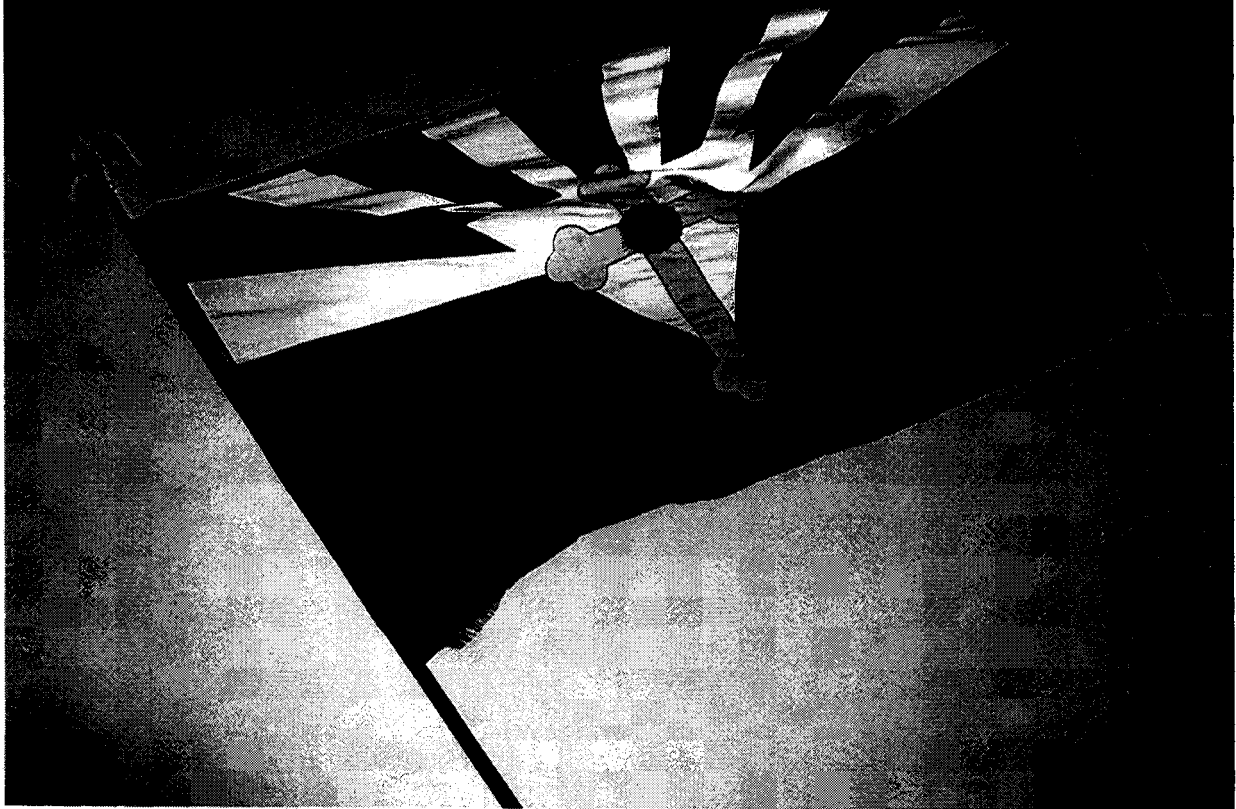


Rosicrucian Digest

March 1979 • 75c



A Rosicrucian Flag: for more information, see page 8.

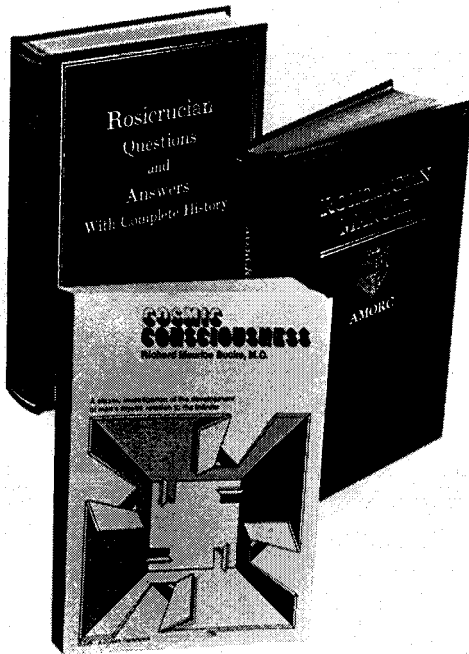
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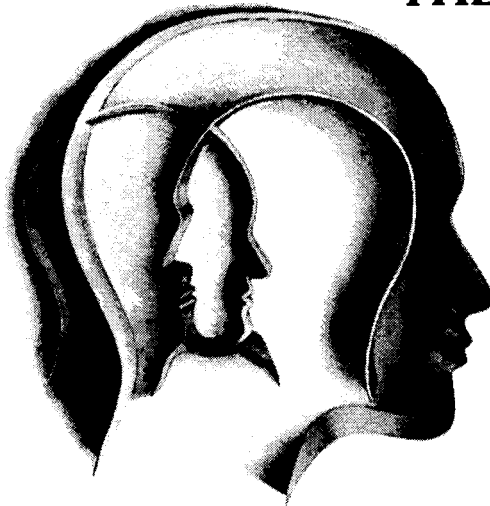
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ISRAEL, SHRINE OF THREE RELIGIONS

In Israel three of the world's great religions—Judaism, Christianity, and Islam—have sacred shrines. For example, the tomb of Abraham is sacred to all three faiths. Religious freedom is very much in evidence in that ancient but troubled land. Here we see, framed by the walls of ancient Jerusalem, a tall and imposing Islamic minaret.

(Photo by AMORC)

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WHAT IS HUMAN HARMONY?

DO WE always understand the words which we use? There are words which by custom may seem appropriate, and therefore we habitually use them. However, the semantics of these words—what the words in themselves may mean—are often not understood. One of such commonly used words is *harmony*. It may seem correct to use phrases such as, “They are not in harmony,” or “Let us work in harmony!” But just what is this thing or condition to which we apply the term harmony?

The word harmony has a specific meaning in *music* and in *physics*. To comprehend the word, it is necessary to determine whether such definitions also apply to the common usage of harmony.

When a wire is vibrating as a whole, it gives out what is called its *fundamental*, or lowest note. The wire, when it is vibrating as a whole, may at the same time be vibrating in segments as if it were divided in the middle. Such a secondary vibration gives an *overtone*. This is twice the frequency of the fundamental and is an octave higher. This is called the first overtone.

Higher overtones, related to the fundamental vibration, are called *harmonics*. The quality of a tone is determined by “the prominence and number of overtones *blended* with the fundamental.” We will note the word “blended” as indicative that harmony in this sense is a transfer of energy united with others, out of which arise vibrations which are in *accord* with each other.

In physics, we find the nature of harmony explained under the subject of

Mechanical Resonance. There are simple laboratory demonstrations which illustrate the laws underlying resonance. First, we see how a tuning fork, as an example, transmits vibrations. We place a tuning fork upright on top of a hollow box. We then take a string and fasten to one end a small glass bubble (or pith ball). The tuning fork is then given a sharp blow by a hard substance such as a pencil or a screwdriver. If we then hold the string so that the pith ball at its end touches the tuning fork, it will be set in violent motion by the vibrations from the tuning fork. We will note the *transferred energy* from the tuning fork to the pith ball on the string.

Two objects having the same vibratory frequency will vibrate in sympathy with each other. For further example, if we suspend two weights on the ends of strings of equal length, hanging them from a rubber tubing, they will act as pendulums. If we then set one pendulum swinging, the other begins to swing too. We will also note that the first pendulum dies down in its swinging as “energy flows across to the other.” This, of course, will only happen if the pendulums are of the same length and of the same frequency of vibrations.

By frequency we mean “the number of complete vibrations (to and fro) per second.” For example, the frequency of a certain tuning fork is 440 vibrations per second. Resonance, then, is this condition of a *sympathetic transfer of energy*.

If we place two tuning forks of the same vibratory frequency upright on a hollow box and strike one, causing it to

vibrate, we will observe, by holding a pith ball on a string against the other tuning fork, that it will be set in motion. This indicates a sympathetic relationship between the two forks; in other words, that there is a *transfer of energy* from one to the other. They are in *harmony* with each other.

Just as with tuning forks, a condition of resonance or sympathetic relationship must exist for there to be a state of harmony between humans. There must be possible a transference of a stimulus that produces an agreeable emotional response in another individual. Each person must have a certain quality or characteristic of his or her being that will engender an agreeable emotional response in the other individual.

Achieving Harmony

What, then, are those conditions which must produce in each person a similar response so that they may be said to be in harmony? There are three different conditions that contribute to harmonious human relationships. The first factor is the *physical*. This is principally noted in sexual opposites. If one individual has a mental image of what constitutes the *ideal physical* characteristics of the other sex, that constitutes an attraction. If the opposite sex experiences a similar attraction, then there is a sympathetic bond, a harmonious relationship of a *lower order*.

A physical state of harmony can easily be disturbed by other factors that arise from a more intimate relationship. Extreme differences in habits which become irritating to one person may completely annul the former sense of harmonious relationship.

The second factor in human harmony is the *intellectual*. If an individual finds great emotional satisfaction in cultural and intellectual pursuits, any activity upon the part of another which complements it results in a common bond of harmony. It can be said there is, in fact, a unified gratification arising out of similar interests. However, such an intellectual harmony can endure only if it is of sufficient intensity to surmount other variable states which may exist between the individuals.

The third factor of importance in establishing a harmonious relationship is

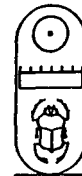
the *psychical*. This factor is more subtle in that it cannot be defined by any particulars such as can be done with the physical and the intellectual. The psychical is sensed as an emotional feeling, yet the emotion cannot be directly attributed to any single action or words by the other person. The individual toward whom one may be psychically drawn may not have similar interests or be physically attractive.

There is, in such individuals, a *psychical radiation* that constitutes their personality. It stems from the depth of their psychic sensitivity. There is evoked in the other person an awareness of what he or she thinks as being the virtues and nobility of character of the human being. In other words, there is a concord of the finer sentiments that are psychically experienced, even if there is nothing objective or symbolical to express them. Two persons having a psychical relationship are apt to say of it: "There is something about (his or her) personality that I find most agreeable."

This psychical effect may have a greater transfer of its nature by one person than by the other. It may, however, induce in the other a relatively similar state of feeling. There is the customary phrase heard that this other individual has a strong magnetic attraction upon one. This effusion can arouse a psychical state which causes the other person to be sympathetically attracted; in other words, to feel in *harmony* with the individual.

Changing Conditions

Such human harmony is not necessarily a permanent state. It can be disturbed by external and internal factors. For analogy, let us refer back to a tuning fork. Two tuning forks, we have noted, having the same vibratory frequency, are in resonance. One will sympathetically respond to the other when it is set in motion. However, if we change the frequency, the number of vibrations of one of the tuning forks, they are no longer in resonance, in harmony. So also, two or more persons who are intellectually or psychically in harmony can lose that state of accord if one person's qualities come to deviate greatly from what was previously the case. For example, if because of association with others an individual who was formerly inclined to the fine



arts becomes coarse and given to interests and activities diversely opposed to his former interests, the bond of sympathetic relationship is then destroyed.

Likewise, personality changes can affect what was formerly a harmonious personal relationship between individuals—for example, if one becomes morose, continually depressed, excessively pessimistic, and given to violent outbursts of temper. The harmony between people collectively, as in groups, depends as well upon the discovery or creating of a

common denominator. To use a legal phrase, there must be a necessary “meeting of the minds.” This is, of course, on the intellectual level. Most inharmony among groups of people is not due principally to psychic differences but rather variations in their concepts and experience. Accord, at times, is not possible between people because the intellectual and moral precepts of one faction may be so immanent, so much an ingrained part of the self, that they offend the self of others. △

ROSICRUCIAN CONCLAVES

PENNSYLVANIA, PHILADELPHIA—Middle Atlantic Regional Conclave—May 4-6, Philadelphia Sheraton Hotel, 1725 Kennedy Blvd., Philadelphia. Grand Lodge will be represented by Frater Burnam Schaa, Grand Secretary of AMORC. For more information, please contact Soror Marjorie Dennis, 2610 Crossgates Dr., Wilmington, DE 19808.

GEORGIA, ATLANTA—Southeastern Regional Conclave—May 10-12, Dunfey Family's Inn, I-75 at Howell Mill Rd., Atlanta. Grand Lodge will be represented by Frater Burnam Schaa, Grand Secretary of AMORC. For more information please contact Johnny Richardson, Conclave Chairman, Atlanta Chapter, P.O. Box 543, Atlanta, GA 30301.

OHIO, INDEPENDENCE—Penn-Ohio Regional Conclave—May 18-20, Hospitality Inn, 5300 Rockside Road, Independence. Grand Lodge will be represented by Frater Burnam Schaa, Grand Secretary of AMORC. For more information, please contact Betty Arter, Aton-Ra Chapter, P.O. Box 5423, Cleveland, OH 44101.

CANADA, ALBERTA, CALGARY—Alberta Conclave—May 26-27, Oddfellows Hall, 421 12th St. N.W. Calgary. For more information, please contact Soror Ruth Booth, Secretary, Box 1642, Calgary, Alberta, Canada T2P 2L7.

The Purpose of the Rosicrucian Order

The Rosicrucian Order, which exists throughout the world, is a non-sectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable everyone to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as the Ancient Mystical Order Rosae Crucis and, in America and all other lands, constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. (an abbreviation) does not sell its teachings. It gives them freely to affiliated members, together with many other benefits. For complete information about the benefits and advantages of Rosicrucian affiliation write a letter to the address below and ask for the free booklet, **The Mastery of Life**.

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1979**

The Longest-time Member of AMORC

63 Years in Order

FRATER ARMANDO FONT DE LA JARA of Puerto Rico has the distinction of being the longest-time member of the Rosicrucian Order, AMORC, in its present cycle of activity. Born in 1890 in Puerto Rico, young Armando found it necessary to leave school at an early age because of economic difficulties. However, he worked hard in his chosen occupation and devoted his spare time to extensive reading in mathematics, astronomy, the arts, and other fields of knowledge—eventually becoming a self-educated man.

Frater Font de la Jara's literary pursuits in history and philosophy brought him into contact with accounts of the ancient esoteric orders. Traditionally, by birth, he was a Roman Catholic, but he was influenced by the liberal mind and free thoughts of his paternal grandfather. He was taught that truth knows no boundaries. Frater Font de la Jara's insatiable curiosity in his quest for esoteric knowledge eventually (1916) brought him across literature about the Ancient Mystical Order Rosae Crucis. He and some close friends wrote to the Supreme Grand Lodge, then located in New York City. That was the beginning, as Frater Font de la Jara states, of a complete and satisfying transition in his life. Later that same year, he was appointed by Imperator Dr. H. Spencer Lewis to the office of Grand Secretary of the West Indian Grand Lodge. As time went by, a number of further well-earned honors and appointments came to him—more than we can set forth here.



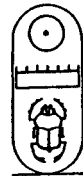
Armando Font de la Jara, F. R. C.

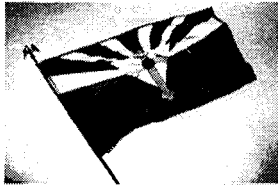
In October, 1916, Frater Font de la Jara was appointed Supreme Grand Master of the Supreme Grand Lodge of the Spanish-American section of AMORC by Dr. H. Spencer Lewis in his Pronunziamento No. 117. This began the Latin-American jurisdiction of the Order on a large scale. It also began a long and laborious development of the introduction of the Rosicrucian teachings throughout Latin America. Most of this work, with its vast detail, fell on the shoulders of Frater Font de la Jara.

Frater Font de la Jara has a charming family who respects his life work, that of serving the AMORC. He has always been encouraged in his pursuits and ably helped by his wife. Rosicrucians in Puerto Rico and Latin America generally who know him, refer to him as the "Grand Old Man of the Order." The former Imperator, Dr. H. Spencer Lewis, was proud to refer to him as *my very good friend*. The present Imperator, Frater Ralph M. Lewis, is happy to say the same. △

*Happiness is an extract from the compound of living,
but the compound is an intelligent formula of ordered
thinking and doing. It is not a chance combination of
events.*

—Valdivar





Cover Our cover features a Rosicrucian flag designed many years ago. There is an interesting story and history behind this beautiful flag with its radiant colors. A flag is the symbol of the highest ideals for which a nation or organization should strive. To pay tribute to that idealism, former Emperor Dr. H. Spencer Lewis set the fine example of

proudly displaying the American Flag at the various headquarters of the Rosicrucian Order, AMORC—from the first Temple in New York City to present-day Rosicrucian Park in San Jose. Subordinate bodies, here and abroad, are advised and encouraged to follow his example of displaying the flag of their own nations.

Dr. Lewis spoke forthrightly on the subject of patriotism and respect for the flag. In honor of his stand, at the 1934 Rosicrucian Convention, the United States Flag Association awarded Dr. Lewis its highest decoration—the Cross of Honor and the title “Knight of the Flag.”

Delegates to the convention then arranged another presentation at the banquet concluding the convention. At that time, Frater Elwood Ward, Past Master of the San Francisco Lodge, presented to the Emperor and the Supreme Grand Lodge a fine gold-fringed American flag to be placed on the platform of the Francis Bacon Auditorium.

During this convention, inspired by the Flag Association honors, a committee was formed to design a banner symbolic of the highest ideals to which the Rosicrucian Order should strive. The committee members, at the conclusion of the convention, scattered to their homes in various parts of the nation, but their work continued. The design was drawn and circulated among the committee members to be approved by them and the officers of the Lodges to which they belonged. The flag itself, of heavy silk and the same size as the American flag that had been placed on the auditorium platform the previous year, was made by Alma Harrington of San Francisco.

It was formally presented to Dr. Lewis and the Rosicrucian Order at the 1935 Rosicrucian Convention. As the banner was unfurled and displayed before the membership, they saw in the center of its field a white triangle, point downward, containing a golden yellow Rosicrucian cross with its red rose. The lower half of the flag is pure rosy red, the upper half has rays of alternating purple and white coming out from behind the white triangle. Thus is symbolized the transmutation of consciousness through the application of Rosicrucian teachings. The central symbol has meanings known to every Rosicrucian. The rays of purple extending from the triangle represent the pulsating violet light of the most spiritually developed auras, while the white rays—representing the color of light in which all colors blend in harmony—indicate the influx of Cosmic Consciousness.—Clara E. Campbell, F. R. C.

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IN APPRECIATION

I use this occasion to express my appreciation for the many good wishes and greetings received from members throughout the world on the occasion of my birthday, February 14. I regret that it is not possible to acknowledge all of the kind thoughts personally. Please accept my sincere thanks.

Ralph M. Lewis
Emperor

Sir Christopher Wren

Rosicrucian with a Vision of the Future

by Serita Glassenberg, F. R. C.

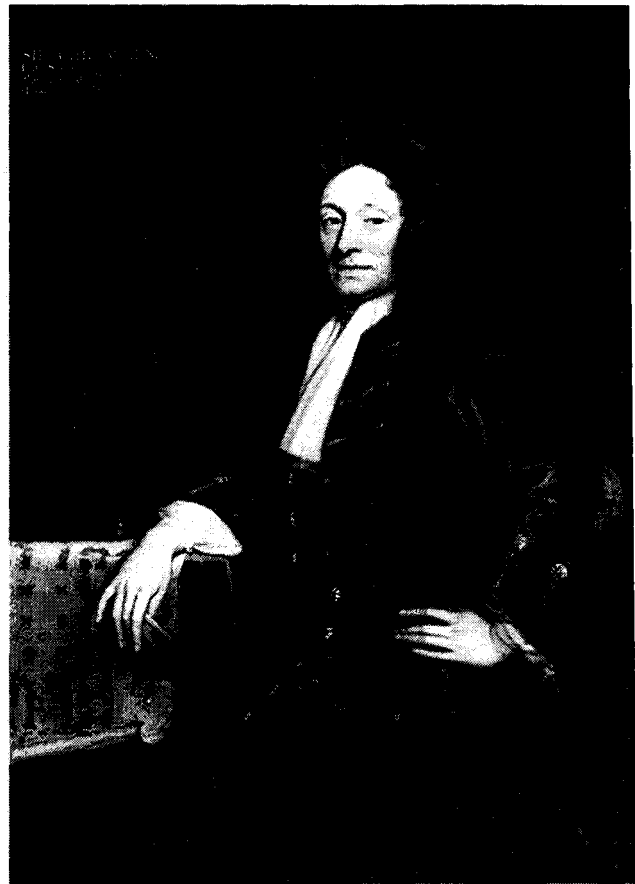
CONTRARY to popular opinion, Sir Christopher Wren was not only a famous architect. A true Rosicrucian, he turned his multitude of abilities towards many improvements for mankind.

Born near Tisbury, Wiltshire, on October 10, 1632, young Christopher had a delicate constitution and grew up short in stature. Until the age of 14, he attended the Westminster School but impatient to *do* something, Christopher left school to assist the famous anatomist Sir Charles Scarborough with his studies.

Going to Wadham College, Oxford, in 1649, Christopher joined "a society of philosophical inquiries." It was with the help of these fellow intellectuals that he conducted many valuable experiments. While still at college, Wren help organize what later became the Royal Society of London for the Improvement of Natural Knowledge—an association of learned persons dedicated to empirical methods of thought who met together for investigating "new or experimental philosophy." The group's first meeting was held during Wren's residence at Oxford (c. 1651); however, the Royal Society itself was not formally recognized until 1660.

To advance his new theories, Wren wrote a *Catalogue of New Theories, Inventions, and Experiments*, in which he called for new philosophies to be advanced with other useful discoveries. Some of Wren's new theories included in the booklet were a weather clock, a "ballance of weights," several new ways

Sir Christopher Wren
Oil painting by Sir Godfrey Kneller, 1711



COURTESY: NATIONAL PORTRAIT GALLERY, LONDON



Panoramic view of St. Paul's Cathedral, London, designed by Sir Christopher Wren.

of engraving and etching, as well as "divers musical instruments." Some of his other new ideas included an hypothesis on the moon's libration, "how to stay long under water," and "to measure base and height of a mountain only by journeying over it." Talking before the austere group of fellow scientists, Wren spoke of his "juvenile blushes" and "my bashful years," but he had already been recognized as a genius.

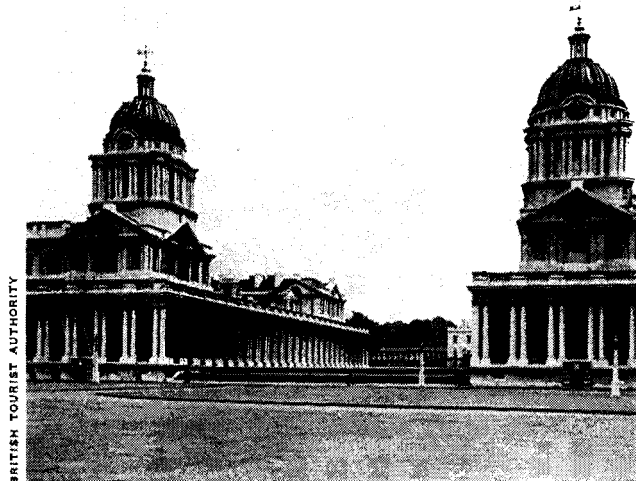
By the age of 21, Wren had completed his master's degree and was elected a fellow of All Souls College. Still wishing more knowledge, he continued with his scientific study.

Wren's philosophical pursuits did not interfere with his absorbing profession. He made elaborate drawings to illustrate Dr. Thomas Willis' work, *Anatomy of the Brain*. In the book's preface, Robert

Hooke, famous philosopher and physicist, praised Wren as a thinker possessing a great combination of both mechanical and philosophical abilities. About this time, Wren also invented a planting instrument which, drawn by a horse, would not only plow and harrow the land, but also plant corn without waste. And he devised a method for making fresh water at sea. His produced work also clearly explained and illustrated a scheme for the graphical construction of solar and lunar eclipses and occultation of the stars. This work was published in 1681 by Sir Jonas Moore along with Moore's system of mathematics.

Not content with what he had done, Wren decided to solve a problem which had been proposed by the French philosopher Pascal to the geometricians of England. Pascal, astonished that Wren

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BRITISH TOURIST AUTHORITY

devised an answer so quickly, failed to answer the challenge which Wren returned to the French scientists.

Mathematics occupied Wren's time at this period in his life and he wrote four of the tracts which later appeared in John Wallis' book on mathematical works. Wren's solutions, published here, preceded those of Newton. Newton, himself, thought Wren the best geometrician of the time. Unfortunately, Wren, trusting his fellow man, took very little care of his researches and inventions and often allowed them to be passed off by friends of the Royal Society as their own.

Unbothered, Wren turned his attention toward astronomy. From the astronomer John Flamsteed, he learned the geographical construction of solar eclipses.

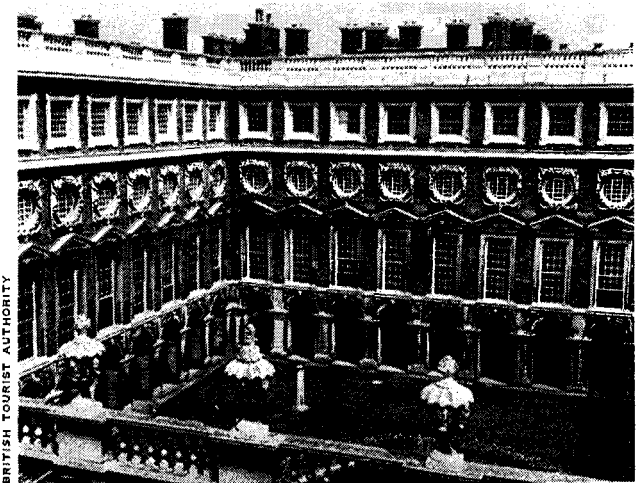
Returning to Oxford, Wren then initiated an experiment on the subject of barometer variations. The barometer's practical use in meteorology was attributed to Wren in 1679 by the Royal Society. Following this, Wren's interest in anatomy was rekindled, leading him to experiment with a method for blood transfusions from one animal to another. Twelve pages of *Parentalia** are devoted to Wren's anatomical and medical pursuits—a study which he pursued until his transition.

**Parentalia; or Memoirs of the Family of the Wrens*, by Christopher Wren (son of the architect), 1750, printed by his grandson, Stephen Wren.

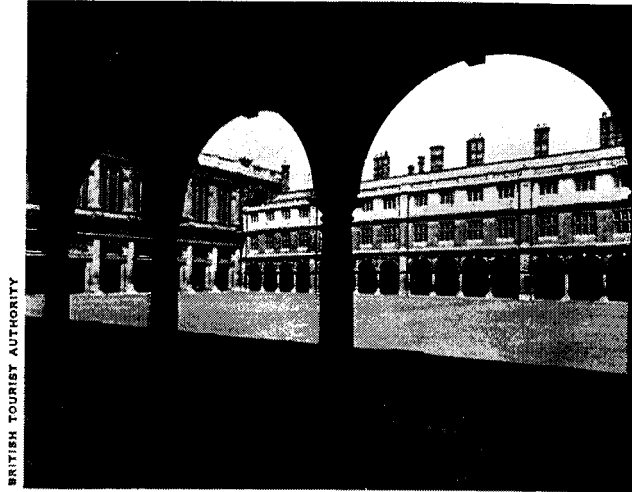
The Royal Naval College, Greenwich (above), and (below, right) Fountain Court, part of Wren's extension of Hampton Court Palace.

Three years before Newton's demonstration of the law of inverse square, Wren, along with Robert Hooke and astronomer Edmund Halley, arrived at this law. Newton freely gave credit to his friends, but it was Newton who was applauded as the discoverer. Wren didn't mind, as long as mankind profited.

When the Royal Society began meeting in 1664, Christopher Wren was called upon to give the opening address. Urging



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**Trinity College, Cambridge.
The Wren library is on the left.**

knowledge for the profit and convenience of man, he reviewed some of his latest theories: a punctual diary of meteorology; the study of refractions; the growth of fruits and grains (plenty, scarcity, and the price of corn); the seasons of fish, fowl, and insects; a useful account of epidemic diseases addressed to physicians; the effect of weather upon medicine; and the mortality in London. Wren then concluded, speaking of the self-registering anemometers, thermometers, and hygrometers—all inventions or modifications he had made.

An amicable person, Wren was friendly with Cromwell, as well as with Charles II, newly restored to the throne. Now in royal favor, Wren designed a form of level for measuring the horizon in every direction. He used this level in his survey following the Great Fire of London, 1666. Repeating his experiments on the force of gun powder and in lifting weights and bending springs, he went far ahead of his time.

The Great Fire of London left much of the city a charred wasteland. Within twelve days after the fire, scarcely before the ashes were cool, Wren brought Charles II a sketch of his restoration plans for London.

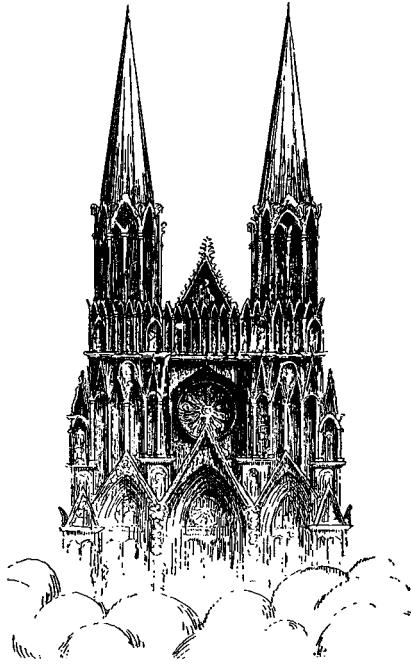
Perhaps Wren is best remembered as the architect who designed and rebuilt London's St. Paul's Cathedral. Follow-

ing the Great Fire, the old cathedral was reduced to a smoking ruin. Wren's experiments over the years contributed to his reconstruction of St. Paul's. As with every part of his work, Wren preferred public service to private advantages. He took very little money for his city work, and yet not only did he rebuild St. Paul's (taking down the old remains from 1666-1668), but he also oversaw the architectural design and rebuilding of 52 parish churches, 36 company halls, the custom house, temple bar, and several private homes and provincial works.

That same year, Wren also presented his papers on a pair of telescopes, and conducted more experiments on the laws of nature. Navigation, too, as it applied to swimming, sailing, construction of ships and latitude appealed to him.

Sir Christopher Wren's life was not all work, but marriage came late. He was nearly 40 when he first married Faith, the daughter of Sir John Coghill. They had two sons—the first one dying at two, and the second, Christopher, Jr., who outlived his father. The difficult births were, however, a major factor in Faith's transition. The year following Faith's death, 1676, Wren married Jane Fitzwilliam, daughter of Lord Lifford. She lived only three years, leaving him with two more children—Jane and William.

(continued on page 28)



The Celestial Sanctum

LOVE AND HARMONY

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

LOVE is often thought to be the highest and most fulfilling emotion that men and women can express. But it is also thought of in relation to the various instincts in man. Therefore, we must realize from the mystical point of view that love is the highest emotion of man and the one emotion that relates man to God. To think of it otherwise is to prevent man from understanding the real truth of this greatest of all universal laws.

Love on every plane and level of life is an expression of God's will working and expressing itself in man's consciousness. To express love on any level is good, but to express it as adoration of God is the highest form of love and brings man into the greatest harmony with his inner self.

Before man can truly love with all his being, he must first experience many types of love—self-love and the love of material things, for example—before they can be transformed to the more exalted love of others, of beauty, of truth, of knowledge and understanding, and of the very motivation of life itself, the God within.

Expressing love rather than inhibiting this profoundly moving emotion is no easy task, especially for the young and inexperienced. But life teaches slowly and surely, leading us through many opportunities to acquire a true understanding of the miracle of this great law.

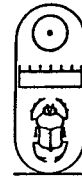
Love is the most sublime of all emotions yet it is never gained in its highest form without suffering and loss. The crucible of life must take its toll before we are enlightened in the fullness and beauty of this great power. We must seek its perfection and strive for its attainment because love is the greatest of all goals in life—to be made perfect in love when man and God become as one.

This is the goal of the mystical life: the revelation of self and the expression of the harmony of the spiritual consciousness within so that we may radiate that spiritual love which lies at the heart of life.

Expressing Love

The attainment of this goal means living life fully and without bias, having no illusions as to what we are and what we can do. We must accept the challenge that life provides us and the more we enter into all of life's experiences, the more the spirit of love will grow in our lives and find its expression. To *negate* love is to curtail our inner spiritual growth. To *express* love on every level and in everyday experience is to allow the love of God to grow daily in our hearts. Finally, after many trials and tribulations, love will blossom into the illumination of the spiritual consciousness and we are then reborn into a new life of great achievement for the benefit of others. However, that attainment is far from being a simple exercise of the mind.

Only when we enter into our daily life with a balanced outlook of heart and mind, only when we try to see and understand others and ourselves as well as our



circumstances, only when our point of view becomes a deep, heartfelt content, can we clearly see the true meaning of life and all it has to offer. Then and only then will the spirit and harmony of pure love begin to grow within because we will have made a sacred place for it. Others will see and feel this heartfelt sympathy and it will prove so helpful to them.

There are few on the path who carry this light of the loving and sympathetic heart, but those who strive for the highest attainment of the mystical life will have to find that light sometime in their future. If they could see the redeeming feature of this great cosmic decree, they would hasten to begin their ascent of the true path to life's greatest attainment.

The true Rosicrucian carries the mark of the true server. Many of the greatest minds of the ages have trodden this path and their works and achievements are a monument for all time of the love they gave and the sacrifices they made in order to vouchsafe their thought to the

world. They gave their all to accomplish their true mission in life.

These men and women were unique, revealing that with a disciplined mind and a dedicated heart they could, with understanding, produce works of great genius which have served to enlighten and benefit mankind. Not all of them were known as Rosicrucians, but in spirit and truth they revealed the Rosicrucian Path as many have lived it, and the effectiveness of what they gave to the world is known to many.

The Celestial Sanctum

is a cosmic meeting place. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During everyday, 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.

Revised R.C.U. Schedule

Two Rose-Croix University courses will be offered during different weeks than originally slated. The correct schedule is as follows:

History & Mystery of Initiation Third Week . . . July 2-7
Mysteries of Mithras Second Week . . . June 25-30

For more information on 22 other courses offered during Rose-Croix University, as well as an application and fee schedule, write to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California 95191, U.S.A.

When You Change Your Address . . .

Please send only *one* notice, and send it to:

The Rosicrucian Order, AMORC
 Data Processing Center
 Rosicrucian Park
 San Jose, California 95191, U. S. A.

Be sure to let us know as far in advance as possible when your address will change.

This *one* notice will change your master file and be made available to all departments. May we also remind you to be sure that you notify your local post office.

***The
 Rosicrucian
 Digest
 March
 1979***

Staying in Love . . .

Reviving Your Appetite for Life!

by Vellee Vernich

IF YOU have ever been temporarily “out of love” with the life you are leading—disconnected from your pleasures, victimized by tensions, perhaps even laboring under a sense of futility—you can well appreciate, in all its many forms, that magical mental elixir that restores vigor and vital enthusiasm.

What is it? Only you know the answer. For some, the tonic is the uninhibited joy of running alone through the woodland; a day spent warmly, close to home, with family; or the cathartic release of artistic expression. Something relaxing. Something that you do well, and is rewarding.

Then why doesn't everyone simply turn on to his or her own personal emotional equalizer the moment weariness threatens to descend? It would seem to be the most logical thing to do, and would help to keep a harmonious atmosphere at home and elsewhere. There are two reasons why this is not always possible.

First, as with any ailment, there is the question of diagnosis. When our ailments are not tangibly visible to others, we must be our own doctors, presenting an obvious problem: how can a tired and perhaps depressed mind diagnose and cure itself? Fortunately, we are fairly resourceful, and manage to do it somehow—sometimes. Sometimes we don't, and we make the initial mistake of blaming an *outside force* for our own sense of troubled restlessness.

In our Western urbanized culture, where commerce is admittedly the reason for most endeavor, and clock-punching is the norm, one of our favorite villains is overwork. One can hear cries of “over-

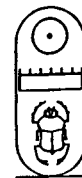
work” and “slavery to finances” in every segment of the social system, from executive lounges to the corner workingman's bar. Overwork is blamed by many to be the cause of *all problems*—great numbers of people can sit and discuss its evils for hours each evening, usually nursing drinks. True, too many people must work too hard to survive, but is it fair for so many to blame overwork so loudly for an apathy of spirit?



Other outside forces which are favorite targets of blame are relatives and associates. They are specific, often loved beings, and perhaps not as easily blamed as overwork, but they receive their share of abuse. But think about it—is it fair to punish another person for one's own state of mind?

Even abstract ideas such as *luck* and *fate* are blamed by some. Rational arguments are of little help at the time to the person who has begun to imagine that he or she is destined for failure.

Whatever outside factor is blamed, placing the guilt has one effect. The



chosen person, place, or thing becomes more of a menace, because the will to control one's own life has been overridden by the presence marked "aggressor."

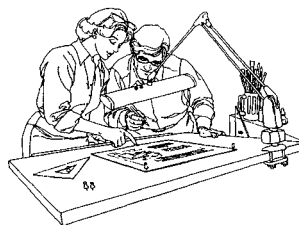
The second reason why we can't always turn to an emotional outlet for the release of excess energy (and occasional resentment) is a simple and rather sad one. Not everyone is *aware* of the creative expressions that would best suit them. Not everyone regularly experiences that exhilarating current that flows through the being in the process of building an individual form of self-expression. As one creates, he achieves a further degree of sensitivity and observation not before known. This is because life is a continuing process of unfolding. Humanity progresses, but only through the individual. And in our separate efforts, we become attuned to this unity.

If the self-actualization urge were invulnerable to swaying moods, overcoming an apathetic attitude would probably be much easier. But too often an apathetic or depressed attitude dulls our enthusiasm and desire for self-expression. One can have an abundance of talent and enthusiasm, and still find it necessary to put up an inward fight to keep the spirits high.

Rekindling the Spirit

One woman I know, a very gifted graphic artist, cured herself of a dull pessimism simply by returning to school after a ten-year absence. There, confidence in her ability was rekindled by the praise she received, as well as by the challenge of trying new media and techniques. Interaction with other students, and the sharing process of learning together, gave her a deeper sense of purpose. My friend's art became imbued with more energy and originality than it had exhibited before—and so did she! Now she enjoys even the simpler aspects of her life more than she ever imagined she would. All of this began on that day when she *consciously resolved* to make a change toward greater involvement and fulfillment through her human gift of self-expression.

But one need not necessarily be an "artist" in the most accepted sense of the word to experience the revitalizing joy of self-actualization. Another acquaintance of mine was on the verge of a complete



physical and spiritual shutdown. He had always believed that the complicated technical work he did was more rewarding and "safer" than the human emotional entanglements that seemed to demand from him more than he could give. My friend returned home from work each evening totally depleted from the intricate mathematical problems he solved during the day. He saw no other reward apart from a fairly secure physical existence.

Finally there came a point at which he knew that he must act or drown in his own inertia. He immediately plunged into such unaccustomed active pursuits as skiing, traveling long distances by car, and attending concerts. My friend discovered new interests, and his energy multiplied. Now he even looks forward to finding a special woman, and for the first time truly enjoying a one-to-one relationship.

Consciously or not, these people accomplished inner rejuvenation through the use of these four principles:

1. *You are not alone; everywhere there are people who would sympathize with your hopes and be supportive if they knew you.* We've all heard this one. But how many of us have yet to understand it *on a feeling level*, and use the great confidence it gives?

2. *Energy is to be used.* Mental/spiritual energy, like physical energy, regenerates at an accelerated pace *when it is regularly spent*. You can prove this to yourself. On a Monday, are you more likely to feel alert and enthusiastic when your weekend was spent sleepily indoors, or when you have used that time for an active form of recreation?

3. *All expression of being must originate from within the self.* The message here is

not only one of individuality, but of faith in that personal uniqueness causing every man and woman to follow a course a bit different from the rest. Only *you*, not relatives, friends, or the latest media fads, can determine the direction you will take, the interests you will pursue. Sometimes one must behave in a way that others might consider to be stubborn, but each of us must follow the intuitive voice from within—with the realization that the first, natural inclination is truly the correct one.

4. *Serene concentration is freedom.* This assertion seems to be more widely taught in the East than in the West, where we

are conditioned from youth to “try our hardest”—and when that fails, to furiously try harder! Frustration is usually the reward, for such an approach does not work well where sensitivity and creative inspiration are important.

Perhaps we can somehow learn to understand the current of our emotional being without struggling to change its direction and intensity, discovering each day the freedom brought with self-acceptance and constructive willingness to share our individual views with our brothers and sisters. Perhaps the future of our human awareness is brighter than we can now imagine. △

Rosicrucian World Convention

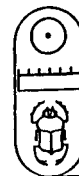


Quebec, Canada — July 18-22, 1979

Rosicrucians have a positive outlook on life! Each day is an opportunity for greater growth, awareness, and fulfillment. Imagine what's it's like when thousands of Rosicrucians with this positive attitude come together for a World Convention. This year's Rosicrucian World Convention takes place at the height of nature's sunshine season—July 18-22—in one of the most beautiful and historic cities in North America—Quebec, Canada.

You won't want to miss this wonderful event. It will warm your heart for months to come. The lessons you will learn, the experience of new viewpoints, new techniques in the art of living, will make your trip worthwhile. You will meet Rosicrucians from throughout the world and there will be simultaneous translation of all events in English, French, and Spanish.

This is the last major announcement! Join us in Quebec this summer for a wonderful experience. Lodging is at a premium, so write today for housing and registration information. Address: Convention Secretary, Rosicrucian Order (AMORC), San Jose, CA 95191, U. S. A.



Beyond Reason

**Beyond the rational
lies an area containing some
of man's most profound experiences . . .**

by Cecil A. Poole, F. R. C.
Vice-President,
Supreme Grand Lodge of AMORC

IF IT were not for *reason*, man would have no awareness of mental activity. He might perceive that which enters consciousness through his sense faculties, but only the combination of what we perceive and what we already know brings about within the mind itself an occurrence that we can readily label *mental activity*.

In the objective mind, mental activity is carried on in terms of symbols. We develop symbols in our consciousness for things that we perceive, things that we have learned, and in particular for things we understand. We find the most commonly used symbols in language. Words, therefore, become the symbols that are used as the building blocks for our mental activity.

Some psychologists have labeled mental activity as subvocal talking. In this sense, mental activity places a great deal of emphasis upon the use of words as symbols. We look upon this mental activity as a process of talking to ourselves. Most individuals do not like their mental activity simply labeled as a process of silent talking. We have a tendency to desire to make mental activity appear to be something much more profound, much deeper than mere conversation with ourselves.

Actually, there is a great deal to be said in favor of this psychological explanation of mental activity. Reason, to a degree, is subvocal talking. We bring together in our own consciousness what

we have learned—in other words, our experience—and relate it to situations as they may exist at the moment. We draw conclusions. These conclusions, we say, are the result of reasoning.

Reasoning is probably more profound than mere manipulation of symbols within our conscious awareness. Nevertheless, a great deal can be said in favor of that explanation. Actually, in practice, reason is a condition that grows with experience and intelligence. True reason is an attribute of wisdom. It is the ability of the individual to draw upon all knowledge and experience and arrive at decisions.

Making a Decision

Whenever we are faced with the making of a decision, particularly when that decision is one involving an important step to us personally, we have a habit of reviewing in our mind all the facts that we know concerning the particular problem. After going over these facts, possibly discussing them with other individuals, or doing research upon the subject, we eventually make a decision, which is the result of what we call our process of reason.

Reason is not infallible. It is no more infallible than any other human act that man may perform, but when we are dealing with our own ability to draw upon knowledge, the Rosicrucian teachings emphasize the importance of drawing upon our *intuitive* abilities. If we can bring to bear upon any situation our accumulated knowledge, the facts of the moment as we perceive them, in addition to the intuitive impressions that we may draw from the inner self, then we are

more inclined to make a correct decision. If our intuition is well developed and we draw correct responses from our intuitive sources, we are drawing upon knowledge that is more infallible than anything that originates in objective consciousness.

Modern technology, based upon a materialistic, scientific background, has tended to stress reason. Today large research centers and laboratories supplement and harness man's reason, or, we might say, give man's reason every opportunity to make decisions based upon experimentation, investigation, and research.

Because of the great potentials of man's reason, together with the knowledge and the materials he is able to draw upon, probably more has been accomplished in the last half century than in any other period of time, insofar as man's material, physical, and technological advances are concerned. Based upon these facts, it is little wonder that reason has been awarded such a high place in the esteem of man. Man believes that much that he has, uses, enjoys, and benefits from today are products of his reason. To a degree, this is true. Man should recognize that the applications of human reason have brought him to the stage to which he has evolved today in decided contrast to his primitive ancestors, or even his ancestors of only a few generations ago.

Nevertheless, man must continually bear in mind that reason is *fallible*. That is, reason is not a judgment or a decision that is always absolutely right in all its phases. It is still a human function and subject to human error. If we acknowledge reason as a human act subject to all the errors of any human act, then we are giving reason proper credit and at the same time establishing certain boundaries or limitations about it. We acknowledge that reason cannot extend indefinitely into a state of perfection.

However, as I have already stated, man can improve his reason by drawing upon his intuition. But in the materialistic, philosophical outlook of today, there is a tendency to belittle the importance of intuition and to rely more and more upon the results of objective analysis. This is an error. Human evolution, human progress will suffer in direct proportion to man's failure to draw upon his intui-

tive knowledge—the knowledge of the soul of the inner man and of its connection with the cosmic force operative and manifesting in all phases of creation.

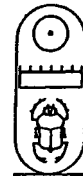
There exists, then, an area beyond reason. Reason is restricted to the human consciousness. It can be augmented by intuition, but when we approach the area of existence that transcends the physical being of man and the mental activity within that physical being, we are approaching an area that is not subject to human limitations nor to our concept of time and space. This is the area of the Cosmic, the area that we can conveniently place in creation as being all that is not material. It is what we frequently refer to as the psychic world, in contrast to the physical world. It is non-physical in contrast to the world that is studied by the physical sciences.

Man has an inner response to this world, a response that can be found in reason and judgment when intuitive abilities are called upon, but even more frequently found within the area of man's emotions and feelings. Man responds to certain situations, not on a basis of reason but upon the basis of his emotions, how he may feel in regard to a situation that confronts him at the moment.

Antisocial Behavior

If an individual acts in a manner that is antisocial or contrary to what we believe is his character, he is sometimes looked upon as a failure. But he may have acted on the basis of pure emotion rather than reason. Under certain conditions of stress, not one of us can predict whether he would react on the basis of reason from his mental world or upon the basis of emotion.

A sudden change in our environment, in our situation, a sudden illness, or a major catastrophe, or a parting with a loved one—something of this nature can bring a reaction that is unpredictable. An individual might tell himself that if his dearest friend turned against him, he would sadly shake his head and walk away. But he does not know in advance how he may react emotionally. He may become violent. Possibly there have been major crimes committed because of an emotional reaction not governed by reason, crimes that would not have



occurred if the individual had exercised reason in making his decision.

While walking from my office to my home, I have occasionally seen a beautiful sunset. Each time I witnessed a sunset, I have asked myself what made it beautiful. There were colors, there were clouds, there was a different appearance to the familiar features that I walked by every day. But with all these subtle changes, I kept asking myself, "Why do I perceive this in a form that I label as beautiful?"

Experiencing Beauty

Then I began to realize that beauty is one of the elements lying beyond man's reason. We cannot reason why we perceive beauty. At one time, writing upon the subject of the mystical experience, I tried to compare the mystical experience with the perception of beauty. It is a circumstance or situation that does not confine itself to objective analysis—to the usual procedures of reason and judgment.

I wrote, "In the sensing of beauty we are able to see briefly an example of that type of concept which is not limited or regulated by physical phenomena alone. Science with its knowledge, man's thinking with his internal feelings are unable to define exactly what beauty is, but we, in experiencing it, realize that we have been lifted out of a routine existence and that a world that seems to exist elsewhere has to a degree opened to us."

This was my concept of beauty some years ago. I believe that it is still valid. Much of our lives is influenced by the world of reason, but much also exists in the world of feeling. We cannot always define our profound experiences—such as mystical attunement and even the perception of beauty—in terms of physical phenomena and experience. But it is a fact that man values aesthetic experience. It gives us a lift. Feeling and emotion are, after all, the chief arbiters of values. Values are meaningless unless they find a response within ourselves, resulting from the sense of feeling.

There seems to be a certain affinity between the elements of beauty—the aesthetic elements—and the native constitution of the human organism. For example, we find expressed in nature such concepts as symmetry, proportion,

color, color combinations, and ratios among musical tones. We might say these combinations are ultimates. They express something that registers upon man's highest concept of idealism. When these concepts are in harmony with our own mental activity, we experience what we call the feeling of beauty. As has been said before, beauty is in the eye of the beholder, not in what is beheld. I saw beauty in the sunset because I felt beauty within me, not because the sunset itself could be categorized as beauty.

There may also be something like a natural affinity between values such as gratitude, magnanimity, neighborliness, benevolence, and our own rational nature. That is, when these concepts of good and of proportion (the aesthetic elements) are all in harmony with our own thinking and with our own activity, it is easy to perceive beauty. Beauty being within, beyond reason, is best perceived when man lives harmoniously within himself, with his fellow men, and with the rest of his environment.

Some people are called "Pollyannas" because they see good and beauty in almost everything. To the other extreme, other individuals seemingly never behold these values which have so much meaning to some people and to all people at some times. Those who see beauty easily are those who have beauty within them. They are perceiving their own experience and are contributing to the state of harmony and well-being that is the inner essence of their own nature.

Harmony and balance, from the meaning of the words themselves, obviously come through a totality of existence, a balance between the physical and the nonphysical, the material and the psychic. We find it necessary to live both phases of our life. We have to be both physical and psychic, and develop each to the best of our abilities, if we are to create a perfect state of harmony within. We will then reflect the best of our environment. We will perceive beauty. We may also advance one step beyond beauty to participate in the mystical experience, which is man's intimate relationship with the forces that made and maintain all the universe.



Awareness, Silence, and Art

TO BE true mystics we strive to live by our higher ideals at all times and not to submit to behavior which is inconsistent with those ideals. To be successful in this, we need to develop and maintain a high degree of awareness.

There is a tendency among humans—including those with a mystical bent—to speak of high ideals and then to contradict these ideals with their actions. If a person is to do something about this tendency, one must begin from the self. As we know, the camel does not generally see its own hump; more often it sees only the humps of others. But if one wishes to restore the “world,” one should begin with his or her self.

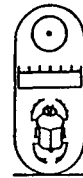
The word “awareness” is indeed an abused word. One cannot *talk* about it, one can only *be* it. Simply, if awareness does not manifest in a person, that person is asleep. For those whose role it is to awaken, the awakening will not come about with words, but through suffering. Only when a person experiences that signal we call pain and is ready to “work,” can the cause of his or her sleep be deciphered. So being aware begins with the self. Those who are living awareness will not be talking about it; they will be aware.

There is a saying that goes, “The fence of wisdom is silence.” Self-observation is a gift, and honesty is a greater virtue. In a society that takes everything for granted, one needs to observe, learn, and act accordingly. Where others are concerned, one cannot always openly converse about the unawareness and subtle inconsistencies of behavior. Only when the highly evolved individual is attuned with other like minds, can something relevant be said—even then with the realization that we differ from each other in our understanding. It is probably best in these situations to manifest a beautiful smile and see if intuition leads to the use of words or not. Each person will probably behave according to his own evolution on the path.

This is exactly the source that the mime artist draws from when beautifully expressing mystical ideas in public. This is done by practicing the art for many years and observing the contradictions and inadequacies of human behavior, then mirroring or reflecting them back to the audience. Through this expression a profound suggestion is introduced to help others become more careful with words that are spoken heedlessly. This artistic reflection is one way to act on the problems of unawareness in our society.

“Turn it and turn it for all is in it and look in it and grow grey and old in it, and turn not away from it, for there is no better rule for thee than it.” (Ben Bag Bag, Sayings of the Fathers, 5:25) Thus, the first law of the mystic is *silence*. For an artist who deals with silence, words are very important and uttered with care. We all need to know how to keep the “golden bit” in the mouth. We are tied with the wisdom of the ancients and must reflect and go within to find the *real* value of the holy silence.

—Samuel Avital, F. R. C.





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Initiation Into An Unknown

by Burnam Schaa, F.R.C.,
Grand Secretary, AMORC
George F. Buletza, Jr., Ph.D., F.R.C.,
Director, Research Department
& June Schaa, F.R.C.,
Research Associate

THE WORD "INITIATION" embodies fascination and intrigue because true initiation is highly evocative. By its very nature *initiation* provides more than just an introduction into an unknown—whether that unknown be a physical fact or a widening of consciousness. True initiation provides that first step through a door leading to profound insights which have the power to transform our realities. As an example, outstanding intuitive scientists such as Albert Einstein often seek "doors" which will lead them to a major breakthrough in the physical sciences. Scientific intuitives such as Carl Jung use scientific methods to elucidate the contents found behind the many "doors" to the mansions of the Greater Self or Soul.

We may greatly admire the achievements of the Einsteins and Jungs of the world who, in their practical use of intuition, might be called great initiates. But for most of us, the contents of our own initiations remain sacrosanct, that is, beyond question. However, the evocative process of initiation, if we allow it to live through us, also may lead us through a door to major insights and transformation of personality. Perhaps knowing a little more about the initiatory process itself will enable us to realize more fully the potentials inherent in all initiatory experience. Therefore, exploring the evocative

process of initiation will be the subject of this month's Mindquest.

Where does the initiatory process begin? Preliminary studies with the Mind Mirror instrument in our Rosicrucian Research Labs seem to indicate that new experience may first be processed in the right side of the cerebral hemisphere, or cortex.¹

The ancients knew that the brain fibres crossed, causing certain areas of the right brain to control the muscles of the left areas of the body, and vice versa. In addition to this, the physician Paracelsus carried on the mystical tradition that the left and right hands symbolize differing

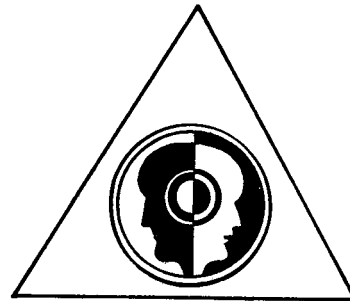


Figure 1: The ancient Rosicrucians developed concrete step-by-step exercises for discovering and developing the powers of an integrated consciousness. The result is a "combined brain power" many times superior to the normal use of mind. The ancient Rosicrucian alchemists referred to this union of the mind as the "mystical marriage." Today, science has begun to explore the possibilities and values of both modes of consciousness and new evidence is now available substantiating the old Rosicrucian knowledge that the marriage of the mind resolves psychological conflicts, promotes health, harmony, balance, and peace. Please see text.

*The
Rosicrucian
Digest
March
1979*

abilities: the left, artistic and spiritual, the right, analytical and rational.² Today split-brain research³ indicates that the two halves of the brain (the left and right cerebral hemispheres) correspond to two potentially independent "minds." The left brain is logical, verbal, and sequential; the right brain is visual, timeless, and intuitive. These two modes of consciousness exist within each of us and can function in a complementary and dynamic manner. The Rosicrucian endeavors to recognize, value, and incorporate into daily life both modes of consciousness (see *Figure 1*).

One of the results of the Age of Reason has been the inclination on the part of academicians to trust only that which is classified and verified. Although this validation remains an essential ingredient in all scientific knowledge, an overreliance on only that which has been classified and verified can lead to a stifling of the creative process of asking "right" questions.⁴ Due to this intellectual climate, an unnecessary aura of mystery shrouds the natural, intuitive process involving initiation into an unknown. However, Rosicrucians have long taught that both areas of the brain must be understood before higher reason and creative imagination, the two great powers of Mind and Soul, can be released, allowing us to become cosmic channels and the masters of our own individual destiny.

The Two Hemispheres

Both hemispheres of the brain are connected to the *diencephalon* (second brain) like the symbolic wings shown in *Figure 2*. The diencephalon⁵ controls the involuntary responses of the autonomic nervous system. If the realities experienced in the brain are arousing, our sympathetic division is activated. If the experiences are soothing, our parasympathetic division responds. It is possible that these involuntary actions may in turn activate long-forgotten memory traces or archaic material long associated with the reaction. These traces are found in archetypal motifs.⁶

Our most recent investigations seem to indicate that the right, intuitive brain helps us to integrate and deal with new kinds of unlabeled experience. As an example, a musician may experience and

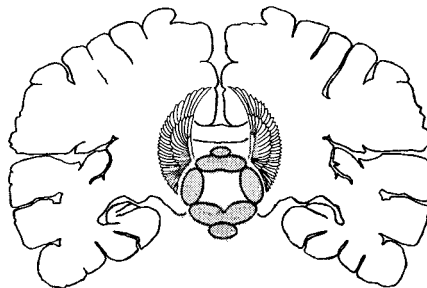
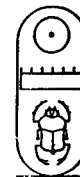


Figure 2: *The golden-winged sun scarab, a divine creature born of itself out of the heavenly clouds, was equated by the Rosicrucian, Paracelsus, with the triune Mercurius (Hermes Trismegistus), as the Prima Materia or Philosopher's Stone. As to how this alchemical symbol may correspond with the first three ventricles of the brain, see "Searching for the Seat of Soul."*

process an unknown melody in the intuitive side of the brain. But, as he hears the melody again, he will begin to label and categorize it, and there can be more activity on the analyzing, or left side of the brain. However, the musician can also take a familiar piece of music and activate the intuitive process by "letting go" of his analysis through asking questions: "What have I possibly overlooked in this melody? Is there something else I don't yet know?" This creative act of "letting go" of analysis is also necessary in the art of meditation, and especially in the area of traditional initiations. In order to gain new insights from our old realities we may have to learn to "let go" of what we already know.

The most significant thing about genuine initiatory experience is that to receive the insight symbol or symbolic images through the intuitive faculty to the right brain, it may first be necessary that a person be submerged in *new* experience. This is what the Rosicrucian refers to as the *assumption state*.^{*} During the assumption experience, brain-wave amplitudes in both the left and right brain

^{*}*Assumption:* "Exchanging places, persons, and power. You assume you have exchanged places with the other person, assuming the other's personality. In Divine Assumption, you assume you are exchanging your limited self-consciousness for the consciousness of God." From the *Rosicrucian Manual* (1918) 25th Ed., revised 1978. Rosicrucian Order (AMORC), San Jose, CA, p. 153.



have been observed to decrease almost to zero, even though subjects were having intense initiatory experiences.⁷ It was almost as if during assumption, awareness of initiation occurred in the diencephalon rather than the left or right brain.⁵ Following the assumption period of initiation, the right brain may then find meaning in the new symbolic awareness, while in future recall and analysis of the symbolic experience, the left brain may lead one to a greater understanding and application (see *Figure 3*). If one has read or has been told about the initiation prior to the event, the experience may not have the same brain-cell impact.

Analysis and later validation will eventually be necessary if the experience is to prove useful and beneficial to ourselves and to others. However, if the analysis is performed too soon it may prevent the intuition and the right cortex from experiencing the meaning, and the *dynamic life* of the initiatory symbols. Thus, the "newness" may be most important to the effectiveness of initiation as a psyche-evoking process.

How can the general principles of initiation be used to improve our everyday reality? First, we must admit the possibility that personal bias might be coloring our objective perceptions that form our personal realities. Then we need to step back from ourselves and simply observe—without identification, condemnation, or approval—our actions and reactions to any life situation. We tend to ignore the subtle signposts that intuitively inform us of alternatives to the consequences of our present realities and attitudes. Desire and an openness to question allow us to focus upon a problem and to discover any potentialities that already exist within ourselves. Initiation into new potentialities may be evoked through: (1) the desire to change; (2) the decision to ask questions which evoke new possibilities in the form of intuitive symbols; and (3) the focusing on, and assumption of, our intuitive symbols. These intuitive symbols arise from levels below objective consciousness and reveal messages relevant to our own life situations. While many intuitive symbols may consist of triangles, crosses, beams of light, and colored auras, etc., they can also be feelings, animals, even friends.

Regardless of what form they take, these symbols, when focused upon, can inspire us and synchronistically⁸ point toward corresponding problems and scenarios in

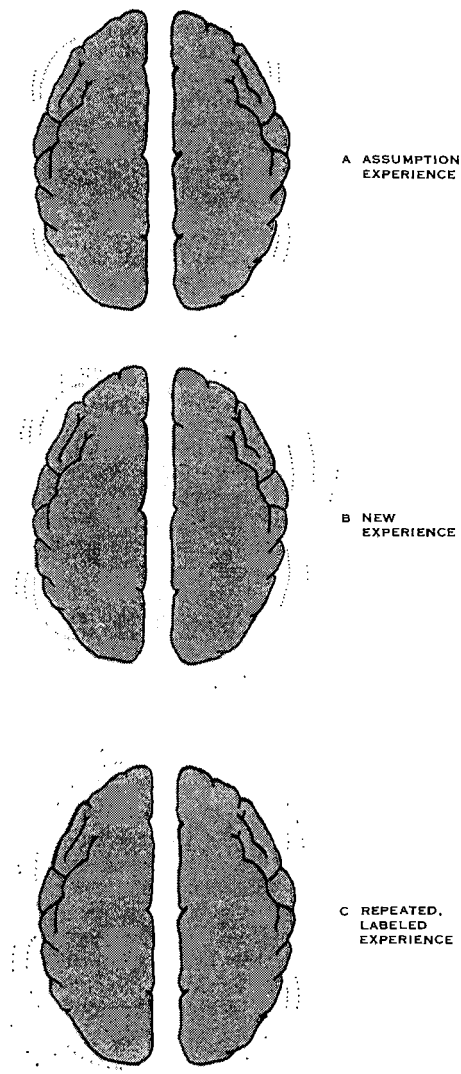


Figure 3A: During initiation, assumption experiences of symbols lead to low amplitude brain-wave activity (1.5 - 40 Hertz). **3B:** As meaning is discovered in the new symbolic awareness, brain-wave amplitudes in the right cortex are increased. **3C:** Analysis leading to understanding and application generally results in greater brain-wave amplitudes in the left cortex. Please see text.

our daily life. They also show us how our life fits into the universal motifs and patterns found in traditional initiation, religious ritual, folklore, myth, and dreams.

Service provides us with an opportunity for initiation by leading us into new experiences and introducing us to our unrecognized potentialities. Through service we can discover much about ourselves. Any difficulties we experience while trying to serve others may often be traced, with minimal observation, to one of the areas most unnoticed in our own conscious makeup. Insights gleaned from service can shed new light upon these hitherto unknown weak points as well as undeveloped talents. These new insights can transform our realities and evolve our willingness to assume ever-greater responsibility for self, all of which leads to self-mastery.

Fulfilled initiatory experience enables us to achieve physical, mental, and emotional direction in our life and prepares us for the epitome of initiations: Discovery of *Self*. Just as children learn to assume a more successful adulthood through acting out fairy tales, adults can be said to more efficiently equip themselves for growth of personality through the assumption of the same basic symbols found in initiatory ritual, mythology, and religion.⁹ The intriguing implications of *assumption* will be dealt with at greater length in a future Mindquest feature. However, assumption of Greater Self involves a lengthy series of initiations covering many life situations.

At each step along this initiatory path we must continue to question our ever-present points of view, our dearly held opinions. As we continue to hold an open mind and attempt unbiased confirmation of our beliefs, we are initiated into ever renewed ways of looking at things. With expanding awareness many obstacles along our path will seem to disappear; it becomes natural for us to accept full responsibility for our actions, past and present. The responsible person discovers that his changing symbolic representations of self in relation to the Greater Self widens his horizons, enriches life, and leads to full acceptance of self.

The subtle impressions brought about by the intercommunication between the two sides of the brain working in har-

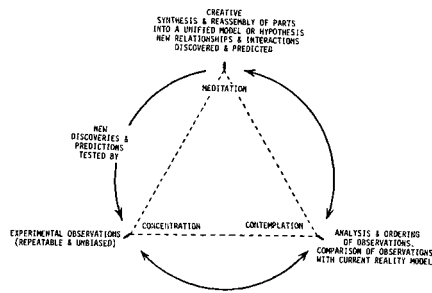


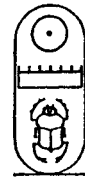
Figure 4: Correspondence of the methodologies of science and Rosicrucian mysticism. One of the basic tenets of both methodologies is the rejection of authority and dogma—the refusal to accept a statement just because someone says it is true. Rather, by having an open mind toward new realities and by using the process of concentration-contemplation-meditation, individuals come to self-knowledge and a knowledge of Self.

mony with the great forces of Mind and Soul form the basis for our realities of the physical and mental world. The ability to channel this intercommunication is slowly imparted to the consciousness of the initiate through the practical use of concentration, contemplation, and meditation,^{4 10} (see *Figure 4*). Consistent use of these faculties becomes a habit which enables the initiate to blend past, present, and future into a meaningful *now* that is in harmony with the higher aspects of Soul. It is from this contact with the higher sentiments that all imaginative work derives its inspiration, and the creative faculties of Mind and Soul find expression. Thus initiation comes to fulfill its meaning as the first step through a door into an unknown.

(continued overleaf)



The Rose: "God gives us no art that does not bear in itself the necessity of its fulfillment." Woodcut from Symphorien Champier, *Rosa gallica*, Paris, 1514.



MINDQUEST FOOTNOTES:

Note: For further scientific references, please consult the bibliography listed at the end of each cited Mindquest.

- 1Buletza G. & Bukay M. (1978) Mindquest: Split-brain research, *Rosicrucian Digest* LVI(1):14.
- 2Jacobi J. (1951) *Paracelsus—Selected Writings*, Bollingen Series XXVIII, 1958, Princeton University Press, Princeton, NJ, pp. 121-30
- 3Buletza G. (1977) Mindquest: Creative expression: a marriage of the mind, *Rosicrucian Digest* LV(6):17.
- 4Buletza G., Allen M., Bukay M. & Schaa J. (1978) Mindquest: The science of intuition, *Rosicrucian Digest* LVI(6):18.
- 5Buletza G., Schaa J. & Bukay M. (1978) Mindquest: Searching for the seat of soul, *Rosicrucian Digest* LVI(12):22.
- 6Jung C. G. (1960) *The Structures and Dynamics of the Psyche*, Collected Works #8, 2nd Ed. 1969, Princeton University Press NJ, pp. 152-57. For further reading see: *The Hero With a Thousand Faces*, by Dr. Joseph Campbell (1949), 2nd Ed. 1968, Bollingen paperback, Princeton University Press, NJ
- 7Buletza G. & Bukay M. (1978) Mindquest: Electrical energy of the brain—a mind mirror? *Rosicrucian Digest* LVI(3):21.
- 8Jung C. G. (1960) *Ibid.*, p. 520. Dr. Jung defines synchronicity as "... a meaningful coincidence of two or more events, where something more than the probability of chance is involved."
- 9Schaa J. (1976) Practical fantasy—fairytale and myth, a key to an ordered imagination, *Rosicrucian Digest* LIV(7):20
- 10Buletza G. (1977) Mindquest: Rosicrucians thinking together, *Rosicrucian Digest*, LV(2):15, Bukay M. & Buletza G. (1977) Mindquest: The insight experience—create your own symbols of transformation, *Rosicrucian Digest* LV(11):31.

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.)

April:

*Edward Gierek, First Secretary of Comm. Party, Poland, is the personality for the month of April.

The code word is MAAT.

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



June:

Francisco M. Bermudez, President, Peru, will be the personality for June.

The code word will be JOLE.

FRANCISCO M. BERMUDEZ



EDWARD GIEREK



July:

Teng Hsiao-p'ing, Vice Premier, People's Republic of China, will be the personality for July.

The code word will be ANKH.

TENG HSIAO-P'ING

*Due to the political situation in Iran, the personality for April has now been changed.

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March
1979

Voluntary Simplicity— A Better Way of Living?

by Robert Strand

THE NATION'S newest social trend seems to be simply living the simple life. The concept has its own label—"voluntary simplicity"—its own outlook, its own consumer style—and, if social scientists are correct, millions of adherents.

Analysts at SRI International, formerly the Stanford Research Institute, say the trend is beginning to catch on with tens of millions of Americans. Voluntary simplicity is a way of life embracing frugal consumption, a sense of ecological urgency and deep concern with personal growth. A practitioner of "VS" believes with California's Governor Edmund G. Brown that small is beautiful and less can be more.

VS means opting for Volkswagens instead of Cadillacs, jeans instead of suits, raising your own vegetables, buying second hand, refurbishing cheap old houses and recycling. It means dumping attitudes of bigger is better, eat and drink more and more, and buy, buy, buy.

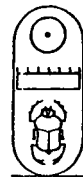
Announcement of VS as a powerful force does not only come from wishful philosophers but from an institutional think tank to which business pays lots of dollars to figure out exactly where we are going. Arnold Mitchell and Duane Elgin of SRI say 4 to 5 million Americans are fully living the simple life, and another 8 or 10 million are acting on some, if not all, of the basic tenets of VS.

VS enthusiasts can be found among people who dropped out of the rat race to live in rural areas, among middle class folks patronizing flea markets and garage sales and among youth who choose to get along on odd jobs. Mitchell, a social economist, says the VS practitioner is typically white, predominantly young,

exceptionally well educated and from a middle or an upper class urban family.

On the basis of various Harris, Roper and Yankelovich polls, the analysts conclude that one-third to nearly one-half of the adult population are VS sympathizers and potential converts. Mitchell projects that 36 million Americans will be involved in voluntary simplicity by 1985 and 92 million by 2000—but that 25 percent will remain diehard VS opponents.

What will bring this about will be both "a pull and a push." The push will come from chronic scarcity of energy and materials, rising Third World demands and rising vulnerability to terrorism, including nuclear terrorism. The pull will come from some traditional but recently ignored elements of the American character—the frugality and self-reliance of the Puritans, Thoreau's simplicity and



Emerson's plea for "plain living and high thinking."

For many the reason will be to clear away the external clutter of materialistic life so they can concentrate on their personal growth and "inner life." Ridding oneself of the drive to accumulate things, Mitchell says, means gaining greater control over one's own life. It means freedom from installment payments and unresponsive bureaucracies.

The attraction of inner, or spiritual life, Mitchell says, is a vision rediscovered again and again in history. The impulse is not a fad; the roots are too deep.

Businessmen can prosper from the new VS market, Mitchell says, by offering products that are durable, repairable, recyclable, non-polluting and aesthetically pleasing.

Already in the San Francisco area there are several hundred VS enterprises

belonging to the fast-growing Briarpatch network. It includes food cooperatives, repair stores, child-care centers, bakeries and mutual help enterprises.

VS consumers will pay for quality. They will buy solid wood furniture, high-performance hi-fis, easy-to-fix appliances and small cars made to last. Their clothing will be cottons and woolens which can be mended and worn for years. Unprocessed and "natural" foods will be preferred.

These consumers will be big buyers of house tools, bicycles, home canning equipment, waste-recycling devices, arts and crafts, self-help medical items, do-it-yourself games and gardening devices. But they will ignore Madison Avenue merchandising, and buy non-brand-name items in specialty stores.—*United Press International*

The only value of tradition to society is that it affords a platform to stand upon while reaching for something higher. If it becomes a weight which prevents the individual from rising, it has outlived its usefulness.

—Valdivar

Sir Christopher Wren

(continued from page 12)

Shortly before the birth of his first son, Wren had been knighted. By the death of his second wife, St. Paul's was only half completed. It took a total of twenty-two years following the fire until the cathedral was again open for services. At that time the famous gold dome was still not finished, but other projects awaited the great man's attention. St. Paul's was finally completed in 1711.

By 1684, as the King's Comptroller of works, Wren rebuilt the castle at Windsor and began to partake in politics. The

following year, at the age of 53, he took his first parliament seat—as M.P. from Plymouth.

During the last years of his life, Wren lived at his home in the renovated Hampton Court and at his townhouse in St. James' Street, Piccadilly. The last great project Wren worked on was the Royal Hospital for Seamen at Greenwich. The work began in 1696, but was not completed until after Wren's death. In 1723, at the age of 91, he took a chill. Transition soon followed. His body was buried in St. Paul's crypt—one of the few men who had been favored by the Stuarts, Lord Cromwell, King William, and Queen Anne. Though certain politicians, jealous of Wren's high position, had tried to discredit him at the close of his life, they could not eradicate the memory of all he had done for mankind. △

*The
Rosicrucian
Digest
March
1979*

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

Making Dreams Come True

IN APPROACHING this subject of making dreams come true, we must realize that there are two kinds of dreams. I am not sure which is the more mysterious—night dreaming or the so-called daydreams. I do not know if it has ever been determined that animals lower in the scale of evolution than man can have daydreams—whether they can build up in their imaginations things that do not exist. However, we know that man can do this—that he can turn ethereal, dreamy things into concrete form. Now, that is something which is not commonly admitted, and I have no doubt that many readers will challenge my statement.

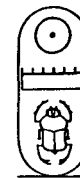
You can do yourself no harm by performing a test. If it fails, after two or three trials, you perhaps will have reason for your doubts, but even two or three failures would not be sufficient for saying that there is nothing to the principle. If, after two or three tests, you find sufficient results that you never had before, you will have reason to believe there is something to the principle.

We know that man has the ability to imagine. Stop and think a moment what makes it possible for you to close your eyes and build up something you have never seen before. It is not merely a matter of recollection. If I said to you, "Close your eyes for a moment and visualize where you were or what you were doing Christmas Eve," each one of you would recall that you had been out somewhere, or at home, or around the Christmas tree. That process would be the visualizing and recollecting of something that had already existed in concrete form and was registered in your mind.



But if I say, "I want you to close your eyes and visualize something that does not exist and that you have never seen," you will ask, "What is it?" Then I will say, "Close your eyes and visualize an old-fashioned sugar barrel sitting on the pavement and on top of it a bronze bust of George Washington." You would have no trouble in seeing that, and yet there you are, imagining, or, as science says, imaging, something that never before existed. I could go on and say, "I want each one of you to close your eyes and visualize a five-room bungalow, in the middle of a lawn, two hundred feet square, with red tiled roof and with green trimmings around the windows." I could continue on and on, telling you about the curtains, etc., and build up the whole picture in your mind.

This is like taking one element from some quality and one element from another and making something new. It is a divine process, a divine faculty and power that is resident in you and not in the other animal species. They have no use or understanding for it. Your imagination is absolutely unlimited. The men who have been conceiving skyscrapers in New York, trying to outrival each other, imagine one taller and taller until New York is just spotted with them. I remember being on the twentieth floor of the Hotel New Yorker, and looking down. That was not so high. There are many



other floors in that building, and this was only the twentieth. As we looked eastward, we could see the Empire State Building with its mast for dirigibles, and many other buildings, and each year they are taller and taller.

The imaging of the architect in putting the component elements together, in letting the buildings rise higher and higher, is unlimited. When building bridges, his imagination is unlimited. When he comes, however, to draw out on paper the plans for the structural work, there are certain structural limitations that have to be abided by. He has to shorten the span a little, or may have to drop the height a little in order to come within building restrictions; however, mind has no limitations. There is nothing to prevent man's mind from visualizing the taking of the Atlantic Ocean and putting it into the Pacific, and from taking the Pacific Ocean and putting it into the Atlantic.

Thoughts Create

These things you form in your imagination. You do it constantly, although you seldom realize it. If you would do some thinking, you would recognize this peculiar characteristic of the human mind which enables it to create things that have never existed before. You have to admit, of course, that you create mentally before you create materially. You know very well that before an artist begins to paint a masterpiece on canvas, he visualizes it first in his mind; in fact, it is worked out so well that the process of painting is really a transference of the creation from his mind to the canvas. The man who is to build an apartment house works out a great many of the general schemes of the structure in his mind before he starts making lines on paper. We find *that* all the way through history.

Take, for instance, the first man, sitting on the bough of a tree on a river bank, and sleeping on some dry grass for a bed in order that animals would not get him, beginning to think of a home, what it would be, where it would be, the size of it, and how he would be protected from the animals. He began to think of means of safety and pictured it all in his mind before he began to make wood and grass

walls around the home he was going to make.

All through civilization man has created mentally the things he wants, *and he does not stop*. It is not sufficient to do this mental creating, visualizing, the building up of something in your mind that is perfectly created, and then stop, because that would produce nothing. Man would still be living in the boughs of a tree on the river bank, if that were as far as he could go. The more we keep working over the mental picture in our minds to make it a part of us, the more power we attract to it and gradually build it into material existence.

Please do not think I am implying that a man go down and lie on one of the wharfs of the Hudson River with a cigarette in his mouth and visualize a bridge across the Hudson, and that if he stayed long enough, some day the steel would go up and finally the bridge would be built. Such a statement would be foolish. We must draw a line between rationalism and fanaticism. It is unfortunate that some of the ideals of mysticism have fallen into the hands of fanatics. To hear them interpret their understanding of what we are trying to teach makes mysticism sound weird and devoid of logic.

Not long ago, a woman came into my office to try to impress upon me the merits of Christian Science, and she said this: "Once you know and understand Christian Science, nothing of a material, physical nature can affect you."

I said, "Do you mean that nothing in this material world will affect us?" I knew she was not talking true Christian Science.

She explained that if she were to go out in the street and be hit by an automobile and injured to such an extent that bones were broken, she would say that there was no automobile and she was not hurt; it was just a thought that the automobile hit her and that her bones were broken. That is absurd and such a person can do more injury to a worthy movement than she can possibly do good.

But I do mean to say that the person who has built up in his mind a daydream, and each day adds to it, is magnetizing with more vitality the imagination, and is building in the material world as well as

in the mental. Such persons gradually attract to themselves the conditions that will help them to realize what they dream.

You might only take the reverse of this proposition to prove how true it is. Take the man who finds himself in the business world, or home, or social world, in need of something, and after visualizing it momentarily says, "Yes, that would solve my problem if I could have that thing." It may be an addition to his home, a new position, or a raise in salary. Suppose he thinks of it for a moment, visualizing and seeing it in all its completeness, and then says, "It is impossible for me," and no longer thinks of it. Is there any hope of that man's bringing to himself what he needs as long as he does not allow it to come into his consciousness again? It is the reverse of the picture that I am trying to explain.

We know that different types of men congregate, and that the young man who is deeply interested in art will sooner or later come in contact with like minds. We know that the person deeply interested in music will sooner or later come in contact with similar minds. That person will not only go where he will hear music, but he will go to the library and read about it, and meet people who are interested in music. The artist attracts art and all those who are interested. The seventeen-year-old boy who leaves school and goes to the poolrooms can tell you a surprising amount of information about poolrooms that uninformed people would think he had wilfully made up, but that is because he has attracted to himself all the knowledge pertaining to that one subject. Take a young man interested in law; another interested in botany, or in some other subject. You will find that they associate with people of similar minds. You will find the same among women. The woman interested in social things will attract to herself those who are interested in the same things. It is sane and logical, and you can demonstrate it in your own life.

Take the man going around from morning till night with the thought that he wants a seven-room house in a certain neighborhood. He dreams of it, visualizes it. He looks at all advertisements of houses and compares them with the one he has in mind; he adds to it and takes away from it until it is perfect. It gradual-



ly brings to that man the house he dreams about. How? There are a million ways in which it might happen. He might be in a restaurant next to a man, sitting and reading a magazine about homes and gardens. This man with the dream house in his mind, in his enthusiastic way, may say, "Excuse me, but I am interested in homes, too."

The other man might say, "Yes, this picture is of a nice house. I was attracted to it myself. Are you building?"

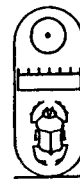
"No, I am not, but hope to. I want to build such a house, but I want to build in Chicago."

"I have a cousin in Chicago who has some property, and he would gladly loan money to anyone who would want to build there. I will be glad to give you his name." And before he knows it, he is on his way to have his house built.

That sort of person gets what he is thinking about. It is not so with the woman who says, "I am going to try a new thought method," and sits in the middle of the room and folds her hands. "I want a house; I shall have a house; the house belongs to me; I will have the best house in the neighborhood; I will have Mrs. Smith envious of me; I will have a house; I will have a house." That is as far as she gets. A system of that nature is radically wrong.

Your Life

Did you ever know of anyone with his heart set on something from morning till night, who did not get somewhere, in the end? It is all according to the degree of will power and determination he uses. Create in your mind and keep on creating it until it bursts out in material force around you, the very thing you want. It



is the use of that creative power you have that counts.

This creative power, your imaging power, is only one of the great powers. You have healing power, mental power, and the power of sending messages to reach people. Speaking along this creative idea, just suppose there is something you want and that you could send that picture to the mind of some other person, and make him see it, and also use another power to make the person write you or grant you a favor. Just think of these faculties being brought together for one issue! Look at the unlimited possibilities, and yet these are only three of the powers you have out of many. Man has never been told a third of the truth about himself, not a hundredth nor a millionth. He has been taught that he has five faculties—seeing, hearing, smelling, tasting, and feeling, and that they constitute all that he has. The great men in the past who discovered these things were commanded to remain silent so that the masses would never learn about themselves. Libraries were burned so that the writings of the oracles, wise men, magi, and others should be destroyed in order that man would not know about himself.

The great leader Napoleon, once said, "I would rather have every man in my army acquainted with his own possibilities and follow himself rather than follow

me in ignorance"; but other leaders thought differently. Kings, queens, and others were trying to hold man down so they themselves might have a greater power, thus making slaves out of men.

The Essenes, the Therapeuti, and the Arcane Schools of Egypt and India, were the ones who kept this knowledge preserved and had to keep it under cover. In some parts of Europe today, the Rosicrucians dare not mention their existence. At one time Russia was one of the greatest countries for Rosicrucianism and then came the rule of repressive Czars and then the World War, and after that the work was forbidden.

Become what God created—an image of Himself with all of His creative powers. In all of the affairs of your life, you can use these things. You do not have to wear any garbs or robes or peculiar expressions on your face. You may live the life of the era, adopt its customs, and still retire alone to a place of quiet and demonstrate these infinite laws.

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

Listen, Friends . . .

HAVE YOU ever awakened at four or five in the morning to attune with the Cosmic for the health and peace of someone else? There are times, perhaps late at night or in the early hours of the morning, when suddenly one awakens—quiet, calm, and receptive. The objective consciousness suddenly returns and because of the intervening hours of restful sleep, your thoughts differ from those of the hurried daytime. Instead of thinking and meditating on purely personal affairs, your mind goes outward, towards others. Now you realize that other persons are not far away but near, that there is no separation but connection, that there is no noise but songs of harmony and oneness in the whole system. Then you will realize that all the plans for the coming day do not matter so much. More important is attunement for relief of the suffering throughout the world. Such attunement will give joy and confidence to the approaching day's activities.

Have you ever awakened at four or five in the morning to attune for the health and peace of someone else? Why not try it once or twice a week for the next three months, and see the effect it has on your own personal affairs. Have you ever heard the song of the morning stars? Listen, beautiful friends, for you will hear it if you but try.

—Austin E. Nwachuku, F. R. C.

*The
Rosicrucian
Digest
March
1979*

Scientists Can Be Unscientific

by John Palo, B. S., D. C., F. R. C.

ONE OF the first requisites of science is *evidence*. Such evidence goes to prove a thing is so or *not* so. The conclusions from this accumulative inductive process have amassed for society a huge bank of scientifically validated information. Such information is especially accurate in the fields of chemistry and physics.

Of late, factions of the scientific world are looking into the world of paranormal phenomena. Such studies can range from UFOs to psychic projection and reincarnation. However, it seems these groups have been more concerned with the denial of paranormal phenomena, and the condemnation of adherents. This type of criticism can be highly unscientific; it should not be confused with the findings of scientific research. We must realize that even scientists make unscientific conclusions.

In the light of such careless criticisms from otherwise reliable sources, it is appropriate to restate some basic principles of science; one being that we must produce evidence to prove a thing is so. On the other side of the coin, we must produce evidence to prove a thing is *not* so. This latter principle is what some scientists are forgetting, for without evidence, how can anyone scientifically claim a thing is *not* so? Even scientists can fall into the Spencerian trap: "Condemnation prior to investigation."

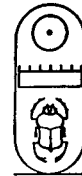
Happily, more recently there have been some waves in the scientific world in favor of less condemnation and more investigation. This has long been the view of the Rosicrucian Order, AMORC, and its International Research Council and Research Staff.

Early in this century, Dr. H. Spencer Lewis, former Imperator of the Rosicrucian Order, as president of one of America's first psychical research groups realized scientific research would help weed out the spurious from the valid. He knew there was much charlatanism afoot in the field of psychic phenomena. But rather than resort to wholesale condemnation, he sought out the elements of truth. Science, he thought, could help expose the false.

Problem of Proof

Paranormal research is not the easiest. In retrospect, science has made its name on fairly easily controlled physical phenomena as found in chemistry, physics, and other patently physical areas. As we extend into the less obviously physical worlds of psychology, sociology, parapsychology, and so on, the instruments of scientific measurement have less definitive input. We enter a world of investigation which too often involves merely proofs of possibility and percentages of probability. For example, the truth of a man's love for his wife may be difficult to establish scientifically. But does that make it less a truth? From all of Dr. Rhine's fine parapsychology research at Duke University, what conclusions can we draw? It adds up to the fact that psychic projection and reception of thought are more than mere chance occurrences. In other words, they are *possible*. Mystics have known this for ages. It is not news to them. They have used these principles repeatedly in their personal lives and in their concern for humanity.

In the initiatory sense of mysticism, much of the proof of such paranormal phenomena lies in the field of personal revelation. The initiatory experience itself is not unlike the Gestalt concept of



closure wherein life's experiences take on a new insight. As a foremost initiatic organization, one of AMORC's main functions is to assist aspiring mystics in their evolution through such flashes of higher consciousness. Through its exercises and initiatory rituals, AMORC sets a milieu for soul personality growth. This growth is often attended by personal experiences with so-called paranormal phenomena.

Many persons do not yet have paranormal experiences. Therefore, such occurrences are difficult to test on the mass basis often demanded in an experimental design. However, universality is not a true criteria of the validity of these occurrences. Hopefully, more refined experimental designs will be constructed. And, hopefully, these new approaches may result in a more productive scientific study of parapsychological, psychological, and physiological forces. Perhaps, as Einstein has said, *the right questions are waiting to be asked.*

The Rosicrucian Order is not and never has been locked into one area of research only. Sir Francis Bacon, father of the scientific method and a former Emperor of the Rosicrucian Order, addressed himself to the inductive method of acquiring knowledge. Subsequently, society branched out with scientific research in almost every area. The Rosicrucian Order encourages and seeks to keep abreast of the latest scientific findings. It also seeks to make its own contributions to that body of valid information.

The Rosicrucian Order does not know if its body of knowledge about the paranormal can ever be made accessible to scientific measurement. However, we must be mindful that science should not be wholly equated with truth. Science is an *approach* to truth. There is an immense world of truth beyond the limitations of science. That which we do not know far outweighs that which we do know. And, even what we do know is under constant amendment. So, it is petty and undignified for anyone, par-



ticularly a scientist, to condemn fields of knowledge and potential knowledge without a thorough investigation. This includes paranormal experiences of a psychic nature.

The next time you come across someone who adversely criticizes you about something you know to be true from personal experience, ask that person about his or her background in the subject. Often the background is nonexistent. The person is condemning you out of hand so to speak, without rational basis. If a scientist so condemns you, ask him what experimental work he has done to prove you wrong. Usually there is none. He is *condemning without investigating*. This is unscientific. It is the antithesis of the scientific approach. Such "condemnation prior to investigation" is an example of unscientific reasoning.

While we all admire a person of great learning in one of the sciences, let us place certain limits on this admiration. Remember, while there may be some exceptions, there is much truth in the idea of a scientist knowing more and more about less and less. Therefore, he may be least qualified in the area of the paranormal. After all, how valuable can any of our judgments be in areas we know little about? So, when a scientist expounds critically upon an area outside his expertise, he is no different than the rest of us. *Even scientists can be unscientific.*

**The
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March
1979**

ROSICRUCIAN DIRECTORY

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

Rosicrucian Activities

Around the World

A FORT DETRICK soldier was recently honored for his role in rescuing a victim of a street assault in downtown Frederick, Maryland. Private First Class Gregory N. Green was presented the Rosicrucian Humanitarian Award during a special ceremony at Fort Detrick headquarters. Frater Michael Reeser of Hagerstown made the presentation.

Pfc. Green is a medical supply specialist in the Logistics Division of U. S. Army Medical Research Institute of Infectious Diseases. He is the son of Mr. and Mrs. Norman N. Green of Indianapolis, Indiana.

Green is a 1973 graduate of Cathedral High School in Indianapolis. He attended Ball State University in Muncie, Indiana, and Hood College in Frederick, Maryland.

He enlisted in the Army in March, 1976, and completed Basic Combat Training at Fort Knox, Kentucky. He



Army Pfc. Green, Fort Detrick, Maryland, is presented the Rosicrucian Humanitarian Award by Frater Michael Reeser in a ceremony held on base.

graduated from the Medical Specialist Course at Fort Sam Houston, Texas, in July, 1976, and has been assigned to Fort Detrick the past 2½ years.

Over 200 Rosicrucians met in Canada to celebrate the Golden-Silver Anniversary of Toronto Lodge. The November celebrations commemorated 50 years of Rosicrucian activity in Toronto and the 25th birthday of the Lodge.



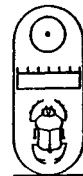
Toronto Lodge anniversary celebrants (from left to right): Elizabeth Asmis, Board Treasurer; Alden Holloway, Supreme Treasurer; Michelle Whitton, Master; and Darrel Cumberbatch, Chairman of Celebrations.

Frater Alden Holloway, Supreme Treasurer, was the honored guest for the occasion. Holloway commended the group's successful demonstration of higher principles, explaining that a Rosicrucian Lodge provides the opportunity to test the truth and efficacy of the laws of life.

Master Michelle Whitton presided over the weekend activities, which included convocations, two mystical dramas, workshops, mystical demonstrations, a ballet, and a special message from the Imperator. A historical pamphlet was compiled, outlining the growth of AMORC in the Toronto area. Darrel Cumberbatch, Chairman of Celebrations, kept things running smoothly.

Faith Brown, Grand Councilor for Western New York and Eastern Canada, was also on hand for the occasion. Her

(continued overleaf)



THE MYSTICAL SIDE OF LIVING

Illumined individuals throughout history have embraced a mystical philosophy of living. Their contact with the challenge of life was bold and personally gratifying. Their thoughts and deeds inspire us.

What techniques did they possess which can be effectively applied to everyday living? How does one prepare for a life of creative endeavor? How can one derive meaning from such a changing world?

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ROSICRUCIAN ACTIVITIES

(CONTINUED)

short discourse entitled "Building From the Masterplan" appeared in the commemorative pamphlet.

We congratulate Toronto Lodge for their inspirational example and wish them continued success in the future.

MAYAN JAGUAR TEMPLE

Shown here is an approach to what is popularly known as the Jaguar Temple in Yucatán, Mexico. It was built during the Mayan Empire which flourished between the first and tenth centuries A.D. The Empire was established again and survived until the arrival of the Spanish in the sixteenth century. The Maya had a written language. They symbolized in lavish sculpture their polytheistic religion. Two of the figures shown here are of the jaguar, a spotted cat similar to the leopard, also worshiped by the Maya.

(Photo by AMORC)

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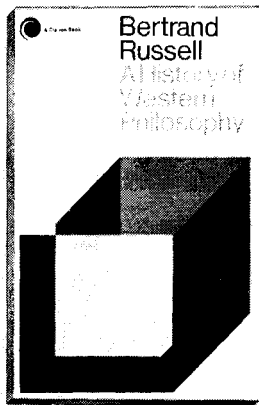
SOUTHWESTERN DESERT (overleaf)

Shown here is a large yucca plant, common to the deserts of California and Arizona. Slowly more fertile land in America and elsewhere in the world is giving way to the encroachment of absolute desert devoid of any vegetation. This is a monumental problem facing the world already confronted with growing population and increasing food shortages.

(Photo by AMORC)







A History of Western Philosophy

by Bertrand Russell

How much more do we really know today about birth, death, life, and the nature of the soul than did the ancients? What were the great, simple truths taught by such men as Socrates and Plato? How old is the doctrine of relativity and the theory of evolution? **A History of Western Philosophy** answers these questions simply and forcefully.

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translated these mantras from the Sanskrit language and intoned and recorded them for us in India. This particular material cannot be acquired elsewhere. It is a first—but an experience you will long enjoy.

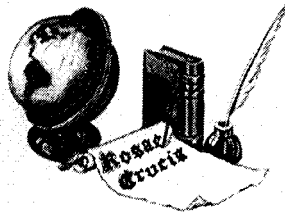
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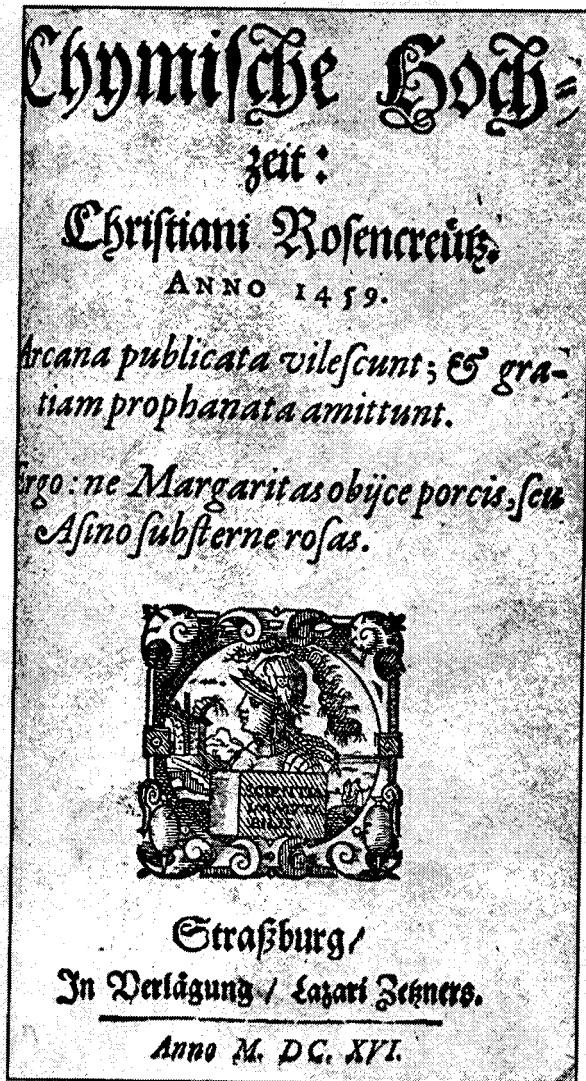
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From the Archives



This is the title page from *Chymische Hochzeit*, Christiani Rosenkreutz, Anno 1459, or the *Chymical Marriage of Christian Rosenkreutz* published in Strassburg in 1616. For more complete explanation, please see accompanying text.

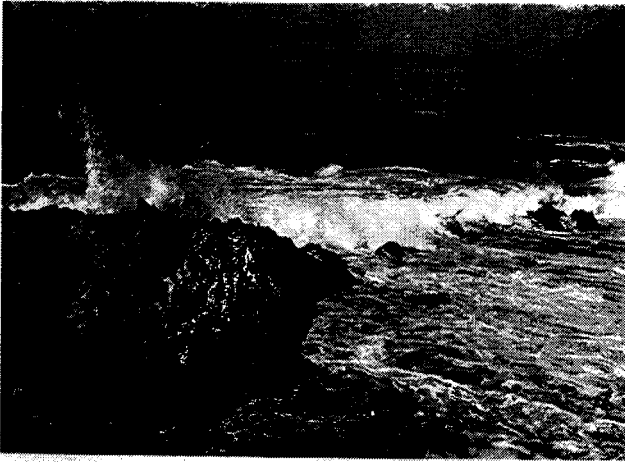
This is one of a series of authentic works found in the archives of the Rosicrucian Order, AMORC.

THE *Chymische Hochzeit*: Christiani Rosenkreutz, Anno 1459, or the *Chymical Marriage of Christian Rosenkreutz*, was the third Rosicrucian Manifesto and was published in Strassburg in 1616.

The *Chymical Marriage* represents the dualities or opposites and their union. In alchemy it is symbolized by the king and queen, the sun and moon, and other pairs. Mystically it represents the union of the self, of body and mind, or the material and psychic, as well as the union of the individual with the Cosmic or God.

The author received the invitation to the wedding on Easter eve. After some complex events, the author and others were taken to the Tower of Olympus where they ascended seven stories. On one of these was a globe with an egg from which came a bird. He went through some transformations until he turned blue with a white head. He was killed and the body burned to ashes. Those who went to the seventh floor thought they were doing the great work, whereas they were only making gold. The few selected ones went to the top floor where they restored the royal dead to life.

They returned to the castle and were made Knights of the Gold Stone. The author confessed he had seen Venus and knew it was wrong. He thought he might have to stand guard at the palace the rest of his life because of it. However, he was conducted to a glorious lodging with the Lord of the Tower and Atlas. The text says the work was unfinished, leaving the reader to judge that C. R. C., the author of the work, was released and returned home.—RP



ODYSSEY

Sequoyah

OCCASIONALLY there appears among nations an inspired individual who gives a great gift to his people. The American Indian Sequoyah, who created an alphabet and taught the Cherokee Nation to read its own language, was such an individual. Although extremely intelligent, Sequoyah was uneducated and neither spoke nor wrote English. And yet, Sequoyah realized the importance of writing and how it would help his people. Over many years of painstaking work he was able to devise an alphabet (syllabary) of 86 symbols representing the many sounds in the Cherokee language. Sequoyah is the only individual in history to create and perfect an entire alphabet on his own. He was able to teach this alphabet to his people so that in a short time thousands of Cherokees could read and write their own language. And he helped found the *Cherokee Phoenix*, the first American Indian newspaper published in a native language.

Sequoyah was born in eastern Tennessee about 1760—the son of a white man and a Cherokee woman. He was brought up by his Cherokee mother, uneducated in the white man's knowledge and language, and considered himself Cherokee through-and-through. From youth Sequoyah was a natural mechanic and artist, and later he became an expert silversmith. He was also a warrior, and crippled throughout much of his life due to a hunting accident. Most important of all, he was a thinker!

The Cherokees were one of the Five Civilized Indian Nations. They had attained a high degree of pastoral civilization and their system of government was modeled after the United States Government. But the intelligent Cherokees had no way of writing down thoughts and ideas in their own language. In 1809 Sequoyah became interested in writing and the white man's "talking leaves"—books. He didn't know English or the alphabet, but Sequoyah was always a thinker, and he realized that ideas and feelings are conveyed between individuals by way of particular sounds—and these sounds can be captured in the form of symbols and placed on paper.

Sequoyah set to work on his project of creating a writing system for his language. At first he created a different symbol for each word. But after making several thousand symbols, he abandoned this method as impractical. Then he came up with the idea of assigning a symbol to each different sound (syllable) in the language—eventually reducing the number of symbols (letters) to 86.

During the twelve years Sequoyah spent working on his syllabary, both he and his work were misunderstood, and he faced constant criticism and superstition from his fellow Cherokees. He was accused of laziness, dabbling in black magic, and insanity. But when he finally presented his syllabary to the Cherokee Nation, proving that it could be easily learned and used to express in writing the beautiful sounds of the Cherokee language, Sequoyah was acclaimed a hero by his people.—RMT

