

Rosicrucian Digest

January 1979 • 75c

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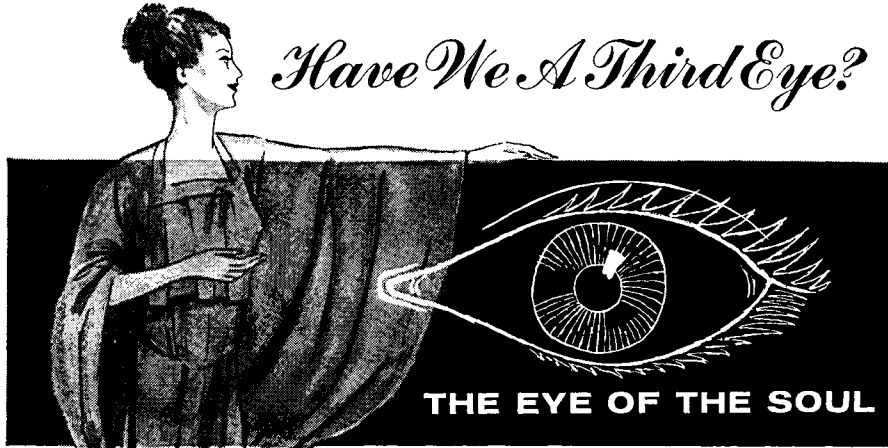
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MAYAN PYRAMID

Yucatán, Mexico, was at one time a center of the mysterious but highly developed culture of the Mayans. Shown here is one of their pyramid temples. The temple is situated at the top of the pyramid with a long stone stairway approaching it. Unlike the Egyptian pyramids, the pyramids of the Maya consisted mostly of rubble faced with a polygonal stone surface. Some, however, exhibited a highly ornamented sculptured front.

(Photo by AMORC)

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THE HUMAN ELEMENTS OF WAR

EVERY normal, intelligent human comes to realize that war, in some manner, eventually imposes personal sacrifices upon him. In this modern age—no matter how distant a war and even if there is no apparent personal sacrifice in the sense of direct participation—if the war is extensive and lengthy, everyone ultimately feels its disturbing effects.

Today, people of the world are so *interdependent* that no nation or people can be free of the far-reaching economic and political effects of war. As recent history has proven to us, a small war can soon accelerate into a larger one and presage a possible global conflict. Consequently, while so-called “grassfire” confrontations and civil wars are continually flaming up, more stress than ever before is put on the search for ways and means of securing a lasting international peace.

Wars, however, stem from within the human breast. Peace, *real peace*, is just not arrived at in council sessions by those attempting to arbitrate the dissensions between governments. This kind of peace, if attained as the result of arbitration, is at best, as has often been declared, just “a scrap of paper.” In other words, the agreement is easily violated, the written terms discarded, when the elements opposed to peace remain dominant in the minds and emotions of men. It is ineffectual to say that men must “hold the thought of peace.” Even the very thought of peace is easily engulfed by the human instincts, that is, elements of man’s nature which oppose it. These elements must be dealt with *individually* if we can ever expect humanity to be free from the monumental tragedy of war.

What are these *innate human elements of war*? There are three primary ones: *possession, power, and fame*. The first of these, possession, is the inordinate sense of cupidity, that is, the greed, the avarice which motivates many humans. This love of possession is related to the very nature of self. The instinct of self, in its drive for preservation, endeavors to fortify itself by the acquisition of what it conceives to be necessary. The lower animals seek and build shelters. For instance, birds build nests and other living things dig protective covers in the earth or resort to dwelling in natural caves. When gathering food, animals, we know, exhibit a possessive sense of certain areas in which they dwell and which they defend against any intrusion by other animal life.

Happiness

The human—the *Homo sapiens*, the *thinking* being—has an awareness of his emotions exceeding that of all lesser forms of life. Man not only responds to his emotions but he also attributes certain favorable values or disadvantages to them. Simply, he conceives or learns that certain experiences and things apparently gratify emotional desires and appetites, and, conversely, that others aggravate them. As a result, man determines to acquire, that is, *possess*, that which to him constitutes the gratification of self—for which the common word would be *happiness*.

However, one man’s happiness is not necessarily another’s. Not all persons will associate happiness with the same objects or activities. But no matter how men evaluate these things or conditions,

they are that which they wish to possess in terms of personal satisfaction to the self. The individual who has an inordinate desire of possession that is unmitigated by a restraining impulse, moral or otherwise, is relentless in gaining his end. Unfortunately, a great majority of mankind keeps the innate desires for possession in bounds only through the compulsion of such laws as society imposes and can enforce.

No class of society is immune to the extensive love of possession. Those who are wealthy, who already have what to others seems to be an abundance of worldly goods, are frequently motivated to further increase their possessions. The acquisition of *more* is a satisfaction to the instinctive desire. In other words, the "getting in itself" provides a pleasure.

Possession furthers the ego; to the individual, it may seem to enlarge the self, to give it greater distinction. Many wars of the past, especially those conducted by absolute monarchies or tyrannies, were "wars of conquest." They often had no further purpose than to enrich the holdings of the emperor or king—or dictator. The greater the land holdings seized from the conquered nations, the subjected peoples, the greater became the sense of the personal self of the conqueror.

Today, in the so-called "advanced nations" of the world, men who are greatly imbued with this impulse of possession will exercise such political influence as they may have to promote war. In other words, to gain an end that will further their personal and financial interests, they will politically promote such measures that result in the hysteria from which war arises.

The second of the human elements of war is *power*. This power is the personal means of fulfillment. Without this drive for motivation of which *will* consists, humans would not accomplish anything of their own initiative. A consciousness of mental and/or physical strength inspires confidence. If we all said, "I don't think I can," when asked to undertake some project, be it small or large, society would be destitute of any advances. Further, our own lives would be ones of dismal failure. Determination is the power of will that calls upon the resources of the mind and body to attain its end.

However, *power* in itself is purposeless. It is but the energy behind an idea, a system, or a motive. Power has no indwelling value, that is, it is neither good nor bad. It is only the manner in which and to what it is applied that attributes a value to power. For analogy, nitroglycerin can be used in a quarry to loosen stone for building, which is a constructive objective. But nitroglycerin can also be used by criminals to blast open the vault in a bank for theft.

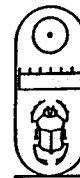
The Drive for Power

With the individual's realization of a personal power that is growing in intensity, there is also the increasing urge to use it. It is like the adolescent youth who, aware of his developing muscles, likes to exhibit them in some feat of physical strength.

Herein lies the danger that an awareness of personal power engenders: the impulse to *use* it, to display it. There is no personal satisfaction to the ego where there is a parity of power. It is only when one can demonstrate that he has a power to accomplish exceeding that of others that satisfaction is provided. If this power of the intellect or the body, for example, is directed toward a constructive end, it may not alone serve the individual but also society.

For further analogy, the person who desires to create a masterpiece in art, music, or literature is applying the power of his talent in a worthy way. In fact, one who uses the special power of any of his faculties to advance himself, as long as such is not done to the detriment of others, is using his immanent drive properly. But some persons exult in power for its own sake. The end use of power is perverted by them. They want to crush, to conquer, to subordinate people with their own might solely for the gratification and sense of superiority which it gives them. Many of the great military conquerors who ravished lands and cost the lives of thousands of persons did so primarily to express their power and to serve their inflated ego.

This type of power is contagious. It can infect the majority of people in a nation. Under the pressure of propaganda and extreme *nationalism*, they may be led to believe that they are innately a superior people. Others, then, are thought to ob-



struct the ends which they seek, and consequently they use power as force in war to gain this assumed superiority. In the recent invasions of African nations by large military powers, we see at work a combination of *two* of the human elements of man that cause war: *possession* and *power*.

The third human element acting as a principal cause of war is, as said, *fame*. We may say that fame is the aggrandizement of the ego. The ego is the *self*, and the self strives to *be*. To live is no satisfaction to the ego. It must be *accepted*, be *recognized*. Man cannot be a non-entity, that is, be figuratively lost, just one of a kind of a species—such is depressing to the ego; the individuality is submerged. The ego must assert itself to be. It is the realization that “I am,” that one is a single conscious being, not just a collective part of a whole. Therefore, we are figuratively saying by our words and actions, “Look at me *I am* also!” Our existence, even to ourselves, greatly depends upon others recognizing something about us that constitutes our personal self, as distinguished from all else. We do not want the self submerged in the whole stream of humanity. The individuality expands, so that there is a greater outer awareness of self if attention is directed to us, causing us, if even momentarily, to stand out from the crowd.

But again, this element of man's nature can become perverted. Recognition can become an unsatiable desire. The self becomes egocentric; all effort is directed to forcing attention to the self, to glorify

it. All moral principles and common ethics then become subordinated to the acquisition of personal fame.

When the avarice for power is combined with fame, there is then an unholy duo that is ruthless in its pursuits. Many of the great conquerors could only satisfy their craving for fame by the glory of conquest. Often the heroic acts that history attributes to them, which superficially have the appearance of bravery, were actually motivated by the lesser value of attaining recognition—of *fame*.

These three elements, possession, power, and fame, are natural and necessary requisites of humanity. We can say that without them, man would have made far less progress than he has today. No new lands would have been discovered, no resources found, and ambition and initiative would be dormant. However, reason and moral precepts which have a value to the whole of society must be the guidelines for the individual exercise of these innate impulses. Without the clarity of reason and good judgment, then, like the misuse of an explosive, these human drives can, as they have in the past, destroy civilization in a final, devastating war.

If the individual will apply empathy, that is, project the conceived end results to others as well as himself, then possession, power, and fame become useful elements of human nature. It is therefore not trite nor a cliché to once again say, “World peace must begin with the individual.”

(Reprinted from the *Rosicrucian Forum*)

Cover Throughout the centuries, notwithstanding archeological research and historical presentations of Egyptologists, a veil of mystery and fascination has forever created an interest in Egypt. The periodic cycle of interest in the artifacts of King Tutankhamen recurs again today. The cover of this month's **Rosicrucian Digest**, a montage, was created by a former staff artist of AMORC, Diana Bovée, now deceased. This montage symbolizes elements of the culture, archeology, and religion of ancient Egypt.



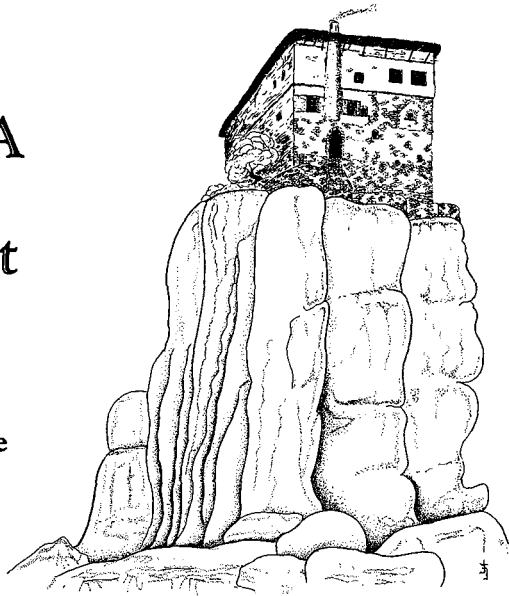
(Photo by AMORC)

*The
Rosicrucian
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January
1979*

METEORA

lofty retreat for ascetics

by Marshall Dahneke



SEVEN CENTURIES ago, some two hundred years before Columbus ventured to America, courageous hermits ascended by ropes and perilous ladders to the tops of the remarkable Meteora pinnacles soaring approximately 1000 ft. (300 m) above the plains of Thessaly, Greece. Not unlike the marvels of Petra and Machu Picchu, the aerial loftiness of Meteora's dramatic, rocky spires offered the isolation and protection that the zealous recluses desired. They first arrived at the tall, needle-like towers in the eleventh century seeking a safe refuge from civil wars, bandits, and the atrocities of the Crusaders who were besieging the populace.

It is intriguing to speculate about the daring pioneers who first ascended the smooth, vertical walls of the forbidding pinnacles. It was indeed a monumental achievement. Pitons, spiked shoes, and other gear essential for today's mountain climbers were unknown in the eleventh century. Yet it was accomplished, and succeeding aspirants found the ascent by rickety wooden or rope ladders or net and winch less difficult but still treacherous.

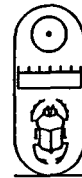
Spurred on by their burning desire to escape from the tumult of their war-torn world, and with great patience and devotion, the ascetics carried or winched building materials to their "eagle nests" high above. After a century of dedicated toil some twenty-four monastic buildings had been erected. Each hermitage was a self-contained unity with a refectory

(dining hall), kitchen, hospital, storehouse, reservoirs for water, monastic cells, and a hoist for raising both provisions and those who lacked the courage to climb the ladders that dangled over the void. At the summit of each peak, water sources were tapped and, of all things, gardens with flowers, vegetables, and fruit trees were nurtured—truly "gardens in the sky."

As word of the new recluse settlement spread throughout the Middle East, pilgrims flocked to the area, climbed to the hermitages or established themselves in isolated cells and humble chapels in caverns and crevices in the sides of the giant Meteora. Many of these precarious platforms and deserted cavities can be observed today. As their numbers increased they joined together to form a loose, ascetic community under the leadership of the monastery of Doupiani. Worship and defense were planned in common and the unified hermits lived in lofty splendor. From time to time they paused to gaze across the deep abyss at their brothers on neighboring rocky pillars.

Like immense stalagmites, the rocks were originally part of the floor of a great inland sea. As the land shifted, the water drained off and left a dry basin. Eons later, as the Pineos River washed away the alluvial soil, the solidified upright sandstone strata were left intact, thus forming the rocks we see today—gigantic, windswept, and awe-inspiring!

(continued overleaf)



True to their vows of seclusion and penitence, the ascetics led scrupulous, austere lives. Rising at the first streak of dawn, they tended their tiny gardens and flocks of sheep, spent long hours in meditation, copied manuscripts, engaged in artistic skills or communal duties and, after vesper devotions, retired at dusk. Women were forbidden to approach at any time.

Renowned as the "stylites" or "pillar monks" throughout the Middle East, the hermits become rich and powerful. With ancient privileges and immunities granted by Byzantine rulers, many of the newcomers were wealthy, owned estates, or had influential connections with ruling families. Treasures of rich Byzantine art, priceless icons, paintings, and illuminated manuscripts were added to the coffers of the prosperous community.

As the decades passed and the turmoil of wars and subjugation transpired beneath them, the lofty recluse colony remained aloof and impregnable. Lying in the path of ruthless invaders, the Venetians, Crusaders, and later the Turks who came in search of booty or conquest, other monasteries had been destroyed, but Meteora survived. The ladders were easily retracted, and each settlement had its own supply of water and food. No marauders bothered to storm the cliffs or wait at the foot of the rocks for weeks or months expecting surrender.

By the middle of the sixteenth century internal dissension emerged. Heavy taxa-

tion imposed by the Turks, the poverty of many of the devout, their influence disintegrated and estates seized "for the State" proved a mortal blow. The powerful Turkish military force exerted its invincible power to the utmost. Nothing could save Meteora's tranquil, ascetic mode of life.

Yet Meteora still lives. A faint shadow of its former towering "place in the sun," the independent habitues of the isolated caves and crevices have long since disappeared and the twenty-four hermitages have dwindled to five. In recent centuries, nets and winches have continued in use but the perilous ladders have been replaced by steps cut into the rocks.

To fathom the motivation and daring spirit of the determined trailblazers boggles the mind. Perhaps the answer lies in the unique forces extant at that time. The chaos and dangers of constant wars and pillage coupled with a prevailing religious fervor set the scene for the remarkable saga of the Meteora. The Indian sage Bhartvihari may have voiced it well when he said, "The ascetic, rejoicing in his heart because he has been liberated from desire, lives as peacefully and happily as if he were ruler of the universe." The monasteries became a world in themselves, a world of ascetics who had repudiated temporal life. The achievements of the stout-hearted hermits and the heroic tale of Meteora is an exciting chapter in medieval history—a unique testimony to the splendors of nature and the invincible spirit of man. △

ROSICRUCIAN DIRECTORY

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

CONSTITUTIONAL GUARANTEES

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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.)

February: Ferdinand Marcos, President, Philippines, is the personality for the month of February.

The code word is TOLL.



FERDINAND MARCOS

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



MOHAMMED REZA PAHLAVI

April:

Mohammed Reza Pahlavi, Shah of Iran, will be the personality for April.

The code word will be EXPED.



JULIUS K. NYERERE

May:

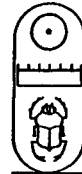
Julius K. Nyerere, President, Tanzania, will be the personality for May.

The code word will be NAT.



ROSICRUCIAN WORKSHOP

NEVADA—Las Vegas Pronaos Workshop—February 11, 1979, Fremont Hotel, 200 E. Fremont Street, Las Vegas, Nevada. Grand Lodge will be represented by Grand Master Robert E. Daniels. For more information, please contact Joyce Guillory, Conclave Secretary, 720 Langtry, Las Vegas, NV 89107.



Man and Nature— As Above, So Below

by José I. Cotrim Vasconcellos, Ph.D.
Member, International Research Council, AMORC

FROM ANCIENT TIMES man has contemplated the starry heavens. Man is always trying to understand the meaning of what he sees. As he tries to relate his speculations and ideas to his most profound aspirations and most intimate questions concerning his existence, man faces the infinite, exposed to him throughout the heavens. Contemplative man has always felt profoundly called to find a fountain of continuous inspiration and esthetic pleasure by raising his eyes to the starry night sky. However, he finds true wisdom in discovering earthly correlates in the scheme of nature and man.

The events surrounding early man must have provided him with the stimuli for his earliest speculation and investigation into the true nature and meaning of all things in his environment. With his first questions, man began to desire knowledge. He observed, reflected upon, and clearly perceived through profound insights the processes of creation—the

development of nature, man, and the universe.

Most ancient writers refer to Egypt, and to even older and relatively unknown civilizations, as sources of these primary investigations into universal phenomena. For example, Philip of Opunte, a Greek, wrote that it was foreigners—Egyptians and Syrians—who were the first observers of astronomical events. “As those that live in a world free from clouds and rains,” these ancient peoples observed all the stars in the clear skies of their beautiful desert homelands. Philip added that these astronomical notions have “since then arrived in all places and also here [in Greece] proved from immemorial and infinite times. . . .”

The ancient tradition of Egyptian knowledge and wisdom is referred to by Plato in *The Timaeus*, for example, in the conversation to Solon from an Egyptian priest of Sais [“who was of a very great age”]: “O Solon, Solon, you Hellenes are never anything but children, and there is not an old man among you . . . there is no old opinion handed down among you by ancient tradition, nor any science which is hoary with age. . . . Whereas in this land [Egypt] . . . the traditions preserved here are the most ancient.” And Porphyry adds: “The numerals of Pythagoras were hieroglyphical symbols by which he explained *all* ideas concerning the nature of all things.”*

There is no prominent character in all the annals of sacred or profane history whose prototype cannot be found in the

*“De Vite Pythagoras”

José I. C. Vasconcellos received his doctorate in physics from the University of Southern California. Frater Vasconcellos, a professor of physics, devotes part of his time to teaching and part to conducting research at the Campinas State University, São Paulo, Brazil. Currently he is researching the field of optical spectroscopy, using the Doppler-type laser spectroscopic technique. For many years a member of the Rosicrucian Order, AMORC, Frater Vasconcellos has an active interest in the possible connection between modern science and the “sacred science, wisdom, and knowledge of the ancients.”

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half-fictitious, half-real traditions of bygone religions and mythologies. As the star, glimmering at an immeasurable distance above our heads, in the boundless immensity of the sky, reflects itself in the smooth waters of a lake, so does the imagery of men of the antediluvian ages reflect itself in the periods we can embrace in historical retrospect.

By contemplating the universe, ancient man, being a natural source of ideas, inspirations, doubts, desires, sought his place in the complex cosmic scheme. This contemplation consequently led him to search for a connection between his life in general and the following processes: the life of the universe or the motion of celestial bodies; the succession of earthly seasons from the burgeoning forth of the spring fields; the ebb and flow of living nature with its orderly cycles of birth, growth, decline and decay only to be reborn anew. There was a symmetry in these orderly processes of heaven and earth that led man to concepts such as harmony, beauty, unity in diversity, and universal law.

Rhythm of Life

The characteristic repetition of events helped man to cope with his environment. Earliest man learned to wait, to look forward to the sunrise while suffering the terrors of a dark, cold night. He knew that the expected sunrise and its attendant daylight would allow him time to seek a warmer, more protected place in which to spend the next night which would surely come as soon as the Sun disappeared behind the western hills. From his daily experiences, and his most profound inner thoughts, man conceived the idea of the close connection between his life and the general rhythm of the universe.

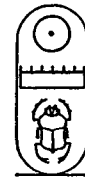
To our more thoughtful ancestors, life appeared to be strongly dependent on the events surrounding them. The ancient sages recognized correspondences and began to keep track of the cyclic succession of events taking place in their environment. Furthermore, these cycles bore a close resemblance to the inner and outer events of his life. In ancient Egypt particularly, the savants realized the great unity existing between man and the universe—the macrocosm and the microcosm. These sages, followers of



Thoth or Hermes, summarized this idea in the very short and powerful statement: "As above, so it is below. That which has been, will return again. As in heaven, so on earth."

As man tried to establish a connection between himself and the universe, he created the first cosmogonies, wonderfully rich in symbolism and profound visions. From the dawn of thinking man, such profound ideas came to take particular forms according to the culture and times, through the Egyptians, Orphics, Gnostics, Greeks, during the Middle Ages, and down to the present day. In particular, the ancient Egyptian cosmogony contributed some profound, definitive ideas or conceptions leading to knowledge about man and the universe.

One of the most profound Egyptian concepts is the idea of *universal unity*, "the God of many names that creates its own members that are the gods [*neters*]; the One, Father of fathers, Mother of mothers, sum of all existences and all beings." Other concepts borrowed from Egypt are: 1. a cosmogony conceived as the transition between a chaotic unity (*Nun*) and darkness to order and light; 2. a vision of the connection and universal sympathy that unites all beings of nature; 3. the concept of necessity or law that rules everything, and the conception of this law as a cyclic universal process that completes itself in the great cosmic year with a periodical return of everything; and, 4. the idea of a dualism



between the mortal body and immortal soul, the concern with eternal life, and the judgment of the dead that links itself to a development of ethical demands for justice and moral pureness.

It is very interesting that the same conception of cosmic cycles is found among the very early concepts of Hindu cosmology: "One thousand mahayugas—4,320,000 years of human reckoning—constitute a single day of Brahma, a single Kalpa. . . I have known the dreadful dissolution of the universe. I have seen all perish, again and again, at every cycle. At that terrible time, every single atom dissolves in the primal, pure waters of eternity, whence all originally arose."

The development of the ideas concerning the universe as a whole continues. This research is as valid and exciting today as it was in the time of the ancients. Different languages change its aspects as well as the governing images, resources, and concepts, but the motivation to search for a larger and more profound understanding of the universe is as alive today as in the past. It is, in fact, a part

of our way as mystics. Furthermore, man continually rediscovers the idea that in order to understand the universe, it is necessary for him to uncover the universe within himself. It is impossible to understand completely something that is not within our own structure, embodied in our physical nature, or within our subjective powers of thought and corresponding experience.

As a corollary, it might be said that man has understood since the most ancient times that the way toward understanding himself and the universe, the microcosm and macrocosm, is but one and the same way. At Delphi, in Greece, we read: "Man, know thyself." Through meditating about this profound and far-reaching statement, trying to experience it, and reading the Book of Nature and the Book of the Inner Sacred Knowledge, one can progress in a truly integral, scientific, and mystical way toward the House of the Holy Spirit.

Acknowledgement: The author expresses his appreciation to the Rosicrucian Research Department for help and support.

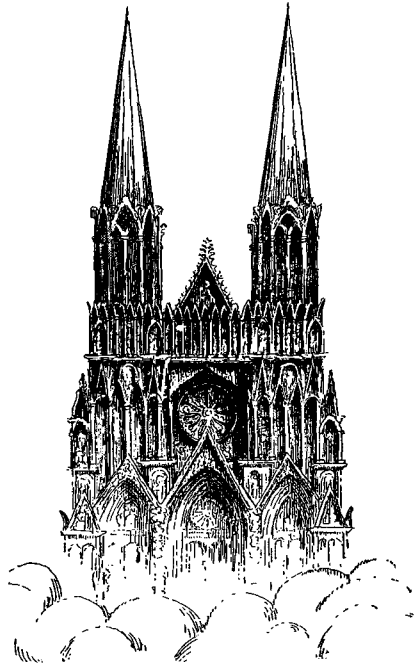


The Purpose of the Rosicrucian Order

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*.

Address Scribe S.P.C.
Rosicrucian Order, AMORC
San Jose, California 95191, U.S.A.
(Cable Address: "AMORCO")

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The Celestial Sanctum

SEEKING FOR ONE'S SELF

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

WHEN the Greek philosopher Heraclitus said, "I sought for myself," he pronounced one of the most pregnant of maxims and, as far as the mystic is concerned, a directive for all time. No one is fully alive to the meaning of life until he decides to seek for himself.

Seeking means that we should search for knowledge and experience that will bring about a deeper understanding of ourselves and of the world in which we live, enabling us to express our latent abilities in both a worldly and mystical sense. It must be remembered that the ideal the Rosicrucian student must aim for is the balanced development of heart and mind.

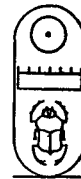
Our purpose should be to acquire such mundane knowledge as to enable us to live a successful and practical life; and to acquire mystical knowledge of our being which, through understanding and practical use, will enable us to live in harmony with the creative forces of the Cosmic.

I am sure, it should be quite clear that mystical knowledge differs very greatly from purely academic research. In view of the latter, one may pursue a course of academic training with the intent of attaining success in the business or scientific world, but we cannot approach our mystical studies with the same idea in mind. It is true that a deeper understanding of the mystical side of life will greatly assist us to achieve success in many of our worldly endeavors. But to use esoteric knowledge solely for that purpose will only bring disappointment and failure. There are many stringent rules to comply with and humility is needed in the search for mystical knowledge.

There is another factor to be considered. Academic study is usually approached from a purely intellectual viewpoint: assimilation of facts and demonstration of principles along definite scientific lines. However, we need an entirely different approach to our mystical studies. We need to consider them with a balanced outlook of mind and the emotions, or the psychic part of our being. We soon discover that the psychic part of man represents a vast field of research which awaits our deepest study and reflection, yet it cannot be fully understood through normal scientific analysis.

It is interesting to note that, as we progress through our studies, we become more and more aware of the trends in world affairs. One of these trends is the effect of television on present-day society. The propaganda given out on television, radio, and in the newspapers, has conditioned the mind of the general public to a very great extent, allowing the individual no opportunity to reach an unbiased and independent view. Fortunately, thinking minds and, especially Rosicrucians, are not misled by these deceptive influences which seek to rob us of our individual thought. We should not be misinformed or uninformed about matters of importance which affect our lives and the lives of millions of our fellow men and women, nor should we be gullible regarding information which comes from these sources.

We all receive much advice, so much that we may often take little notice of it. But the soundest advice is that of Heraclitus, for, in seeking for ourselves, we



will draw our own conclusions from the knowledge offered to us. In this way, we shall become individualists and be distinguished from the multitude of conformists who make up civilization today.

It is important to realize that there can be no lasting satisfaction in flitting through life, amusing ourselves with diverting activities only to have deep regrets that we could have spent our time in more profitable and useful endeavors.

We need sound, practical, inspired thinking to carry us through life with the inflexible will to attain the lofty ideals we have envisaged. That is why we should seek knowledge and experience which will give us a deeper understanding of life. Life is a test and a challenge. We have to meet that challenge with all the insight we have gained through our studies. The surest way to achieve success in life will be through a broad, mature experience of it.

Our ideas of spiritual values undergo many transformations during our search for the Greater Light. When we desire truth fervently, we find that in good time, it will dawn upon our consciousness. One of the first things we come to realize is that the soul within is the only true guide and, under its influence, life is a process of revelation and reconstruction. We should promote this process by deeper and more profound meditation upon all aspects of life and the nature of self. We should interrogate ourselves at frequent intervals and so become aware of our shortcomings and failures, and, through self-discipline, take the necessary steps to redeem them.

The soul knows no haste—it unfolds after its own law. Its infinite life will only yield up its vast knowledge through years of study and meditation devoted to this end. Step by step, we need to build the bridge between the personality and the soul within. This is the mystical life. However, we still have to live our normal daily lives, with their many responsibilities, but with the added privilege of our mystical studies, we will receive many of life's richest blessings.

From time to time, we hear comments that no inspiration is ever received during meditation or any other time. In many cases, this is because people's minds are so preoccupied with their own thoughts, ideas, and problems of the day, that the

higher consciousness does not get a chance to reveal the silent truth which only awaits recognition. Inspiration often comes to us at times and in ways we least expect.

The magical power of thought has vast possibilities and tremendous potency when it is used for the good of others. The mind acts as a magnet and will draw to itself the creative forces of the Cosmic when used in this manner. The mind of man is the one power that is unlimited in its scope and possibilities. It can heal the sick, replace sorrow with joy, and bring happiness and peace to those we wish to help. In our desire to be of service, we should not overlook the fact that the best service we can render is the love that radiates from our own hearts. As we come into contact with others, the magnetic radiation which flows from the heart will be the greatest blessing we can give.

No matter how we view ourselves and our studies at the outset of our search for greater knowledge, many fine qualities and abilities will, because of our aspirations and training, manifest in our personalities over the years. They will emerge so gradually that we will not be consciously aware of our growth, but others will see and recognize these qualities and be drawn to us. This will be the greatest sign that the mystical life has made its mark upon us, and we should know that when this light has entered our consciousness, we can achieve many remarkable results in our efforts to help others in our own chosen direction.

The ultimate end of knowledge as we ascend the mystical path will be the help and guidance we give to the others who are drawn to us like magnets. We shall know, in the giving, one of life's greatest satisfactions.

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.

Pearl Buck— Humanitarian

by Josephine C. Walker

WHEN YOU HEAR the name Pearl Buck, what is your first thought? A world famous writer? *The Good Earth*? You would be right, of course. Pearl Buck was the author of more than eighty-five novels of which probably the most famous was *The Good Earth*.

But Pearl Buck was much more than a prolific writer of best sellers. This year, on the eighty-sixth anniversary of her birth, she should be remembered more as a remarkable humanitarian with an unusual love for children.

After more than forty years of highly successful writing, Pearl Buck considered one of the high points of her life to be the establishment in 1964 of the Pearl S. Buck Foundation. It is the only organization in the world dedicated exclusively to the care of Amerasian children. Who are Amerasians? They are half-American children, many deserted by their fathers in Korea, Okinawa, Thailand, and Taiwan. There are thousands of these babies of mixed race, born into a world that did not want them. These fatherless children are a tragic legacy of war.

"How did I discover these children?" Pearl Buck said. "I went to Japan to work on a film and one day I saw a child with Japanese features, but his eyes were blue and his hair brown. 'What child is this?' I asked my Japanese friend and guide. With diffidence he answered me, ending with a sentence that fell on my heart. 'We believe there are some 200,000 of them,' he said. '. . . it is impossible to know the number. Usually their births are not registered anywhere. Their mothers are ashamed of them.' 'And their fathers?' I asked. 'They are gone,' he replied simply. 'They are Americans.'



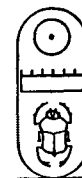
CLARA E. SIPPRELL

"When I came home again, I knew something must be done for these half-American children who are blood relatives through our sons and brothers. They must be given a chance to grow into good men and women."

That was the beginning.

"The more we discussed the task, the greater we perceived it to be," Pearl Buck said. "Thousands of half-American children are born displaced, forgotten by their fathers, rejected by their mothers' people, surviving as best they can in hovels, ditches, culverts, around camps in poor orphanages, yet fine children capable of being good citizens if they have a chance."

Back in this country, Pearl Buck poured countless thousands of dollars of her own money into the establishing of the Foundation. She appealed to her



friends for help, traveled throughout this country and abroad for financial assistance. Established in 1964, the Foundation is a nonprofit agency dedicated to "... the material care and education of children of half-American parentage who have been born and are living in other countries." The Foundation's present emphasis is on Asia where American military servicemen have left many thousands of mixed-race, or Amerasian children.

Because the fathers are not in evidence and because of the local social stigma associated with such births, the Amerasian children are often discriminated against by local governments, denied the same educational, nutritional, social, economic, and civil privileges accorded those children who are full-blooded Asians. These children are often subjected to jeers and beatings by their Asian playmates, and they and their parents or guardians often are ostracized by adult Asians. The Foundation is not an adoption agency but arranges for those who are interested to finance the care of a specific child and be kept informed of his progress.

Country by country, Pearl Buck offices were opened in Korea, Okinawa, Taiwan, the Philippines, South Vietnam, and Thailand. Currently there are 5000 Amerasian children on the Foundation rolls and each is supported by an American family or an American individual who contributes \$18 a month to help in the care of the children. They provide food, medical attention, clothing, shelter, and education for the Amerasian children.

Pearl Buck, although born in West Virginia, spent her childhood years in China with her missionary parents. She grew up speaking, reading, and writing both English and Chinese. Later she came to the United States (1909), entered Randolph Macon College, and graduated with a Phi Beta Kappa. She was thirty-one years old before she began writing. During the ensuing years she was the author of more than eighty-five books, plus hundreds of essays and articles. In 1938 she received the Nobel prize for literature. During World War II she took a deep interest in the struggles of the Chinese people. She took an active part, too, in work for retarded children and wrote the story of her own experiences

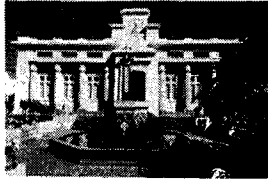


with her oldest daughter who was mentally retarded.

Pearl Buck's books are known and loved worldwide. She became a very famous lady because of them. But how much more enduring is the Pearl S. Buck Foundation she established. Today's director of the Foundation, in a recent interview, spoke with considerable emotion of the thousands upon thousands of children of mixed races born since the Korean War, and saying that "It is almost impossible to imagine the slums in which they live." A captain stationed in Korea wrote at one time, "If you were to see the orphanages in Asia, you would be sick." Another worker described one hovel where "These 12 children live and sleep in one room approximately 12 feet by 12 feet. They have no bed; they sleep on the floor and, as far as I could ascertain, have two blankets. The temperature, as I write this letter, is 14 degrees above zero." The Foundation tries to care for Amerasians but they are not put in a home. "The child is better off and looked after by some individual than with 500 other kids and two or three matrons," the director said.

Since its founding, the Foundation, although continually faced with problems, has had great satisfactions also because so many children have been helped.

Pearl Buck enriched the world by her splendid books, but on the eighty-sixth anniversary of her birth, we should realize that her greatest work was not so much in writing, but for her final lasting efforts in establishing the Foundation which bears her name and which has given loving care, help, and education to thousands of forgotten children. Pearl Buck, a very great lady, should be honored on this anniversary because of her love for children. △



MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Varieties of Aura Perception

by Michael Bukay, M.S., &
George F. Buletza, Jr., Ph.D., F.R.C.

WHEN FIRST experienced, a human aura may be perceived differently by different people. Some beginning aura visualizers see large auras, others see small auras. Some people see a variety of colors in the aura, others see one color. Many people don't see color; rather, they perceive a white band of light in a variety of shapes, sizes, and movement. Still other people report sensation of sound, smell, temperature, touch, taste, or emotion.

To study the various ways the human aura can be visualized, Rosicrucian scientists conducted an experiment with 27 students enrolled in a Rose-Croix University class during the summer of 1978. All research participants simultaneously observed a woman's aura for 15 minutes while she sat in front of a white background in dim light. Each person was provided with a questionnaire containing a black silhouette of a person sitting in a chair. Each observer was to sketch around the silhouette their individual perception of the subject's aura, and to answer questions about its color and motion. No instructions were given on how to "see" an aura, nor were any suggestions given as to the type of aura they might perceive.

Everyone reported seeing some kind of aura. Three people indicated that they did not see an aura but described an area of whiteness around the subject. Apparently the three believed that what they saw was an illusion. Representative examples of the auras people sketched while observing the same subject are illustrated

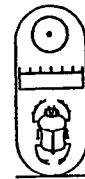
in *Figure 1* (pp. 18-19). Note the variety in individual perceptions of this aura.

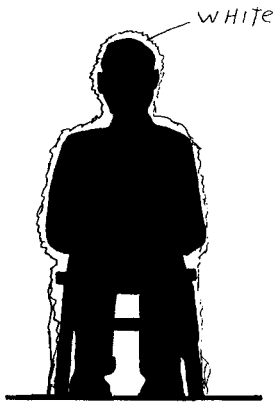
If everyone were to describe the physical characteristics of the subject, we would expect a high degree of agreement among the observers. Most people would agree on the color and style of the subject's clothing. Everyone would agree that she had long hair and wore glasses. Why then did each of the 27 people see a different aura while looking at the same person? Is perception of the human aura a projection of the observer, a projection of the observed, or both?

Answers to these questions may become apparent when we consider an aspect of the aura which everyone saw in common. (See *Figure 1*.) Everyone reported seeing a band of light or color a short distance around the subject. Twenty-three of the 27 observers described this band as white, yellow, gray or clear; three described it as either gold, pink, or greenish-yellow; and one person did not describe its color.

This narrow band of light in the aura has been described many times in the past. In mystical literature it is often referred to as the *etheric aura*. In scientific literature it is called the *rim aura*. The rim aura can be considered a bridge between physical and psychic aura perception. To view a rim-like aura for yourself, see *Figure 2* (p. 20).

Perception of an etheric aura may depend on at least two physiological factors. First, it may be attributable to the active role which the retina and brain take in organizing and interpreting images. Normally we interpret what we see as having sharp edges instead of fuzzy edges through the eye itself is constantly making tiny movements as it scans whatever is

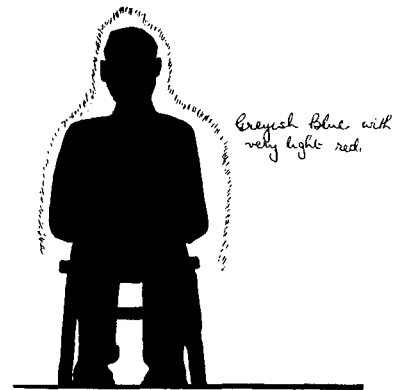




"The aura seems to be vibrating. It is not steady. In a flash it seems to expand and then it contracts."



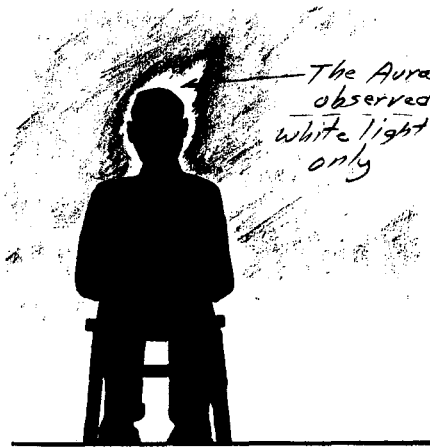
"White was the predominate color. At times it would change to yellow and a very light violet but it always changed back to white."



"[The aura] is broader on the subject's left side than the right. [It is] much higher above the crown of the head."



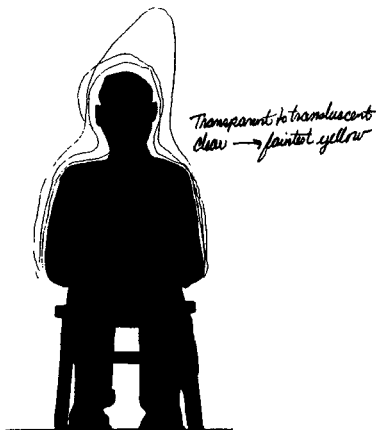
"Bright light closest to the body—yellow green next . . . fading into light purple and rose on the outer fringes of the purple . . . energy streaming out from the neck in rays."



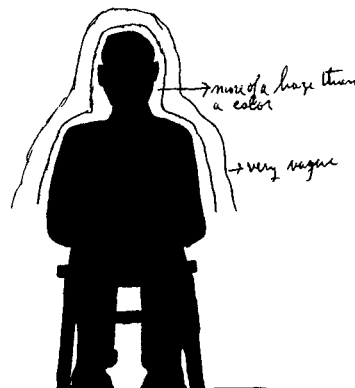
"White light only—no colors. The aura would flare outward for a moment or two, then recede."



"During the last 10 minutes, the screen took on a faint rose tint and I could see a bright light which surrounded the head. [I saw] rays of light shooting from the fingertips . . ."



"[The aura] varies in shape and size fluctuating close to the body to some distance from the head."



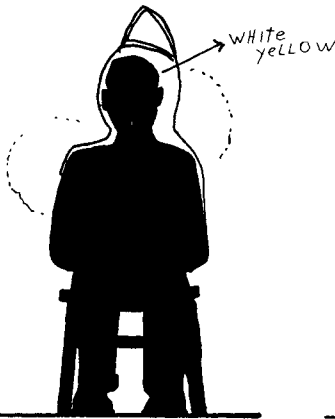
"The outer aura seemed to expand and shrink with the subject's breathing, particularly around the head."



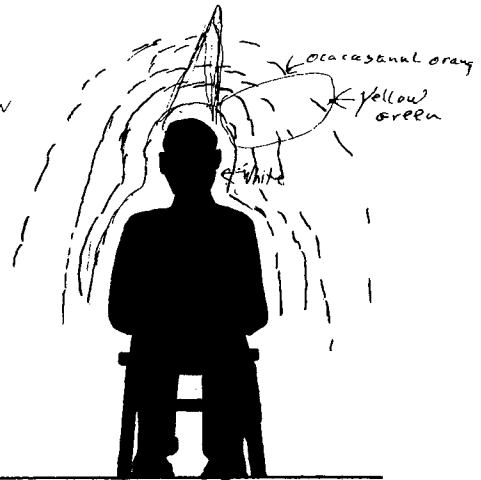
"Sometimes the intensity weakened and then became brighter again. When she was relaxed, the colors began to get less intense and when she became more awake the colors intensified."



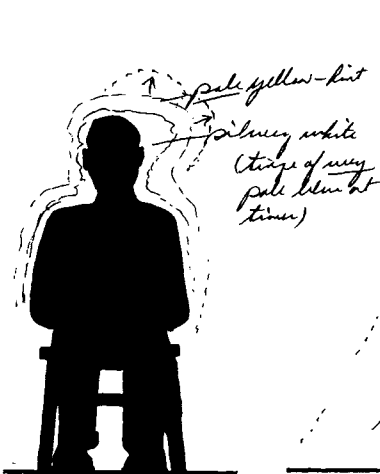
"The yellow was strongest. The blue was bright then fading. [The aura] seemed to vibrate very strong from the head and glow from the sides."



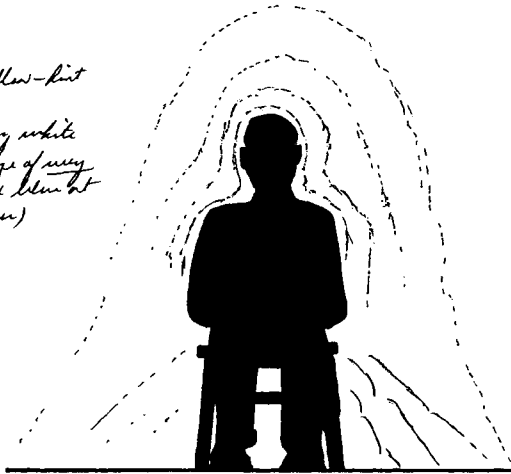
"The yellow aura would remain fairly constant, but [one time] it peaked above the head into pastels. A circular field of light appears, disappears, and reappears on either side of the subject."



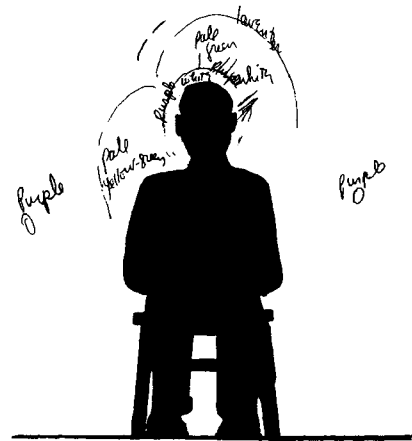
"Pulsations. Saw a cone extend from the top of her head upward for a few seconds."



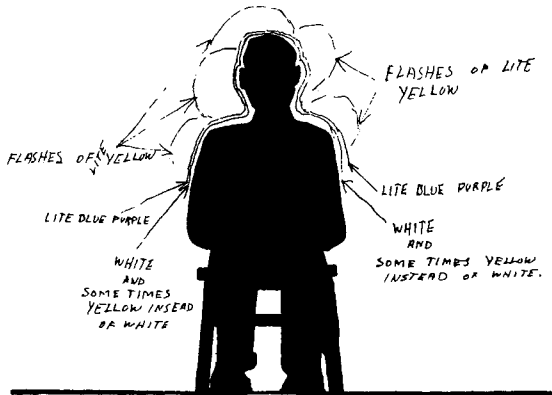
The upper right [of the aura] as enlarged and moved up and down a little and also expanded and contracted."



"White fading into blue then to yellow or gold which faded into the surroundings of this room. . . . [The aura] was softly vibrating like a very gentle breeze."



"The narrow aura around the head changed from white to purple-white. The green-yellow on her right side permeated the large aura. There developed rays of purple emanating from her head."



"Sometimes the aura closest to the body is light yellow instead of white with the next outer part always being light blue-purple . . . sometimes larger flashes of light yellow surround the two inner auras."

Figure 1: The varieties of aura perception sketched by different people when they simultaneously viewed one person's aura. One thing in common with all these auras is that everyone reported seeing a band of light or color a short distance around the subject. Please see text for further details.

(article continued on next page)

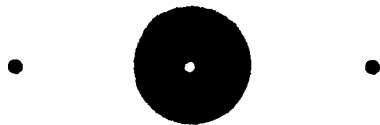


Figure 2: To see a rim-like aura, stare intently at the white center in the illustration for 15-30 seconds. Then relax your concentration a little until it seems that you are looking beyond the black circle. With your peripheral vision, examine the rim area immediately surrounding the diagram. If you now stare at the black dot at either side of the diagram you may notice an afterimage surrounding the black dot, yet in your peripheral vision you will still be able to see the rim aura surrounding the black circle. Notice the direction that the rim aura extends as you look at each black dot.

observed. The brain inhibits the fuzzy edge and *creates* the sharp image that we see (see *Figure 3*, p. 20). In perception of the rim aura, the fuzzy edge may not be as clearly inhibited. Second, perception of the etheric aura may be attributable to the eye's ability to distinguish between fine shades of contrast. For instance, when two gray scales are abutted the eye and brain *create* a white luminescent bar between them so that we can distinguish which is lighter and which is darker. If a black bar is placed between the two gray scales we no longer can tell which is lighter or darker (see *Figure 4*, p. 21). The luminescent bar is very similar to what we see as a rim aura. Thus, perception of a luminescent rim aura is in part an optical phenomenon, and not just a psychic event.

Psychic perception of the full aura involves additional mechanisms for psychic attunement with the subject's electromagnetic field which is then interpreted as color or other sensations by the perceiver. One important mechanism in this regard is called *da Vinci's device*. Leonardo da Vinci noted that when he looked at a wall that had cracks, chips and paint stains, and let his imagination wander, he noticed resemblances to animal shapes, figures, even whole landscapes in these patterns. Da Vinci felt that looking at such amorphous patterns and allowing the mind to play upon them, inventing one object after another, helped to stimulate imaginative or psychic seeing. The physical perception of the luminescent rim aura may provide a background, upon which additional color and motion can be imaginatively pro-

jected. The intuition may guide the imagination to project a symbolic representation of the electromagnetic field of the subject. As psychic symbols, the colors and shapes of the projected images are of a highly subjective nature. The symbols may vary among individuals, depending on their past experiences. However, certain color symbols projected from deeper levels of the subconscious tend to be more universal in their appeal and interpretation.

From the Rosicrucian perspective, the aura is a field of multicolored luminous radiations seen by active and passive visualization techniques and which correspond to the actual electromagnetic fields surrounding everything in nature.* The accomplished aura visualizer is able to use Rosicrucian principles to produce the deep levels of attunement wherein the intuitive colors produced correspond to the electromagnetic aura in a precise and predictable way. Objective evidence for such a correspondence between the psychically perceived aura and the subject's electromagnetic field may have been obtained in a recent U.C.L.A. study. Dr. Valerie Hunt and her associates used special high-frequency electromyograph (EMG) equipment to measure various psychic centers and acupuncture points of 24 subjects. Simultaneously, an aura reader recorded on tape descriptions of the color, size, and activity of the subject's aura. While no clues about instrument readings were ever reported to the aura reader during the experiment, computer analysis of the subject's electromagnetic fields showed distinct frequency bands and wave forms for each psychic color that was reported. Both the instru-



Figure 3: Because of constant scanning movements of the eyes, images formed on the retina are somewhat fuzzy. The brain inhibits the fuzzy edge and creates the sharp image that we see.

*Lewis, H. S. (1978) *Rosicrucian Manual*, Twenty-fifth Edition, Rosicrucian Order (AMORC), San Jose, California, 154-155.



Figure 4: Placed on either a white or black background it can be difficult to distinguish which gray scale is lighter. When these gray scales are abutted, the brain projects a luminescent white bar on one side and a dark band on the other which aids in contrast discrimination.

ment and psychic readings corresponded to emotional states and images experienced by the subjects. Higher frequencies and blue colors were reported as the subjects reported pleasant experiences.

For those who wish to develop their ability to visualize psychic frequencies and waveforms as precise colors, it must be remembered that perception of an aura can be influenced by both physiological and psychic factors. How these two factors dynamically interact, how weak optical perceptions and projections of psychic realization can influence one another will be further explored in the next Mindquest article.

For further reading:

Bukay M., Buleta G. F. (1977) Mindquest: Aura Perception, *Rosicrucian Digest* LV(12):16-20.
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 Cornsweet T. N. (1970) *Visual Perception*, Academic Press, New York, 276-277.
 Hunt V. V., Massey W.W., Weinberg R., Bruyere R., Hahn P. M. (1977) A study of structural integration from neuromuscular, energy field, and emotional approaches, *Project Report*, Rolf Institute of Structural Integration, P O Box 1868, Boulder, Colorado 80306
 Owen A. R. G., Morgan G. A. V. (1974) The Rim Aura: an optical illusion—a genuine but non-psychic perception, *New Horizons* I(1):19-31.

We do not believe we are because it sounds plausible that we are, or because someone gives us a reason for self. We conceive self, the ego, because of certain irrefutable impressions we have.

—Validivar

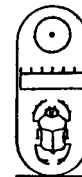
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July 18-22



Reincarnation— Fact or Fancy?

by Ralph M. Lewis, F. R. C.

MILLIONS throughout the world cherish a belief in rebirth. This conception in its variations is perhaps one of the most universally held religious doctrines. It is undoubtedly as ancient as the belief in immortality. Certain religious sects demean reincarnation because it is not compatible with their own exegetical interpretation, or because it is condemned by their theologians.

Yet the doctrine of reincarnation contains postulations equally as plausible as other beliefs in the afterlife. Most religious doctrines are founded upon *faith* and personal experience. They are not in the same category as the empirical laws of science, which are demonstrable. Consequently, two doctrines may have equal claim upon the beliefs of man if each is to be accepted on faith and not upon objective evidence.

The idea of the continuation of life after death has intrigued the imagination since the earliest known records. It has been the dominant mystery of life which has challenged the human mind. The instinctive impulse to survive has caused both a fear of death and a hope of immortality.

The early conception of the duality of man—the association of air and breath with an intangible spirit—suggested that an element of man survives the apparent destruction of his body. But where and how would this incorporeal, invisible entity of the duality of man survive, for the animating force related to breath departed with death.

However, there was no evidence that this entity was destroyed. It was simple for the primitive mind to believe that, perhaps, this immanent entity soared on invisible wings like a bird to another

realm high above the clouds. Or perhaps it entered a nether world beneath Earth as the Sun seemed to do each day in the west. In fact, early forms of the soul, such as the Egyptian *Ba*, were depicted as a bird.

Paradise

What constituted this other life after death? What these afterlife experiences were assumed to be like varied with the cultures of different civilizations. Some adherents presumed the next life to be a virtual paradise as do some religious devotees today. Man's entrance into this paradise, of course, was to be determined by whether he had observed a certain moral code on earth, and such beliefs usually required that the soul first be judged for its conduct.

Paradise was usually a place of ecstatic pleasures, similar to those on Earth but more intense and within the moral restrictions of the particular religious sect. The tedious and mean labor and suffering of Earth were excluded from this other-world paradise. Conversely, the sinner was condemned to a region where all the tortures imagined by the human mind would be imposed upon him.

In the *Koran*, the devout Moslem was promised an afterlife in a world where he might recline on a silken couch and be surrounded by surpassingly beautiful maidens whose eyes were like "hidden pearls." Though the Moslem was forbidden stimulating drinks in this mortal life, in this afterlife he was to have wines that would neither cause his head to ache nor confuse his mind.

Along with the conception of the continuation of life after death was the belief in rebirth in some form on Earth. How

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this notion arose among primitive peoples even anthropologists, ethnologists, and philosophers can only speculate. In plant life there is every indication of resurrection, or rebirth. Certain species seem to wither and die, only to revive or be born again at a later period.

The vernal equinox in the Northern Hemisphere is a time when plant life is renewed after the barren, moribund appearance of nature in winter. Perhaps man, too, is reborn to live again among mortals in some other form. At least, nature would seem to suggest it.

Psychologically, the desire to live again among one's friends and family, continuing the familiar ways of life one had enjoyed, would certainly have as strong an appeal as a promise of life in another world which had never been experienced personally. A cursory examination of the history of this subject reveals that the belief in a re-embodiment on earth has been accepted by millions for centuries.

Today, the words *reincarnation*, *transmigration*, and *metamorphosis* are commonly and erroneously interchanged. There is, in fact, quite a technical difference between their meanings. The doctrine of transmigration supposes the possibility after death of the soul of man entering a plant, bird, reptile, or a bull; in fact, anything that is animate.

Wherever it has been a religious doctrine, however, transmigration has been governed by certain assumed supernatural laws: the form in which the soul incarnated being dependent upon its personal development, and the experience to be gained dependent upon the form in which the soul is placed or the punishments imposed upon it. Usually, the transmigration of the soul into an animal has been accepted as an act of regression.

Primitive peoples are keen observers of animal life and behavior because of its being contiguous with their own living. They presume a certain similarity between the characteristics of animals and the behavior of humans. To the primitive mind, then, there was an actual bond or relationship to the human personality by the law of similarity. Consequently, it was not difficult for such minds to assume that a particular species of living things possessed souls of humans that passed into them at death.

The Egyptians had three ideas regarding the human personality after death. One was the mystical union with God; the second, transmigration into an animal; and third, metamorphosis, or the voluntary entering of the soul into another form. In the conception of the mystical union, the soul was returned to merge with God. It became *one* with the Divine Essence.

In this idea, we find an ancient expression, which prevails in many esoteric teachings today, of the highest form of mystical pantheism. In the famous *Book of the Dead*, a collection of religious liturgies and descriptions of life after death, we find such statements as "I am Ra [a god]" or, "I am Thoth." It was believed that when the soul united with God, it was a complete apotheosis, the absorption conferring on the soul a divine power equal to that of God.

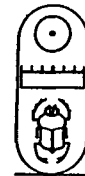
Other Egyptian Beliefs

Some Egyptologists are in doubt as to what extent the Egyptians believed in *transmigration*, or the passing of the soul into animals. Some tomb inscriptions seem to imply transmigration. Various scenes show Egyptians driving swine before a god for judgment to be passed on them as if they possessed a rational soul.

On the other hand, there are examples of *metamorphosis*—the belief that humans attempt to transform into other living forms. There are also indications that the Egyptians believed that inanimate objects could be transformed into living ones, as the metamorphosis of a wax model into a crocodile.

The *Book of the Dead* contains several chapters of magical formulas, giving the deceased the power to be transformed into whatever he pleases—a hawk, a god, a flower, or a reptile: "I am the swallow; I am the swallow. I am the Scorpion Bird [or white bird], the daughter of Ra."

Since the civilization of Egypt covered a period of thousands of years, its culture advanced and declined at different times. Prevailing religious conceptions over such a long period of civilization were both primitive and representative of advanced abstraction. As in many lands today, crude polytheistic beliefs and animism



were concomitant with illuminated mystical and philosophical beliefs.

Theoretically, Buddhism teaches neither the existence of reincarnation nor, in fact, the soul of man. However, it does refer to a "stream of existence." There can be in Buddhistic doctrine a continual renewal of births. This "turning of the wheel," or rebirth, is dependent upon man's deeds on Earth. Rebirth, in the strict sense of the Buddhist interpretation of this word, is actually an act of retribution, a punishment for not having attained a certain state of consciousness and moral values.

Rebirth is a retributive act of *karma*, the consequence of certain human deeds. Therefore, in effect, Buddhism conforms to the doctrine of reincarnation. In fact, Buddhism in some of its literature relates how certain persons remember their former lives. Buddha, it is related, said that this recalling was one of the supernormal attainments of Buddhistic sainthood.

The ancient Celts had a definite belief in reincarnation, but not transmigration in that word's true meaning. The soul after death was thought to await its reincarnation. It continued to live during this interval, but in a manner quite unlike that on earth. After such a period of waiting and purgation, the soul passed into another human body. The Druids so firmly believed that man reincarnated into human form that their burial rites required that they burn and bury with the dead the things that could be used again in this new life.

There is a Jewish type of esoteric mysticism that includes references that can definitely be construed as pertaining to reincarnation. It is believed that the ideas are syncretic, that is, borrowed from early Egyptian and Indian teachings. This mysticism seems to be based on the following abstractions: "God is the creator of everything; therefore, souls are his creation. But does God continue an act of creation? Does he create souls as soon as men are born?"

This system of thought contends that God does not create new souls. He ceased creation at the end of the sixth day. Souls of the dead, it is implied, after a certain peregrination in paradise, return again to the lower world. However, from this system of thought there would appear to be, in addition, a

reservoir of *unborn souls*. More souls were created by God than there were human forms at first. This paradise to which the souls go after death is a kind of world in which there is a realization of the glory of the Divine. There they remain with those souls who are created but have not yet been born. It is also said that "Moses in ascent to heaven sees the souls of the great and pious and those who lived on earth . . . and those who are to come to life hereafter."

Greek Ideas

Herodotus, the celebrated Greek historian, says that the Greeks (Pythagoras, for example) gained their ideas of reincarnation and transmigration from the Egyptians. The Orphic school of Greece taught that the soul is imprisoned in the body as in a dungeon. It continues to return to earthly imprisonment until it finally attains the virtue of perfection. Plato, in his *Dialogues*, makes reference to this notion.

The myth of Persephone, the daughter of Demeter, related that she sent souls back to earth from the underworld in the ninth year when they were purified. After three such incarnations on Earth, they continued an immortal existence "in the island of the blest." A purified soul is said to have remarked, "I have flown out of the sorrowful weary wheel; I have passed with eager feet to the circle desired." The wheel refers to the mystical wheel of fortune. Its revolution symbolizes the cycle of successive lives, the termination being the end of incarnations.

Heraclides Ponticus says that Pythagoras was permitted to retain the memory of his previous incarnations. It is related that he proved this on the occasion of a visit to the Heraeum at Argolis. There Pythagoras identified as his own the shield of Euphorbus before seeing the inscription upon it. Pythagoras implied that he had been Euphorbus, who had been killed before the walls of Troy.

It is also indicated from ancient writings that Pythagoras apparently believed in transmigration. Once he took pity on a dog being beaten, exclaiming, "Beat him no more; for his soul is my friend's, as I recognized when I heard his voice." Pythagoras also declared that the essence of soul is in animals, but

their reasoning being inadequate, its activity is impeded.

Plato proclaims that those who fail to emancipate themselves from the burden of corporeal things cannot rise to the pure elements above. They are dragged down into an underworld where they live as apparitions. Later, their souls are again imprisoned in some form, the very sensual being transmigrated into lower animals such as wolves, jackals, etc. Those who lack philosophical virtue but live respectable lives become bees or even men in their next existence. Only those who devote themselves to philosophy and the exalted reason—which in man is considered divine—are entirely exempt from further incarnations.

Orthodox Christians most often abhor the belief in reincarnation, either because of their unfamiliarity with the subject or because of religious dogmatic prejudice. They wilfully or otherwise identify it with transmigration and metamorphosis. There are numerous references in the Bible, however, that can only be properly understood in terms of the reincarnation of the soul. Such quotations are too numerous to consider here; however, in his excellent book, *Mansions of the Soul*, a treatise on reincarnation, Dr. H. Spencer Lewis has cited many of them.

To many intelligent persons, the doctrine of reincarnation seems to be more in accord with what they consider *divine justice*. To them, rebirth affords the opportunity for man to properly expiate his mistakes—or sins, if you wish to call them that. To such thinkers, reincarnation is a compassionate principle which allows man more than just one short span of mortal life in which to learn how to achieve a harmony with cosmic and divine laws. It is contended that, if spiritual truths are more profound and more vital than mortal knowledge, souls should be allowed a greater span for learning than that provided the mortal mind.

Certainly, a belief in reincarnation cannot detract from the development of the moral sense or an appreciation of spiritual values; nor does it lessen man's mystical unity with whatever he considers to be the initial and infinite cause. The charge that it cannot be substantiated—so often leveled at the doctrine of reincarnation—could likewise be laid by perverted personalities against the belief that the soul exists in a paradise or heavenly state for eternity. There are traditional and sacerdotal authorities for and against all of the different *human conceptions* of the immortality of the soul.

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The Emperor, Supreme and Grand Lodge officers take this means of thanking our Fratres and Sorores throughout the world for their most kind Christmas Greetings. Because of the number of these Greetings, we must take this means of thanking each of you.

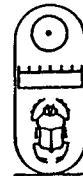
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by Dr. H. Spencer Lewis, F. R. C.

The Mastery of Fate

BEWITCHING fate, the terror of one's life in hours of forlorn hope, the solace of the heart in days of grief and pain, and the easement of the vanquished spirit when the victor wears the palm.

Yet fate is not the hand that writes upon the wall and casts the die that molds our lives. It writes, 'tis true, but only prophesies the destiny which we have made and which we *will* to be.

Each setting sun sees days of fate fulfilled; each rising sun sees days of fate decreed. Each hour, each day, brings in its wake a past of destiny, while in the future days there lies the fate we make today.

From cradle to the grave, one span of life, one segment of the whole, our fate is made, our destiny revealed. And at its close, whatever has been spreads out before our dimming eyes as history writ on page of life; and in each act, each conscious thought, each willful deed or undone thing, we see our *will*, our inner-self, revealed as Master at the Wheel.

We credit here and debit there, we condone, excuse and then forgive; but back of each unwonted act, each failure or mistake, we see our *self*, our conscious mind, and know that *self* alone must take the blame.

We stop today to look behind and fly back through the years, and o'er each path, each chosen road, we walk again in mind. We stop and smile at pleasantries, we sadden at the griefs; we rise afired at triumphs won and sigh at every wrong. We feel our strength when we chose *right* and wish that a chance would come to choose again when we are wrong. Our



lessons learned, we know now *why* and *when* and *where* we failed; and in it all we see no fate except *our* writing on the wall.

We did not know, 'tis sadly true, we could not know the *what* to do. We lived in darkness of the laws, and even of ourselves. We called what we had written, "chance" and what we earned was "luck." What we decreed a yesterday we labeled "fate" today. And now we see that all of it, or most of it we'll say, was what we made of it and what we fated life to be.

Yesterday

Still, in the absence of a law and in ignorance of the facts we lived our lives as best we could. Submitting *where* and *when* we feared what else to do,—prodded on with pride's persuasive prong when humbleness with lowly heart was urging from within. We stood aghast at others' might, and prayed that God would help when all around within, without, were nature's forces keen to serve. We knew it not, we cried in vain, it seemed as though all nature mocked our aim; and yet fate's hand extended then from *arm of ours* with mind and strength we gave.

The Inner Man no victor knows; no truce, no grace or stay. It conquers all, it never fails and will not be dethroned. It asks for naught but offers all and seeks

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but God for power. It waits and hopes for man to break the chains and open wide the door through which it passes from within to master all before. It reaches out in Cosmic Space and uses forces fine; it creates life in every cell and makes the mind a mine. It scatters doubt and fear as light dispels the dark; it lifts man from the rut of life unto the mountains' height. It senses when and where the evil is, and finds its strength in love. It gives forth radiance more sincere than man's most cultured thought. It solves the problems as they come and points out every step. It makes man what his God conceived,—the Image of Himself.

How then shall Inner Man be freed and inner-self unchained? What God has given must Holy be, how comes it fettered, prisoned, there? What greater problem faces man than this most personal one? Yet man seeks everywhere and hopes to find *without* the answer which should come to him from silent voice *within*.

There are some simple laws which rule the universe; no miracle or mystery but finds its *cause* in them. Great truths are veiled, not clothed to hide them from the mind; but man has made that veil a shroud and worships at the shrine. Truth, like diamonds in a mass of nursing soil, must ever be extracts from the facts which form its womb and life. For facts alone do not make TRUTH, they give it only strength; from countless facts a *truth* may come,—the Logos of the Light.

The truth is not for all to see or sense or understand until with heart and soul attuned we free the Inner Man. We cannot ask the Great Divide to bridge a path for us; we cannot hope to pierce the veil

or apprehend God's mind save through *our* effort first we learn to take the simple steps. And yet it seems as though some men were born to walk the path, and to their minds there ever shines the Inspiration Light.

Does fate select the master mind? and does it favor some? Can all men find the gift of God,—the secret of His Ways? If some are destined to be great, then God is fair to none; for victory to the longest spear hangs contest's glory to the staff.

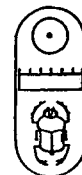
Alike we are unto our God, in goodness were we born. With mortal mind and vain concept we glorify the outer-man. "No God! no sin! no sacred self!" the atheist proclaims; and yet *all men* who seek not *truth* deny the God within. From time beyond all earthly ken the wise men have declaimed that in the study of His laws God's greatest gift has come to them. The Wisdom of the Sages is the wisdom of God's mind, the power of the mighty man is the power thus divined. It is for you and everyone, regardless of your creed, and for the asking each may have the knowledge all men need. To know the laws, to live in mind with them; to use each one in every act, in every thought or plan, is just to make yourself attuned with forces greater than the wealth of worlds or crowns of all the kings.

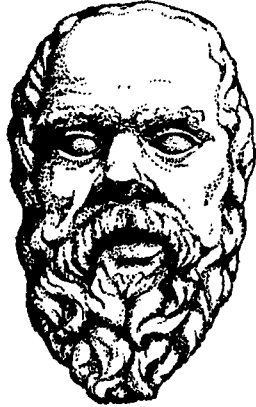
Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Emperor of the present Rosicrucian cycle, each month one of his outstanding articles is reprinted so that his thoughts will continue to be represented within the pages of this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

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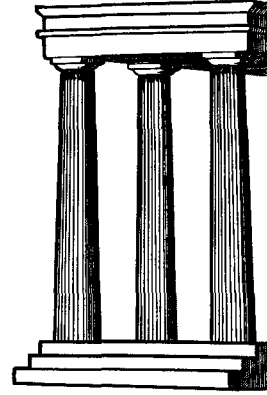
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TEMPLE MUSINGS

The Nature of Self



OUR CONSCIOUSNESS, the *I am*, is the most distinguished characteristic of the human. Notwithstanding its common experience, much mystery still shrouds its nature.

Perhaps some insight into this mystery of the self may be had by an examination of other states of awareness. *Sensation* is the primary, the most elementary form of consciousness of which we have knowledge. The peripheral sense organs cause stimuli which provide such sense qualities as hot, cold, hard, soft, light and sound, and so forth.

All these sense qualities have one or two fundamental effects upon us physically and emotionally. These are variations of *pleasure* and its opposite, *pain*. But do any of these sense qualities contribute to the nature of self, that is, give rise to it? We distinguish all these other sensations from the self, yet what characteristic sets self apart from all else?

We cannot rightly think of consciousness as an immanent, that is, an indwelling entity implanted within us. Rather, it is more comprehensible and acceptable to think of consciousness as a *function* of the *Life Force*; in other words, to consider it as the *sensitivity* and *responsivity* of the Vital Force infusing the organism. Stimuli of the Life Force cause a response, and this response is *consciousness*. The brain translates impulses of the stimuli into the sensations and ideation of which we are aware.

Our perception of externality, *things* and *particulars*, is due to these impulses activating a consciousness of them. Does

self become a stimulus whereby consciousness becomes aware of its own nature? But what is the cause and nature of such a stimulus? In other words, is self a thing, a state, or a function?

It is very obvious that self is dependent on consciousness. Like all other experiences, it is non-existent without consciousness.

Let us deviate for a moment and place our inquiry in another direction. Are the concepts of space and time essential factors in a consciousness of self? We realize space by the juxtaposition of objects, that is, objects placed in relation to each other. We would not know of space if we did not perceive objects as distinguished from it.

But suppose we are so situated that we can neither see nor touch; we are neither aware of objects nor of space. Yet in such a state we are still *aware of self*. Consequently, it appears evident that space is *not* a contributing factor to self-consciousness.

Time

Now, what of the notion of *time*? The notion of *succession* causes the concept of time. In other words, there are intervals of the duration of our consciousness of reality. There appears to be, then, an objective succession of experiences, and from this arises the time concept.

Suppose we are placed in such a condition that there is nothing to suggest time to us except the succession of our own breath or thoughts. We would

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nevertheless know that *we are*, that is, realize the self. Further, neither the rapidity or the so-called slowness of time adds to or detracts from the consciousness of self.

Is it not possible then that consciousness is also a stimulus—a stimulus of itself? Let us assume that any aspect of the aroused stream of consciousness in turn *becomes a stimulus* that acts upon a particular center in the brain. The consciousness that is engendered in this center is not of any particular, that is, it is not an awareness of any sensations similar to those of the sense faculties. Rather, it has only an awareness of the *whole unified state of consciousness*. This awareness of the *oneness* of the consciousness function is realized as an entity, that is, *the self*.

Perhaps an analogy may help to bring this concept into greater perspicuity. Mentally visualize a *row of dots*. Think of these dots as the various sensations and ideas which arise in consciousness. They represent all that we are capable of realizing. They are our common states of consciousness.

Now visualize another *dot* but quite separated from all the others. This, we

shall say, is a plexus, a center in the brain. It is not acted upon by either external or internal impulses. Rather, it is stimulated *only* by the other phases of consciousness which the row of dots represents. The consciousness of the *single dot*, this special brain center, is a *collective consciousness*. Simply, it is an awareness of the *entirety* of the conscious process. This whole consciousness, then, is realized by the human as a thing, the *intangible self*.

It is for this reason that the self has no particular quality that we can attribute to it. In other words, self has neither dimension, weight, form, nor any of the qualities of the other states of consciousness. It has just the awareness of the *whole* unqualified state of consciousness of which it is a part.

Again, for another analogy, this is like thinking of the whole energy of visible light, but *without* its separation into the colors of the spectrum.

We can summarize by saying that an aspect of human consciousness responds to its own nature and arrives at the *idea of self*.

—Armel



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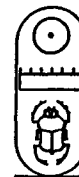
This year, two courses will be offered to both English and French Canadian members: "Rosicrucian Principles in Health and Healing" and "Biological Mysticism."

The dates are as follows:

Feb. 26-Mar. 10, 1979 Toronto Lodge, Toronto English language

July 23-July 30, 1979 Loge Pyramide, Quebec French language

More information will be made available to members of these provinces as the course commencement dates approach.



Cosmic Attunement

The link between the Cosmic and you.

by Walter Albersheim, F. R. C.

COSMIC ATTUNEMENT has been called by many names such as illumination or the mystical marriage. Its attainment has been sought in many various ways: through prayer, repetition of a sacred word, by way of meditation, whirling dance, drugs, and orgiastic frenzy. The Rosicrucian Order, AMORC, teaches a gradual approach to illumination by alternation of study and experimental technique. In keeping with this restrained attitude let us begin our quest by analyzing the literal meaning of the word "attunement."

A radio receiver is attuned or "tuned in" to a transmitter by making both of their rates of vibration equal to each other. The word "tuning" is derived from musical tones. Musicians attune the individual strings of harps or pianos to harmonize with each other, and the various instruments of an orchestra are tuned to a common key note. The range of tones audible to humans extends over about 10 octaves, from 16 to 16,000 vibrations per second, but in a derived sense we tune our radio or television sets to electrical transmitter frequencies extending over many millions of cycles.

The totality of all vibration rates has been likened to a vast keyboard that greatly exceeds the eight octaves of a grand piano. The lowest frequency we can conceive of is the life cycle of the entire universe, from an initial "big bang" to an eventual collapse. This time span, or frequency, has been estimated as about 100 billion years. The highest observed frequencies are associated with powerful "cosmic rays," so called because their

origin is beyond our solar system. The frequency span between these extremes covers over one hundred octaves.

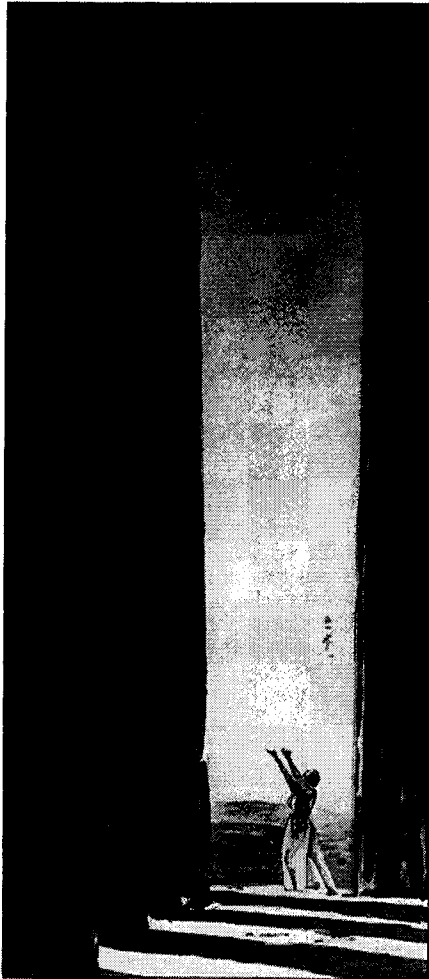
The methods and means of *physical attunement* have been studied by physicists and engineers, resulting in discoveries and inventions that have given mankind mastery over many forces of nature—but not *cosmic attunement*. Neither television, space travel, nor nuclear power have significantly increased the happiness of mankind. The realm of *cosmic attunement* lies outside of physics!

Rosicrucian teachings concerning the Cosmic Keyboard state that within and above the frequency range of cosmic rays lie octaves of vibrations related to mind. The levels and, presumably, vibration rates of mind range from the rudimentary sensation of one-celled organisms to the conscious thoughts of man and, according to our mystical belief, to the self-awareness of the entire universe—the Cosmic Mind.

Cosmic attunement, then, is the harmonizing of our own soul personality with the Cosmic Mind. Before attempting to attain this attunement, let us discuss the problems connected with such higher attunement. To begin with, it can be shown by purely physical reasoning that the nature of mind vibrations must be basically different from material vibrations.

The first reason is the Law of Relativity according to which no message can be sent by material means with a speed exceeding that of light—about 186,000 miles (300,000 km) per second. At this speed it would take many thousands of years to transmit a thought from one end of our own galaxy to the other, and billions of years to traverse the part of the universe explored by our telescopes.

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This does not fit in with our conception of God, to whom we attribute the power of instantly knowing everything that happens throughout the world.

The second reason is bound up with so-called quantum mechanics. Around 1901 the German physicist Max Planck discovered that vibratory energy can be transferred or radiated only in fixed amounts, called quanta, whose size increases with the vibration number. At the frequencies assigned to mind vibrations, the quantum energy amounts to millions of volts. Such high voltage can neither be generated nor received by the human body without destroying it. Therefore, physical scientists knowing only material

vibrations deny the possibility of thought vibrations.

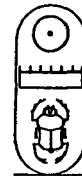
As a third reason, the quantum mechanics based on Planck's discovery contain an uncertainty principle, according to which the result of any physical event cannot be known more precisely than to the nearest quantum. At the high rates of of thought vibrations this would mean coarse-grained and incomplete knowledge, unworthy of an omniscient Divine Mind.

Two Polarities

In contrast to materialistic physics, the Rosicrucian Order teaches that cosmic energy manifests in two opposite polarities. The negative mode, called spirit energy in Rosicrucian terminology, is the material vibratory energy known to physics. It is subject to physical laws such as those of relativity and of quantum mechanics. The positive mode, known in our teachings as "Nous" or "Vital Life Force," cannot be described in physical terms. The closest approach to a definition is the statement that "it is in every respect the opposite of spirit energy." It is therefore not bound to the finite velocity of light nor to finite quantum jumps.

In rejecting these limitations our Order is in good company. The great philosopher and mathematician, Isaac Newton, father of the modern scientific age, declared that the physical laws he had discovered apply strictly only to regions not containing a living mind. And Albert Einstein, the scientific genius of our century, offended his peers by denying the universal validity of the uncertainty principle with the simple statement: "The Lord God does not throw dice." Neither of these great men denied the rule of material law over inanimate matter. Both implied, however, that higher laws of mind can affect physical events and mold random accidents into meaningful trends.

The inclusion of mind does not destroy the proud edifice of modern natural science. The God of the mystics, of Newton and Einstein, is neither a willful despot nor even a "person" with personal desires and intentions. Mystics identify God with the universe, and the Cosmic Mind with the totality of natural laws. God does not overrule the laws of nature



because they are the expressions of His Mind.

If you should ask how individual humans, a small part of the whole, can attune with the immense *whole* of the Cosmic, then you may find comfort in the teaching that Nous knows nothing of size and of parts. Since it cannot either be defined by frequencies to which we might try to attune our physical organs, we must attune our mind to the thought content or "meaning" of the Cosmic Mind.

The polar opposition between vibration rate and meaning may be clarified by an analogy on the material plane. A musical tone has a single frequency that can be sharply attuned to, but transmits little meaning. By contrast, a spoken word, even of only one syllable, such as "God" or "Love," covers a wide and diffuse frequency spectrum that is hard to describe and to attune to; but its meaning may be vitally important and instantly understood.

With what meaning of cosmic thought shall the seeker strive to attune? Several specific subjects are given for the service periods of the "Celestial Sanctum," instituted by former Emperor of the Rosicrucian Order, Dr. H. Spencer Lewis. They are helpful, but this discussion deals with individual rather than group effort.

Establishing the Flow

Cosmic attunement establishes a "line of communication" with the Cosmic; the direction of the flow may be outward, two-way, or inward.

Those who submit their needs and sorrows to the Cosmic by prayer direct the flow outward—until they wait for answers by relief and consolation. Those who undertake to help and heal their fellow men also submit their needs to the Cosmic but, at the same time, offer themselves as channels for the healing and helping powers of the Cosmic. This

is two-way communication. The highest attunement is that which seeks contact with the Cosmic for its own sake—without personal desires. Here the seeker tries to attract a one-way flow from the Cosmic, inward bound. How do we go about that? Master mystics of all ages affirm that we must empty our minds of personal, material thoughts to be a fit vessel for cosmic influx. The reason is that our objective intellect cannot "match" or "tune in to" the infinite range of divine thought. As an aid for this rejection of objective thoughts, Eastern practice uses the constant repetition of a *mantra*, a sacred word or name of God, as a guide to concentrated meditation.

Rosicrucians believe that the power of emotion, rather than of artificially concentrated thought, can form the bridge. As the word implies, emotion is a moving force; it moves us and it can move the Cosmic. To accomplish this, our emotion must be positive and outgoing. Positive thinking can believe in the benevolence of the Cosmic; it can trust the Cosmic's creative power and accept the suffering and death inherent in individual existence. But outgoing emotion, love, does more—it loves all of life and, most of all, its source, the Cosmic.

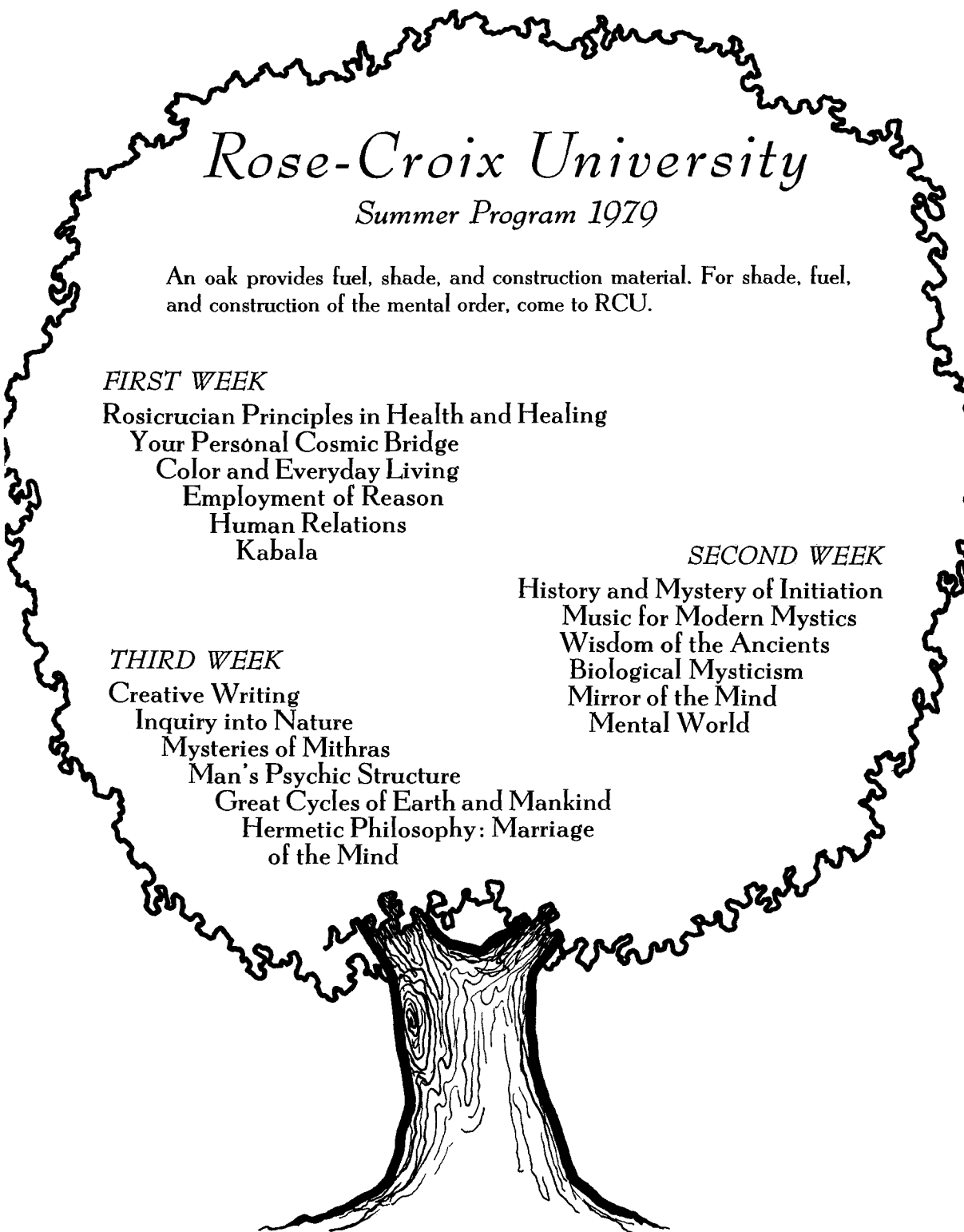
The Master Jesus, like other masters before him, advised us to "Love God above all and thy neighbor as thyself." Not "like yourself," but as thyself. This proclaims the oneness of all being implied in creation and rediscovered by love.

Thus, at the end of our quest, we have come to find the golden key of love, to recognize cosmic attunement as at-oneness. We recognize cosmic attunement and we understand it, but not all of us have reached the capacity to *live* it. When we are able to experience and to express selfless and limitless love, then we have attained cosmic attunement. △

The inconsistency of the television audience is that it finds satisfaction for hours in idly watching a portrayal of the active lives of others.

—Valdivar

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January
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Rose-Croix University

Summer Program 1979

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FIRST WEEK

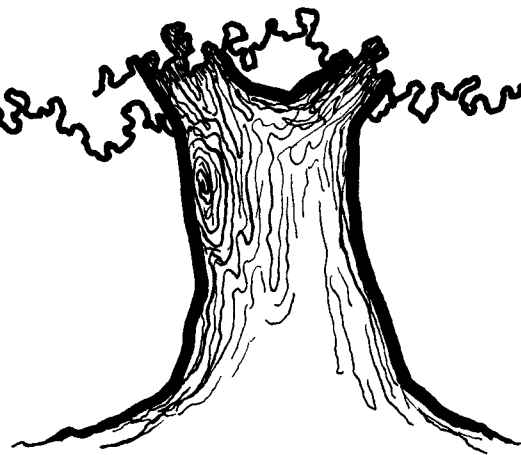
Rosicrucian Principles in Health and Healing
Your Personal Cosmic Bridge
Color and Everyday Living
Employment of Reason
Human Relations
Kabala

SECOND WEEK

History and Mystery of Initiation
Music for Modern Mystics
Wisdom of the Ancients
Biological Mysticism
Mirror of the Mind
Mental World

THIRD WEEK

Creative Writing
Inquiry into Nature
Mysteries of Mithras
Man's Psychic Structure
Great Cycles of Earth and Mankind
Hermetic Philosophy: Marriage
of the Mind



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Rosicrucian Activities

Around the World

MR. WILLIAM LOVEDAY, Knight of the Order of St. John, was the recent recipient of the Rosicrucian Humanitarian Award. Mr. Loveday was instrumental in organizing the first Brigade of the St. John's Ambulance in Canada. The Forest City Brigade, London, Ontario was established in 1909 and is still active today.

Mr. Loveday, 91, was honored by London Pronaos in conjunction with the annual Pyramid Building Ceremony, which is open to members and non-members. Over 50 were in attendance, including Mrs. Loveday, who is 84.

Pronaos Master David Eccleston commended Mr. Loveday for his firm dedication and optimism, outlining the growth of the service since its inception. Frater Eccleston impressed Mr. Loveday's favorite motto upon those gathered together to honor him: "Great oaks from little acorns grow."



Frater David Eccleston of London Pronaos, Ontario, Canada, presents Mr. Loveday (seated) with the Rosicrucian Humanitarian Award.

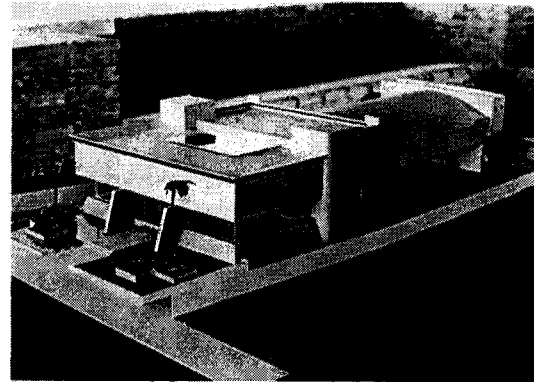
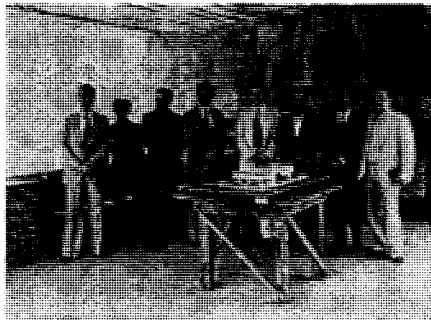


Shown at the opening ceremonies of the Brazilian Rosicrucian National Convention are, left to right, Frater Christian Bernard, Grand Master of France and French-Speaking Countries; Frater Alden Holloway, Member/Director, Supreme Grand Lodge of AMORC; Frater L. Baltazar Buschle, Director of the Brazilian Grand Lodge and his wife Ruth; and Soror Maria Moura, Grand Master of Brazil.

The Rosicrucian Grand Lodge of Brazil held their seventh Rosicrucian National Convention in Curitiba, Paraná, Brazil, October 25-29. More than 1450 members from throughout Brazil attended this marvelous event. The convention program included mystical convocations, scientific lectures, special rituals, a wonderful piano recital, the presentation of a new mystical drama written by Frater Edward van Drenthem Soesman, Grand Master of the Netherlands Grand Lodge and an evening of ballet. Representing the Supreme Grand Lodge was Frater Alden Holloway, Member/Director, Supreme Grand Lodge, AMORC.

While in Brazil Frater Alden Holloway also visited São Paulo to observe construction progress of São Paulo Lodge's new Temple and Lodge quarters. This beautiful new building will be completed in June, 1979.

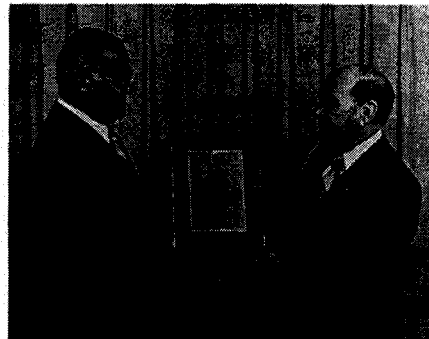
The Temple portion of the building will seat 600 Rosicrucians for convocations and rituals, making it one of the largest Rosicrucian Temples in the world. The new building will also house administrative offices, a large library, an auditorium for public lectures and cultural events, and a number of special individual sanctums for private use of Lodge members.



Architect's model of new São Paulo Lodge, AMORC, Brazil, to be completed in June, 1979.

◁ **Frater Alden Holloway, third from right, along with São Paulo Lodge Officers, building architect, and engineer.**

Mr. Matthew J. Boxer of San Jose, California, has been recently presented the Rosicrucian Humanitarian Award. The award was presented by Frater Angelo Salvitti, also of San Jose, at a free dinner given by Mr. Boxer to the tenants of his Mayfair Village Apartments. Along with offering the lowest rent available for senior citizens in the area, the free dinner is typical of the many programs and services provided by Mr. Boxer for his tenants.



Mr. Matthew Boxer (right) receives the Rosicrucian Humanitarian Award from Frater Angelo Salvitti in a ceremony held recently in San Jose, California.

Mr. Boxer's fraternal spirit extends to many areas of society. An immigrant himself, his philanthropic activities helped 300 families migrate to America. In addition, Mr. Boxer has long been a leader in the field of sports, and was nominated to the U.S. National Soccer Hall of Fame. Also active in the business community, Mr. Boxer was recently named Lion of the Year by the Lion's Club. "I feel so humble and appreciative

to your organization for the honor bestowed upon me," exclaimed Mr. Boxer. "You can be sure that I'll continue my work on behalf of people in need."

Thousands of Rosicrucians share a desire to visit Egypt. Last year a group of twenty-four British and German Rosicrucians were able to turn desire into reality! Their Egyptian tour was organized and led by two British sorores,

Jackie Butler and Ann B. Blessed, both of Francis Bacon Lodge, London. In the words of Soror Blessed, who has studied archeology in Egypt, "This tour was especially designed to enable one to capture a true feeling and insight into not



only historic Egypt, but also the *esoteric* aspect of this truly mystical and captivating land." The tour group was unusual, with an added international flavor, because half of the travelers came from Germany, and the other half from the Order's English-speaking jurisdiction. However, different languages were not a problem—all the travelers were Rosicrucians, and a deep and wonderful fraternal feeling developed during the journey.

Among the many places visited were the Cairo Museum, the mosques and bazaars of that famous old city, the pyramids and Sphinx at Giza, Tell el-Amarna, Abydos, Denderah, Luxor, Thebes, and the tomb of Pharaoh Thutmose III in the

Valley of the Kings. At Sakkara, site of the famous Step Pyramid, the group received permission to view the oldest mummy so far discovered—the musician Waty, who lived during the 5th Dynasty (c. 2600 B.C.). The Rosicrucian travelers returned home with a profound sense of the eternal spirit of this ancient land.

The Rosicrucian Order is now planning and scheduling tours to Egypt during the upcoming months. There has been a very enthusiastic response among Rosicrucians. For more information, please see the *Rosicrucian Digest*, Oct. 1978, p. 29, or write to AMORC Egyptian Tour, Ask Mr. Foster, 1633 Broadway, New York, NY 10019. Δ



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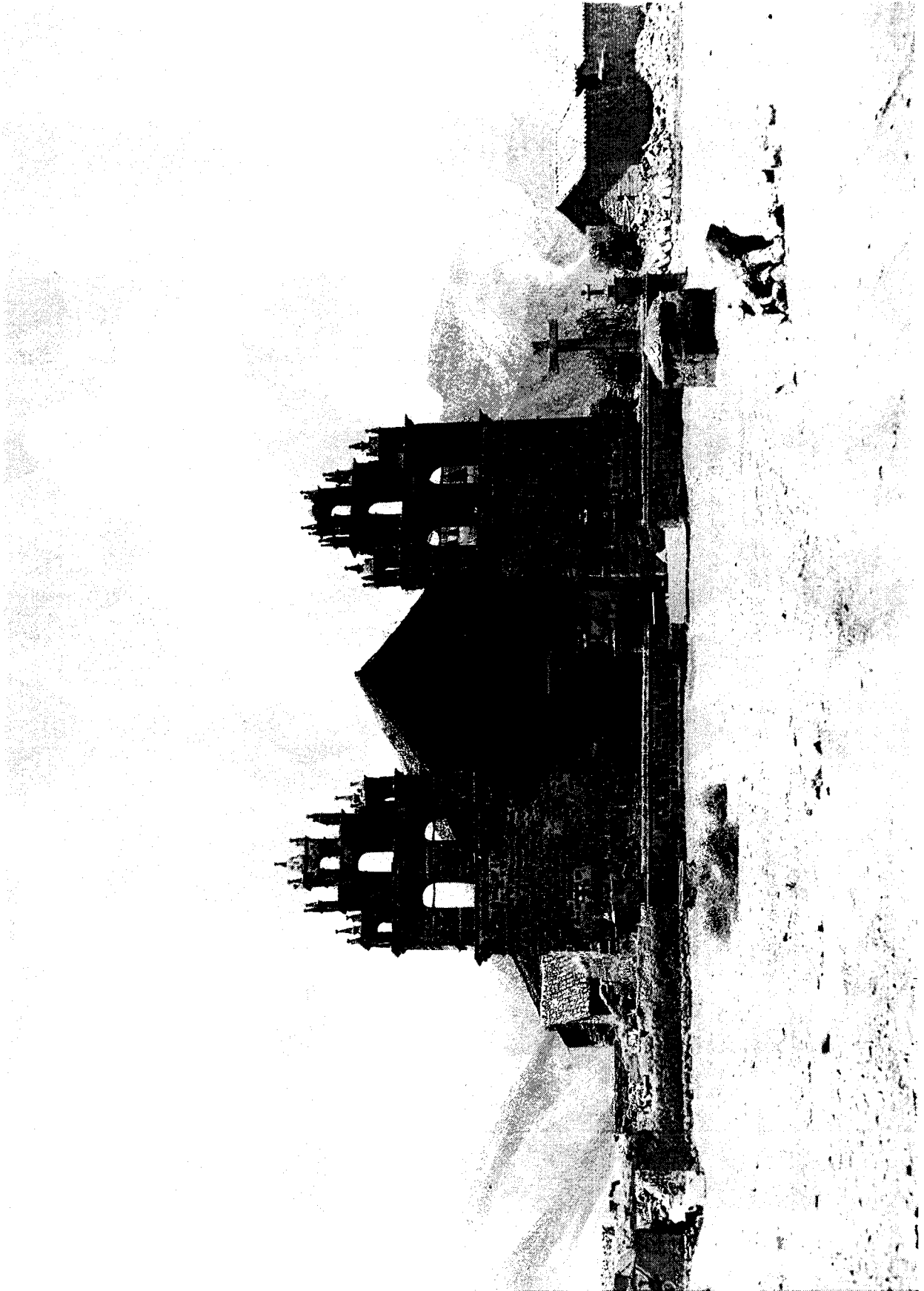
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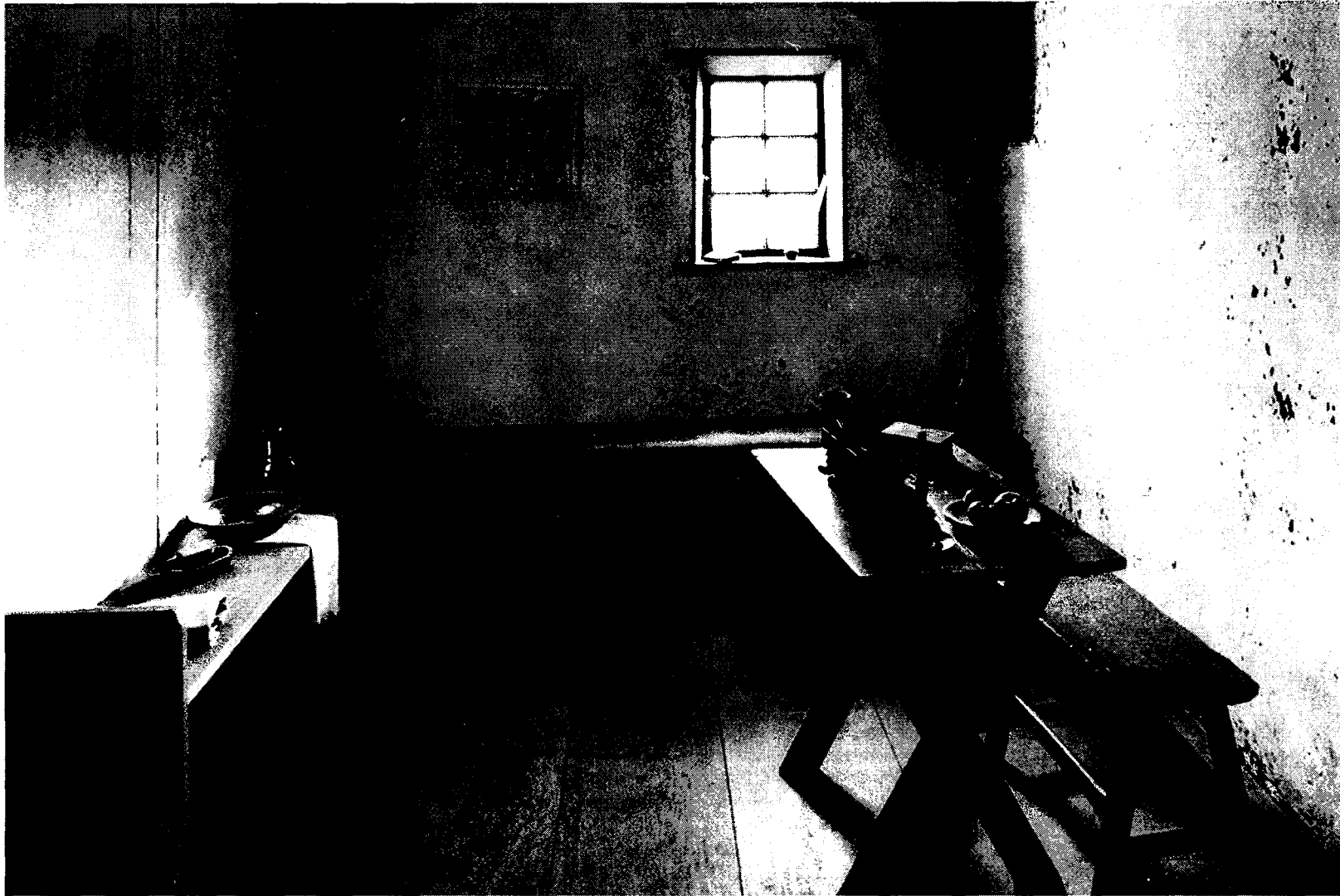
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COLONIAL REMNANT

The Spaniards who conquered Peru built this church on a high plateau in the Andes not far from Cuzco, the ancient capital of the Incas. It is a desolate area. The church is attended only by Indians who inhabit the region. They combine their own tribal rites with those of Christianity.

(Photo by AMORC)





EARLY MYSTIC'S STUDY

Shown here is the cell-like study of Conrad Beissel. He came to America from Germany in 1690, having been initiated in the Rosicrucian Order in Heidelberg when he was twenty-five. Eventually with others, Beissel settled in a wilderness cabin in Pennsylvania, where several buildings were later erected. This early site of the Rosicrucians is now a state historical monument located at Ephrata, Pennsylvania.

(Photo by AMORC)

DO YOU KNOW THE ANSWERS?



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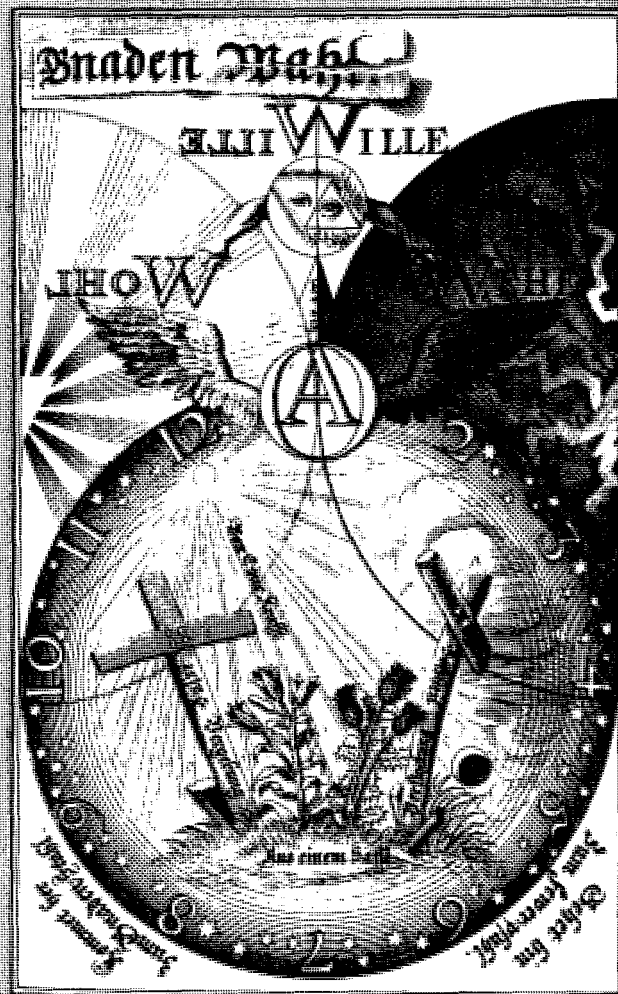


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From the Archives



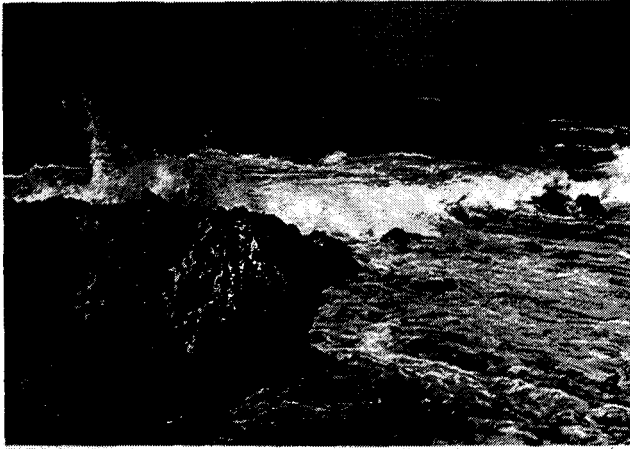
This plate is from the Rosicrucian Jacob Boehme's book *Von der Gnaden Wahl*, published in Amsterdam in 1682. For more complete explanation, please see accompanying text.

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

THIS PLATE is from Jacob Boehme's *Von der Gnaden-Wahl* in the collected edition published in Amsterdam in 1682. The English edition, *On the Election of Grace*, omits the plate. It is the top half of a plate in the *Secret Symbols of the Rosicrucians of the 16th and 17th Centuries*, or *Die Lehren der Rosenkreuzer aus dem 16ten und 17ten Jahrhundert*. In the English edition of the symbols, Wille is Will, Wehe is Woe, and Wohl is Good. The flowers are the lily and thistle. The left cross is Repentance Forgiveness, the right one is Evildoing Callousness. Under the crosses is the statement *Out of One Sap*.

In this book Boehme is discussing God and His will, saying that He is the one sole existence, and there is nothing before Him or after Him by or in which He might grasp a will for Himself. He does not have anything that generates or produces Him. He is the nothing and the all, and is a single will in which the world and the whole creation lies. In Him all is eternal, without beginning, equal in weight, measure, and number. He is neither light nor darkness, love nor wrath, but the eternal One.

The first unoriginated single will generates within itself the one eternal good as an apprehensible will, which is the son of the unfathomable will, and yet co-eternal with the unoriginated will. This second will is the first will's eternal feeling and finding, for the nothing finds itself in itself as by a something. The unfathomable will, the undiscoverable One by its eternal discovery goes forth and brings itself into an eternal intuition of itself.—RP



ODYSSEY

Louisa May Alcott

LOUISA MAY ALCOTT, author of many well-loved children's books, was born in Germantown, Pennsylvania, in 1832. Her early life was spent in Concord and Boston, where she was exposed to the ideas of some of the most progressive men and women of the time. Louisa's father, Amos Bronson Alcott, was a transcendentalist philosopher, writer, and educator — a spiritual man who worked and shared his thoughts with such men as Henry David Thoreau, Ralph Waldo Emerson, and Nathaniel Hawthorne.

An extreme idealist, Alcott was not the most practical of men and Louisa soon realized that she would have to work to help support her family. When Alcott's experimental utopian society, Fruitlands, failed, Louisa decided to teach school. Though she didn't like teaching, Louisa did write a book for her pupils entitled *Flower Fables* which she later published with little success.

Louisa was a strong abolitionist and at the start of the Civil War she volunteered to nurse soldiers. The hard work and unsanitary conditions undermined her strength and she was sent home, ill with typhoid. Her health suffered the rest of her life, but she gained by her experiences. In 1863 she published *Hospital Sketches*, her first successful book.

Encouraged by her publishers, Louisa wrote a girls' story, *Little Women*. The book was very popular and brought financial success to the Alcott family. Largely autobiographical, *Little Women* describes the childhood of Louisa and her sisters through the eyes of Jo March, who really is Louisa herself. The sisters struggle bravely with poverty, ill health, and their own weaknesses, demonstrating many of the beautiful truths Louisa was taught by her father.

She continued to write children's books throughout her life, illustrating metaphysical principles with warmth, humor, and tears. Never preachy, or pompous, her books are still popular with children today.

The last years of Louisa's life were fraught with pain. Her physical condition deteriorated rapidly and her spirit was depressed by the deaths of her mother and sisters. Her physician, Rhoda Lawrence, was a source of great comfort to Louisa and she died peacefully in 1888.—LBS

