white-capped sea, with a leaden, stormy sky dominating the background. The smallness of man as opposed to the power of the natural elements is emphasized here.

More representative of his many landscape works is "The Watzmann." This painting depicts one of the ice-covered peaks in the Alps looming over a number of crags in the foreground. The Olympian calmness typical of Friedrich's work is meant to lead one to realize that the mountain is a symbol of the Sublime or God.

The power of Friedrich's vision was brought about by intense introspection and contact with the inner self. The artist did not begin the picture until it was vividly before his soul. He often used images found in dreams which he then transferred to his paintings. He wrote, "Close your physical eye, so that you first see your picture with your spiritual eye. Then bring to light what you have seen in the dark so that it is passed on to others from the outside to the inside." Friedrich's search for Light and the Divine in the world of nature revealed much about man's own nature; the truth shown in his art can still be appreciated in our own time.—RWM

