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# In Search Of Reality

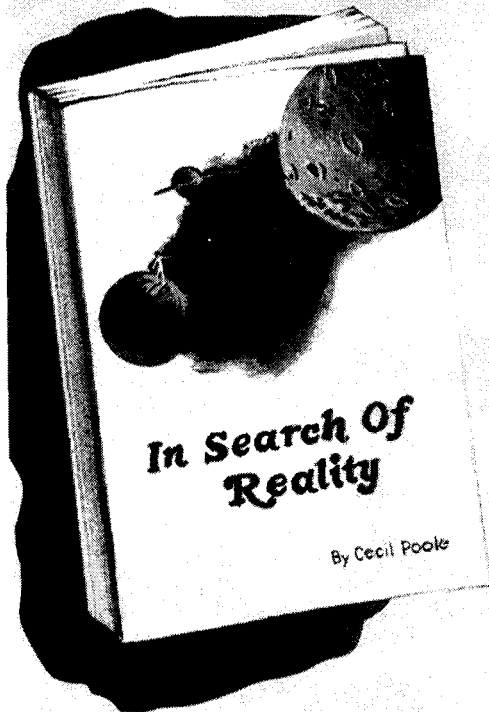
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Realization of Reality



## About the Author

Cecil A. Poole was for years an executive officer of the worldwide Rosicrucian Order, AMORC—a cultural organization. In that capacity, he lectured in many lands on the subject of metaphysics and mysticism. He has authored many articles on these subjects in periodicals and books. His style is both forthright and provocative of thought.

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# Rosicrucian Digest

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## FATHER OF THE GODS » » »

**Shown here is a statue of Zeus, father of the gods. This sculpture is found on an ornamental wall that part of an ancient theater dedicated to Dionysus. The centuries-old theater is at the foot of the Acropolis Athens, upon which stands the Parthenon and other temples exemplifying the glory of ancient Grecian art.**

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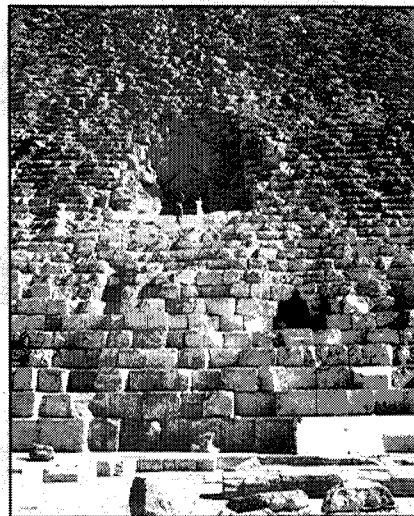
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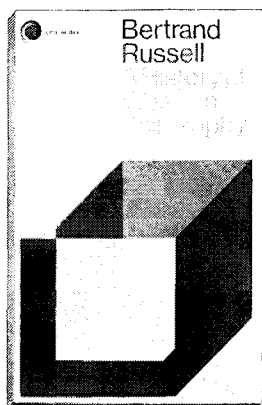
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## The Ego and Humility

THE PERSONALITY is an immaterial expression of the self. It is the ego's response to the instinctive drives, emotions, will, and adjustment to the external world. The personality is therefore the image that the self exhibits. It is a polemic question as to what degree the personality is genetically inherited, since a similarity of mood and temperament to the parents' may be apparent. Certain characteristics of the ego are fundamental and common to all humans. In particular, ego is reflected in the instinctive drive of self-preservation, the persistence of life *to be*. This characteristic is found in the simplest forms of animate matter. A basic, fundamental quality of even a single cell is known as *irritability*. The organism reacts to stimuli which tend to disturb its harmony. In other words, it strives *to be*, repelling what would destroy it and also being attracted to that which is advantageous to its nature.

If we sum up the characteristic activities of life, we find them to be *aggressive*. Life is ever active—never inert. If it were otherwise, it would be non-existent. There are no internal evaluations of this aggressive drive in a simple life form; no moral or ethical restraints are placed upon it. All things must submit to the nature of the living unit, that is, give it support or be avoided. Pure Life Force has no concern for the effects of its actions upon all else. Attempts at restraining the efforts of the cellular aggression to exist are found only in the higher developments of a complex organism.

Just as the organism, the living matter, strives to be, so does the *self*. The self, in a higher living form, is the awareness of a personal existence. Succinctly, the self, the *ego*, knows that *it is*. This "I Am" realizes that the five fundamental life activities upon which it depends are

*irritability, respiration, excretion, nutrition, and reproduction*. The self, the ego, is rationally accepted as being the unity of all these instinctive, organic urges. It then begins to evaluate those things and conditions which seem to contribute to and satisfy the whole integrated self.

### Role of Aggression

Man is soon aware that *aggression* is a necessity of life. There must be positive action to acquire that which satisfies the self. In simple life forms, this *harmony* is easily satisfied. The simple organism withdraws from irritation. In the complex being of man, however, the sensation of irritability is much more involved. A cell of protoplasm would not be irritated by a defamatory remark, but a human, with its emotions, would possibly feel the self disturbed by words that strove to create an inferior self-image.

This self-pride is necessary. The concept of self must persist, just as the organism in which it exists. To a self-conscious being like man, to lose identity is *not to be*. The endeavor to establish this identity through achievement and the satisfaction of mental and emotional desires complicates the aggressive urge in humans. *Love* is a sensation of pleasure; it provides harmony for those higher forms of life able to experience that emotion. The harmony of the simple organism is established by various lesser sensations. Love, as a pleasure, can be sensual—such as the physical or mental sensations—and love also consists of those so-called psychic qualities to which we attribute conscience, as moral sentiments and impulses. The ego, the self, therefore, feels a greater variety of sensations in acquiring its gratification.

*Possession, power, and fame* typify this diverse, aggressive spirit of man. Reason





creates the *image*, the objective that the aggressive spirit should pursue. In other words, some men will sacrifice all other ends in life for fame, whereas others would do the same for possession or power; or two of these objectives may be sought as a means to attaining the other.

Let us look at these common channels of aggression. Cupidity, the love of *possession*, has two motivations: First, to acquire a sufficient or abundant supply of those things that will insure what is necessary for the basic activities of life. This particular drive is consistent with irritability, which seeks to repulse anything which would interfere with such essentials. Secondly, possession is an accretion; it is a growth of the ego, the self. What an individual may add in an accumulation of things commonly accepted as having particular value adds esteem. It inflates the ego. An abundance of certain possessions constitutes wealth, and gives distinction to the individual. He then has a sense of greater ego, a feeling of a greater "I Am." It is immaterial whether others accept the individual's self-esteem. Not everyone's interpretation of the value of a particular possession is the same, nor do all persons consider possessions as enhancing the self.

*Power* is the assertion of self. The sense of self diminishes with subordination. With some individuals, however, an increased display of individuality is developed through conquest. The exhibition of power gratifies the ego and gives it distinction. Such persons feel lost unless they attract attention to themselves by some means, even by a display of force.

*Fame*, the acclaim of the self, is a gratifying experience, as it heightens the ego by distinguishing it. However, not all *fame* is sought in itself. Fame can come from conquest or from attaining power. In fact, not all these distinctions may be sought in themselves, but can be arrived at indirectly. For example, a great inventor, artist, architect, or surgeon may acquire possession and fame, not because he seeks them directly, but as an incident of his success. Further, a person may be placed in a position of power because of his social usefulness or because of a particular talent.



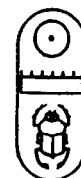
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**"Life is ever active—never inert.  
If it were otherwise, it would be  
non-existent."**

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To stifle aggression is to thwart progress. Life, as we have stated, is innately *active*. It obeys its urges and will acknowledge no deviation. Man, in his aggressive motivation, has often ruthlessly turned aggression against his fellow humans. The actions of man and the impact of his environment produce many states of feeling in the self which we term *emotions*. These are variations of effects upon the Life Force; that is, for example, reaction by the basic functional activity of *irritability*. In other words, the emotions not only indicate what gratifies the complex organism of man, but also that which is disturbing to him in various degrees of intensity.

There are many classifications of such emotional states. A few of those most commonly referred to are joy, grief, wonder, fear, anxiety, anger, affection, shame, gratitude, hate, love, sympathy. Several of those named are but variations of one general emotion. Thus, for ex-



ample, anxiety is a less intense form of fear; shame and pride are likewise related. All these emotional states serve the ego, the self. Their contribution is not only in the survival of the organism, but in the assurance they provide, the personal consciousness that the "I Am" is an *independent entity*.

In developed or more complex organisms, there are sheets, or we may call them clusters, of cells, each such cluster performing certain functions. Though the functions of the sheets of cells may be diverse, they are nevertheless in harmony with each other, as a family. Only when there is a deterioration of the cells, a malignancy such as a cancer, is there a destruction of their harmony.

In man, there is that emotional affinity we call *sympathy*. It is a sense of compassion, kindness, extended to others. Causes which may disturb the harmony and well-being of others, and of which one is aware, may vicariously arouse his own defense mechanism. In other words, he then sympathizes, "feels," for the distressed one as he would for himself. This extension of our well-being to include others mitigates our primitive unrestrained aggression.

Without this restraining influence of sympathy, aggression can become the *cancer of human relations*. An excessive dynamism in the fulfillment of the demands of life's urges is analogous to the cancerous cell. It tears down the fabric of society just as a cancerous cell destroys the healthy tissue of an organism.

True *humility* is not a sign of passivity. It is not a submission to the forces that oppose the essential needs of life, of self. Neither is humility an indication of personal weakness. The humble person realizes that there is no singleness to life. We are not isolated beings any more than a healthy cell is in a multicellular organism. Intelligent restraint, so evident in *humbleness*, is a recognition of that *greater self* that must be served. This greater self is not an abstract, esoteric concept, a mere ideal. If humanity is a living social organism, then each human is a cell in that organism, the greater self.

Aggression exercised solely for the needs of the individual self is a malignancy that can destroy the *totality* upon which all mankind depends. No aggression can advance a man so far personally that he no longer needs that sympathy and compassion which humility engenders. △

*We may not respect all the beliefs of others, but we should respect their right of having them.*

—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  
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## Clara Barton

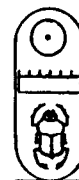
### A Passion for Service

—by Josephine C. Walker—

*"I have had a barrel of applesauce made today and given out every spoonful of it with my own hands. I have cooked ten dozen eggs, made cracker toast, milk punch, arrow root; have washed hands and faces, put ice on hot heads, mustard on cold feet, written home for six soldiers, stood beside three death beds. . . ."*

These were the words of forty-three-year-old Clara Barton as she wrote in her diary, summing up one day's events in the year 1864. Perhaps no woman in the history of our country ever exhibited

more physical stamina, perseverance, and fortitude over a longer span of years than Clara Barton. As the 160th anniversary of Clara Barton's birth approaches (1981), Americans are fortunate in hav-



ing a perpetual living testimony to her remarkable life and work—the *American Red Cross*. Founded by Clara Barton in 1882, the organization has become a vital part of the country. As one writer expressed it, “It is hardly conceivable that the American Red Cross will not live as long as the republic.”

Clara Barton devoted her life to humanity; she had “a passion for service.” Beginning with the early days of the Civil War and for more than forty years thereafter, through two other wars and innumerable disasters, Clara Barton was there. No job was too much for her. She helped stanch the blood of wounded men; she held dying men in her arms, wrote letters for soldiers, made appeals for supplies and food. She was always closer to the battlefield itself than the hospital. In her later years she helped organize relief on a national scale, and eventually was responsible for the United States’ becoming a member of the International Red Cross. At the time of her death in 1912, one newspaper wrote, “In all wars and in all battlefields, wherever the Red Cross may carry comfort and healing, it will also carry the name of Clara Barton. Nor are wars to be the ultimate limit. Wherever calamity, plague, famine, flood or fire are combatted, there also will be felt the influence of this woman’s immortal work.”

Born in 1821 in Oxford, Massachusetts, Clara Barton was the fifth child in a vigorous New England family. Her father was a hard-working farmer, influential in the community as a leader of local politics. He was a confirmed “warrior” who had fought in many Indian battles. Instead of Mother Goose and fairy tales, young Clara heard stories about the war and “how the soldiers lived” in vivid detail, which made a lasting impression on her. Clara’s mother, a firm, practical woman, thought dolls were a frivolity. She taught Clara to sew, cook, weave, make soap. This knowledge gained in her childhood was invaluable to her during the Civil War years.

Clara loved animals, especially horses. When she was just five, her brother heaved her atop an untrained colt, told her to hang on to the mane, and galloped on his horse beside her over the field. In middle life, Clara said, “Sometimes in later years, when I found myself sud-

denly on a strange horse in a trooper’s saddle, flying for life in front of pursuit, I blessed the baby lessons of the wild gallops among the beautiful colts. . . .”

At eighteen Clara began teaching school. She was a kind woman, a good teacher, but also a strict disciplinarian. Her students loved and respected her. She continued teaching until throat trouble affected her vocal chords. She decided to go to the warmer climate of Washington, D.C., and felt that a government clerkship would be less strain on her voice. From then until the outset of the Civil War, Clara worked in the Patent Office in Washington.

### ***Clara’s Real Work Begins***

In April, 1861, some Union soldiers of the Massachusetts regiment were attacked when they were passing through Baltimore, and had to be quartered in the capital, a city completely unprepared for war. On the day they arrived, Clara was at the depot doing what she could to help the “ragged bloody draggled men.” There were cries of recognition as some of her former students caught sight of her.

Clara hurried home, tore up old sheets for towels, filled “the largest market basket in the house” with supplies, and spent most of the night at the infirmary helping to care for the men. Next day she led a parade of Negro porters laden with food-filled boxes to the infirmary. She was one of the first women to supply troops with food and comforts.

This was only the beginning. Her work spread in many directions. She wrote letters to soldiers’ families, advised them of their condition, supplied the men with whatever comforts could be found. Her needs were advertised by word of mouth. Churches, sewing circles, and relief committees responded. She rounded up friends, fellow-lodgers, and relatives to help her in errands of mercy.

In August, 1862, she learned about the second battle of Bull Run and its resulting slaughter. Immediately she wrote to her brother: “I leave for the battlefield. Don’t know when I can return. If anything happens to me, David, you must come and take my effects home with you.”

That night she and her friends packed, and then loaded supplies into a freight

car at daybreak. Despite bandages, drugs, coffee, cans of soup, there was all too little at the scene. Throughout the day, carloads of wounded men continued to arrive. Clara bound up wounds, made compresses and slings, began preparing food. The men lay so close together it was almost impossible to walk without stepping on a wounded soldier. "How we watched and pleaded and cautioned as we worked and wept that night," Clara wrote later.

### *Mission of Mercy*

Clara Barton soon became recognized as the provider for soldiers' needs, an army housekeeper. Instinctively she did the sensible, tender thing a wounded soldier needed. She was the embodiment of the Red Cross.

When she returned to Washington, she was summoned to visit the hospital. As she entered, seventy men saluted her. Those who could stand sprang to attention. Others raised themselves feebly in their beds to honor her.

By the end of the war, Clara Barton had achieved considerable fame. She continued her work giving service to soldiers, and instigated a plan to collect and impart information about lost men. It was this work that initially paved the way for the "Unknown Soldier" monument. It was a tremendous task; eventually she secured the support of President Lincoln and later, President Andrew Johnson. In the final analysis, it was said that 20,000 soldiers were entered on the rolls who otherwise might never have been identified. In the next few years, Clara Barton became a well-known figure on the lecture circuit and met prominent citizens of many communities.

In 1869, Clara became ill. Her years on the battlefield, followed by the rigid pace of the lecture circuit, proved too much for her. Her doctor ordered complete rest, but friends and office seekers would not let her alone. Her doctor suggested she live abroad in a warmer climate, and she agreed. Nearly 48 years old, Clara was a frail, tired woman; she felt that her work was done and that there was little ahead for her. She couldn't have been more wrong.

During her three-year stay in Europe, Clara learned about the International Red

Cross, sponsored by the Geneva Treaty, an organization devoted to giving service to the wounded. She was astounded to learn that twenty-two nations had signed the treaty, but the United States was not one of them. The wounded were her greatest interest and she had no answer as to why her own country withheld its support.

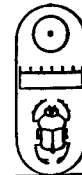
Then came the Franco-Prussian war. To the then-apatetic Clara, it was like a bugle call. "I remembered my own armies, my own war-stricken country and its dead, its widows and its orphans, and it nerved me to action for which the physical strength had long ceased to exist and on the borrowed force of love and memory, I strove with might and main."

Again her "passion for service" took over. Well-known from her work in America, she was sponsored by the International Red Cross. She arranged supplies and food for the soldiers, visited hospitals, organized workers to help inhabitants who had lost homes and possessions.

After the war, Clara's health began to fail again. Her friends were concerned and in 1873, took her back to America. Despite ill-health, her horizons had widened; she had new, influential friends and she had survived another war. Others might think that she had completed her work, but Clara Barton knew differently. "When I left for America," she said, "I left with a firm pledge that I would present the Red Cross to our government in its true significance . . . ask its approval or learn its reasons for withholding and that I would do everything possible to make American people understand it."

### *American Red Cross*

For the next four years, though, Clara Barton was a semi-invalid, spending part of those years in a sanatorium. But, as always, seemingly indefatigable, she recovered in 1877 and began her efforts to have America join the International Society of Red Cross. It was an uphill struggle; few Americans had ever heard of the Red Cross. Government officials, including President Hayes, were less than enthusiastic. She wrote innumerable letters, restored contacts with her old protégés. During the next administration, President Garfield seemed more interested



and Clara continued her efforts. Few aspects of her career demonstrated more ingenuity than her method—by gradual stages and clever publicity—of making the Red Cross a familiar symbol to Americans. Over a period of several years she badgered politicians, generals, editors, professors; she also approached three different American Presidents before she achieved results.

Triumph came in March of 1882; the American Red Cross was established. Clara Barton was sixty-one years old and was named its first president.

Age seemed to make little difference to Clara's "passion for service." During the next eight years she was on hand for every disaster and catastrophe in the country where help was needed. It was she who first organized relief for disasters on a national scale. She waded in mud, climbed over broken engines and timber past the bodies of dead being borne away. Clara Barton's name worked magic in any disaster area, and the 1880s became a decade of growth for the Red Cross.

The last years of her presidency were embittered by criticism of her management; there was desire on the part of many—including President Theodore Roosevelt, Clara felt—to have her retire. Her retirement finally came in 1904, and in 1905 the American Red Cross came under government supervision.

After her public life was over, Clara went to live on her farm in Glen Echo, Maryland. Even at eighty-five she was a perfectionist; she arose shortly after 5 daily, washed, ironed, cleaned, wrote letters to continue her contacts around the world. On Christmas 1909, when she

was eighty-eight, she autographed a thousand greetings for Christmas.

Called "The Angel of the Battlefield" in three wars, Clara Barton had worked for the wounded and needy for three-quarters of a century under the guidance of nine American Presidents. In her own words, "What armies and how much of war I have seen, what thousands of marching troops, what fields of slain, what prisons, hospitals, hunger and nakedness . . . and yet one lives and laughs and thanks good fortune that it is as well as it is."

In April, 1912, when she was ninety-one, Clara Barton died, not of illness, but simply from the weariness of old age.

Today, nearly 160 years after her birth, Clara Barton still has a vital place in American history. She is an enduring legend. Nearly a century after the Civil War, her name was among the first in any popularity poll involving famous women. As one writer said, "She was perhaps the most perfect incarnation of mercy the modern world has known . . . no nobler service than hers is recorded in history."

Clara Barton's name will always be a living force within the American Red Cross. Her own words describe the organization best: "The Red Cross is a part of us—it has come to stay—and, like the sturdy oak, its spreading branches shall yet encompass and shelter the relief of the nation."

It was Clara Barton who planted the first seed that began the life of the "sturdy oak" called the American Red Cross.

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*Photo on page 7 courtesy National Archives*

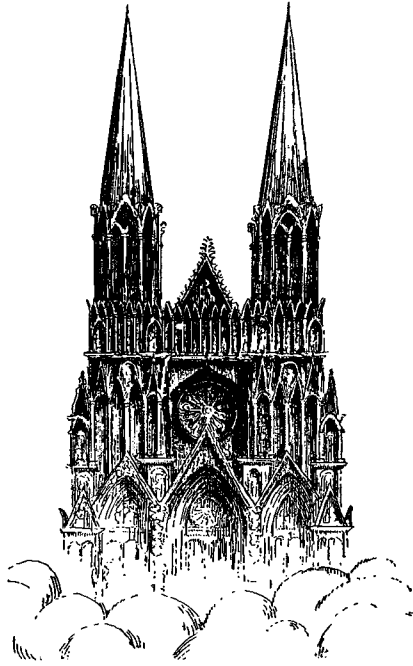
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**The  
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**Cover** The Maritime Theatre, featured on this month's cover, is located in Tivoli, Italy, thirty-five miles from Rome. Forty Ionic columns support the theatre, which is approximately 400 feet in circumference. The interior, a circular channel of water, contains an islet. Emperor Hadrian (A.D. 76-138) devoted himself to his philosophical, scientific, and artistic studies, as well as to his political and military plans, on this islet. In ancient times, Tivoli was the playground of wealthy Romans.

(Photo by AMORC)



## The Celestial Sanctum

# The Trials of Life

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

**T**HE BURDEN of life often presses hard upon us, destroying the harmony and peace of our minds and consciousness, bringing anxiety, worry, and sometimes despair.

These trials, although difficult to bear, are often necessary for us, since in our desire for greater things in life we cause an inner reaction to be brought into effect.

The trial seems like a setback, yet it really is an opportunity to learn an important lesson and remove an obstacle to our desired attainment. It is often necessary to remove these obstacles, attitudes of mind, and ways of living in order to pave the way for greater progress, thus enabling us to attain our visualized ideals.

However, we so often blame other people for our difficulties and problems that we fail to realize that our personal Karma is teaching us a valuable lesson needed at this time. If we can see beyond the frustration, we will see the wisdom of the Cosmic working in our behalf even though we may be somewhat wounded.

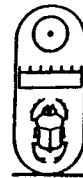
We therefore provoke our own problems by our desires for improvement. Yet our negative thoughts make the lesson more difficult to bear, and if we would allow our consciousness to become attuned within, permitting the inner self to express itself, we would more clearly see the wisdom within our daily trials.

### *Ways of Growth*

Life demands that we grow in every way: mentally, psychically, and spiritually. We must develop our full potential as human beings so as to use these gifts for the benefit of ourselves and others. There is a perfect ideal for man to reach in life, and the Cosmic directs, guides, and urges us along the path to attain this ideal. This is why the Rosicrucian philosophy and guidance is such a great help to each of us, for life is a school, and we are all pupils undergoing training and a purposeful discipline in it. No experience in our lives is insignificant. Each change and experience always has a purpose in molding our character and bringing forward various latent aspects of our personality.

Within the Divine Consciousness is held the perfect pattern of that to which we should evolve. Each experience and each change we pass through is part of the Cosmic's plan to lead and guide us toward that perfect pattern. Like the rose in full bloom whose each and every petal must unfold, every one of our faculties and abilities must be developed.

Life, which can be so beautiful, is often a burden difficult to bear because our thoughts are turning on a spiral of self-



interest. We think of our own needs, our own feelings, and our own desires. Such thoughts bring little, if any, comfort. Yet when we turn our thoughts within, and express our love to the God of our Hearts and our love for family and friends, we will find that our thoughts are suddenly uplifted and a new awareness has begun to awaken in our hearts and minds. We will no longer be so concerned about our own desires and our problems; rather we will find satisfaction in sending and thinking good thoughts about others.

The time has come for man to seek a new and better way of life, one that will bring real satisfaction and peace of mind. It has always been close at hand and readily available to all who would seek within. But only the few have chosen to travel this path to a greater realization of the meaning of life. The fascination with the pursuit of pleasure has been the tempter which has kept the masses of people from ever seeking that which is their natural birthright.

#### *A New Spirit*

However, there is a new trend to be seen throughout the world today, a new rhythm and change of emphasis in the minds of many people. On the one hand, the decadence of materialism has reached a high point, bringing despair and an empty heart for many, and on the other hand, we can see a new interest on the part of many young people who are not in sympathy with the traditional search for wealth and fame. They are seeking more meaningful values and share a concern for the welfare of their fellow men and the environment in which they live. The traditional values of wealth, position, and property are no longer given first priority, as in the past.

This realization of a greater and more significant meaning of life's values is a refreshing change on the world scene. It reveals a growth of spiritual consciousness in the lives of increasing numbers of people who have come to see the fallacy and limitations of the pursuit of materialism. Organizations devoted to self-improvement and the search for a meaning to life are to be found everywhere. Where many only cater to the casual seeker, others help the sincere student to set his feet on the path of self-discovery.

We are now witnessing a change of values in the lives of many people and, significantly, this change is happening throughout the world. The important and interesting point to notice is that many who are changing their outlook are more mature people as well as those young in years. There is a growing realization that life's great values must be more enduring than the empty satisfaction which the material life brings.

#### *Influencing Others*

This change in emphasis to more enduring values will grow stronger and become more important in the lives of many people. Once the trend becomes an accepted way of life, it will strongly influence the rest of humanity. That is what is needed today. Our interest in the mystical life can have an influence in the lives of others if we learn to radiate love, harmony, and peace of mind in our thinking. If we set a high standard for our own behavior at all times, it will prove to be a great blessing to all those with whom we come in contact.

As we attune our thoughts each day with the divine consciousness within, we allow the spiritual forces to guide our lives and activities. A love of life grows and develops and we see our influence change the lives of others. Love, the law that makes all things possible, will allow us to see our occasional trials as an aspect of the divine growth that is taking place within us. We will thus have the assurance that the Cosmic is always present, guiding and urging us to adjust to the present time.



#### *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.*





SINCE THE EARLY Stone Age, man has been speculating about the nature of the world that surrounds him. Primitive tribes believed the Earth to be a flat slab surrounded by the ocean and supported on the back of a giant elephant or turtle. The most sophisticated Greek philosophers regarded the Earth as a sphere at the center of the universe, surrounded by the crystal spheres of the Sun, Moon, planets, and stars that rotated in harmony and were in turn surrounded by the fiery Heavens, the seat of the supreme God. When the great distances of even the nearest heavenly bodies were recognized, astronomers admitted that it is the Earth that rotates in a relatively stable universe. After the invention of the telescope the Sun was found to be very much larger than the Earth. In man's new conception, the Sun then became the central ruler of the Solar System, and the Earth was regarded as being just one of its minor planets.

Modern astronomy discovered that the Sun, in turn, is just one among many millions of stars in our galaxy—the Milky Way—and that our galaxy is only one of an untold number of galaxies. Most of the visible galaxies also seem to be flying apart at a uniform rate as if ejected by one tremendous explosion.

This modern view of the universe is grandiose in scope but dismal in its outlook. Its gloom stems from two reasons. First, a basic law of thermodynamics de-

clares that the entropy (disorder) of every closed system increases irreversibly with time. Cosmologically this means that the momentum sustaining the galaxies, suns, and planets in their courses and rotations is being gradually worn away by friction and radiation, and all contrasts are being leveled, until the universe will become one lukewarm "soup" unable to sustain harmony, beauty, and life itself. Second, the running down is accelerated by the fact that the world, in flying apart, spreads itself thin into the cold, dark emptiness of intergalactic space. The only force that could pull it back together is gravitation; but the observable mass of the galaxies and nebulae is insufficient to overcome the explosive expansion.

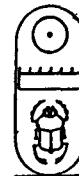
The belief that the universe started at a given moment about 10 billion years ago with a "Big Bang" and is headed for irreversible deterioration is acceptable to Christian theology. The Big Bang is identified with the Word of Creation, and the decay to be ended at another fixed time is seen as the "Judgment Day," when the material universe will be destroyed as suddenly as it was created.

#### *Eternal Creation*

Such belief is, however, not compatible with the mystical conviction that Being is eternal and that the material universe is the living body of the eternal God and therefore also indestructible, in accordance with the law of the conservation of energy. Neither is it acceptable to such astronomers as Hoyle who believes in the expansion but not in the running-down and therefore concludes that the growing space between the expanding galaxies is continuously filled by the creation of new atoms that eventually condense into new nebulae, galaxies, suns, planets, and life.

As to the thermodynamic law of increasing disorder, the great Isaac Newton stated that physical laws are valid only in closed systems *not containing an intelligent mind*. He implied that God, the intelligent Creator of the universe, has and uses the power to keep it going—to rewind the world clock before it runs down.

(continued on page 27)





# Karma- in Western Terms

appropriate. But this is not the gist of karma. In some ways karma works out like retribution, but it is never ironic.

To identify karma with *retribution* is also inadequate and misleading, because karma is more than that. Retribution is mostly repayment in kind as a way to even things up—tit for tat, an eye for an eye, spite for spite, measure for measure. According to this limited view, karma puts us in a position to be done to as we have done to others—the converse of the Golden Rule, or “Let it be done to us as we have done to others.”

For example, one who scorns another person because of that person’s handicap would, in the future, or in a future life, find himself with a handicap—not necessarily the same but an equivalent one—that likewise would subject him to scorn or ridicule. The purpose, however, is to teach a lesson in charity and compassion that the scorner needs to learn, not merely to even things up as a matter of justice.

A person who thinks of karma as only retribution might endure much difficulty, even some that he could alleviate, because he has decided that this is *his* karma, retribution for something he must have done in a previous life, and that there is no escape from it, nothing he should do about it except to bow under it. This then becomes his pretext, his copout; he makes karma the scapegoat, not only for his woes but also for his failure to do something constructive about them. Not all his woes can be traced to karma. The ups and downs of life are not all predetermined, but they are all learning situations. How he copes

by Edgar Wirt, Ph.D., F. R. C.

THE HINDU CONCEPT of *karma* has some parallels in Western thought, but is often mismatched with other Western ideas that do not reflect its true and universal significance.

Karma is sometimes confused with *poetic justice*. In an old saying, for example, when a person’s scheme backfires and he is caught in it himself, “He is hoist with his own petard.” In another saying, “He who lives by the sword will die by the sword.” It satisfies our sense of fitness when “the punishment fits the crime.” These are examples of poetic justice, in which vice or virtue is rewarded in a way that seems ironically

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with these ups and downs—or fails to cope and merely gives in—creates more karma that is effective now as well as in the future. How he copes today sets the pattern for tomorrow.

### ***Karma as Compensation***

Karma is also called the law of *compensation*, which is more than retribution to even things up. It also implies atonement, whereby we compensate others for wrongs we have done to them—but not, conversely, for wrongs they have done to us. However, neither karma nor compensation is restricted to the effects of wrongdoing. The same idea can be turned around, to compensate others in kind for good things they have done—yet not demanding reward for good things we have done.

This is one-sided behavior, quite different from retribution or poetic justice. It corresponds to the Biblical injunction, “Love your enemies, do good to those who hate you.” It is not a matter of good for good and bad for bad. In an esoteric (hidden) way compensation means getting good from good, and also good *from bad*. This, too, is an important aspect of karma, which may become clearer by considering other aspects of the workings of compensation.

Ralph Waldo Emerson, in his treatise on *Compensation*, introduced this subject in terms of inescapable *polarity*. “Super-induce magnetism at one end of a needle; the opposite magnetism takes place at the other end. If the south attracts, the north repels. To empty here you must condense there.”

In human affairs, in action and reaction, there is also a polarity or balancing out that does not come from outside influences but is inherent in the action itself. “Though no checks to a new evil appear, the checks exist and will appear. If the government is cruel, the governor’s life is not safe. If you tax too high, the revenue will yield nothing. If you make the criminal code sanguinary, juries will not convict. If the law is too mild, private vengeance comes in. . . . The retribution . . . is inseparable from the thing, but is often spread over a long time, and so does not become distinct until after many years.”

The same inherent polarity, Emerson said, appears in individual lives. “. . . a

certain compensation balances every gift and every defect. For every thing you have missed, you have gained something else; and for every thing you gain, you lose something. . . . As no man had ever a point of pride that was not injurious to him, so no man had ever a defect that was not somewhere made useful to him. . . . Every man in his lifetime needs to thank his faults. . . .

“Such, also, is the natural history of calamity. The changes that break up at short intervals the prosperity of men are advertisements of a nature whose law is growth. Every soul is by this intrinsic necessity quitting its whole system of things, its friends, and home, and laws, and faith, as the shellfish crawls out of its beautiful but stony case, because it no longer admits of its growth, and slowly forms a new house.”

These examples from Emerson should help to dispel the idea that karma is associated strictly with right and wrong, or good and bad. More accurately, it is a principle of cause and effect, within which we can try to maximize the effects that we think are good. It will be seen, however, that what we hold to be good, or evil, is part of the web of karma that we weave about ourselves—for better or worse. Each great religion pronounces its moral guidelines, each culture has distilled its wisdom proverbs, which are intended to maximize the long-term good. From Buddhism, for example, comes the broad prescription as to right thinking, and so on. Western religions have tended to spell it out more specifically, “Blessed are the meek,” and “Thou shalt not steal.” Some have promoted the idea of *guilt* as motivation for change.

However, karma is not a policeman nor a judge, not the enforcer for any such system, though it might be said that insight into the workings of karma is at the root of all such systems. Karma is rather the mechanics of cause and effect in its most universal application. As Emerson spoke of “a nature whose law is growth,” karma might be called the mechanics of this law of spiritual growth.

### ***Impediments to Growth***

Not what we do to others, but what we do to ourselves, makes up the chief burden of our own karma. Included in this are the effects on us of what we do



to others. But also some other things that we do, even in good faith, limit our options of choice and stunt our spiritual growth. If a person binds his eyes, he gropes and stumbles. He might have done this because he thinks it right or mandatory to do so. He might then blame his handicap on fate, or karma, or an unjust God. But his blindness is his own doing. Likewise, if he turns his back on some essential aspect of the world he lives in, his resultant ignorance and deprivation are his own doing. This is summed up neatly in a proverb; "If one steps into the shadow, shall he then summon the sun?"

We pool efforts to reduce some external impediments to growth, as in promoting political freedom and opportunities for education and advancement. But the most insidious impediments are of our own doing, and we do not often recognize them. Unknowingly, we can close the door to some aspect of our own freedom and open the door to the exploitation of ourselves. For example, one who cheats another has no proper recourse when he is cheated by someone else. One who wants others to believe his lies is more prone to believe the lies of others.

The practice of slavery, which has seemed right and respectable at different times and places, limits not only the slaves but also their masters. If one accepts the idea that another may be enslaved, if he thinks that one person can rightfully rule another, then he must accept the converse—that some other can rightfully rule him. Emerson wrote, "If you put a chain around the neck of a slave, the other end fastens itself around your own." Abraham Lincoln wrote, "This is a world of compensation; and he who would be no slave must consent to have no slave."

These are elementary, everyday workings of karma, what happens all the time, not only in great moments and great acts but in every part of our day-to-day living. From this was derived the Silver Rule; "What is hateful to you, do not to others."

The widespread error or blind spot is the assumption that any act can be detached and have no other reactions or consequences, that things exist piecemeal in the universe without any intrinsic connection with each other. To this point

Emerson said further, "The true doctrine of omnipresence is, that God reappears with all his parts in every moss and cobweb. The value of the universe contrives to throw itself into every point. . . . What we call retribution is the universal necessity by which the whole appears wherever a part appears."

### *The Source*

The great blind spot (and probably what was first meant by "original sin") is our failure to acknowledge this whole, this omnipresent source of all life, energy, and intelligence. Much in Western literature emphasizes this concept. St. John said, "The Word . . . was in the world, and the world was made through it, yet the world knew it not." A pupil of Mary Baker Eddy said, "Sin [i.e., error] is a denial of the allness of God, and any such denial is sin, whether we recognize it as such or not." If one is unaware of this omnipresent source, or turns his back on it, he shuts the door to the primary agency of growth, discovery, and understanding. He must then deal piecemeal with the world, its people, circumstances, and problems.

Yet all is not lost. To disregard this universal source and motor power does not release us from its dominion. Neither does it cut us off from the source, nor from its basic benefits. That we are alive and can do things—apparently on our own—is the outreach or gift from that source. So is the very intelligence with which we can, if we choose, repudiate that source and deny the workings and efficacy of its laws. But then, we take our ability to do as our private birthright, not as a gift or share of something greater.

In fact, by means of his God-given powers of observation and ingenuity, man has learned to arrange and control things technically, for his greater benefit, without having to acknowledge or consult his spiritual source at any higher level than his technology. But his schemes are unconnected and imperfect, and breed some unfortunate retribution—for example, our current environmental problems and other man-made hazards, etc. Still attacking these problems separately, we try a system of complex regulations (as did the ancient Hebrews), some of which work at cross-purposes.

Is there another way? The message of all religions and most philosophies is



that general salvation depends on enough people becoming emancipated, not from political domination but from the basic error or blindness that compounds endless difficulties. For problems that arise when one steps into the shadow, the obvious cure is to step back into the sunlight. The shadow is negation, denial, or disregard of the spiritual facts of life, which include the workings of karma.

### *Karma as Teacher*

The function of karma is to teach these facts, not by words, but by example. In order to dispel webs of unfortunate karma that we have woven about ourselves, we must heed its admonitions, what Emerson called its "advertisements." We must stop doing whatever redounds to our misfortune and loss, whatever keeps us in the dark, misguided and undeveloped.

Part-way measures are sometimes proposed, such as to emphasize the positive or to look for the silver lining, that is, to expect some good along with the bad. This does not dispose of the dark clouds, the present ills, but draws on the prin-

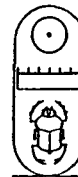
ciple of compensation to the extent of searching for some related fringe benefit. More reconstructive are those occasions when we look back on calamity as a blessing in disguise, not merely as having some fringe benefit. It can be a blessing insofar as it forces us to become emancipated from any pattern that restricts our growth, that we should have outgrown (and most patterns do restrict growth). In this way good comes *from bad*, not merely along with the bad.

This is the great constructive, and reconstructive, principle of karma. What seems to be adverse karma, what seems opposed to our present happiness and well-being, is really in opposition only to our own self-enslavement, blindness, and sloth. Sloth (which is one of the cardinal sins) means doing nothing about our troubles, not lifting a hand to foster our own reconstruction. To take advantage of this principle, we must have some insight into the workings of karma so that—mentally and emotionally—we can turn the situation inside out so as to see more clearly how it points toward emancipation.

The solution, as we said, is to step back fully into the sunlight, to become aligned with the facts of life, and especially to form a fitting and normal relationship with cosmic or divine powers, with the source of all living, doing, thinking, feeling, and striving. But this simple solution seems hedged with difficulties; much that is past still drags upon it. Instead of stepping out of the shadow and into the sunlight, we want to summon the sun to shine on us here in our darkness. We *might* pray and petition for such a benefit. It seems too much to ask of ourselves that we renounce the darkness and whatever keeps us in the dark, and so make our escape from it.

Insofar as we do step back into the sunlight, the ills of existence in the shadow mostly disappear; that is, much unfortunate karma seems to evaporate. Whatever restricted pattern we held to as being good and desirable was itself part of our own web of karma, like an umbrella restricting our horizons; to step out from under this was to be released and absolved from its handicap. This is related to the Western theological concepts of *remission* and *grace*.

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# BE YOURSELF!

**H**AVE YOU ever loved someone so much that you became that person? Have you ever lost yourself in another person? Have you ever been confused about your dreams and urges?

For some time I have noticed people who seem to be immersed in one another, immersed to the point of losing their personal identities. It is a good thing to harmonize with one another—for the most part, it is difficult to recognize any problem in this type of harmony. It feels perfectly correct!

But the self, I feel, must be **INDIVIDUAL** to each of us. We are all good, we are all unique, but there is a special separation required between people, or ill health and disharmony may result.

I mention ill health because I have experienced it and seen it in others as well. People who love one another tend to eat alike, exercise alike, think alike; and the dominant one in the relationship will most likely be the example for both. Yet this may or may not be a healthy thing for *both* to do.

Likewise, a couple's thoughts, dreams, and desires may be blended because of their sympathetic love and care involved. And one person may actually believe a goal is his own, when in reality it is that of another. The result can only be dis-

appointment and confusion if one person aims at the wrong dream, a mistaken illusion.

I cannot say love and sharing and unity are not necessities to all men and women, but I *can* say that the possible loss of self should be a *consideration* in all this togetherness.

If a person cannot maintain his individuality at all times and imagine his own future, he may be due for many side trips off his personal path. Furthermore, it is my belief that we are all here for a definite purpose. A very special contribution to the world just might be hidden, buried deep inside you. You see, you have something to give, no matter how insignificant you may personally think you are. If you never even ask yourself what it is, you may never give your gift to anyone.

I believe in my heart that many a marriage also could be saved, if each person knew the self so well that he could always recognize his individuality. If you could *only* know you, the self could be happy, healthy, and evolve more beneficially.

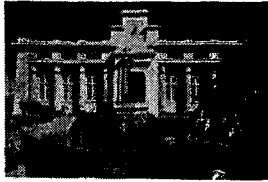
Please try to be your *own self*, always—that is, if you know *who you really are!*

—Elizabeth Poole

**The  
Rosicrucian  
Digest  
October  
1980**



D. BERNARD



# MINDQUEST

REPORTS FROM THE RESEARCH  
DEPARTMENT OF ROSE-CROIX UNIVERSITY

## Telepathy An International Experience

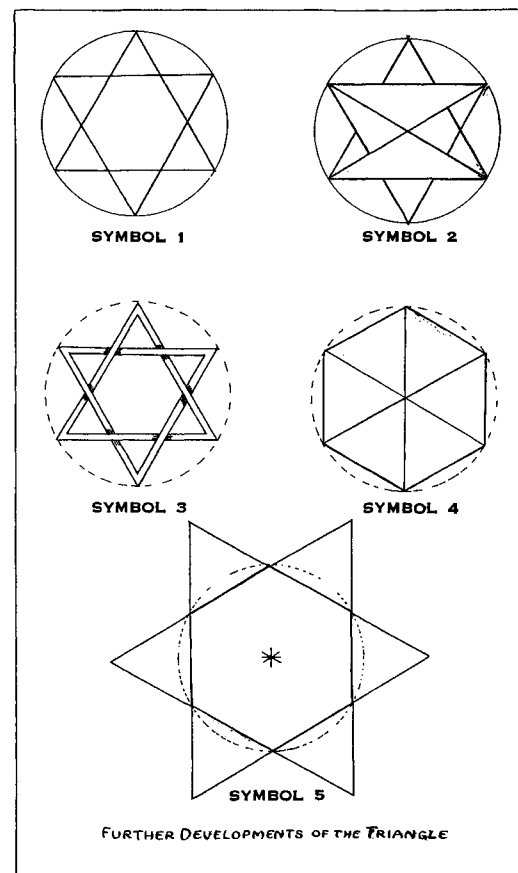
ROSIKRUCIANS make a distinction between ordinary *telepathy*, the unintentional mental transmission of ideas, and *projection*, or controlled communication.<sup>1</sup> In the case of simple telepathy, the message may reach the person intended and may also reach others. A *projected* message, however, has advantageous value because it creates a sympathetic response in the intended recipient, who is then able to authenticate what message was sent.

Previous Mindquest reports have pointed out that all impressions which we receive, whether objective or psychic, are realized in the imagination.<sup>2</sup> Most mystics who practice telepathy or projection would readily agree that creative and active imagination play major roles in our ability to receive accurate psychic impressions. A telepathy experiment was carried out by the Rosicrucian Order on the evening of April 3, 1980, at 8 p.m., P.S.T. (Pacific Standard Time). Instructions and directives for the experiment were mailed to randomly selected members months in advance of April 3 so that overseas members would be able to participate. Two officers of the Grand Lodge acted as *senders*, one officer for English-speaking members and a second for Spanish-speaking members. Each sender was supposed to choose and concentrate on one of five symbols illustrated on a page in the *Rosicrucian Manual* entitled "Further Developments of the Triangle" (see Fig. 1).

The preliminary results of this experiment were tabulated and analyzed by the Research Department. Over 2000 responses in English and Spanish were

received and recorded. The sender for the English members chose the third symbol (see Fig. 1), and also chose three

Figure 1



different colors. The English sender visualized Symbol 3 with white triangles, a red background and a blue border. The choosing of three *different* colors may have confused some receivers who, according to their replies, thought only one color was to be sent. However, of the colors received, 44% of the respondents did report seeing two colors (see *Table 2*).

It was also apparent in analyzing the results of this experiment that a few participants had a precognitive experience rather than a telepathic one, while numerous participants may have become active senders instead of passive receivers. These respondents reported that they actively concentrated on one particular symbol that they "thought" would be transmitted. This may have resulted in these people becoming *senders* themselves, instead of *receivers*.

In order to better analyze our results, we eliminated the English-speaking participants who did not receive a symbol or who reported symbols other than those designated. Instead of six categories (five symbols and a category for either no response or the reception of another symbol), we just used the data from those who reported one of the five pre-designated symbols. With this adjustment, 21% of the subjects received the third symbol (see *Table 1*). Noting the great similarity between Symbols 1 and 3 (*Fig. 1*), results for these symbols were separately combined, and a 47% "success" rate was then observed. This second result was statistically significant. The member who came closest to receiving Symbol 3 with the proper colors stated, "At 11 p.m., E.S.T., I tried the experiment. . . I then closed my eyes and saw this star (Symbol 3). I closed my eyes again and saw red around the circle. Closed my eyes again and saw white on the star. . . ."

The sender for the Spanish-speaking members chose Symbol 1 and the color blue for transmission. Eliminating the Spanish members who did not receive a symbol, or who reported symbols other than those designated, Symbol 1 was reported by 32% of the adjusted total. By combining the similar Symbols 1 and 3, we arrived at a 57% rate. Both figures are statistically significant. Of these respondents, 31% reported seeing the symbol in the correct color, namely, blue

(see *Table 2*). Again, the reason that Symbols 1 and 3 were combined is that the English sender may have transmitted Symbol 3, while the Spanish sender transmitted Symbol 1. The two symbols are very similar. Since both senders were to transmit at the *same time*, Symbols 1 and 3 may have been "crossed" or combined by the telepathic receivers, and, in fact, many responses indicated such a combination.

Many subjects were overly concerned with "success" or "failure" in this experiment. This is most unfortunate because whether one received the correct transmission or not does not in any way reflect one's evolution or status as a mystic. A proven demonstration of psychic ability is not the only indicator of development as a mystic or is it most important to the absorption of the principles in the Rosicrucian studies. One of the benefits of the Rosicrucian teachings is that they provide a rationale whereby a member can understand any unusual event that may occur in his life or in the lives of his friends.

In telepathy, as with other psychic abilities, mood, keenness, alertness, confidence, and other positive psychological factors play an important part in a successful outcome. We have observed even in the laboratory that the psyche functions best in an atmosphere conducive to meaningful, active, and creative *experience*. As one telepathy participant stated, ". . . while I do not discount the importance of accurate results, I feel that a very vital part of this experiment is the united participation of so many AMORC members. What a feeling of oneness! I am looking forward, eagerly, to other experiments in which we may *all participate at the same time*. Thank you!"

—Stephen Mehler, M.A.;  
George Buletza, Ph.D., F.R.C.;  
and June Schaa, F.R.C.

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**Footnote:**

<sup>1</sup>Members may wish to refer to the Seventh Temple Degree monographs.

<sup>2</sup>Bukay M., Buletza G. (1978) *Mindquest: The telepathic imagination*, *Rosicrucian Digest*, LVI (2):19-22.  
Schaa J. (1980) *Mindquest: Imagination: The inward dream of the soul*, *Rosicrucian Digest* 58(2):20-22.

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**Note:** The authors wish to express their appreciation to Delores Chandri, F.R.C., for her assistance in tabulating the data in the Spanish language.

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**Table 1: Results of Telepathy Experiment 4/3/80.**

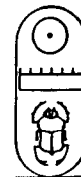
SYMBOL	1	2	3	4	5	Other*	Total
ENGLISH	218	125	179	146	167	311	1146
Percent	19%	11%	16%	13%	14%	27%	100%
Adjusted Percent	26%	15%	21%	18%	20%		100%
SPANISH	171	62	133	68	99	305	838
Percent	20%	7%	16%	8%	12%	37%	100%
Adjusted Percent	32%	12%	25%	13%	18%		100%

\*Participants who received no symbol or a symbol other than those designated

**Table 2: Results of Telepathy Experiment 4/3/80—Colors.**

SYMBOL	1	2	3	4	5	Other*	Total
ENGLISH	218	125	179	146	167	311	1146
Red	14	17	21	21	13	8	94
Yellow	41	23	31	38	32	33	198
Green	23	10	20	12	8	11	84
Blue	52	26	63	29	55	29	196
White	10	4	5	1	6	8	34
Other	78	45	39	45	53	222	482
Percent	Red 9%	Yellow 18%	Green 8%	Blue 18%	White 3%	Other* 44%	100%
SPANISH	171	62	133	68	99	305	838
Red	—	—	—	—	—	—	60
Yellow	—	—	—	—	—	—	222
Green	—	—	—	—	—	—	40
Blue	—	—	—	—	—	—	263
White	—	—	—	—	—	—	81
Other	—	—	—	—	—	—	172
Percent	Red 7%	Yellow 26%	Green 5%	Blue 31%	White 10%	Other* 21%	100%

\*Participants who received no symbol or a symbol other than those designated



# Grand Treasurer Visits West Africa



**L**AST YEAR Grand Secretary Ted Fisher and his wife, Shirley, visited Nigeria and Ghana—African nations where Rosicrucian membership activity has been expanding vigorously. The Fishers began their fascinating tour in the exciting Nigerian port city of Calabar, where they were met by Grand Councilor Kenneth Idiodi and his charming wife, Bridgett. In Calabar the Fishers visited the new Rosicrucian Nigerian Administration Headquarters (shown above), a beautiful Egyptian-style building. They also toured the city's new 120-acre port facility and met with local Rosicrucians in Apollonius Lodge. While in Calabar, the Fishers had the great honor of meeting with three Obongs (traditional kings) of Calabar. Each of these highly respected

kings wished the Order great success in Nigeria and the world.

From Calabar the Fishers travelled by automobile over a highway through thick jungles to Sapele, site of the 5th Annual Nigerian Regional Conclave. Despite bad roads and flooding caused by torrential rains, over 600 members from throughout Nigeria attended this important conclave held in Nirvana Lodge's new quarters. Conclave Chairman E. E. Guanoh and his committee are to be commended for the wonderful organization and presentation of this inspiring conclave.

The Grand Secretary next paid a visit to Nigeria's largest city, Lagos. Here the

*Shown in photo below are Frater and Soror Fisher with Officers and a few of the members of Morning Light Chapter, Kaduna, Nigeria. Seated to the Fishers' right is Grand Councilor Kenneth Idiodi and to their left are Soror Ladipo and Grand Councilor Johnson Ladipo. In photo to right, a highly respected Obong (traditional king) of Calabar welcomes Soror Fisher to Nigeria.*





**Smiling schoolboys of Kano, Nigeria. The Fishers were impressed by the friendliness and openness of the Nigerian people.**

Fishers visited Rosicrucians in Isis Lodge and then toured Lagos' impressive National Arts Theatre—a round, eleven-story building housing theatres, exhibit halls, a color television station, a cultural museum and library.

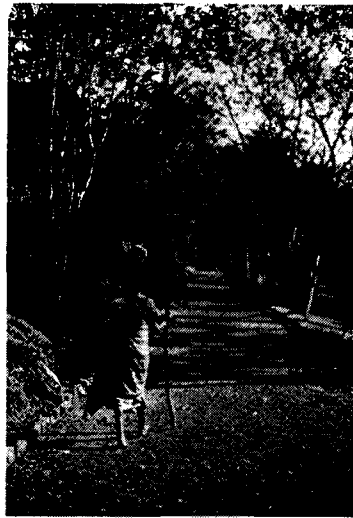
From Lagos the Fishers journeyed into northern Nigeria, which is drier and more savanna-like than the humid south. At Kaduna the Grand Secretary met with Grand Councilor Johnson Ladipo and 100 members of Morning Light Chapter. Frater and Soror Ladipo then drove the Fishers farther north, to the ancient caravan city of Kano. Along the picturesque highway between Kaduna and Kano they passed through villages of round clay huts, roofs thatched with palm leaves. Women carrying huge bowls of food and milk on their heads appeared along the

**Women of Kano, Nigeria, carrying bowls of milk.**



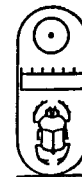
road, and red ant hills towered over green fields of millet. On arrival in Kano, the Fishers were greeted by over 70 Rosicrucians at Kano Chapter, where they enjoyed a Convocation and banquet. While in ancient Kano the Fishers visited the Emir's Palace, famous Kano Mosque, and the open-air marketplace.

From Nigeria the Fishers flew to neighboring Ghana. They were met in Accra, the nation's capital, by Frater Colonel John Ewa and other Rosicrucians. While in Accra the Fishers visited Grand Councilor John Coleman in his modern administration offices. In Ghana the Grand



**Woman of Accra, Ghana.**

Secretary and his wife were honored guests at the National Conclave held at the University of Science and Technology in Kumasi. This three-day event, attended by over 188 members, featured films, psychic demonstrations, a Mithraic drama, and represented the combined efforts of many Rosicrucians throughout Ghana. From Accra the Fishers said goodbye to Africa and returned to the U.S., thus ending their wonderful visit to Nigeria and Ghana. Throughout their journey the Fishers enjoyed the spirit of fraternal contact—meeting with Rosicrucians in many cities. Frater and Soror Fisher wish to thank Rosicrucian officers and members throughout these two countries who contributed to the success of a very memorable trip.



# Is Personal Initiation Possible?

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

THE WORD initiation has its origin in the Latin word *initia*, which is a generic term for mysteries. However, long before the Romans, the mysteries were extant in the Oriental world. The mysteries generally meant not something that is weird or awesome but esoteric, or private knowledge. The mysteries were, in fact, a gnosis or higher wisdom. By higher we mean a knowledge which transcends the usual profane information of the day. It consists of uncommon knowledge about man, nature, and the gods which was considered of a sacred nature and, consequently, exalted.

Because knowledge such as the early sciences of mathematics, astronomy, and the religious ideas of immortality was the result of great study and mental labor, it was treasured and not to be contaminated by profane discussion. Only worthy persons were to be the recipients of the mysteries.

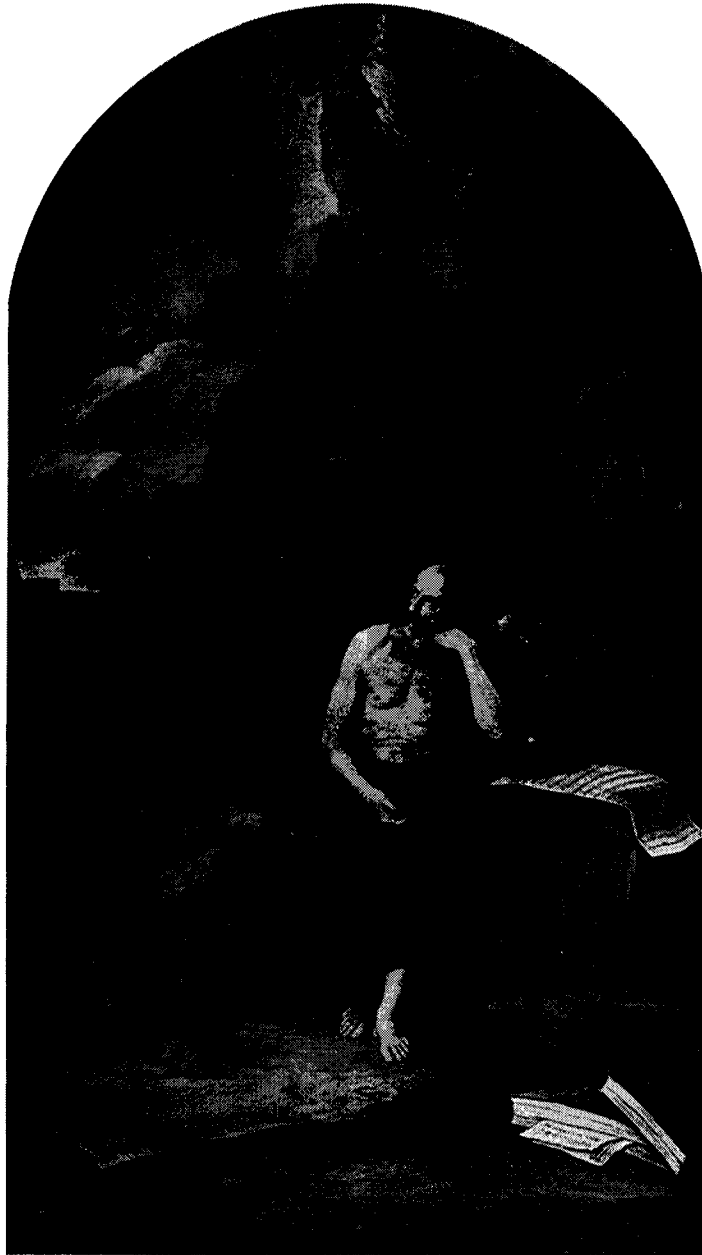
To receive initiation, the candidate must display the proper qualifications. He must show dissatisfaction with the prosaic order of life. He must desire to come into a new power, to bring about a transition in his thinking and in the affairs of his life. His purpose must be in accord with the great value attached to the knowledge and powers he would receive from his initiation. He must, by tests and preparation, show a readiness to receive the great honor to be bestowed. This readiness consisted of moral purity, a mental capacity to comprehend, and often certain physical qualifications such as a fair degree of health.

Psychologically, the elements of initiation, so far as the individual is concerned, are:

- A. A resort to introspection, the function of honestly analyzing oneself and his life and coming to a conclusion as to one's insufficiencies and need, whether they be spiritual, moral, or intellectual.
- B. The engendering within the individual of the aspiration to attain the ideal which to his mind will surmount the inadequacies which he has realized within his own nature.
- C. The exacting from the individual of sacred obligations, a formal promise, either made to himself or to others, that he will strive to realize his aspirations, notwithstanding any sacrifices that may have to be made.

The structure of all true initiatory ceremonies, wherein one is to be *introduced* to the mysteries or exceptional knowledge, consists of four elements:

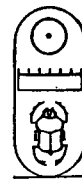
The first of these elements, or basic rites, is known as *separation*. This consists of a ritual by which it is impressed upon the candidate that a transition in consciousness is to occur. There is to be a change in his order of thinking and living. He is to depart from the old regime of thought and action. This separation from the old order is often dramatically effected by blindfolding the candidate or having him enter a darkened chamber which may even be intentionally quite noisy, so as to represent the chaos



of change from one state of mind and living to another.

The second element is the rite of *admission*. The candidate, by various fascinating acts, is made to realize that he is now entering upon a higher plane of thought, that he is, in consciousness,

being *reborn*. He must come to know that he has left behind him his past concepts and erroneous ways and has risen to a more lofty perception and apperception of existence. He may, during this ceremony, actually be lifted from a sarcophagus or coffin which is symbolical of



the rebirth to a plane of advanced thought.

The third rite is that of *exhibition*. There are revealed to the initiate the sacred signs and symbols, precepts and truths of the new gnosis with which he is intrusted. Such signs are often indicative of the learning that is to be imparted to him as he progresses through the mysteries.

#### *Enlightenment*

The fourth fundamental rite of initiation is *re-entry*. It is a preparation for the actual return of the initiate once again to the profane world from whence he came. There are first exacted from him solemn obligations in which he must promise to keep his experience secret. Also he is told to apply his experiences to his living for, although he returns to the world after being reborn in his spiritual and mental image, he has undergone a transition, and he must live according to his new enlightened status.

Thus it can be seen that fundamentally initiation *begins within the mind* and emotional nature of the individual. He must be critical of himself. He cannot be smug or self-satisfied. He must have the aspiration to rise above his present moral and intellectual status. He must desire *improvement of self*. He must seek those conditions, those things, which will contribute to his moral, intellectual, and psychic satisfaction.

True initiation is fundamentally of a mystical nature. It is the elevation of the consciousness by which a transformation of the manifest personality occurs. The self must be illumined, endowed with a new gnosis, by which new horizons of understanding and accomplishments are revealed to him. Unless there is that psychic, intellectual, and emotional gratification, the individual has *not* been initiated.

#### *Symbolic Ritual*

The external formalities, the ritual consisting of acts such as genuflection, circumambulation, music, incense, chanting and the like, are principally symbolic. They depict the significance of aspects of the initiation. They suggest states of mind through which the consciousness of the candidate should pass. In fact, these external features are intended to aid psychologically in inducing the proper conscious state or psychic experience by

which the candidate is *actually* and *inwardly* initiated. Unless this state of consciousness prevails and is an intimate, immanent experience, there has been no real initiation, regardless of any elaborate ceremony.

Initiation must be more than a noetic or intellectual experience. A logical presentation of symbolism and the elucidating of philosophical principles are not sufficient. There must be an esoteric experience and emotional uplift, a kind of spiritual regeneration by which the individual feels a change occurring within himself, not just in his environment.

It is, therefore, absurd for anyone to claim that initiation is not possible except in pretentious surroundings and with a number of persons officiating. Such perhaps would be conducive to *assisting* the candidate to initiate his own consciousness—but initiate himself he must. No one can initiate another. He can act only in the capacity of a preceptor or guide.

Since esoteric initiation is, therefore, of a mystical nature, producing a transition in the consciousness of the self, the ceremony can be accomplished by the candidate in privacy. One can arrange his sanctum within the confines of his own home whereby he can experience that exalted state, which is the end of initiation, without others being present. A candidate alone within the privacy of his own home can, in performing the proper ceremony, come to realize the rites of separation, admission, exhibition, and re-entry or the return to the daily world. He can exhibit to himself the sacred signs and symbols and contemplate their explanation as given him in the ritual.

After all, one who in the depths of a forest seeks communion with nature or the Cosmic, or who within the silence of himself and with great humility and sincerity prays for enlightenment and a resurgence of cosmic power and receives it, has been initiated in the mystical sense. Consciously or unconsciously, he has employed the necessary elements of initiation by which its effects are induced.

In fact, initiation ceremonies, in which many persons participate and which include many external functions, must be very studiously prepared by those who know the *technique of initiation*. If such is not done, the ritual itself may defeat its purpose. It may become so objective,

through its appeal to the reason and to curiosity, that it prevents the candidate from entering even momentarily into the subjective state by which initiation is accomplished.

As to whether an initiation ritual, sent through the mail, can be effective, the answer, of course, is *yes*. If the ritual is prepared in such manner that, in performing it, the psychic conditions and

state of consciousness necessary to initiation are induced within the candidate, then that is all that matters. Whether the ritual is introduced to the individual in a printed form and he performs it by personal acts or whether it is revealed to him orally by others, is of little consequence. We repeat: it is first essential that the individual truly seek initiation in the mystical sense.  $\Delta$

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## **IS THE UNIVERSE DYING?**

(From page 13)

This view of God as the "Divine Clock Winder" is repugnant to mystics who believe that the laws of nature—those known and those as yet undiscovered—are the expressions of Divine Intelligence and brook no external intervention. Fortunately, it is possible to conceive of a stable universe that requires no external rewinding.

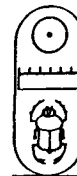
Einstein and other analysts of the expanding universe recognized that, given sufficient mass density, gravitation will eventually reverse the expansion and pull the worlds together again; perhaps into a cataclysmic collapse followed by another Big Bang. But what of the progressive, irretrievable conversion of ordered star matter into diffuse radiation, in accordance with the second law of thermodynamics?

The answer may be found in the *Black Holes*. The possibility of such holes was postulated on the following grounds. The outpouring of light and heat from stars is fueled by the fusion of hydrogen into helium, with a loss of mass and a corresponding large gain in energy. When this atomic fuel source is exhausted, the star implodes by its own weight. The outer shell is blown off by a tremendous shock wave and may form a supernova which then fades into a nebula. The core is compressed to a small size with great density, weighing many tons per thimbleful. Depending on the size of the original star, it may become a white dwarf or a neutron star. Since the initial rotational

momentum must be maintained, the period of rotation shrinks from weeks to fractional seconds, producing the pulsars observed by astronomers. If the star was sufficiently massive, not even neutrons may be able to withstand the gravitational pressure. The star collapses to pinpoint size and its gravitational field becomes so intense that even light waves originating from its interior, or just passing closely by, cannot escape. The star has become an invisible trap—a black hole.

The actual existence of such invisible entities was deduced by their gravitational effect upon nearby visible stars: occasionally one of a pair of twin stars turns into a black hole. In such cases the visible twin continues to orbit the center of the combined masses in observable gyrations. Furthermore, hot gases emitted by the visible twin stream toward the hole, being sucked into it with a bright glow of acceleration. Recent observations indicate that at the center of some galaxies the mass is sufficiently concentrated to cause terrific collapses into black holes as heavy as perhaps a million suns. These large hidden masses may explain why some clusters of galaxies do not fly apart but circle a common center.

If the combined mass of all black holes is sufficient, the expansion of the universe will slow down to a standstill and reverse into an accelerating contraction. Instead of a world that expands irreversibly, without limit, we will inhabit a universe pulsating between evolutionary expansion and devolutionary contraction. This pulsation is the lowest frequency in the universal scale of vibrations, having a period of, perhaps, 100 billion years. At the end of contraction the entire world will collapse into a few black holes or a single one. Such destruction of all worlds and of all living beings has no terror for



mystics who believe in reincarnation after individual or collective death.

We have not yet dealt with the statistical law of increasing disorder or entropy. One indication that it may not apply on a cosmic scale lies in the very existence of black holes with their immense concentration of energy and, therefore, negative entropy. But are these not perhaps only local anomalies that cannot recover the energy dissipated through the ages into heat radiation? Not so!

According to relativity, three-dimensional space is not infinite but curved, finite as is the surface of a four-dimensional sphere. With the advancing collapse of the universe, its energy density increases and its radius shrinks. Not only the galaxies but also the diffused light vibrations are compressed into ever smaller volume and ever greater density. They come ever closer to the growing black holes and are eventually swallowed up, since not even light can escape their pull. When devolution is complete, time

itself slows down to a pace close to a standstill.

How can this seeming universal death, this "long night of Brahma" come to an end? We can guess, by the analogy of the fissionable heavy elements that become unstable by their own excessive mass. The world matter collected into the ultimate black hole is under extreme tension and its surface speed approaches the speed of light. Although it may be quantized, the distribution of quanta is subject to the accidents of glancing collisions. Some instability, however small, some latent probability of fission may be built into the solitary black hole.

When this fission does occur, it is the Big Bang all over again. Universal blackness turns into a superbright flash of light in which neutrons and hydrogen atoms are re-created within microseconds, while nebulae, galaxies, suns, and life-supporting planets are reborn within a few billions of years to start a new day of Brahma—world without end!  $\Delta$

### *For the Prospective Mother*

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

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

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



#### **CHILD CULTURE INSTITUTE**

**Rosicrucian Park, San Jose, California 95191, U. S. A.**

**The  
Rosicrucian  
Digest  
October  
1980**



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

# Man's Primitive Instincts



**A** FEW weeks ago I spent a weekend in Yosemite National Park. I was accompanied by my wife and my children, and a few other workers of our staff. We purposely planned to go into this beautiful section of God's country and live for a few days in the closest possible contact with nature. We wanted to be natural like nature itself, and attune ourselves with the most simple things of life.

This wonderful National Park has gone to great extremes to make it possible for persons to live for a few days or a few weeks in intimate communion with nature, and yet with every facility to meet any emergency. Of course, it also affords accommodations for those who merely want to look upon nature without making her acquaintance, and who prefer always to live in the utmost of luxury and comfort with every modern convenience of hotel life at their disposal. But we chose to live for a few days among the great tall redwoods and pines in cool and clean tents, and with our meals served in a huge redwood building. It was not the manner in which we slept or ate, however, that brought us in such close contact with nature, as it was our manner of thinking and acting during the waking periods of those days.

From the very moment we approached the great canyon in which this marvelous park of scenic beauty and natural wonders is located, we could not help but attune ourselves with the stupendous forces of nature which formed the canyon, and the sublime powers that manifest themselves

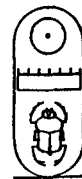


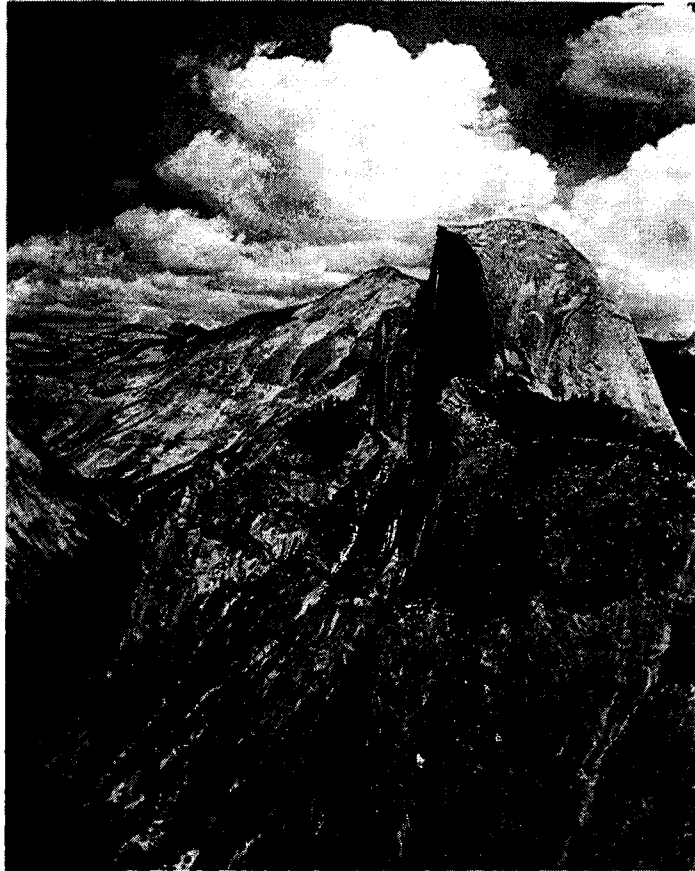
in light, color, and living expressions of nature's energy.

Here, man has never been allowed to destroy any living thing and, therefore, the very beasts and creatures of the earth wander about without fear and without any other consciousness of man's presence except that which is constructive and joyful. The bears of all sizes and kinds that wander around in the mountains of other parts of California, and are always fearful and cautious and ready to protect themselves against man's so-called sporting blood, come down into this canyon and cast aside that fear and caution and act with the primitive faith that no one will do them harm. It is astonishing to see how these huge bears and many other animals called wild and dangerous will walk slowly along the roadway or highway while the automobiles pass, and how they will come up to your car when you stop and wait for you to hand them food, or will pause for you to photograph them, even at such close range as to be in actual contact with you.

### *The Music of Nature*

Throughout the day, birds of over forty-one species come down into the camps and fly around your shoulders, alighting on your lap or eating out of your hands with the utmost joy and perfect absence of fear. Many of them





R. THOMPSON

**Magnificent Half Dome towers nearly 5000 ft. above Yosemite Valley. Beyond Half Dome is Clouds Rest and the High Sierra.**

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answer back to your whistles and sing songs when you sing to them. At night the trees and grass are filled with sounds of animals of all kinds and you seem to live in the center of a huge orchestra of primitive music. As you look up to the skies to see the beautiful stars, you feel that they are more brilliant than you have ever seen them before, and that they are vying with each other to sparkle and attract your attention. The moon seems to be more brilliant than you have ever seen it before, and you feel that its beams of silver light make more attractive pictures on the ground and cast more weird shadows than you have even seen in your life.

Sleeping under such conditions and knowing that you are surrounded by

friendly humans and friendly animals, and knowing that in the breast of all living things, from the smallest insect to the huge mountain lion standing on the pinnacle of one of the highest rocks near by and calling to a mate, there beats a heart that is in sympathy with the peace of the environment and the primitive consciousness of love and kindness, is an experience never to be forgotten.

Man can easily revert to his primitive instincts, both good and bad, and it is well for him to occasionally bring himself in closest contact with the good instincts that were the most primitive in his consciousness. Undoubtedly, the most fundamental instinct of man is a love of nature. When you show me a man or woman who has no love for the great

trees, the mighty mountains, the roaring oceans, the rushing streams, the green hills, and flowery valleys, I will show you a person whose Soul consciousness is cramped, whose psychic development is nil, whose power to imagine has never been awakened, whose attunement with the Cosmic is absolutely undeveloped, and whose appreciation of life is an unknown quantity. Those who must always find in the artificial and manufactured things of life, in the tinsel and the deceptive, in the temporal and fleeting things of the moment, their whole joy and happiness are those who are missing the greater part of life and are dishonest with themselves, dishonest with nature, and dishonest with life in its entirety.

To lie down on the green grass and sleep in close contact with the friendly, magnetic unfoldment of the earth's forces, or to wade in the streams or bathe in the pools out in the open under the trees, is to bring into one's aura the great creative forces of the universe. This is another one of man's most primitive desires. The greatest habitations in the world have been built close to the waters of the earth and when man seeks an opportunity for meditation, consolation, and communion, he seeks the wild space of the mountain tops or the secluded parts of uncivilized valleys.

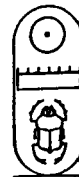
#### *Wild Flowers Abound*

There, in the Yosemite Park, over thirty varieties of roses can be found most of the year, and hundreds of specimens of the most beautiful wild flowers. Man's primitive consciousness finds companionship amid flowers, for they talk to him, and tell him a story of beauty and grandeur that nothing else can tell. In the evening hours, we listen to the beautiful music rendered by soloists of national fame and only in such a place can the human voice do justice to the gift of God, and only in such a place can musical instruments tell of the Soul that resides in their physical forms. Around the camp fire, again exemplifying man's primitive love for another element of nature, all sorrows and trials were forgotten, and all of the problems of civilization were cast aside while the hundreds assembled there looked into the burning embers and listened to the soft tones of musical instruments and the singing of old songs.

It may be true that among the primitive instincts of man is the desire to hunt and kill, and that this instinct rises often in man of today and dominates his actions. But it is also true that in the real primitive man, killing was only in self-protection or for the purpose of securing food. It centered entirely around the need for self-preservation, which is the most fundamental of all human and animal instincts. But when primitive man or modern man finds himself so located that there is no need to protect himself against animals, whose sole desire is to be peaceful, and when he finds himself in possession of sufficient food for his need, the desire to kill does not rise in his consciousness, but remains the most base and unawakened instinct of all. Other instincts of a primitive nature, which are usually called evil, will not rise in man, no matter how primitive he may live or how far he may return to primitive methods of living if he will surround himself with love and kindness and express this consciousness toward all other living things, for they, in return, will express peace toward him and all will dwell together in harmony.

It is only when man gets closest to nature that he gets closest to God. When the artificialities and self-deception are cast aside and we see Nature and all of God's manifestations in their pure, undefiled and unpainted glory, then we are close to Cosmic Attunement and highly receptive to inspirations that will move the very depths of our being. No one can go and live for a week or a day in the natural, astounding, magnificent beauty of the Yosemite, amid the redwood trees that have stood there as sentinels for thousands of years, aye, even for centuries, when this Western world was unknown or unsuspected, without coming away filled with a new glory, a new appreciation, and a new love for every living thing that God has created, and for humanity as the highest representation of God's image.

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



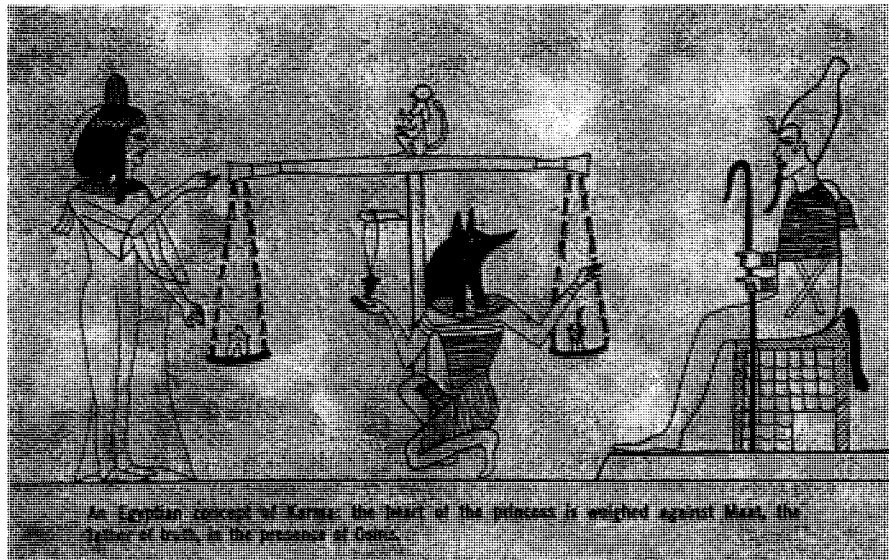
# Karma

(From page 17)

However, in Eastern terms, some specific retribution might still have to be faced. What we did in ignorance and error may have harmed others. Renouncing the roots of such action does not always free us from the consequences of earlier actions—not until we try to atone for them in one way or another. Often it is not possible to find and redress those who were harmed. In the Hindu concept of karma, the alternative is an even greater effort to acquire merit, that is, to make up for it by way of beneficence to others. While this does not redress the original harm directly, it compensates indirectly (because of the inherent unity of all things), and also makes it easier for us to deal with any legitimate retribution, if and when we must face it. Although such compensation could be viewed as evening things up to some extent, its purpose is, instead, to complete our own emancipation—which is a matter of self-interest.

In the shadow, things appear disconnected. In the sunlight of cosmic governance, things become not merely interrelated, they become integrated and whole again. Then there is no segregation as to what is good for you, or me, or others. Whatever threatens or deprives one part negatively affects everything else—in line with Emerson's doctrine of omnipresence, "the universal necessity by which the whole appears wherever a part appears."

These are some ramifications or corollaries of the principle of karma. To say it another way, these are principles of mystical religion, one expression of which is karma. To sum up karma more briefly: it is the law—the gracious law—of growth, that teaches by example, that constantly urges mankind toward emancipation, wholeness, and harmony with the universe and with each other. To enjoy its benefits we must learn to heed its wordless signals. Whatever stands in its way evokes the compensatory reactions that are popularly associated with karma, but are popularly viewed as penalties rather than helpful signals of admonition.



MAY BOUCHER

*The  
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**Medifocus: Due to certain changes which will be made in Medifocus, this feature is being temporarily suspended and will appear again at a later date. Meanwhile, Rosicrucians should direct constructive thoughts of peace, harmony, and goodwill to our world leaders.**

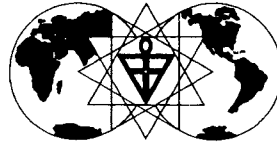
### GRAND COUNCILORS OF AMORC 1980-1981

At the meeting of the Grand Council held at Rosicrucian Park, San Jose, on July 2, 1980, the following were recommended for appointment to the office of Grand Councilor for a one-year term, and were approved by the Supreme Grand Lodge.

TEXAS and OKLAHOMA	Mr. C. E. (Gene) Bledsoe Arlington, Texas
EAST CENTRAL STATES	Mr. Howard Disbrow Farmington Hills, Michigan
WEST CENTRAL STATES	Dr. Lonnie C. Edwards Chicago, Illinois
OHIO, WESTERN PENNSYLVANIA, and KENTUCKY	Miss Rose A. Galuska Irwin, Pennsylvania
EASTERN NEW YORK	Mr. Frederick Onucki Garwood, New Jersey
EASTERN CANADA and WESTERN NEW YORK	Mrs. Faith Brown Peterborough, Ont., Canada
MIDDLE ATLANTIC STATES	Mrs. Mary Ann Fowler Silver Spring, Maryland
FLORIDA	Mr. Juan Alvarez Miami, Florida
HAWAII	Mr. Gerald Schwartz Aiea, Hawaii
BRITISH COLUMBIA, OREGON and WASHINGTON	Mr. Jean-Paul DuBreuil Port Coquitlam, B.C., Canada
LONDON and SOUTHERN ENGLAND	Mr. Peter Allen Ascot, Berks., England
MIDLANDS and NORTHERN ENGLAND	Mr. Norman Fitzpatrick Warrington, Cheshire, England
GREECE	Mr. John Terzopoulos Athens, Greece
BRISBANE, AUSTRALIA	Mr. Philip Porep Indooroopilly, Qld., Australia
SOUTHERN and WESTERN AUSTRALIA	Mr. Earle St. A. De Motte East Keilor, Vict., Australia
CROSS RIVER, ANAMBRA, PLATEAU STATES—NIGERIA; and CAMEROON	Mr. Kenneth Idioidi Lagos, Nigeria
KANO and KADUNA STATES— NIGERIA	Mr. Haruna Mek Sabo Kaduna, Nigeria
LAGOS, KWARA, OYO, and OGUN STATES—NIGERIA	Mr. Johnson Ladipo Lagos, Nigeria
BENDEL, RIVER, and IMO STATES—NIGERIA	Dr. D. A. Amaso Port Harcourt, R.S., Nigeria
GHANA	Mr. John Coleman Accra, Ghana
CENTRAL AMERICA and PANAMA	Sr. Luis F. Solares B. Guatemala, Guatemala
CHILE	Sr. Fermín Marticorena Santiago, Chile
COLOMBIA	Dr. Ramón Garavito Barranquilla, Colombia
NORTHWEST MEXICO	Sr. Jesús Arredondo R. Ensenada, B.C., México
NORTHEAST MEXICO	Sr. Mauricio Cavazos Pompa Monterrey, N.L., México
PUERTO RICO	Sr. Antonio Carrasquillo Caparra Heights, Puerto Rico
EAST VENEZUELA	Dr. Jesús Alberto Ortega Caracas, Venezuela
CENTRAL VENEZUELA and CUBA	Sr. Bernardo J. Salmón S. Caracas, Venezuela



# Rosicrucian Activities



**T**WO MEN, four decades of humanitarian work, and a Rosicrucian Love Feast—these elements were combined by Gladys Lewis Pronaos. The result—Rosicrucian Humanitarian Awards in the hands of Dominick Uliano and John Iorio, and an inspiring afternoon for those in attendance. The Altoona, Pennsylvania, pronaos enjoyed fine food, a taped speech made especially for the occasion by Grand Master Robert Daniels, and the satisfaction that accompanies the honoring of worthy men.

Mr. Uliano's volunteer work entailed scheduling bus trips and picnics for nursing home residents, and giving Christmas gifts to those residents without families. His work with the elderly has spanned twenty years.

Veteran humanitarian John Iorio has worked extensively with pets. He has assisted the elderly to pay pet license fees, helped those without pets to find the right one, taught children first aid for sick or injured pets, established the first



*John Hall, Master of Gladys Lewis Pronaos presents two Rosicrucian Humanitarian Awards. John Iorio (left) and Dominick Uliano (right) are recipients.*

free pet cemetery in the area, and donated much time to other public services.

In the words of the Euripides (484-406 B.C.): "Silver and gold are not the only coin; virtue too passes current all over the world."



*Astronomy Day at Rosicrucian Park.*

The Rosicrucian Planetarium, in Rosicrucian Park, San Jose, has been a popular attraction since its opening in 1936. It has featured fascinating star shows since its inception—in fact, it housed the first planetarium equipment made in America.

Several hundred people recently enjoyed viewing the Moon, Saturn, Jupiter,



*The Moon, "the wat'ry star" [Shakespeare]; a favorite subject of sky viewers.*

Mars, and other deep sky objects at Rosicrucian Park. The Planetarium presented continuous sky orientation programs while members of the San Jose Astronomical Association provided large telescopes to the public for observing the night sky.

*The  
Rosicrucian  
Digest  
October  
1980*

Frater Burnam Schaa, AMORC's new Supreme Treasurer, was the presiding officer at the Board of Directors' meeting held by the Grand Lodge of Brazil in April. Frater Charles V. Parucker served as moderator, aided by Frater L. Baltasar Buschle. Grand Master Maria Moura and all the other Grand Officers of the Grand Lodge of Brazil were in attendance as well.

During his official visit the Supreme Treasurer served as guest speaker at Convocations and other functions held by Brazilian Lodges in the cities of Rio de Janeiro, Curitiba, Sao Paulo, and Brasilia. Soror June Schaa, who accompanied her husband, also had the great pleasure of exchanging love and light with Rosicrucian members everywhere.

The enthusiastic activities of Brazilian Grand Lodge members are amazing. In Brazil, what was visualized by many is being carried to successful completion as more and more members join together in building their Lodge Temples throughout the land. Their love and devotion to ritual is equally inspiring.

On their return from a most exciting visit to Brazil, Frater and Soror Schaa stopped for a brief camera expedition to the famous holy site of Machu Picchu in Peru. As a final port of call, they had planned a short visit to the ancient pyramids of the Moche Valley along the coast north of Lima. Instead, unexpected changes in itinerary transformed their plans into a long-to-be-remembered unofficial visit with Frater Dr. Roberto Monar, Master of Lima Lodge, who, along with Frater Simon Argy and many other loving and devoted members from the area, completed the circle of thought—all Rosicrucians are very special people!

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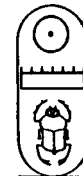
Grand Councilor Kenneth Idiodi, of AMORC's Nigerian Administration, recently visited Cameroon in West Africa. There he held radio interviews, delivered public lectures, presented films, and addressed Convocations in Victoria, Kumba, Buea, and Douala. The photo (right) shows Frater Idiodi (center of 1st row, white suit) with members of Kumba Pronaos. Fratres and sorores from the area were present for the Convocation hosted by Fako Pronaos, Buea.



The recent Board of Directors meeting of the Grand Lodge of Brazil was the first of its kind to be held in the fourth floor executive suite within the premises of the magnificent new Administration Building, pictured here. The inner office windows overlook a splendid indoor patio filled with colorful plants. The newly finished structure is the third to be erected within the Brazilian Grand Lodge complex, located in Curitiba.



Pictured from left to right: Frater C. V. Parucker; Grand Treasurer João Mansur, Jr., and Soror Ilma Mansur; Soror Moura; Grand Regional Administrator João Polovanick and Soror Elza Polovanick; Frater and Soror Schaa; Soror Ruth Buschle; Grand Secretary Henrique Cortinhas.





### 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

An interesting discourse, "What Is The Philosopher's Stone," will be sent *without cost* when you subscribe or resubscribe to the *Rosicrucian Digest* for one year at the regular rate of \$10.00\* When writing, ask for the manuscript by name.\*\*

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### A STORY IN STONE

The architecture of ancient Egypt is to a great extent like a book whose pages relate the achievements and the errors of a past civilization. We see here a gallery in the famous Hall of Columns, as it is popularly known, located in Karnak at the site of Thebes, ancient capital of Egypt. There are 122 lesser columns in this temple complex, as well as 12 massive columns—69 feet high and 35 feet in circumference—that form a double row in the middle. It is said that 100 men in close formation could stand upon these huge capitals. The Hall was built and added to successively by the Pharaohs Rameses I, Seti, and Rameses II. It is thought that the Hall (or hypostyle) was originally covered with roofing slabs.

(Photo by AMORC)

### THE TOLL OF VESUVIUS (overleaf)

The eruption of Mount Vesuvius in A.D. 79 took a great toll of life. Its ashes completely buried the prosperous city and port of Pompeii, which is located near the Bay of Naples. Rain fell upon the volcanic ash, making a natural concrete, which trapped the inhabitants in their homes and places of occupation. Shown here is an interior of an excavated Pompeian home. We see a corner of a pool within which is a pipe that supplied water for the fountain. Above the fountain is a statue of a household god.

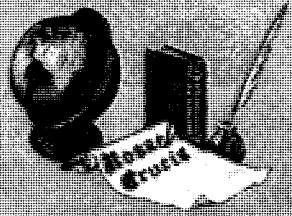
(Photo by AMORC)

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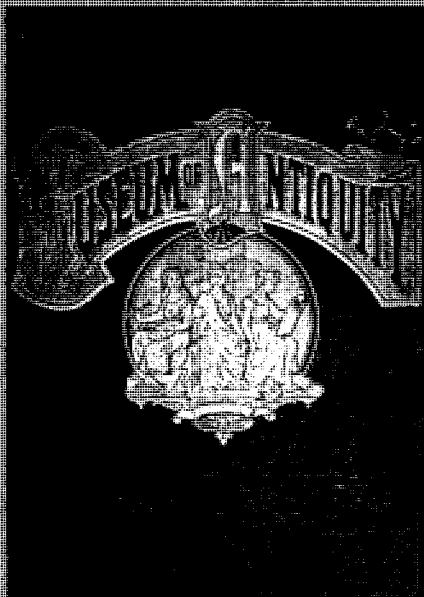








## From the Archives

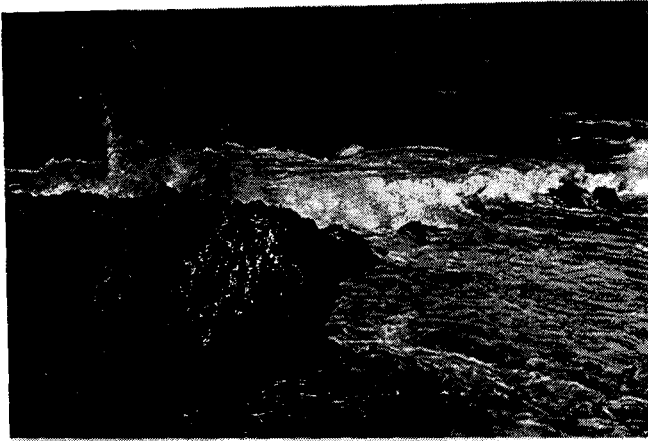


This is one of a series of authentic works found in the archives of the Rosicrucian Order, AMORC.

THE *Museum of Antiquity*, by Yaggy and Haines, 1882, gives us a glimpse of the temple-covered island of Philae, which, in ancient times, was mainly dedicated to the worship of Isis. This steel plate engraving, made either from photographs of the scene or from on-the-site drawings, portrays Philae as it appeared just prior to 1882. Today many of these temples, lovely works of ancient art, have been re-erected elsewhere; the remainder are under the lake formed by the Aswan High Dam crossing the Nile.

—CC





# ODYSSEY

Henry David Thoreau  
Part 2

"**T**IME IS but the stream I go a-fishing in. I drink at it; but while I drink I see the sandy bottom and detect how shallow it is. Its thin current slips away, but eternity remains. . . . I cannot count one. . . . I have always been regretting that I was not as wise as the day I was born." This fisherman was Henry David Thoreau, the mystic and natural philosopher of Concord, Massachusetts. These luminous yet earthy thoughts appeared in **Walden, or Life in the Woods** (1854), a book he wrote during his two-year sojourn by Walden Pond. Thoreau's fine mystical writing is often inseparable from his social comment, but is worth seeking out.

Thoreau reasoned from the spiritual to the natural, discerning "higher laws" at work all around him. "God himself culminates in the present moment, and will never be more divine in the lapse of all the ages." His austere, "Spartan-like" life was Thoreau's attempt to "drive life into a corner, and reduce it to its lowest terms, and if it proved to be mean, why then to get the whole and genuine meanness of it, and publish its meanness to the world; or if it were sublime, to know it by experience, and be able to give a true account of it in my next excursion." This distillation revealed to Thoreau the need of a nobler life, a life close to nature—a worthy sensation accessible to all who retain their sensitivity.

To those seeking the mystical experience, Thoreau suggested, with his usual pungency, beginning the day awakened by Genius, not "by the mechanical nudgings of some servitor . . ." but by a new vitality, "accompanied by the undulations of celestial music, instead of factory bells . . . to a higher life than we fell asleep from. . ." Though he felt that most work was unnecessary to acquire the necessities of the soul, he detested wasting time, "As if you could kill time without injuring eternity."

As for himself, Thoreau served the self-appointed post of inspector of snow-storms and rain-storms, traversing fields and paths little-known to his neighbors. He felt intuitively that saving the universe from annihilation was not his job, for ". . . I believe that a like but infinitely greater steadfastness elsewhere is all that now preserves it."

The humming of a telegraph wire overhead once spoke to Thoreau, telling him, "Bear in mind, child, and never for an instant forget, that there are higher planes, infinitely higher planes of life than those thou art now travelling in. Know that the goal is distant, and is upward, and is worthy of all your life's efforts to attain to." He was ever aware of the miracle of the moment, that his home was in the universe, and that it was a magical place—"Nature is a wizard. The Concord nights are stranger than the Arabian nights"—and surely glorious to him. He felt the pull of eternity; he merged with infinity, ubiquitous and enigmatic. "You will pardon some obscurities, for there are more secrets in my trade than in most men's. . . ." He dwelt in the realms of mystery.

Thoreau eventually contracted pneumonia, supposedly because of his all-weather walks. He wrote to a friend during his fatal illness that though he was told that he did not have many months to live, he did not, of course, know anything about it. "I may add that I am enjoying existence as much as ever, and regret nothing." Thoreau had some famous deathbed exchanges, one with a friend wherein life after death was mentioned; Thoreau remarked, "One world at a time." When asked by an orthodox religionist if he had made his peace with God, Thoreau, surprised, said that he was not aware that he and God had ever quarreled. Illness finally overtook his vitality, and Henry David Thoreau's last words, whispered in coma, were "Moose," and "Indians."—DJB

