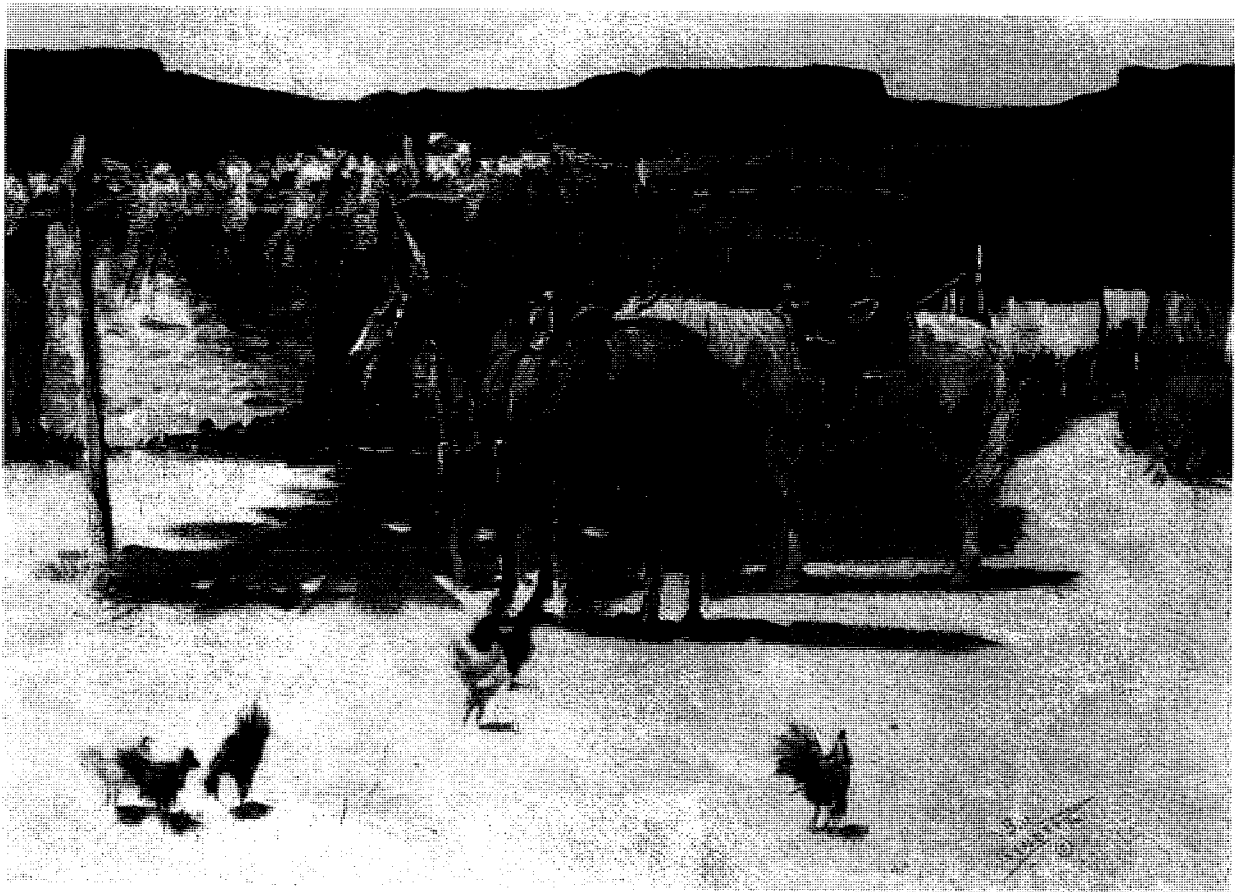


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STREET ASTROLOGER

Shown here is a street astrologer of India. The two metal implements by his side used in a brief ritual he performs before giving his interpretation of astrological influences on one's life. India is a land of great contrasts, great human variety, and age-old customs and rites. This fascinating land has one of the oldest civilizations on Earth.

(Photo by AMORC)

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The Cultivation of Civilization

BEFORE considering the cultivation of civilization, one should have some understanding of the word "civilization." In the generally accepted sense, civilization is a condition of society as distinguished from barbarism and savagery. The word civilization is derived from the Latin *civilis*, meaning "pertaining to a citizen." Civilization, as we have come to think of it, is progress in arts, government, and social cooperation. It is a culture designating man as a member of a higher society.

In his most primitive and elementary state, man is primarily animalistic. This is characterized by a notable lack of self-discipline. Little or no restraint of the natural appetites and passions is experienced. With primitive man, two principal motivations are apparent. The first is internal—the physical urges of his own being. These are the need for sustenance—for food, clothing, and shelter. These needs may be summed up as the requirements for physical well-being.

The second motivation is external. It is the adjustment to climatic conditions and the seeking out of sources of food. It further consists of a defense against enemies, both animal and human.

If civilization is distinguished from barbarism and primitive living, there must be certain factors by which it is recognized. Since civilization is considered superior, it must be an evolution or refinement of barbarism. There are two factors that portray this refinement which constitutes civilization. One is man's gradual control over the forces and conditions of his environment. The second factor is the awakening of a new sense of power and inclination within the individual himself.

We must not think that this sense of personal power and inclination only re-

sults in a kind of restraint. It is more than the restraining or inhibiting of anger, for example, or the suppressing of the appetites. A civilized person is characterized by more than a meek, mild, or passive temperament. A civilized person can be as dynamic and aggressive as a savage, but the distinction exists in that the channel of personal force and action takes a different direction.

Consequently, in civilized man there is an emergence of other human qualities that must be cultivated. These newly expressed or aroused qualities do not replace the natural animal or physical impulses. They do, however, refine and subordinate them to the intellect and the more subtle sentiments. But if the refinement of the environment and of self is the substance of civilization, what contributes to that refinement? Or if such refinement is inchoate in man, what brings it into action?

Basis of Civilization

There are three basic conditions which lay the groundwork for civilization. One we may term *physical*; another, *sociological*; and the third, *psychological*. The physical condition concerns environment, particularly geographical and climatic conditions. Anthropologists have divided the Stone Age into three sections. The Early Stone Age probably began in pre-glacial times, estimated at 500,000 years ago. The Middle Stone Age was approximately 50,000 years ago. The Late Stone Age was from 10,000 to 8000 years before Christ. The first two ages, the Early and Middle Stone Ages, are called paleolithic; the latter is called neolithic or New Stone Age.

Growing out of the Stone Age, civilization arose in the Orient. Its early

languages were lost because man can no longer read or speak them. From 4000 to 3000 B.C., man slowly built up a high civilization. It is a civilization that is between 5000 and 6000 years old. Egypt may rightly be called the cradle of this civilization.

The Nile River cuts a deep trench in a valley between the heights of the plateau of the Sahara Desert. This trench of the Nile River is thirty miles wide while the strip of fertile soil on either side is scarcely more than ten miles in width. The heights of the Sahara on the west of the Nile were once well watered. A great forest existed where there is now a desert. Early Stone Age hunters dwelt there. Their tools have been found on the surface of the desert plateau. These people we may call the *proto-Egyptians*. They came before the first Egyptian period of culture. The drought and disappearance of the forest eventually caused them to descend to the valley floor, where they made a gradual transition from cattle raising to agriculture by reclaiming the jungles of the Nile River trench. At this time Europe was still a barbarous place in the throes of the Stone Age. The fertile soil of Egypt, the plenitude of sunshine, the constant water supply and isolation from hostile conditions nurtured civilization.

Another geographical area that aided in the cultivation of civilization is the region of the Aegean Sea. This sea is like a giant lake encircled by surrounding lands. For example, to the north is the mainland of Europe; to the east, Asia Minor. The sea itself is dotted with islands. The coast is deeply indented with bays and harbors. It has been stated that "the sea and islands are a coherent economic unit by itself." We can interpret this as meaning that people living there could be self-sufficient.

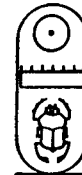
The earliest recorded race of people in this region was the Aegeans, who dwelt there about 3000 B.C. They lived in the area for centuries before the coming of the race known as the Greeks. The island of Crete, south of the Aegean, was the leader of this civilization. It was influenced by the culture and products of Egypt. In fact, the Minoan civilization of Crete has been called the third great civilization.



Hellenic Civilization

Greek colonial expansion extended from the west to the east across the Aegean Sea. The first of these migratory Greek tribes to arrive were the Achaeans. Afterward, the Dorian tribe pushed across the Aegean to the Anatolian shores, that is, to the coast of Asia Minor. They settled on a narrow strip of coast known as Ionia. These migratory people mingled with the remnants of the decaying Minoan civilization. The composite nature of the population, the pleasing climate, the rich soil, and the favorable harbors were a boon to these barbarous people. As a result, the Ionians were for centuries the most brilliant and versatile of the Greeks. Their principal city of Miletus became the illustrious center of commerce, industry, and intellectual life. Such noted philosophers as Thales, Anaximander, and Anaximenes were from Miletus.

After living so long on isolated islands or separate sections of coastlines, these people developed separate habits and customs. They became intensely devoted to their own city and way of living. There was no inclination to unite into larger political units or a nation. They acquired



a sense of freedom, independence, and self-sufficiency which became the spirit of the Greek civilization.

The second condition which lays the groundwork for civilization, as we have said, is *sociological*. This is indicated by aggregation, that is, a concentration of peoples. It also includes the formation of political units, and the appointment and acceptance of group leadership. The people formed villages, composed at first of *ethnos*. Ethnos are groups which are related by blood. The villages were small, separated and unwallled. Gradually, however, neighboring villages, regardless of blood ties, joined for protection. Together they formed cantons, fortified cities on hilltops.

Under favorable conditions, the civilization advanced into a *polis*, a city-state or sovereign state. The first rulers were kings. They acted primarily in defense against foreign enemies and domestic rebellion. They also compelled respect upon the part of the people to the gods. The kings ruled by divine sanction; that is, their judgment was thought to be received from the gods such as Zeus or Apollo. Eventually, there was a transition of power from the kings to the aristocrats or nobles. The king then became but a high priest, a figurehead.

The earliest government of the Hellenic peoples, after the overthrow of the kings, came from the warrior class. At first this class was principally the cavalry. Only those who could provide horses and equipment belonged to this powerful class. Later, when infantry was needed, more men participated in the wars. From such a larger group representing the people, there was a gradual expansion to democracy.

"In the ancient state, the economic fabric of society rested on the basis of slavery." The slaves were mainly prisoners of war. For example, in Attica, an ancient region of Greece, there were 100,000 slaves at the beginning of the Peloponnesian War. However, the total population was only 300,000. The outward policy of the ancient state became, because of the necessity of survival, *military conquest*. Other peoples were to be conquered, subjugated, so that a nation might survive economically. Therefore, the right of conquest was an inherent principle in the life of an ancient military

state. Today, in most civilized states, the military is advocated principally as a defense rather than a desired way of life. Sociologically, therefore, there is a two-fold movement of society. "Aggregation, organization, and stability on one hand and, on the other hand, there is a movement toward culture and efficiency."

Psychological Condition

Let us now consider the *psychological* condition that influences that refinement which is civilization. If an individual is not engaged in the demands of life every waking moment, he has what is termed leisure. Leisure provides relaxation. Such is the suspension or withdrawal from activities called labor. However, a human being cannot remain for long in a semi-physical and mental state of inertia. The vital impulse demands action. The consciousness is aggravated by ennui, inactivity.

In all leisure there is a very definite inclination experienced, that is, to experience something more enjoyable in contrast to customary labors. Therefore, the individual does something quite different or more extensive physically than before. Since leisure is by his own compulsion, man may at times give himself to it more fully than to daily labors. By this means he expresses himself to a greater extent emotionally and mentally.

However, leisure does not just mean engaging in a pleasant and different physical activity. The consciousness in leisure may also be introverted. It may be occupied inwardly. It may, while the body is relaxed, find pleasure in reflection. There may arise to the fore of the consciousness the recollection of certain feelings that were experienced previously. They may be sensations that have been had during some past experience. There are also thoughts that the individual does not ordinarily dwell on during the hours of labor.

The recollection of certain experiences causes one to think about the particular emotional states which were associated with them. Why, for example, was one angry or happy in a certain circumstance? What causes fear in one event and arouses curiosity in another? In leisure, then, self-appraisal becomes possible. Man began to associate objectives, definite activities, with desires he had. He was

no longer motivated by instinct alone but by specific *purpose* as well. With this self-appraisal, there arose a personal pride of accomplishment. Man compared his own ability with that of his associates. He learned in what he excelled and also in what he was deficient. Thus began the more intensive cultivation of awakened talents. It stimulated the creative sense by which the individual extended himself through an act of creative expression. Man was refining *self* and his *environment*.

From a study of primitive culture, we know that leisure contributed greatly to the religious sense and moral behavior. Man had a greater opportunity in leisure to observe and to contemplate the wonders of nature. He gazed with questioning thoughts at the starlit heavens. He wondered about the sun traversing the sky and the change of seasons. He was awed by the mystery of life and death. He sought a reassuring solution to these things. He endeavored to explain the unknown, and he strove to find his relationship with it.

With such religious and philosophical reflection, the social conscience deepened. There was no longer the thought of the individual self alone but of mankind as well. It was realized that humans are a group, a kind, and they are subordinate to some transcendent power as a god or goddess. The relationship of all men to the gods must be the same. Certain behavior would be offensive and other acts would please the gods. Thus there developed a moral code, a *social conscience*.

This was a society with common obligations, duties, and restraints. So, the higher form of society, which we call civilization, really begins with a growing *self-consciousness* and an attempt to have it discipline the whole of human behavior.

In conclusion, we would like to quote the very apt words of Robert Millikan, world-renowned physicist: "The change from the individual life of the animal to the group life of civilized man would obviously be impossible unless the individual learned in ever increasing measure to subordinate his impulses and interests to the furtherance of the group life." △

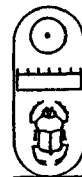
The human consciousness is "the organizer of the universe." That aspect of being which is comprehensible to the mind appears as order.

—Validivar

The Purpose of the Rosicrucian Order

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

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The Pharos Lighthouse

Wonder of the Ancient World

—by Phyllis Hazekamp—

HAVE YOU EVER thought of a wonder of the world saving lives? The Pharos lighthouse in the harbor at Alexandria, Egypt, was the guiding light for mariners for well over a thousand years. It was more than a lighthouse. The shining white structure was huge and beautiful and enduring. Even the gardens around the building were well-planned and their loveliness brought more fame to the Egyptian city.

At the time Alexander the Great conquered Egypt, the island of Pharos was inhabited by fishermen. After Alexander's death Ptolemy Soter became the ruler of Egypt (323 B.C.) and he continued the grandiose plans for the great harbor. Ptolemy had the island connected to the mainland by a mole, one mile in length, with suspension bridges at each end. The seven-furlong bridge was called the "Heptastadium." The lighthouse was planned for the northeast point of the newly created peninsula.

Ptolemy Soter chose Sostratus to be his architect. From the plaque found below the lighthouse we know Sostratus was from Asia Minor. That plaque was unusual in itself. At that time in history only a pharaoh was mentioned in connection with any building erected during his reign. But this particular inscription reads, "Sostratus, son of Dixphaus, to the Gods protecting those upon the sea." Some stories claim the architect was clever enough to have a dedicatory plaque with Ptolemy's name placed over his. The top layer consisted of a soft stone which Sostratus knew would eventually wear off, revealing the true architect to those who would read it after his death.

After Ptolemy Soter died, his son Ptolemy Philadelphus continued to work on the lighthouse and gardens with such care for detail that the project took twenty years to complete.

The reputed height of the tower varies from 400 to 600 feet, depending on

which historian's or archeologist's report you read. Judging from the ruins, the base was definitely 100 feet square. It was said to have many windows admitting light into the 300 rooms used for garrison and supply purposes.

Renderings of the building show three distinct levels capped by a statue. The lower portion of the structure must have been well over 100 feet high. The second level was octagonal in shape. The ramps or stairs filled most of this area. A rounded tower made up the third level which held the burning lighthouse fires. All of this was topped with a statue of Poseidon, god of the sea.

The Light

Because such a huge amount of firewood was needed to keep the light burning, many conjectures have been made about how fuel was transported to the top of the building. Harold Davis, who wrote two volumes on Alexandria, claims there were hydraulic lifts to the tower. In his book, *Egypt*, Leonard Cottrell states there were ramps to the top of the lighthouse which were constructed so that "laden horses and even wagons could ascend constantly carrying fuel."

At the direction of Ptolemy Philadelphus the white building was faced with a brilliant white limestone, making the lighthouse more visible from land or sea.

Formal gardens with obelisks were planned. All was made ready for the day of dedication in 229 B.C. Ptolemy

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Soter planned an extravaganza that defied adjectives. This celebration was also in memory of his parents who were henceforth to be honored as gods.

The Pharos itself was such a triumph of beauty and science that it seemed to have a mystical aura of its own. Even the word for lighthouse is still "phare" in France and "faro" in Spain and Italy. Some of the lighthouses in England are still called "pharos."

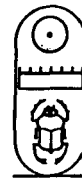
The source of the light shining from the lighthouse is still a mystery. Was it just smoke by day and flame by night? Was it a mirror? Was it a piece of shining metal? Was it telescoped? The ruins tell nothing, but the Arabs who tried to conquer Alexandria for years claimed the "evil eye" burned their ships and could be seen for thirty-two miles at sea.

The magical light glistened at the top of the Pharos until 641 A.D. when Caliph Al-Walid took Alexandria. He was persuaded that the treasures of Alexander

the Great were buried beneath its base. Diggings toppled the statue and the circular portion which fell on the rest of the structure. No treasure was found and all that remained after the excavations was a maimed stump. This was repaired after a fashion and the guiding fires were lit again.

During the reign of Ibn Tulun in 880 some restorative work was done but it was not permanent. Again in 980 more restoration was attempted but it did not last. In 1000 an earthquake brought more disaster. The octagon fell. The square bottom was all that remained and for a while it was a watchtower with a small square mosque at the top. Another earthquake in the fourteenth century turned it to rubble. An Arab tale says the Pharos rested on a "glass crab" and when its ride was over it fell into the sea.

In 1477 Mameluke Sultan Qā'it Bay used the ruins to build a fort. These defenses were modernized under Mohammed Ali in the 1830s. In 1882 the



English bombed the fort leaving more rubble. When they entered the impregnable fort they found the remains of a castle with a mosque. Their guns had broken the minaret which graced the religious shrine.

What is left now are broken columns of red granite, some pieces of white granite and one piece of marble—little to show for a wonder of the world.

Even before the beautiful lighthouse was constructed on Pharos, the island was known to ancient mariners. In the *Odyssey* Homer refers to the mysterious island: "Out of the tossing sea where it breaks on the beaches of Egypt rises an isle from the waters. The name men give it is Pharos."*

Pliny the Elder said that the Pharos was settled by Caesar—not Alexander or Ptolemy Soter. He further states that it was a "day's journey from Egypt." He knew its reputation even though he did not visit the site. Pharos' magnificence was so impressive that Caesar wrote of its height and of its construction. And Cleopatra, the last of the Ptolemies, must have gazed at it with her sultry eyes.

The word "pharos," a few coins with its likeness, a vase with a bas relief of the fabulous lighthouse, and a few fragments from the original structure are all that remain of the shimmering wonder. But to those who can imagine its triumphal days, Pharos still stands as a safe "harbor light" for dreaming.

*"In the *Fourth Odyssey* Menelaus relates how he was confined by adverse winds in the island of Pharos for twenty days, until the sea nymph, Eidothea, came to his rescue." From *Homer and the Heroic Tradition*, by Cedric Whitman, Harvard University Press, 1958, p. 119.



Is There An Unlearned Knowledge?

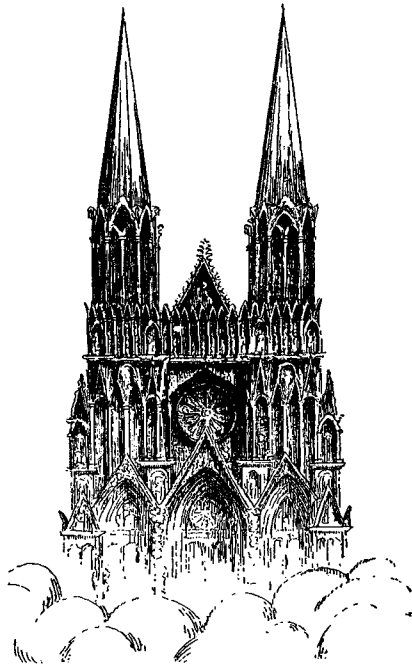
A PRIORI judgment is said to be knowledge had by the mind before sensory experience. In other words, it is thought to be an *innate* knowledge, one that has not been learned. Such an "indwelling judgment," however, is evidence that the mind is a reality just as is the external world which acts upon it. The a priori judgment is but the *form* that the mind's reality attributes to past sensory impressions, the empirical experiences which it has had. The subconscious mind has evaluated past experiences and these can come forth to the conscious mind as a kind of a priori judgment, a seemingly unlearned knowledge.

Since man cannot have these innate judgments without initial empirical expe-

riences, it is not proper to call them "a priori," an indwelling knowledge.

It is generally conceded that knowledge is the *form*, the idea, which the impressions of experience assume in the mind. Therefore, what is attributed as a priori knowledge of the mind had no form before perception, and experience.

Man can only perceive in the manner and to the limits which he is organically constituted. The mind is but figuratively a mold which could produce no form, ideas, or concepts until the material of experience is poured into it. This symbolic mold of mind is, however, flexible, allowing for the variations of ideas which we have.—ARMEL



The Celestial Sanctum

Success Through Meditation

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

A BETTER way of life is a goal for each of us. Many, however, expect a better way of life and higher standard of living to be brought about by the efforts and exhortations of other people. Yet when we apply ourselves to any worthwhile goal, it is surprising how successful we can become. Even a little effort will produce most excellent results.

It is interesting to see the many systems and books available today, offering a way to greater achievement and success in

our material life. Many of these systems and books have proved very useful. From the mystical point of view, however, we need to place our goals and ideals in order of priorities. Material possessions are necessary and good for the life we live in the world, but our hearts and minds also live on a higher plane of thought, and it is there that we may realize our ideals for a better life in thought and creative activity.

On A Daily Basis

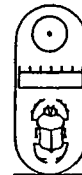
By lifting our thoughts periodically into the spiritual world, we may experience a most rewarding and uplifting feeling of joy and harmony. It is during these moments of spiritual attunement that we free ourselves from the cares and problems of the day and find solutions to our daily difficulties. This is all the more reason why we should enter into the practice of silent meditations for a few moments each day. The comfort and the emotional fortification of our whole being which we receive during these periods are well worthwhile.

Daily meditation is an ancient practice used by the mystics and other great thinkers and writers of the past for the purpose of attuning with the creative source of life. It is through this practice of meditation that the great thoughts which have shaped the world's accomplishments in the arts and sciences and which inspired many to achieve their highest ideals came about.

Each of us can, through meditation, attain many of our goals and ideals, because in the silence of our soul and mind lies the solution to all our problems and the answers to our sincere questions. Within each of us lies the fountain of all knowledge to which spiritual attunement makes us receptive.

This technique requires that any worthwhile goal which we desire to achieve may be realized if we are prepared to make a persistent effort towards its attainment. The goal we seek should be the center of our attention when we enter into meditation, and then, as we elevate our consciousness toward the interior silence, we make a silent petition for the fulfillment of our desire, leaving the thought in the Cosmic.

Each day is an opportunity for growth, not only in greater understanding but in



the practical ability to deal with new and difficult events in our lives. This inner growth through experience is the great work that lies before each of us. Without these experiences, we would stagnate and become lethargic. But life is ever pressing us on to greater accomplishments and higher goals. Life itself propels us into the future better prepared than before, in order to meet all the circumstances of life a little wiser and more experienced. It is not concerned with just repeating previous experiences, but is always renewing them and molding them to provide us with the means to grow in spirit and in mind for the future.

Growing inwardly means that we have established a regular period of communication with the inner self through the practice of meditation and reflection upon the inner life. Many who meditate only dwell upon their immediate personal problems, instead of reaching inward to the wise silence of the soul. There is an unspoken assurance and inner conviction which is given to us when we meditate and attune with the cosmic forces which shape our destiny. In a way, it is like our acceptance of the soul life and all it has decreed for us, carrying us into the future with an understanding that we have undertaken a new life of adventure into the realms of the spiritual life, rather than the purely mental and material one we have been accustomed to which propels us headlong into a sea of confusion and uncertainty.

In our meditations, we must approach the life of the inner self with a strong resolve to accept all that lies before us, in order to free the inner self and allow its decrees to unfold within us. We need to have confidence and be sincere in our approach to the inner life of the spiritual self.

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

Once we realize the power we have at our disposal through being in harmony with the Cosmic, then we can work to

achieve any constructive goal that we desire, which will be of benefit to ourselves and to others. Nothing is too small or too unimportant for us to create and bring about by the powers of our minds. We must never hesitate or doubt that the creative power of God resides within us, awaiting our recognition and use.

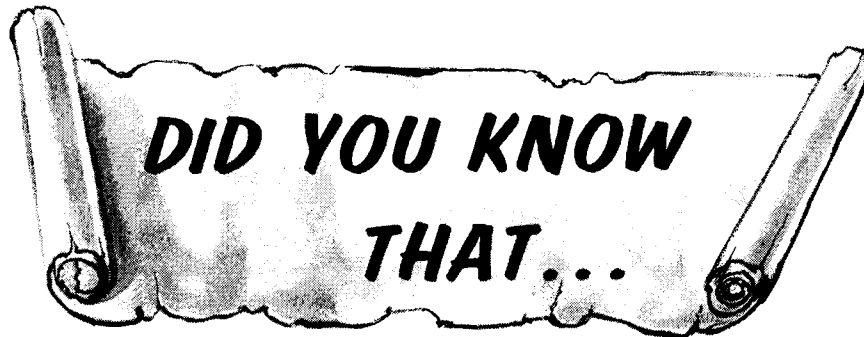
The Rosicrucian is one who has a love of life and senses and feels the presence of the Cosmic working within and through him. He is one who desires to serve and to accomplish a great deal of good for the benefit of his fellow man. He senses the development of his cosmic powers and seeks ways and means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

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



The Celestial Sanctum

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



there are several historic versions of a holy or sacred trinity other than the Christian one? Long before the advent of Christianity the Egyptians had sacred trinities, or triads, of holy families. Foremost was the trinity of Osiris, Isis, and the son Horus. Further, the earliest conception of resurrection arose with the death and the rebirth of Osiris. Still another Egyptian trinity long preceding Christianity was that of the god Amon, his wife Mut, and their son Khonsu. There is also the ancient Indian trinity of Brahman, Siva, and Vishnu and the Roman triad of Jupiter, Juno, and Minerva.

The Christian doctrine of the trinity is expressed, "The father is God, and the son and the Holy Spirit are God." Yet there are not three gods but *one*. It would appear that the term "trinity" was first used by Tertullian, a Latin church father (160?-230 A.D.)

Did you know that there were many *Messiahs* before the word was associated with Jesus Christ? The word Messiah refers to the coming of an extraordinary

personage. It can be either a secular or religious personage. In antiquity both a king or a spiritual leader were often referred to as a Messiah. In Hebrew the word Messiah means "the anointed one." In the Old Testament any king is "the Lord's anointed one." The word *Christ* is the Greek equivalent of Messiah translated into Greek from the Old Testament.

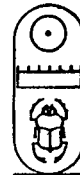
Ashurbanipal, King of Assyria (669-626 B.C.), declared that "he was born in the midst of a mountain which no man knowest . . . then Ishtar (goddess) called me to shepherd thy people."

In the Gathas, the sacred writings of the Zoroastrians, Zoroaster says that after his death he would come back as Soashyant, the shepherd leader—in other words, the Messiah—to aid his people. In fact, in antiquity there was a tendency to regard extraordinary men as having been "wonderfully born" and as being destined to lead their people both spiritually and in mundane affairs. This belief particularly applies to Egyptian and Babylonian kings.—ARMEL

ROSICRUCIAN CONCLAVES

NIGERIA, SAPELE—Nigeria Regional Conclave—September 8-9. Grand Lodge will be represented by Frater Edward Fisher, Grand Treasurer of AMORC. For more information, please contact Nirvana Lodge, AMORC, P.O. Box 465, Sapele, Bendel State, Nigeria.

GHANA, KUMASI—Ghana National Rosicrucian Conclave—September 14-16, University Hall, U. S. T. Grand Lodge will be represented by Frater Edward Fisher, Grand Treasurer of AMORC. For more information, please contact Frater John Yeboah, Yeboah Afihene Industries Limited, P.O. Box 1315, Kumasi, Ghana.



Beauty and Excellence As Spiritual Stimulus

by Edgar Wirt, Ph.D., F. R. C.
International Research Council

THE THRILL or elation that comes in the presence of great beauty, grandeur, human excellence, or nobility is a spiritual thrill, an arousal of spiritual consciousness, like a touch of transcendent spiritual energy—of “the hem of His garment.” It is to be prized and cultivated, as it has been cultivated, in one way or another, in all eras and even among primitive people. The world’s great artists, poets, and musicians have endowed us with many opportunities to experience this sort of spiritual arousal. It is their way of saying, “Here is what it is all about; here is some of the glory that is God.”

Mystical students seek to develop spiritual awareness through the study of mystical teachings and by exercise, experiment, and discipline. But this comes by discovery more than by plan, and discovery comes at times by grace, without effort. Such occasions can be courted, and sometimes triggered, by exposure to the stimulus of beauty and excellence. Mystical consciousness has always been kin to beauty, grandeur, nobility, excellence, and adoration of their spiritual source. Our reactions to these things can introduce us to spiritual arousal, or augment spiritual development at other levels.

Many persons find this elation, and the glory of God, in some aspects of the world of nature—a sunrise or sunset, stars or clouds, wind in the trees, a magnificent view, or the grandeur of any natural wonder. Such ecstasy was expressed poignantly by an American poet for a glorious autumn day:¹

“Long have I known a glory in it all,
But never knew I this:
Here such a passion is
He stretcheth me apart,—Lord, I do fear
Thou’st made the world too beautiful this year;
My soul is all but out of me, . . .”

This shows very well one characteristic of all such experience—the sense of being carried or “stretched” to the brink of something more.

Others find the same experience of spiritual elation in contemplating all living things—what Dr. Albert Schweitzer called “reverence for life.” Still others find it in the excellence and beauty of human creations, as in music, painting, sculpture, architecture, and poetry. Art with sectarian themes is not the only art that is religious or spiritually stimulating. In time-honored religious services even the instruments of it are crafted to make them more beautiful, more acceptable for the worship and glorification of God. The best that one can do is not too good for this, and it pertains to all human performance. St. Paul said, “Whatever you do, do all to the glory of God.”²

Great art objects have been brought about by excellence in performance as well as inspiration; but the performance is over, perhaps long ago. In music, dance, drama, and poetry the end result has to be re-created by a new performance, and the response is both to the original creation of the composer and to the new performance of it. In “solid” art, only a connoisseur or another artist might be fully aware of the excellence of performance that went into it. In “fluid” art the excellence of performance is ap-

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parent and is itself more appealing to some persons.

There are other kinds of human performance that can arouse a spiritual thrill, as in the Olympic Games where many achievements are breath-taking in their grace and perfection. It is true also of many spontaneous acts of valor, nobility, and self-sacrifice—whenever human beings transcend the limits of what we thought was humanly possible or expectable. The same thrill often carries over into occasions for honoring such performance. A historic example is Lincoln's "Gettysburg Address," which was itself a memorable creation, and commemorated a performance of valor.

Generally such an experience is enjoyable and leads to a search for more of those "glorious moments." Recollecting such an experience is a good entry into the "silence" of meditation. But it can also lead in unfortunate directions, using substitute sources for a moment of thrill. Most of us, as children, played the game of scaring each other with ghost stories. The adult equivalent today is horror stories and movies, including science-fiction and occult themes that are presented in a threatening way. These, too, take one to the brink of ordinary human experience, facing new possibilities that are fearsome.

It is said that fear is our reaction when we are on the verge of discovery—of new experience, new realization, that might turn some of our ideas topsy turvy. Fear puts on the brakes, averts a breakthrough. Conventional taboos tell us to "play it safe" in conventional molds. Or they restrict such extraordinary, advanced experience to specialists, to the tribal shaman or priest who acts as agent or middleman.

In the do-it-yourself mode today, more persons are exploring on their own, seeking new spiritual dimensions in areas we have labeled *psychical*, *mystical*, and *occult*. There is need here to be selective, to discriminate among different kinds of stimuli and experiences. There are safe and sane programs for psychic development (such as in the Rosicrucian Order, AMORC); and there are others that are not.

There is also an intellectual or cognitive side to these experiences—what

we think they mean. Various programs are quite different in the cosmic framework they ask us to accept, which we are to use as a guide in exploring and maturing our experience and our understanding of it.

One good test, one criterion for discrimination, is how a particular program relates to our experiences in the presence of beauty and excellence. These are not fearful experiences. Sometimes they bring a catch in the throat and even joyful tears of gratitude. Their spiritual arousal is of the kind the Psalmist described:³

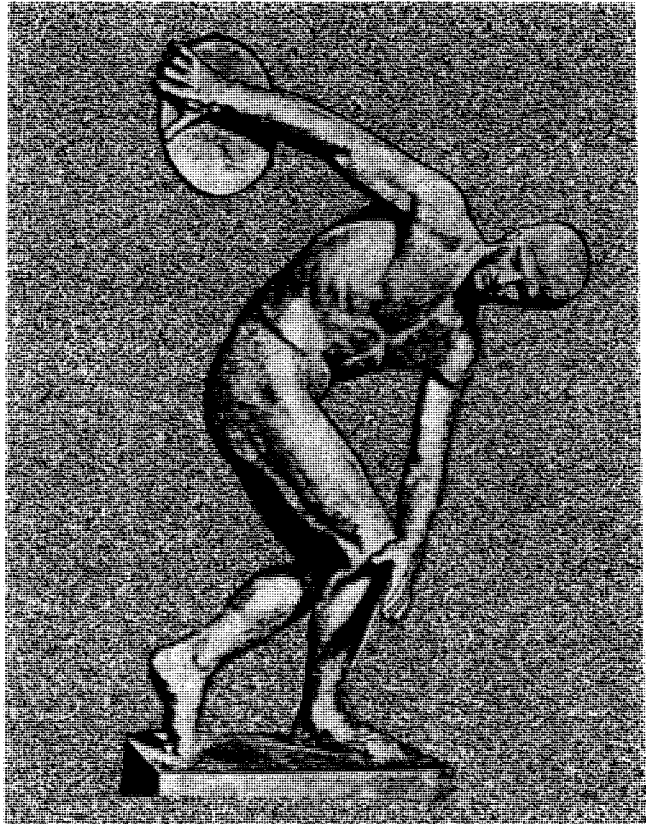
"O taste and see that the Lord is good!"

References:

¹From "God's World" by Edna St. Vincent Millay, in *Renascence and Other Poems*, 1917.

²1Cor. 10:31, RSV

³Psalms 34:8, RSV



A Knowledge of Nature

PEOPLE TODAY are flocking to the outdoors in greater numbers than ever. Yet many come unprepared to find the adventure which nature holds. An appreciation of natural life is a continuing source of interest and enjoyment. It may also provide a bulwark against the threatened destruction of mankind.

In *The Mammals of Canada*, the Canadian government's compendious official publication on that subject, there is an entry under the heading of "Primates." Apes in Canada? No, but one family of the primate order does inhabit this country: *Hominidae*, or men. The author, A. W. F. Banfield, tells us that all primates require long maternal care and are gregarious, highly vocal, and omnivorous. Man is set apart from others of this general type by his "great manual dexterity, a sophisticated degree of intercommunication by means of speech, and the power of reason," Dr. Banfield adds.

This affords a refreshing, although incomplete, perspective on the status of the human race in the world—as just one kind of creature living among countless others. It also points to a philosophical approach for individual human beings concerned about the survival of a life support system which does not belong to us alone. Obviously the scope of the work did not permit Dr. Banfield to go into the details of the characteristics which give humans their unique place in the global scheme of things. These include man's use of mechanics and chemistry, which accounts for his astonishing mobility. Humans may carry their own environment with them wherever they go.

This portable environment permits man to invade the habitats of the rest of the Earth's creatures. So far in history such invasions have been destructive to other living things; a century ago, for example,

huge herds of buffalo still roved the Canadian plains. Short of the outright extermination of other species, man has ravaged their environment. Salmon once swam in the Seine, the Rhine, the Thames and the Hudson. Wild turkeys and puma once lived in southern Ontario. That mighty warrior of the wilds, the wolverine, once ranged throughout Canada, with the exception of part of the Maritime provinces and Newfoundland.

In his incessant thrusting for more living space and his obsession with his own perceived welfare, man ousted these and all sorts of other wildlife from the homes nature had provided for them. People gave little thought to the possibility of sharing the land. They wanted it all and they got it; and in the process they created their own wastelands. Amid the confines of the cities there arose concrete jungles more dangerous to life and limb than the natural kind.

Lately, however, the human invasion of the natural world has grown more peaceful. In an increasing number of national parks and other such preserves, the rest of creation is offered at least a share of nature's wealth. The interrelationships between human and other life forms have at last become widely recognized. We no longer labor under what Oliver Wendell Holmes called "the delusion that human life is under all circumstances to be preferred to vegetable existence." It has finally dawned on us that we cannot persist in devastating the conditions of life for wild things without

to some extent devastating the conditions of life for ourselves.

Most educated people now know that man must cease behaving like a bull in a china shop. As a result, greater public consideration is being given to the environmental consequences of human acts. But apart from that, there is a growing recognition of man's deep-seated *need* for nature. In the long run, this may be the salvation of us all.

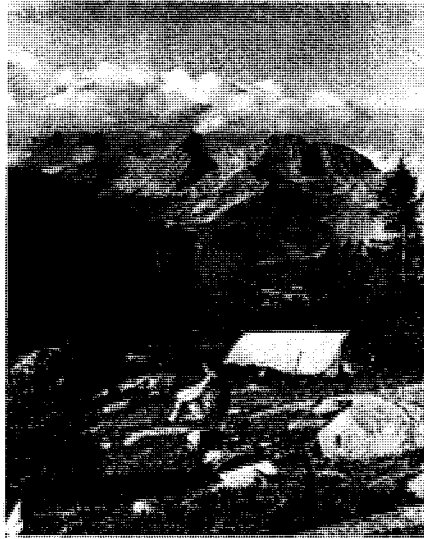
The Soul

Among the faculties which the human species possesses and others do not is something called the spirit. The Oxford Dictionary defines it as the "animating or vital principle of man; intelligent or immaterial part of man; soul." Call it what you will, it is there; and the human spirit needs beauty and tranquillity as the human body needs food and water. People deprived of spiritual sustenance are subject to emotional distress, and are prone to harm themselves by attempting to satisfy the emptiness they feel by reaching for placebos such as drugs.

The spiritually undernourished are usually found in cities. In North America today, most of us are obliged for economic reasons to live in large concentrations of population whether we like it or not. The more we cram ourselves into urban surroundings, the more we need a lifeline to the outdoors to find the satisfaction that comes of being rounded human beings. We need fresh air—not so much for our bodies as for our minds.

It is heartening to observe that—in North America, at least—more and more urban dwellers are now responding to this spiritual requirement. Every summer the roads fill up with cars carrying tents and canoes on their roof racks and hauling house or boat trailers, self-propelled "campers" and the like. Young people tramping the land with packs on their backs are to be found in the most out-of-the-way places. Add to these the great numbers of urban dwellers who go to summer cottages and other country retreats, and it all amounts to a mass movement back to nature. It is perhaps the healthiest social development, both physically and psychologically, in many years.

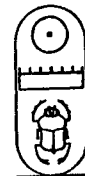
Yet, having sought out nature, many people seem to be somewhat at a loss



when they find it. Their education has not equipped them to appreciate the world of interest that is all around them outdoors. Severed from their television and stereo sets (although some, indeed, carry these implements with them) they tend to find life in the lap of nature rather boring. It is anything but—as they would find out if they brought along a few readily available and inexpensive nature guide books to consult.

It reflects badly on the order of priorities in our society that a schoolboy can tell you the brand names of all the cars on the road but cannot identify any but the most familiar trees and wildflowers. This is because, generally speaking, the educational system of North America is squeezed indoors to a degree which stifles young minds. Few schools take advantage of the vast classroom of the outdoors to teach the things that really matter—the basics of life on a threatened planet. Children study insect larvae and tadpoles in paper cups inside a classroom instead of having their knowledge filled out by examining the complex environment in which these creatures actually live.

This is a pity, because a child is normally nature's most avid student. Every parent knows the propensity of small children to bring home caterpillars, grasshoppers, toads, and other small living things. But parents rarely encour-



age this instinctive attraction by imparting a knowledge of nature to their children. Too often, the interest of children in the natural world is diverted by the example of their elders into a concentration on the inanimate objects that money will buy.

"To speak truly, few adult persons can see nature," wrote Ralph Waldo Emerson. "The sun illuminates only the eye of the man, but shines into the eye and the heart of the child." Children should be led to explore the manifold mysteries of natural life while their curiosity is still blooming. A child thus prepared may grow into Emerson's ideal nature lover: "He whose inward and outward senses are truly adjusted to each other, who has retained the spirit of infancy even into the era of adulthood."

This surely is the fundamental reason for people of all ages to learn something of nature: to keep their minds fresh by feeding their sense of wonder. There are wonderful things all around us, if only we could see. What may be commonplace to one man may be a living miracle to another. In his 1939 book *Wind, Sand and Stars*, Antoine de Saint-Exupéry told of how he had talked to some Bedouin chieftains on their return to the North African desert from a tour of France. Saint-Exupéry expected them to be full of admiration for the achievements of civilization they had witnessed. But, he said, they evinced a "freezing indifference" to the Eiffel Tower, the steamships, the locomotives. "What they thought admirable was not a locomotive, but a tree. When you think of it, a tree does possess a perfection that a locomotive does not know."

Coming from a land which offers easy access to a rich variety of natural settings, Canadians in particular tend to take the wonders of nature for granted. For example, the most common tree of the Canadian Shield, the black spruce, is a marvel of endurance in the struggle for survival in the wilds. Everything around this unimposing tree seems to conspire towards its extinction. Squirrels clip off its cones; spruce grouse eat the seeds it scatters; matted caribou moss prevents the seeds it does manage to spread from penetrating the soil. High winds often blow it up from its shallow roots; yet it will grow on practically bare rock and on the fringes of the tundra. If a black

spruce can propagate itself no other way, its life force is transmitted through its lower branches. When an old tree falls over, the branches send roots into the soil to become new trees in their own right.

It is impossible for an intelligent person not to stand in awe of nature's mysterious logic, which goes far beyond human ken. A flight of wild geese is a study in aerodynamics. The leader of the "V" formation breaks trail through the air, and each bird thereafter gains "lift" from the updraft created by the wing action of the one in front of it. Being the leader is not easy, and that is why you will see the birds change the lead position periodically, as if by pre-arrangement. It all works so smoothly that spectators rarely stop to ponder what a remarkable system it is.

Nature's Secrets

Nature is full of secrets to tantalize the inquiring mind. Many creatures specialize in deception. That beautiful copper-colored butterfly may be what is known as a monarch—but then again it may not. The caterpillars of the monarch feed on milkweed plants. As adults they contain a poison from the milkweed which kills predators such as birds, frogs and bats. Most predators have learned not to touch a monarch. So non-poisonous butterflies like the viceroy "mimic" its appearance to frighten their own predators away.

In the natural world, things are often not as they appear. If one sees a couple of squirrels scurrying about, it looks as if they are merely frolicking. But there could be a story behind it. Squirrels have a streak of larceny and steal from one another's food stores. When one squirrel chases another up and down a tree, there is a good chance that the pursuer has caught the pursued burglarizing his stock of groceries, and is going after him with blood in his eye. It is usually as harmless as an animated cartoon, however. The burglar is seldom caught.

The little things in nature are every bit as interesting as the bigger ones. A tiny dragonfly nymph in a puddle will gorge itself at a rate of a thousand insect eggs an hour. It is a model of speed and efficiency, employing jet propulsion to dart about after its quarry. The nymph draws water through a vent in its tail, then expels it to shoot forward. At the



same time it unlimbers a sinister-looking hinged device with pinchers at the end to grasp its prey and stuff it into its mouth.

Assuming that it survives the attentions of its many predators, the nymph will grow up to become the scourge of flies and mosquitos. A dragonfly is a superbly equipped hunter, hovering like a helicopter on its double wings and gobbling up all the smaller flying insects that come within reach of its long grasping "arms." It has a straightforward digestive tract which enables it to eat fantastic numbers of other insects. One is reported to have been found with more than a hundred mosquitos in its mouth.

Nature, then, holds few dull moments for those who get to know it. For 26 months in the mid-1840s a man named Henry David Thoreau lived on the edge of a New England pond. He was an educated man in conventional terms, but he remarked of Harvard University, where he had studied, that it "taught all the branches but none of the roots." His real education, he felt, came from the time he spent at the pond studying nature. "I went to the woods," he explained, "because I wished to live deliberately, to front only the essential facts of life, and to see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived."

He learned a great deal, which he passed on to posterity in his masterpiece, *Walden: or, Life in the Woods*. The surprising thing about Walden Pond was that it was only two miles from the center of the town of Concord, Massachusetts. Thoreau felt no need to go to the unexplored wilderness to find the lessons in life which nature has to teach. Within earshot of the church bells of Concord, there was nothing very exotic. His food for thought came from considering the ways of worms and water bugs, of squirrels and chickadees. He filled several pages of his book with his observations of a battle between two types of ants.

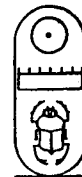
Walden was Thoreau's theater, his art gallery, his classroom. It held his interest constantly; yet, if he had not worked at gaining a knowledge of his natural neighbors, he might have hated the place. If he had not turned over the occasional log to see what was underneath, or not known one bird from another, he would never have furthered his understanding of the human condition. As it was, he came away knowing the great secret of life on earth, that it is one and indivisible. In the "restless, nervous, bustling, trivial Nineteenth Century" in which he lived, he showed a rare awareness of the fact that man could only expand his place in creation at his own risk.

That century has now been succeeded by another in which human transgressions against the natural order have been pushed close to the point of self-destruction. It has become a plain matter of survival for man to learn the limitations of his role in the world. We cannot all be Thoreaus; but there should be a little of the Thoreau in all of us if we are to make the Earth safe for coming generations. People who know about nature know about the thread that connects all living matter. And they know, too, just how delicate and irreparable that thread can be.

—*Royal Bank of Canada Monthly Letter.*

The moral motivation for goodness on the part of man is both biological and psychological. It is the desire for the harmony of one's own being with his surroundings.

—Validivar



The Artist and the Beast

by Paul Niebanck, Ph.D.

IN EACH of us there is a force, an undisciplined quality, an insistent voice, a wildness that wants to be expressed. Call it the "beast." We all have it. It is part of us. It is essential to our lives, necessary if our lives are going to have any meaning. It is the piston that drives our wheels, our basic energy source, much as the Sun is the energy source of the solar system, or love is the spiritual force that binds us together.

The beast represents motivation, thrust, thirst, the will to live. From it can spring ambition, self-esteem, courage, competition. But without assistance, the beast has no way to reveal itself, to control itself. Its stirrings within us are largely undisciplined. Most of us put down these stirrings when they seek attention. Our society teaches us to ignore them, fend them off, demean them. We feel guilty about having a "beast" within us.

The undisciplined beast is a frightening force. It causes fear, and well it might, because the beast will make itself manifest one way or the other. If we do not control its expressions, it will give us trouble. If we try to live outside it, it will rise up and dominate us. Meanwhile, our lives will be a shell, a form without substance.

Although its power for destruction is immense, this force does not want to destroy anything. Actually, it has no sense of right and wrong. It merely wants to *be*, to be *expressed*. If it has any consciousness at all, it is conscious of itself only as the life-giver. It is a power entirely ours—ours to know, to guide, and to express. Untouched by experience, freely available, always ready, infinitely malleable, it is so pure as to have no identity of its own. Its potential for *service* is as great as its potential for destruction. The choice is ours.

Within each individual an artist is available to help us make that choice. The artist is the reservoir of experience and renewal, the articulation of the life thrust, the civilized aspect of the beast, and the potential for refined expression.

Being Open

Humanity is blessed with many tools: intellectual, sensory, intuitive, experiential, social. The greatness of the species resides in its making artistic use of the amorphous beast. If we are open to the world, to the environment, if we let our capacities be tested and honed, if we do not deny them their potential, we are then ready to welcome the beast, to steer it into marvelous and useful paths, modulate its expression, always holding in reserve—just barely visible—the force that makes us exciting to be with.

Without the artist, the beast cannot be satisfied, nor can the artist be fulfilled without the beast. Both must be acknowledged, and both power and discipline must be released simultaneously.

Beasts without art sometimes take the form of hedonists, people who do not care about anyone else, lacking in sensitivity to others. Another form is the revolutionary with a rigid definition of how the world should behave. Still another is the parasite, one who attaches himself to someone else, who uses another to gain an identity, usually inhibiting the victim's own self-expression. The empty artist, without beastly powers, fantasizes a world, creates abstractions, then tries to live within them. None of the reality around him behaves the way his fantasies would have it.

At its best, the beast-artist manifests both elements freely. The beast, if un-

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Paul Niebanck, Ph.D., is a professor of environmental planning and currently Chairman of the Academic Senate at the University of California, Santa Cruz.

noticed or uncontrolled, will seek an artist somewhere in order to fulfill itself. Destruction will ensue. The artist, if the beast is denied, will unknowingly be driven to extremes of self-deception. Again, destruction will ensue.

The highest expressions of art are characterized by intimacy, subtlety, refinement, and universality. Art touches human life in the most sensitive places without harm but with telling effect. There is a yearning in each of us for refined expression and a recognition of our capacity for this expression. When life is lived artistically, the unleashed quality is expressed in the most deft and nonthreatening ways. There is flow, a watchfulness, an awareness of every nuance. "Here's a possibility. Let's watch the effect," the artist says. Its motivation is to express, to direct, to lead, to manage, to articulate. It will not stand for feigning or fantasy.

Everyone has sufficient artistic tools to command and control the beast, and in every situation there is the potential for artistic expression. All of one's experiences can be drawn into the moment and expressed in a refined way. This capacity for finely-tuned expression includes the spiritual quality.



We must accept our yearnings for artistic expression. We must recognize the beast and not be afraid. There is no need to wait for the giant to awaken. The artist reaches toward the beast, beckons to that force, and guides it. If we live in full awareness, our artistic potential will be unleashed and fully expressed. The artist and the beast are one.

ROSICRUCIAN DIRECTORY

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

ATTENTION, HIERARCHY MEMBERS

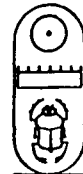
Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in and report on the following occasions.

First, *mark the dates* given below on your calendar. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the *last monograph*, as well as your degree. The Emperor appreciates your thoughtfulness in not including other subject matter as a part of your Hierarchy report.

Thursday, August 16, 1979
8:00 p.m. (your time)

Thursday, November 15, 1979
8:00 p.m. (your time)

It is requested that those members of the Hierarchy who desire to participate in these periods prepare a little card showing these dates—to be placed in their wallets or some other convenient location where it will be a continual reminder of the next Hierarchy Contact Period. Such, of course, should be changed with each announcement of future dates.





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Ancient Physics and Modern Physics

by Walter J. Albersheim,
Ph.D., F. R. C.
Member, International Research
Council

IN ITS ATTEMPTS to understand the nature of the physical world, science has been alternating between opposite points of view regarding the Universe: first, that it is a continuum; and second, that it is an assemblage of discrete particles. Another aspect of the same dichotomy is the repeated pendulum swing from the simple to the complex and back again.

Ancient philosophers tried to bring order and simplicity into the manifold parts of nature by stating that everything was composed of four elements (or principles): Fire, Air, Water, and Earth.

A member of the Rosicrucian Order, AMORC, since 1933, Frater Walter J. Albersheim has been active on the International Research Council for 30 years or more. He holds a Doctorate in Electrical Engineering from the Institute of Technology, Aachen, Germany. The Doctorate was earned in 1924 and "renewed" as an honorary degree 50 years later "for meritorious service to the Engineering Profession."

Still not retired at 82, he continues his experiments, adding to the list of inventions which have led to over fifty U.S. patents. Dr. Albersheim tells us that his "love has always been with creative synthesis and with simplicity." In this regard he is still actively employed as a consultant, and is a living example of the creative Rosicrucian.

By contrast, the Greek sage Democritus taught that these seemingly uniform elements could be subdivided into great numbers of particles, up to indivisible smallest particles that in Greek are called *atoms*. Air atoms were thought to be light; earthy atoms, heavy; water atoms, smooth; and fire atoms, sharp-edged.

This rather simple view became increasingly complex when chemical science discovered increasing numbers of elements that by the nineteenth century approached 100. Then came the electrical and electronic sciences which brought a new level of simplicity by showing that all atoms were composed of three main building blocks: electrons, protons, and neutrons. The feeling of simplicity was further strengthened by experiments which indicated that both mass and energy seemed to be indestructible. A generation later, Einstein brought further unity by discovering that matter itself is only a condensed form of energy.

However, the seeming simplicity of atomic structure was upset by the new observation that under bombardment by particles or photons (quanta of light) of high energy, the "nucleons," that is, protons and neutrons, could be broken up and reconstituted into new particles. At first only two such particles were found, and since their weights were intermediate between those of electrons and protons, they were called mesons. In subsequent years, more and more powerful accelerators were built for the purpose of bombarding and smashing the subatomic particles already known. By such means more and more, mostly unstable, particles were created. Some of them do not rightfully deserve the name of "mesons" since

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their weights are not intermediate between electrons and protons, but may considerably exceed that of protons and neutrons. These caused increasing confusion, until it was noted that the differences between their weights showed regularities and often came close to $\frac{1}{3}$ or $\frac{2}{3}$ of the proton's weight. From these it was deduced that proton and neutron were *not* indivisible elementary particles but that they each consisted of three sub-particles that were called "quarks" in humorous reference to a novel by James Joyce.

To account for the fact that quarks could combine to form particles with either charge zero (neutrons) or with charge +1 (protons), the quarks were supposed to have charges of either $\frac{1}{3}$ or $\frac{2}{3}$ of the electron charge, with positive or negative polarity. The observation that neutron and proton had different weights and that the observed weight differences between particle weights were not exactly equal to either $\frac{1}{3}$ proton or $\frac{1}{3}$ neutron was explained as being due to the mutual attraction or interaction between particles that liberated or consumed additional energy which according to relativity, is equivalent to mass. The fact that no single quark has as yet been observed was also ascribed to their nearly unbreakable strong interaction.

Theory Extended

The theory thus described accounted for many old and new observed facts, but left others unexplained. In recent years, Malcolm MacGregor, a physics professor at the University of California, Berkeley, and the Lawrence Radiation Laboratory at Livermore, has elaborated and extended the quark theory as follows:

He noted that, while proton and neutron weights were near 1800 electron masses (940 electron volts), the differences between the "excited" states created by bombardment were often multiples of smaller numbers, viz. 70 and 105 electron volts, rather than of 315 volts corresponding to one quark. From this he concluded that the basic particle, the smallest that exceeds one electron weight, has a mass of 70 million electron volts when at rest. Assuming that it has the shape of an axially flattened sphere ("oblate spheroid") he showed that when such a particle "spins" at the highest

possible rate, with its circumference just reaching the speed of light, relativity increases its energy and mass content by $\frac{1}{2}$, to 105 electron volts for the lightest spinning heavy particle. He further claimed that three such spinning particles combine lengthwise into *spinors* or *quarks* with a combined observable mass of 330 electron volts. This theory explains the unobservability of quarks: any impact

Our illustration is from a manuscript entitled Splendor Solis written by the adept Solomon Trismosin, the teacher of Paracelsus. Splendor Solis is an alchemical treatise on the art of knowledge, perception, and the hidden operation of the four elements of Earth.

In this treatise we are shown how the four properties of the four elements are generated from a quintessence which Aristotle called QUICKSILVER (Mercurius or Soul Force), the "matter common to all metals." However, Trismosin admonishes us that "it must be known that first in Nature is the compound matter of the four elements."¹²



strong enough to break up a proton or neutron also breaks up or rearranges their sub-particles into new and more stable combinations.

MacGregor's theory explains many facts, some of which were only discovered after publication of his many papers and books.¹ His theory accounts for the stability of the lighter atoms by the fact that the electrostatic repulsion between positive proton charges is outweighed by electromagnetic attraction caused by the rapid spinning of ring-shaped electron charges. It even offers explanations for the shape and structure of the less stable heavy atoms such as uranium and for the fact that, when they undergo explosive fission, the breakup is often asymmetric, with fission products of differing weights.

Of interest to Rosicrucians is MacGregor's theory that each stable "nucleon" (proton or neutron) consists of 3 spinors, each of which in turn consists of 3 elementary particles, so that the total is 9. Rosicrucian physics teaches that 9 completes a cycle of possible states or

conditions so that *nonads* (a system having nine parts) are natural groups. The objection that quantum mechanics forbids the existence of multiple particles in identical quantum states is met by the fact that these particles may have different electrical charges and rotational directions, so that their possible permutations equal or exceed nine.

If future research and experimentation confirm and extend MacGregor's theories, it will be a triumph for the type of simple intuitive and creative thinking taught by the Rosicrucian Order.

ACKNOWLEDGMENT

The author gratefully appreciates the assistance of the Rosicrucian Research Department in the preparation of this manuscript.

FOOTNOTES:

¹MacGregor M. H. (1978) *The Nature of the Elementary Particle*, Lecture Notes in Physics #81. Springer Verlag, New York.

²Trismosin S. (1582) *Harleian MS No. 3469*, in German, now in the British Museum. Reprint and Explanatory Notes by J. K. (1925) Fox, Jones & Co., Oxford, England, p. 16.

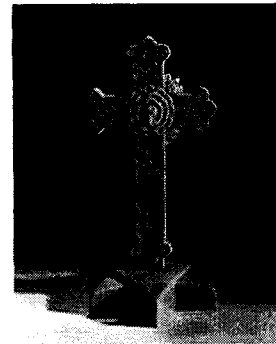


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I Died 2000 Years Ago



by Bob Roberts

I HAVE NEVER had an ESP experience. I have never before believed I was the reincarnation of someone in the past. In fact, I look upon myself as an ordinary person—neither more nor less fortunate than most of my friends. However, today, I am forced to view myself in an entirely different light. Not only do I know I lived as another person at another time, but I also know when, where, and how I died.

My wife and I live in a suburb of Denver. On this particular day, I walked down the steps to our driveway to pick up the evening newspaper. I had just finished mowing the lawn and was wearing shorts. Our neighbor's German Shepherd had the newspaper clenched in his mouth. He was not a vicious animal. There were times when he would nip at my heels and tug at my pant legs, but it was a sort of game we played.

I called the dog to me and, after a lot of tugging, removed the paper. He growled and snarled, but I gave it little thought. Turning my back on the animal, I walked away. Suddenly, I felt a sharp pain high up on the calf of my leg. I turned quickly and slapped the Shepherd with the paper. He seemed almost as surprised as I and took off with a yelp.

The Rosicrucian Digest does not publish articles relating personal reincarnation experiences. However, with this particular article we make an exception due to the historical value, vividness, and clarity of the writing style.

—Editor

Looking at my leg, I saw where his teeth had drawn blood. Just a scratch, I thought, and started to climb the steps. Before I reached the top, my heart began to pound like a drum inside my chest. As I entered our living room, hot flashes swept over my body . . . my head began to whirl . . . my knees buckled . . . my mind went blank.

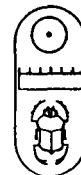
The next scene I recalled may seem a bit odd, but be assured it was nothing new to me. I was doing something I had done for years. I was marching in the front rank of a Roman Legion commanded by Gaius Marius. We were in battle formation near the city of Vercellae. It was the warm season, as my *cassis* (helmet) was like a ball of fire on my head. Sweat gathered under the brow and cheek pieces and the woolen tunic beneath my *cuirass* (armor) was wet. The ground sent up heat waves through my hobnailed *caligae* (boots).

Some distance ahead, on the plain that sloped off to the river *Sesia*, the Cimbri and Teutons had assembled a vast army, their masses gleaming under the sun like dew on a grazing field. My heart beat loudly, as it always did when I was about to enter battle.

"We will have the heads of those Cimbri dogs ere nightfall, eh, Fabius?" my comrade to the right stated.

I laughed nervously. "Between us, Latus, we shall account for an entire *cohortes* (400 foot soldiers). That should. . ." I stopped at the scene which unfolded ahead. "Speaking of dogs, Latus, cast your eyes on what is awaiting us."

The long front of Cimbri soldiers parted and through the gaps, appeared women. Each of them held dogs on leashes, holding three with each hand, as far as I could determine over the distance. They stepped forward and formed a line. More dogs, lead by



women, stopped and made a second rank to the rear of the others. I had never seen so many dogs before. They numbered in the many hundreds.

The dogs, obedient to a command, sat on their haunches as the women unfastened their leashes. They were armored warrior dogs. I knew dogs had been used in combat before, as was the case with King Alyattes of Lydia. Even our own legions used them on occasion. But, whereas a foot soldier could carry rations for fifteen days, slow and ponderous oxen had to be driven with the army to feed the dogs.

Our forward progress hesitated momentarily as others saw what was facing them. Word was passed down as to how to handle the attack when it came, and we surged forward, prepared for the worst. My hand was wet as it gripped the long spear and I shifted the weight of the Samnite shield as we advanced toward the enemy.

Dogs Attack

At an unheard command, the first line of dogs started forward in a slow lope. As they neared our position, they began to pick up speed. The second line of armored canines sprang into action. Then came the battle cry of the Cimbri as they rushed into the wake of the animals. As the beasts drew near, I waited, my high cylindrical shield grounded in front, my spear held forward.

The first wave was upon us. Their armored bodies and spiked collars left only a few vulnerable spots for us to attack—their heads, underbellies, and legs.

They were about a foot away from us when they sprang, trying to leap over our shields. Their growling and barking laid heavy on our ears.

A huge mastiff sprang at me, its yellowish eyes filled with hate, its slavering mouth open, its fangs bared. I caught its underbelly on the point of my spear. The spear penetrated its body and embedded itself in the armor on the dog's back. Hot blood gushed over my arm and shoulder. Quickly I drew the *gladius* (a double-edged sword) from my belt and slashed at the snarling beasts.

Our line was pushed backward under the sheer weight of the twisting, snarling

animals. But it did not break. The dogs that did get through were quickly dispatched by those soldiers to our rear.

Then the second wave hit. These armored canines were smaller and more agile than those in the forward rush. To each of their armored sides sharp knives were attached.

We had risen to both feet to meet this onslaught. The first dog sprang at my head. I parried it with the shield. It glanced to one side. Lopping off the feet of another animal, I turned my head to see if it was out of action. Another dog slid by me, the knife on its side slicing deeply into my *gladius* arm, making it useless.

Suddenly, a sharp pain shot through my leg. I looked down at the snarling dog that had its teeth embedded in my calf. The limb buckled under my weight and I went down.

Unable to reach the dagger on my left side, I tried to protect my body from the snarling mass with the shield. Agony engulfed my brain—the pain of vicious fangs that had sunk themselves into my neck.

“Hold, Fabius!” I heard Latulus yell.

I looked up. His *gladius* was raised high. Even as it came down to crack the head of the dog on my neck, I knew it was too late. My life's blood had already drained from the ruptured jugular.

Suddenly, a faraway voice came to my ears. “Bob! Oh, Bob!” it kept repeating.

“I am called Fabius,” I mumbled.

I opened my eyes. A beautiful face was bending over me—beautiful even though the eyes were filled with tears. I looked around. I was in a strange place! Sitting up abruptly, my hand reached for the injured neck. There was no bandage! Had Latulus saved my life? Then memory flooded through my brain. I was on the floor of our living room—in the twentieth century.

“Thank God!” Eleanora, my wife, exclaimed. “I was about to call the medics.”

“What happened?” I asked, my mind still dazed.

“You were bitten by the neighbor's dog, Bob. When you came into the house, you just keeled over. I was scared to death. I painted the wounds with

iodine, but we better have that dog checked out.”

My memory returned, clear and uninhibited. “It was just a scratch. And the dog’s not rabid.”

I got to my feet, picked up the pillow that had been under my head and wobbled over to a chair. El brought me a cup of coffee, still concerned about my well-being.

As the shock wore off, I told her about my experience. At her astonishment, I said, “This was no foolish nightmare, El. It was real. I know I have lived in the past.”

The next morning I went to the library. There *was* a Gaius Marius. He *had*, with the help of Quintus Catulus, defeated the Cimbric and Teutons at the battle of

Vercellae, near the river Sesia, in the year 101 B.C. As my mind turned over these facts, I felt myself wondering if my good buddy, Latulus, had survived.

The encyclopedia made no mention of dogs being used in this battle, but I knew they were there. I was killed by one! I knew I had lived and died on the day of that battle. I was the reincarnated Fabius, a Roman foot soldier.

Then my mind was filled with doubt. Was it possible? Is there such a thing as reincarnation? I have no solid proof. But I am sure there is. When the neighbor’s dog bit me, I knew somehow that a memory was activated—a memory that had lain dormant for over 2000 years—and I was able to relive a vivid and tragic scene from my past. △

We Never Said Goodbye . . .

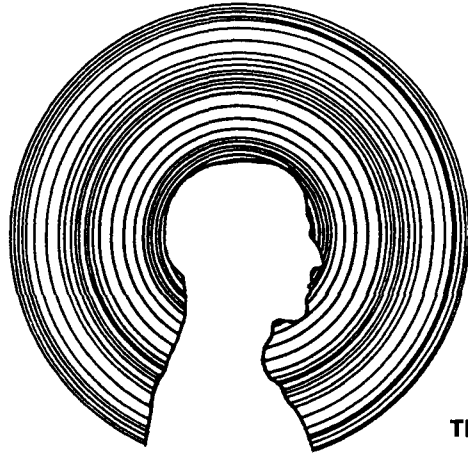
AUGUST 19, 1946, started off as just another summer day . . . or so I thought. I had just turned 14 in June and Dad bought me the bicycle that I had hinted about all winter long. The bicycle was all the more appreciated because things were not good financially for our family. But that was Dad’s way—even when things were bad, he tried his best to never disappoint me.

That summer my parents, along with my aunt and uncle and their family, had rented a small house in Atlantic City, and it was Dad’s custom to be with us only on weekends. However, on this particular Monday he informed us with a smile that he was closing his business for a week and would stay with us. At this point Mother asked me to run to the bakery for some fresh breakfast rolls. On the way home I passed a billboard that read, in large letters, “Dad’s getting a Nash.” As I stared at the sign, the word “Dad” seemed to be draped in black, and I had a terrible feeling that something was wrong. Rushing back to the house I found my little cousin crying at the foot of the front steps. “Your father took sick and the doctor is there with him,” he cried. “There is nothing the doctor can do for him—we have lost him,” I replied. My mother’s screams confirmed my worst fears.

A few days later, following the funeral, my Dad appeared to me. “I am not as far away as you think I am,” he said. “I am on another plane.” I did not know what he was talking about at the time, but he was so reassuring. “I will be with you always to guide you and protect you.” That was thirty-three years ago. . . and we still haven’t said goodbye.

—Richard H. Rosenberg, F. R. C.





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

Individuality is Impossible

INDIVIDUALITY as a condition of human existence, Rosicrucian philosophy declares is impossible. This jars so upon the sensitive natures of those who have been building "castles in the air" on the foundation of a superior individuality that it seems well to explain to them and others why individuality as commonly expressed is impossible.

"Individuality," says the dictionary, "is a separate nature or existence." It most naturally presupposes isolation; potential as well as corporeal distinctiveness in existence. Certainly, it means definite separation from all other realities of the same class, kind, form, and expression.

Let us ask, therefore, what a person means when he says: "I am, and I will be what I will to be because I am an individual God, an individual infused with the spirit, love, and power of God."

I cite the above because it is most typical of what one hears on all sides; even some so-called advanced thought magazines of the day cater to this self-aggrandizement of the individual. We see on covers and pages such deifying phrases as: "I am"; "I am God, individualized"; "I am Goodness, Love, Peace."

Always the "first person"! Always the individual *I*!

In answer to your question, you will hear an outline of a philosophy which is as convenient and self-satisfying as the pronouncements of a creed, and as flattering to one's vanity as the average pink-tea palm reading.

But what is meant by "I" in the phrases "I am God," or "I will be what I *will* to be"?



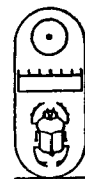
Is it the body? Most certainly not! None is concerned with individualizing the body, nor could the body be called God individualized. No, it is the self, the inner self, the ego, which is meant by "I." It is the Soul, the so-called Spirit of man, which may be made individually perfect, superior, almost omnipotent by will power.

At once the absurdity of the philosophy becomes apparent. It is the *real* in man, the true inner man, which is to be beautified, made more wondrous, and permitted to express in and through the body all that it can and should be. It must be achieved by strengthening the ties of the soul to the Cosmic or Universal Mind, not by striking out for independence and isolation by proclaiming individuality.

I do not say that it is possible to attain such independence, for Rosicrucians know that individuality in that sense and in the sense meant by those who use the terms previously quoted, is impossible. It is the philosophy and the attempt to apply such philosophy which works the harm.

An Analogy

I may imagine the electric light bulbs in the lamp on my desk to be human beings. Four of them, very similar in corporeal form, are joined by a slender wire through which they receive in com-



mon the soul of their expression. Suppose that one of those bulbs should proclaim its individuality and say, "I will be what I will to be!"

Suppose it should decide to be an individualized light of some more alluring or superior hue. It might reason thusly to itself: "I have power within me which I know is used to run mighty machinery; I know that the force which courses through my nerves (wires) is a mighty force, that it can reduce cities to ashes or rebuild a nation.

"I have seen smaller lights using the same force, and I have seen larger, almost blinding, whose expression and existence on earth depended upon the same force as I have within my body. Here I am situated among others who have the same body as mine, whose light is the same; but I shall be different henceforth. I will *will* myself to be greater, more powerful; I will be the great power individualized; I cannot continue to be one of a group—just a unit of the unity, a part of the whole."

Vain lamp! Once you have really succeeded in attaining that individuality, once you have succeeded in isolating yourself from all other lamps, your light will be gone, your power no longer available, and your practical use on earth ended. I look on the closet shelf at a number of burned-out lamps. They are useless; their light gone, the silver threads which united them with the great force are broken, severed. Each lamp as it lies there is now an individual lamp, unconnected with any other lamp—isolated, absolutely free to call itself what it pleases.

One thing is sure, the purpose for which it was intended by its maker is no longer being served. It is not fulfilling its mission in life!

Suppose, on the other hand, that the lamp, seeking to do greater work *for* others, should say: "My mission in life is to give light, to dispel darkness, to bring joy, to aid industries, to assist weak eyes, to bring forth the glory of colors by illuminating them, to help the physician to make sure of what he is doing, to guide the wayfarer.

"My maker decreed for me this form of body, this size, this place among the illuminating ones. The material dimensions and qualities of my body are the

result of my maker's wise knowledge and wonderful laws. Some of my companions he has made smaller—one-twentieth of my size. While they may cast their light only occasionally and in small places—for instance, at the end of a surgeon's instrument—still they may do more beneficial work than this large body of mine may do.

"Others of my companions are much larger than I; some so large that I seem a pygmy in comparison; yet I am not jealous, for they show forth their greater glory and splendor only occasionally while I serve often and long.

"Our missions are to give light—each after his own form and kind. If I would serve my purpose in life better, I should not concern myself with my limitations or my seeming commonness, but glory in the fact that I have within me the same power as all others. That power unites me with all other lights; whereas my body is separated from other lamps, my soul, my real self—that which gives expression to my body—is a part of the unity of all, inseparable, without individuality!"

"Therefore," the lamp reasons, "I will concern myself only with keeping my body clean that the maximum of light may shine about me like an aura. I will keep other neutralizing, impure, poisonous forces out that the pure vacuum, the rarefied gases, which my maker charged into my body at birth may not become contaminated and weaken the expression of my light.

No Individual Distinctions

"I will prevent injury to my body. I will not become overheated through sudden spurts of useless energy and destroy my nerves. I will not seek to expand my material form to imitate the larger lights, defy my maker's judgment, and bring disruption to the shell that cloaks my illuminated soul. No! I will not seek such individual distinctions as are not purposed for me. I will, however, give forth light—the light that is within me.

"I shall not forget my unity with that wondrous power of which I may be but a small unit, but I shall ever keep in mind that as long as I remain humble, retain my infinite attunement, forget my personal body, and shine clearly and cleanly with the light my maker has instilled within me, I shall be fulfilling my master's

law. Naught else can I do and retain the power that is within me.”

That is what the lamp would reason were it a *good* lamp, serving the master well. And that is what every human being should do if he would serve *his* master well.

“What,” some ask, “would you have us do away with all methods making for perfection? Would you have us give up our ambitions, end all personality?”

Not at all. Is there any greater ambition than to serve? Is there any greater ambition than to do those things which God has given us the ability to do? Can greater perfection be attained than that which enables us to shine forth clearly and cleanly in our own sphere? Is not he most nearly perfect who at the close of life has maintained and retained the perfect qualities instilled by his Maker at birth? Can God’s work be perfected by man? Or is the attempt an indication of vanity and presumption?

Personality is one’s expression in life; not one’s form of body, features, quality of clothes, or earthly possessions; but one’s character, one’s light as it shines and manifests in and through the body. Personality, then, is not something which

can be individualized although it can be permitted to manifest at its maximum. The power and divinity within it should be allowed to show forth in splendor, not as an isolated, separate individuality, but as an illumination of the Divine Mind.

Rejoice, all ye humble, that so far as your bodies are concerned, individual characteristics count for naught. Rejoice, too, in the fact that what you have to do and have to give is a part of the whole—an inseparable part, small, temporarily passing through your body, not belonging to your body or you, but using you as a means, an instrument for a purpose. All you can do is to preserve that instrument and keep it attuned with the Infinite Power that is indivisible. Remember the separated lamps upon the shelf: They are individualized *nonentities*. They ceased to be *lamps* when they severed their attunement with the Great Power.

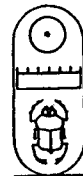
Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle, each month one of his outstanding articles is reprinted so that his thoughts will continue to be represented within the pages of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



Cover Our cover this month features a painting by Rosicrucian professional artist Bill Bender. The painting is entitled “Wash Day in Mexico,” and was originally sketched during one of the many trips he and his wife made through rural Mexico. The colorful wash is seen hanging out to dry alongside the adobe house. Bill explains that pre-

ceding most of his paintings are 12” x 16” painted sketches. He spends much time in the wide open spaces, sketching directly from nature. The open country and the rhythm of creation stimulate both eye and brain. It’s a healthy way of life and continually enlivens his sense of color.

Born in California, Frater Bender has worked as a cowboy, owned a cow ranch, hoboed, mined, been a commercial fisherman, and painted as a civilian for the U.S. Navy and Air Force. Frater Bender is a lifetime member of the American Institute of Fine Arts, Los Angeles; lifetime member, Cowboy Hall of Fame, Oklahoma; and is vice president of the American Indian and Cowboy Artist Society.



The "Hello" Man

*The personal greeting
that reaches within . . .*

by Aleta Lister

HAVE YOU EVER had a "hello man" all your own? I hope that you have, that everyone will. But you cannot invent him; only life can invent a hello man and give him to you. What's a "hello man"? Well, stop and listen a moment if you want to share my story from the very first hello. Come to think of it, "hello" is not the word he used then, nor has he since, yet I think "the hello man" is what you would call him, and what he will certainly always be to me.

It was at a seven-way street corner—a busy Washington, D.C., intersection—where I first heard him call out:

"Aren't you the lady who works for the refrigerator company?"

"No," I called back to the tall, rather well-built, thirtyish black man with a pleasantly round face, small mustache, and jaunty cap. He was eyeing me from the sidewalk as I crossed the street in one of its many directions.

"Oh, you do look like her." This as he waved and smiled broadly.

Not too long afterward it happened again, and I answered:

"No, but as I've been asked that question, I think I must have a look-alike."

He waved and smiled anyway.

Somewhat later I passed the seven-cornered intersection in inner-city Washington. Again, a voice from one of the corners called out, commanding my attention with "Refrigerator company lady!" Of course we exchanged waves.

This friendly greeting has now become a rather regular event. I cross that street at 8:30 sharp most mornings on my way to work, not as a refrigerator company employee but an inner city teacher. His

work I've never determined, but he could be a watchman or custodian of one of the apartment buildings leaning out to the corner.

He may wave with a can of beer in hand on hot afternoons, when I pass him on my way home from school, or even when it is not so hot, maybe on occasional mornings. It is *his* corner, but not in the way of a down-and-out. He is cheerful, up-beat, neither a loser nor a taker—but a giver.

The shout "Refrigerator lady!" usually somehow reaches my ears before I see where it comes from. After a while it shortens to "Refrigerator!", finally just "Fridge!" Sometimes the traffic or wind carries his voice away, but I'll finally hear one repeat syllable and spot him waving both arms as though he's directing an aircraft landing—maybe he's an ex-Air Force man.

When I don't hear my hello man, others do and relay the message. One day all the traffic stopped while three different drivers motioned first to me and then to where he was—way up on the third floor at a level I didn't expect!

Washington sometimes has some unexpectedly icy winters. The hello man is at his best then. He springs into action, rushing to escort me by the elbow across the seventh corner. I may slip and slide over the rest of the city, but I pass through his turf safely. He always tells me to take care, and wants to know how I am. Never anything more—or less.

I have yet to be the first with my "hello" because each day finds my prompt greeter in a different hat or cap, befitting a chameleon that shifts from one corner or one level to another and blends in with it.

Now, stories should have an ending. But this one does not, or rather, I should say, it hasn't yet come to an end. For nine years, the hello man has been greeting me in his different caps and outfits, yet with the same gusto and flair, from one of the same seven corners.

Over these nine years many other events and relationships have changed or ended—for me personally; for Washington, D.C.; for the world at large. But whether détente has failed, the dollar dropped to disaster, or an air pollution alert been declared in the morning news,

the hello man's greeting is the same dependable ceremony. Somehow it captures personal meaning in personal time and space from out of the sights and sounds of a depersonalized world. Somehow it makes the morning right.

What do I think a hello man is? If I wished one for you, I would say that he

is someone who accepts you solely for yourself, whether you are the lady who works for the refrigerator company or not, greets you for yourself, and asks nothing for himself—except that he may fall out a window or off the roof or cause a city-wide traffic jam if you don't hear his "hello." △

Medifocus

Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them. (The Rosicrucian Order, AMORC, is *not* a political organization. Our purpose in using metaphysical principles in *Medifocus* is to inspire moral judgment in the decisions which these leaders are called upon to make—more simply, to think unselfishly as humanitarians in the interest of the people whom they are leading and serving. Further, it is to help them to perceive clearly and to evaluate circumstances which arise so that their decisions are as free as possible from all extreme emotionalism and are formulated intelligently and justly.)

July: Teng Hsiao-p'ing, Vice Premier, People's Republic of China, is the personality for the month of July.

The code word is ANKH.

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

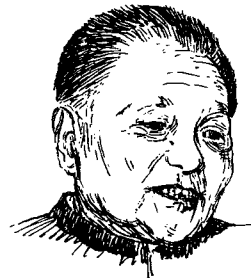


ADOLFO SUÁREZ

September:

Adolfo Suárez, Premier, Spain, will be the personality for September.

The code word will be GRANT.



TENG HSIAO-P'ING

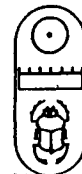


SAMORA MACHEL

October:

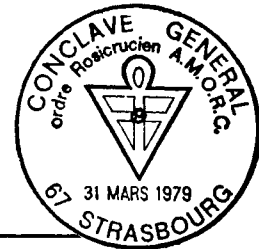
Samora Machel, President, Mozambique, will be the personality for October.

The code word will be SCALE.



Rosicrucian Activities

Around the World



THE ROSICRUCIAN GRAND LODGE serving France and French-speaking countries held a general conclave in Strasbourg, France, during four days at the end of March. Attended by more than 1700 Rosicrucians from France, Canada, West Africa, and Germany, the conclave featured mystical convocations by each of the AMORC officers pictured here. In



Frater Raymond Bernard, Supreme Legate for Europe, at the Strasbourg Conclave.



Shown here at the Strasbourg Conclave are (left to right) Frater Maurice Tregouet, Grand Secretary; Christian Bernard, Grand Master; and Henri Sessou, Grand Treasurer, Grand Lodge of AMORC of France and the French-speaking countries.

addition, the Mayor of Strasbourg greeted all those attending and presented a special French postal cancellation design honoring the event. The conclave also included an exhibition of mystical paintings, a Grand Lodge forum, and a slide presentation of current Rosicrucian research in science and consciousness. We salute the Grand Lodge of France for another milestone in their very active schedule of recent activities.

Two Rose-Croix University Extension Courses—"Your Personal Cosmic Bridge" and "Mirror of the Mind"—were recently offered in Nigeria and England. Instructor for both classes was Frater Michael Bukay, a scientist in the Rosicrucian Research Laboratories in San Jose. The classes in Nigeria, attracting over 100 students each, convened at Isis Lodge Temple in Lagos.

Following two weeks of classes, a Rosicrucian Workshop was held at Isis Lodge in Lagos. Several hundred Rosicrucians from throughout Nigeria were in attendance for an exciting program of lectures, forums, films, a very inspiring ritual drama, Degree classes, and group

Rosicrucians attending Rosicrucian Workshop at Isis Lodge Temple, Lagos, Nigeria, in March, 1979.



*The
Rosicrucian
Digest
June
1979*



R.C.U. Extension classes—Nigeria. Shown here are students attending "Mirror of the Mind" class. Instructor Michael Bukay is seen at center, with Kenneth Idiodi, Grand Councilor, to his left. To Frater Bukay's right is H. Bolaji Iriah, Grand Councilor; Johnson A. Ladipo, Grand Councilor; and R. A. Adeosun, Master of Isis Lodge.

discussion. Grand Lodge was represented by Frater Michael Bukay who delivered a fascinating lecture on the nature of duality. The workshop provided many new Nigerian members with the opportunity to meet and mix with fellow Rosicrucians for the first time.

Frater Bukay next flew to England where the two R.C.U. Extension classes were offered to British Rosicrucians at beautiful Greenwood Gate Estate, the recently acquired headquarters for AMORC's United Kingdom Administra-

tion. The estate, consisting of a large manor house and over 100 acres of wooded property located in a rural section of England, is an excellent location for visualizing and concentrating on nature. The beautiful natural environment influenced the classes in their many concentration-contemplation-meditation exercises and discussions. Administrator Harry Daniels, his wife Ruth, and members of London's Francis Bacon Lodge did an excellent job in organizing this two-week R.C.U. Extension session.

Mr. Ernest Young was honored for his service in the field of scouting with the Rosicrucian Humanitarian Award. The presentation was made by Frater Edward N. Sullivan of Bogalusa, Louisiana, at a banquet held in Young's honor. Young has worked with the Boy Scouts of America for over 40 years.

He has held many leadership positions within the organization, including commissioner of the Bogue Chitto District, advancement chairman, and presently as manpower resources chairman. He has also served as scoutmaster of Bogalusa Troop 86.

Young expressed his appreciation of the Award and stressed the importance of striving for peace and harmony. He followed with his favorite motto: "Good will among men."



Mr. Ernest Young, left, who served scouting for over forty years, is presented the Rosicrucian Humanitarian Award by Frater Edward N. Sullivan.





THE PHILOSOPHER'S STONE

What great secrets did the ancient alchemist-philosophers possess? Why was their knowledge so carefully hidden from mankind—veiled in ciphers and cloaked in ritual? Was the making of gold their primary concern? Were they devoted to creating a physical *stone* whereby life could be prolonged or were they seeking a transcendental transmutation of the baser elements of man's true inner self?

Free Manuscript

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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.

TIME OUT FOR LABOR

The elephants of India and Sri Lanka (Ceylon) are known for their general tractability and usefulness for labor. This particular elephant, part of a team, is seen resting with his mahout (driver) along a roadside in Sri Lanka. After this pause, he will enter a nearby river to be washed and scrubbed with coconut shells, a necessary daily event for these patient animals.

(Photo by AMORC)

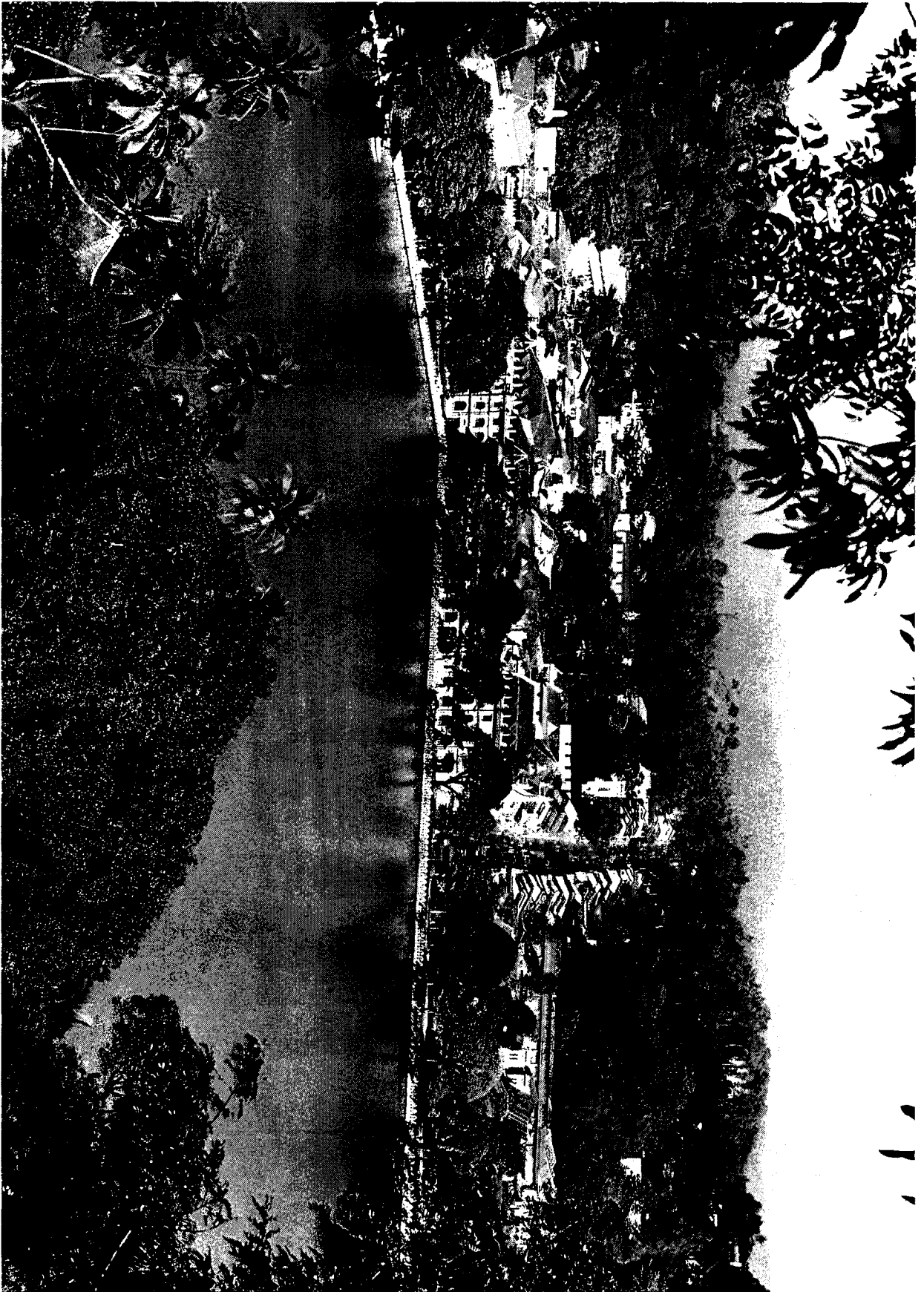
**The
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 June
 1979**

KANDY, SRI LANKA (overleaf)

The city of Kandy, once the capital of Sri Lanka, is the center of a prominent Buddhist shrine, the Temple of the Sacred Tooth. The beautiful artificial lake was once the sporting place of an early king, the ruins of whose palace still remain. Located high in the hills and inland, Kandy is an attractive refuge from the humid heat of the lowlands.

(Photo by AMORC)





DO YOU KNOW THE ANSWERS?



Do your friends and acquaintances gather around you with question upon question when you mention the Rosicrucian teachings? Are you prepared to defend your statements with facts and experiences? Can you present the Rosicrucian viewpoint as clearly as you wish? If not, then you should read

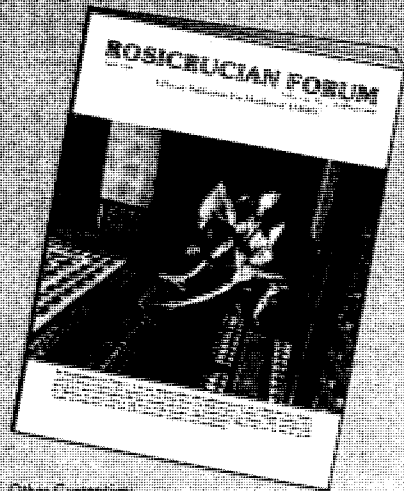
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From

Within The King's Chamber of The Great Pyramid



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

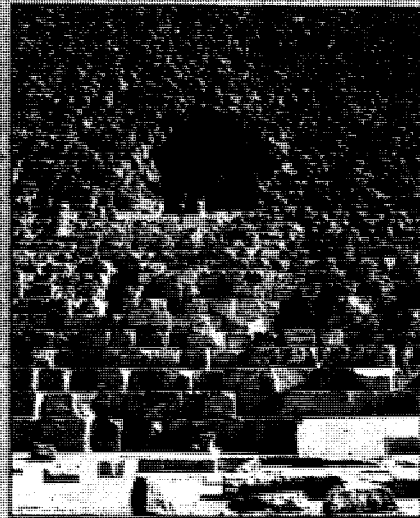
Standing before the great stone sarcophagus in the King's Chamber, intoning the vowels, is Frater Edward Lee of the Rosicrucian staff. He is dramatizing an occurrence which this King's Chamber must have often witnessed with pharaohs and high priests in attendance.

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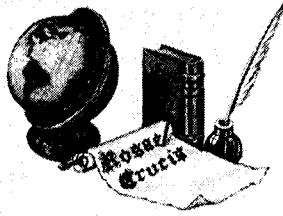
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From the Archives

MICHAELIS MAJERI,
Imperial. Consistor. Comit. Med. D. Eq. Ex. &c.
Secretioris Naturae Secretorum

**SCRUTINIUM
CHYMICUM,**
Per
OCULIS ET INTELLECTUI
*accuratè accommodata, figuris cupro appositissimè
incisa, ingeniosissima*

EMBLEMATA,
*Hisque confines, & ad rem egregiè facientes sententias,
Doctissimaque item*

**EPIGRAMMATA,
ILLUSTRATUM.**
*Opusculum ingeniiis altioribus, & ad majora natis, ob
momenta in eo subtilia, augusta, sancta, rara, & alioqui nimium
quantum abstrusa, quàm maximè expetitur,
desideratum;*

*Iterata vice amplissima Republica Chymica Bono & Emolumento,
non sine singulari jucunditate legendum, meditandum in-
telligendum, dijudicandum,*
DEPROMTUM.

FRANCOFURTI,
Impensis GEORGII HEINRICI OEHLINGII, Bibliopola.
Typo JOHANNIS PHILIPPI ANDREÆ.
M, DC, LXXXVII

Above is the title page for Michael Maier's *Secretioris Naturae Secretorum Scrutinium Chymicum*, the second edition of his *Atalanta Fugiens*. Further details are given in the accompanying text.

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

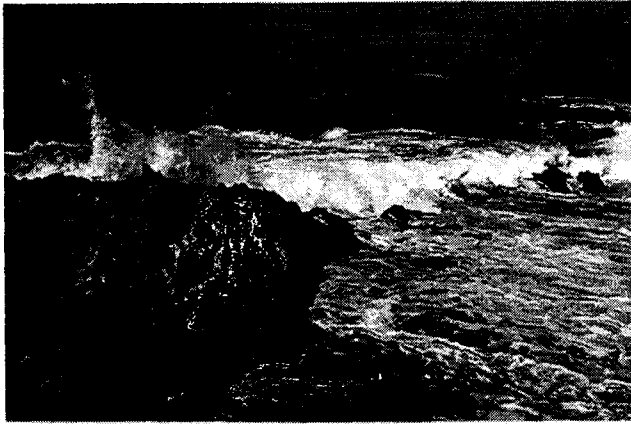
MICHAEL MAIER was the Grand Master of the Rosicrucian Order in Germany and physician to the Emperor Rudolph II. He was interested in mythology, hermetic philosophy, and alchemy as well as mysticism and he collected alchemical works. His purpose was to present spiritual or transcendental alchemy. The editions were published in 1617 and 1687 respectively.

Atalanta Fugiens, or the *Scrutinium Chymicum*, has fifty symbolic pictures, each with a caption above, a verse below, and an essay following. The first edition also had a fugue for each engraving. The title, *Atalanta Fugiens*, refers to the Greek myth of Atalanta.

One picture shows a crowned woman holding two ribbons which say, "Length of days and health," and "Glory and infinite wealth." The caption says, "Human wisdom is the fruit of the tree of life."

Another shows the symbolic alchemical rose garden with a wall and gate. The caption says, "Who undertakes to enter the philosophic rose garden without the key is like the man wanting to walk without feet." The garden is that of Sophia or Wisdom and has many kinds of plants with the symbolic rose tree in the middle and a man standing outside the gate. One emblem tells us that the old man is made young again by eating the fruit of the tree in the garden of Sophia.

Maier made a trip to England in his search for alchemical manuscripts and works. At this time he met the English Rosicrucian, Dr. Robert Fludd, but we do not know who else he saw on this occasion. —RP



ODYSSEY

Ralph Waldo Emerson
Part II
The Inner Quest

THROUGHOUT his life Ralph Waldo Emerson—philosopher, poet, mystic—sought a more complete understanding of profound truth. As the leading philosopher of Transcendentalism, Emerson believed in the innate goodness and spiritual potential of man—the active soul seeking higher truths about self and the universe. Seeing man as primarily a spiritual being within a physical body, Emerson encouraged each individual to become more attuned with the inner self—man’s spiritual nature. Profound wisdom comes to man through communication with his inner self (soul). In man’s quest for higher understanding, Emerson saw nature as the great teacher—awakening man to his inner self, instructing him about life, his potential, his spiritual destiny. It’s a lonely quest because most choose to live only in the outer world, and we *live* where our thoughts are.

In a little book entitled *Nature* (1836), which challenged conservative religious thought of the day, Emerson put forth in lyric prose his personal experiences and realizations concerning nature’s many levels of instruction to man. Most of Emerson’s later writing reflects basic ideas put forth in this little book.

At the outset of *Nature*, Emerson discusses the attitude necessary for truly observing and learning from nature: “The sun illuminates only the eye of the man, but shines into the eye and heart of the child. The lover of nature is he whose inward and outward senses are still truly adjusted to each other; who has retained the spirit of infancy even into the era of manhood. His intercourse with heaven and earth becomes part of his daily food. In the presence of nature a wild delight runs through the man, in spite of real sorrows.”*

Nature stimulates man to observe. In his observation, man employs reason, thought, contemplation, creation. “Until this higher agency [reason] intervened, the animal eye sees, with wonderful accuracy, sharp outlines and colored surfaces. When the eye of Reason opens, to outline and surface are added grace and expression. These proceed from imagination and affection. . . . If the Reason be stimulated to more earnest vision, outlines and surfaces become transparent, and are no longer seen; causes and spirits are seen through them. The best moments of life are these delicious awakenings of the higher powers, and the reverential withdrawing of nature before its God.”*

Emerson believed that man creates his own world through thought. Man is instructed and guided by his observation of nature, but the world he creates in his own mind is the world he inhabits. Through his creative mind man will draw “beautiful faces, warm hearts, wise discourse, heroic acts.” Seeking a better world of beauty and truth, man *creates*—in form and in thought. The artist seeks beauty; the philosopher, truth. But the aim is the same. “The true philosopher and the true poet are one, and a beauty, which is truth, and a truth, which is beauty, is the aim of both.”*

Emerson encouraged man to aspire to his highest ideals. Toward the end of *Nature*, he explained: “Every spirit builds itself a house and beyond its house a world and beyond its world a heaven. Know then that the world exists for you. For you is the phenomenon perfect. . . . Build therefore your own world. As fast as you conform your life to the pure idea in your mind, that will unfold its great proportions. A correspondent revolution in things will attend the influx of the spirit.”*—RMT

* Quoted from *Nature*, by R. W. Emerson.

