

Rosicrucian Digest



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Journey Into Color

See Mindquest—page 22

Messages From the Celestial Sanctum

The real unity is Cosmic Unity. No human being is separated from the Cosmic, no matter where he lives or how different his life style may be. Each person is like a channel through which cosmically inspired intuitive impressions and guidance can flow. The *Celestial Sanctum* in general is the universe. No earthly sanctuary is more sacred than the multiple phenomena which occur in the great extensions of the Cosmic. There are no greater Laws than those which operate this phenomenon.

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- | | |
|--|--|
| I Observation, Visualization and Cosmic Attunement | XI Sects and Religious Groups |
| II The Celestial Sanctum | XII Prophecies and Predictions |
| III The Ceremony | XIII Spiritual Healing |
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| X Contacts Beyond This Life | XX An Initiation in the Celestial Sanctum |

The Author . . .

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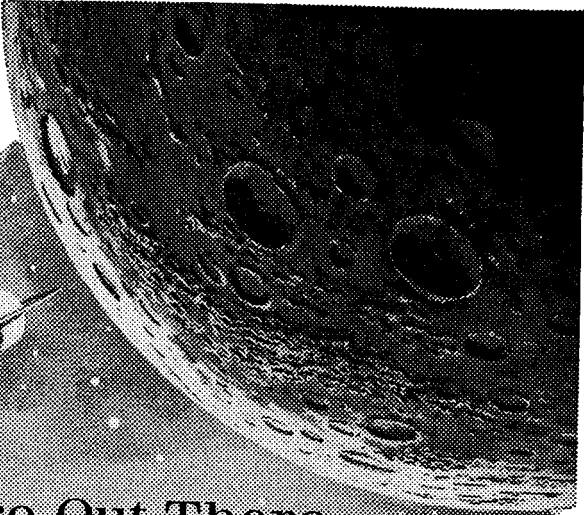
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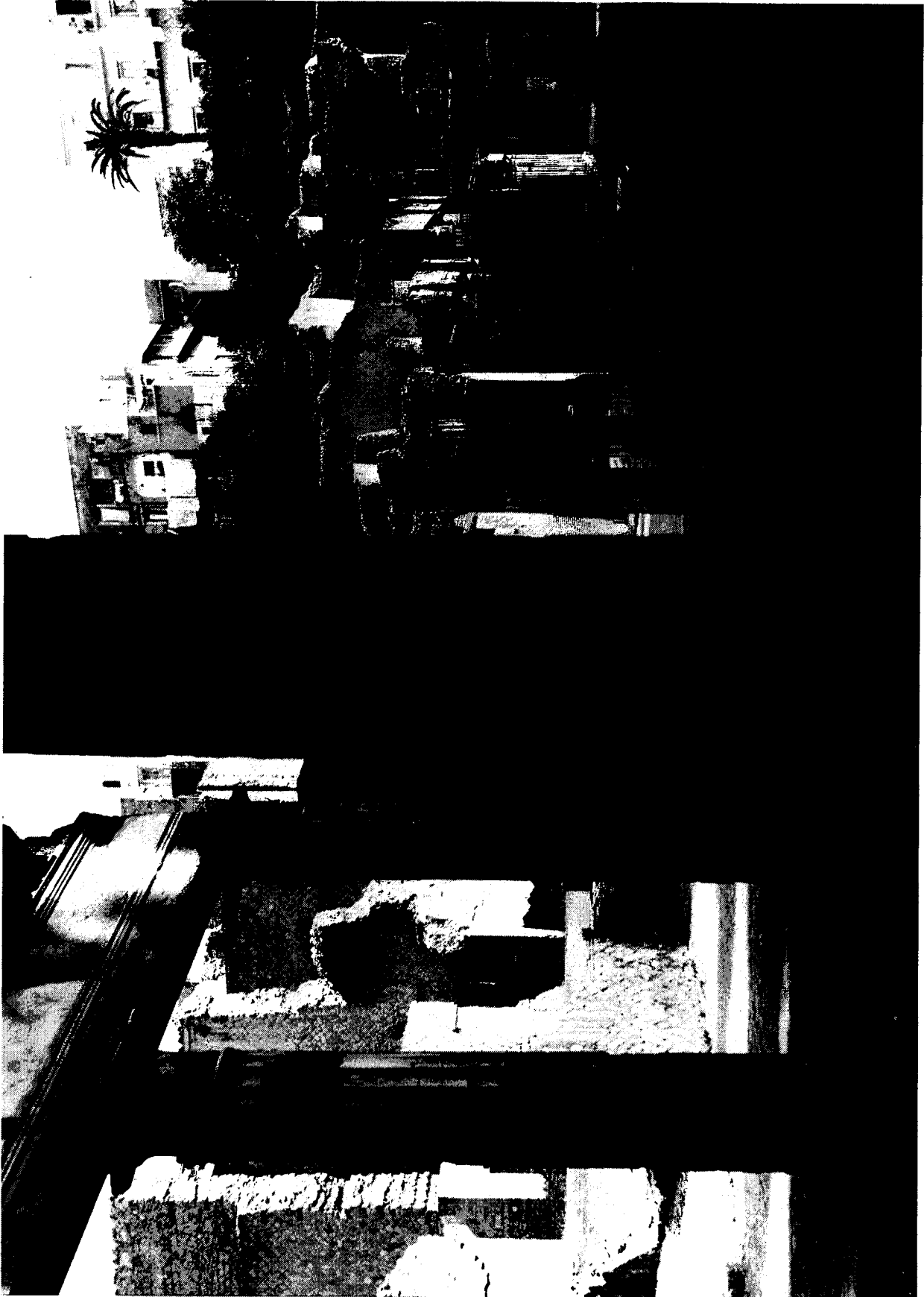
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Ancient City Resurrected » » »

On the west slope of Mt. Vesuvius, Italy, are the remains of a city believed to have been founded by the Etruscans, an ancient people. The city, known as *Herculaneum*, became a Roman town in 89 B.C. The Roman statesman *Seneca* (4 B.C.? - A.D. 65) relates that *Herculaneum* suffered a severe earthquake in A.D. 63. Later, in A.D. 79, a terrible eruption of Mt. Vesuvius destroyed the city. The ruins were discovered by accident in 1719. Shown here is a partial resurrection from the rubble and ash.

(Photo by AMORC)

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Ideas of the New Age

DURING THE FOURTEENTH CENTURY a great transition occurred in Europe. Not a sudden development, the change had a momentum that had been gathering for some time. This transition is known as the *Renaissance*, or literally, "new birth."

The cities in Italy, at the time, were politically separate states. In this respect, they were like the city states of ancient Greece. Cities such as Rome, Milan, Florence, Genoa, and Venice controlled most of the country about them and were often at war with each other. However, Venice in particular prospered. She developed a great trade with the Near East by use of her large fleet of warships and merchant vessels. Ruins of her far-flung fortresses are even found along the Black Sea in Turkey.

With prosperity, the people began to look backward to the great culture of ancient Greece. The humanists of the time were people who sought to revive interest in Greek philosophy, science, and art. The orthodox theology of the time, though, was stressed less and less. It is of particular importance that men began to look critically at the traditions, customs, and beliefs which they had inherited. There was a growing disinclination to accept knowledge just upon faith or so-called revelation.

Gradually, there arose a spirit of intellectual challenge of all the prevailing popular notions. Nothing was to be accepted as truth upon mere professed authority. Truth must stand the test of examination and demonstration. This particular period was truly a rebirth of the spirit of science of the ancient Greeks and Arabs. Reason, observation, and inquiry were pitted against blind faith. Obsolete ideas began to crumble. Even

Aristotle, whom the church had long heralded as being the apex, the acme, of knowledge, was found to be in error for many reasons.

This attitude of mind of the Renaissance people was not mere cynicism. Rather, it was healthy skepticism. In other words, man wanted to personally taste or experience knowledge through his own mental powers.

Such great minds as Paracelsus, Copernicus, and Galileo came forth from this influence of the Renaissance. A regeneration of intellectual freedom took place. Today we are experiencing a similar state of affairs. We have become accustomed to holding much of our knowledge and inherited doctrines as sacrosanct. They have not conflicted with our affairs; therefore they have assumed an air of reverence to us. This, then, has seemed to justify our unquestioning acceptance of them. Modern science and technology, however, has disturbed our self-satisfied outlook on life. Many of our values have disintegrated, or are beclouded with doubt.

Two Alternatives

Today we face two alternatives. One is to bring our beliefs out into the open, exposing them to a fair examination. We then compare these beliefs to modern concepts. Finally, we accept that which has the greatest evident truth to our rational and intuitive minds.

The second alternative is to chain ourselves to sentiment. This act is a false loyalty to the past, the familiar. Age and custom have no merit when they lack value either to present or to future generations. We are aware that many new ideas and concepts are being constantly showered upon us. They concern every branch of knowledge. Some of



In the fourteenth century prosperous Venice was a gateway into Europe for new ideas, helping to spark the Renaissance.

these especially affect our peace of mind. They require us to readjust to life. These new ideas raise doubts, but they also provide us with a greater insight into the mysteries of our personal existence.

We will now touch upon a few of these ideas. They are the ones which are gaining support among the spiritually motivated as well as the intellectuals.

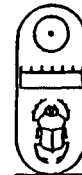
Is there a first cause? This question is a subject of particular interest. Some people deny that all of reality had a first cause. They contend that creation was not a sudden act by a cosmic power or being. The materia of the universe was not the result of something acting upon something else. They further assert that there was no cause, nothing out of which things emerged by a first cause.

This ontological theory affirms that *being always was*. There was no beginning. The cosmic being is an eternal energy, and everything that could be is in its essence. No causes underlie the myriad things of the universe; cosmic being is a cause unto itself. Only change arises out of being's state of constant

necessity. This change is a relative flow from simplicity to complexity and return.

The human mind is said to be a product of such a flow of change. The human mind, too, reacts on other manifestations to produce changes in them. Man calls this action *creating*; he sees himself as a cause. To cause, however, is to bring things into existence. But the Cosmic does not bring things into existence—rather, *it already is*. The Cosmic is the continuous existence of all that can be. This ontological concept does not deny that the cosmos, or absolute being, can be conscious, especially if the term *consciousness* means having a response to its own nature.

Is this cosmic being divine? It is not divine in the sense that it transcends and is independent of all else. Only as a state of absolute perfection is it conceived as divine. The reasoning behind such a concept says that nothing can be more perfect than being itself. Consequently, in essence, all that participates and is of this cosmic being has this divine quality within it. (*continued overleaf*)



The second subject of modern philosophical and scientific inquiry is *soul*. This concept departs from the idea of soul as a substance and it opposes the belief that soul is a thing implanted in man. It goes directly to the point of self-inquiry. In other words, this concept triggers the question: "What personal experience do you call soul?" Basically, certain motivations or impulses we each experience and attribute to self do not appear to be organically related. That is, they do not seem to be caused by our appetites or our passions. Such impulses are feelings similar to the emotions, yet transcend them. For example, they do not directly concern the welfare of the physical as do such emotions as fear, anger, and courage. These kinds of feelings or sentiments seem to be a judgment of the totality of the thoughts and acts of self. They constitute a sense of evaluation of our personal behavior.

The Conscience

These feelings we have, then, amount to a kind of indwelling preservation of the self. It is not sufficient that just the physical self survives. After all, one can live physically and yet lose his personal identity in a crowd or in a mass of humanity. Inwardly, self seems to avoid those acts which detract the reality from its existence, which it attributes to its own nature. This constitutes, in effect, a self-defined righteousness that is commonly called the moral sense, or *conscience*. Objectively, this behavior manifests differently in individuals. This accounts for the various kinds of moral and religious codes which they adopt.

All these phenomena are due to the fact that consciousness can dissociate itself. In other words, it can introvert, that is, look back upon itself, and realize its own nature. We know this phenomenon of consciousness as *self-awareness*. Its more subtle feelings and impulses are collectively called *soul*. These feelings and impressions are psychic only in that they are subliminal, or rather, behind or transcending the other sensations which we experience.

Has the soul, then, no divine quality? Man's concept of soul is the consequence of this developed and evolved consciousness. The vital energy which impregnates matter produces life. Consciousness is a

function arising out of life. The innate consciousness of cosmic being is in all of its energies. Therefore, if we consider cosmic being divine, then all the phenomena following from it must also be divine. However, only as the deeper primary stream of consciousness in man, the subconscious, attains its own awareness, is this idea of soul realized. The potentiality of soul therefore exists in any organism which is capable of *self-consciousness*.

The third concept under serious consideration today is *immortality*. It is an age-old inquiry being reviewed and revised. Does man survive death? Can personality exist independently of the body? Strangely, most religions that preach the survival of soul say nothing of its existence before birth. They say that the soul is an entity which enters the body at birth and then acquires experiences here. What, then, of this entity before birth, if it existed intact? Why do they not state what the soul's prenatal memories are if it so existed?

Science has long proclaimed the conservation of matter. This means that matter can be neither created nor destroyed. Its forms, however, may go through transition, that is, a variety of changes. For example, burning coal changes to heat, gas, and ash. Even Einstein's theory of relativity does not completely revoke this idea of indestructibility. In this theory, mass or matter changes into energy, and vice versa.

Consequently, if we confer the term "divine" on pure being or cosmic reality, and if we say that it is eternal and immortal, then all of it is likewise immortal. In this sense, then, even the elements of the body after death are immortal because this fundamental essence of cosmic being to which they return is indestructible.

But when philosophy and religion speak of the immortality of soul they mean something quite different. They refer to the attributes we relate to soul on earth, the things we associate with it, and they say that these remain unchanged in the afterlife. It is this view that modern philosophy, psychology, and even metaphysics cannot accept. As stated, the function of self-consciousness is an innate phenomenon of our beings that is deeply rooted in the subconscious. The concept,

the notion of soul arises from self-consciousness. Still, we objectively interpret impressions of what we term soul. We put them into a framework of our particular ideas and the acts of our mortal behavior. Collectively, these become our personality. This manifestation of personality is also shaped by our worldly associations and contacts. When the life of the body ceases at death, the material effects that molded the personality depart.

The modern question, then, is this: Does the consciousness giving rise to self and the personality remain as an impression after death? Does the released energy retain the former impressions of self? For analogy, we know that an object exposed to a fragrant odor most often retains that odor long after that exposure ceases. If this consciousness of self does cling to the energies that com-

pose mortal man, how does it function after death? Would self-consciousness, as we know it, cease? Also, could it do so independent of a physical organism to express it? What kind of awareness would a self have without the function of the nervous systems or brain? Or again, is consciousness in the afterlife of an entirely different dimension? Is its realization unlike any comparison of our comprehension?

In conclusion, there is need for us to abide by Sir Francis Bacon's warning about our thinking. He said that man reasons from the events of his life to those of the universe. Man imposes final causes upon the world. He projects his hopes and fears upon the universe. Our preferences dominate our thought. Our concern with certain particulars hamper the broad understanding. △

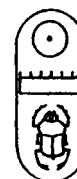
There is a parallel infinity between vastness and minuteness. Reduction results in a seeming nothing, but such is of the same infinity as vastness. Since there is no permanency of form, the ultimate of evolution or devolution is infinity.

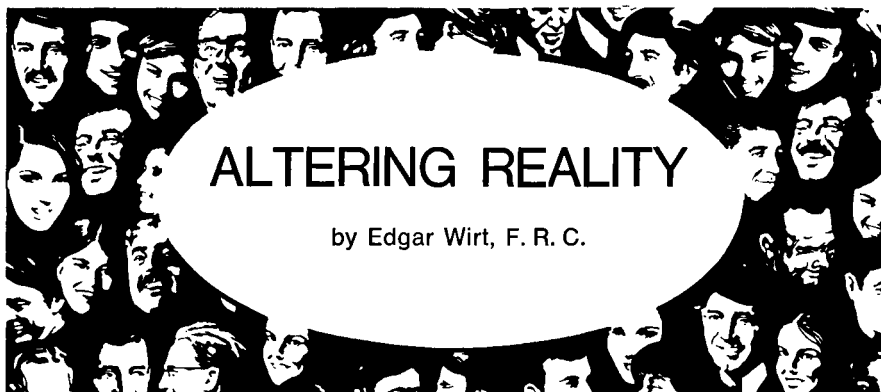
—Validivar

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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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IN MOMENTS OF SPIRITUAL or *psychic insight*, there is often a sense of transcendent knowing, of a breakthrough into a different comprehension of reality. Exercises to "raise" or "expand" consciousness attempt to achieve a more satisfying sense of reality. And at the root of mystical experience is a state of consciousness, or a grand realization, that transforms the whole perception of reality. Altered perception of reality is thus linked with modification of consciousness.

Elevated or "peak" experiences have been regarded as elevated or spiritual levels of consciousness—which could simply refer to ordinary consciousness attending to elevated or spiritual matters. It is debatable whether we can change the level or the mode of consciousness voluntarily. However, we can change what we think about, that is, we can program the content or object of consciousness. Yet much current thought turns to the idea of *altering consciousness* in one way or another.

In psychical research, for example, there has been speculation as to alterations of consciousness that might account for various psychical experiences. Some psychic events were regarded as manifestations from "another world" that somehow penetrated this familiar world of reality. Consequently, the experiences of clairvoyants, mediums, and mystics were lumped together as a different kind of consciousness, a *psychic* or *mystical* consciousness, which could see into that other world, into a different or "spiritual" reality.

Some parapsychologists are exploring altered states of consciousness in greater depth. It is known, for example, that persons under hypnosis, or under the influence of psychedelic or "mind altering" drugs, have abnormal perceptions of reality. From this and other evidence it

is argued that clairvoyance, precognition, and other psychical phenomena, and even mystical attunement, could be the result of altered states of consciousness—altered by drugs, hypnosis, personal disciplines (such as ritual, prayer, and meditation), or by other means.

Alternative Realities

Experiments in "mind altering" currently imply that there is not merely one alternative to ordinary consciousness, but a whole spectrum of alternatives. With each altered state, there are some differences in the perception of reality; however, this idea is not as novel as it may seem. In mystical traditions there are hierarchies or "planes" of consciousness and comprehension, each transcending the one below it—like the dozen in Buddhist cosmology, or the Christian enneads (nines) of Dionysius or Dante. The ultimate plane is the mystical experience of Cosmic Consciousness or divine union. Current theory of altered states of consciousness parallels this mystical tradition by speculating as to the most comprehensive or "the highest state" of consciousness.

A more radical idea in connection with alternative states of consciousness appeared in *The Crack in the Cosmic Egg* by Joseph Pearce (Julian Press, 1971). Reviews of this book indicate that the

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“Crack” is interpreted in different ways. One interpretation explains that by means of altered consciousness, we find a crack in *this* world of reality through which we emerge into a more satisfying scheme of reality. This point of view can be recognized in various programs of directed study.

What Pearce said, however, is more dramatic and far-reaching. He suggested that, in shifting from one scheme of reality to another, it might be possible to pause midway, on dead center, and look through the crack *between* alternative structures of reality—looking behind the scenes, as it were. This is somewhat mind-boggling; but in essence is similar to what many mystics of different religions and cultures have reported in their experiences of *samadhi*, *satori*, or Cosmic Consciousness.

What could they sense in that no-man’s-land, where there is no structure or system of reality—not even a “spiritual” reality? Some venerable mystics spoke of the *void* or *abyss*; others spoke of the *plenum*. That is, in connection with the same kind of experience, mystics used words with opposite meanings. A *void* is empty, a *plenum* is full! This paradox is reconciled in the mystical view of reality.

The Roots of Reality

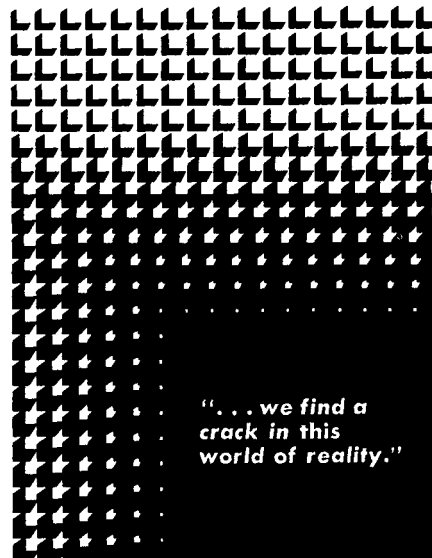
In traditions of Western mysticism the *void* or *abyss* is the uncreated universe, devoid of any structured reality, that is, of anything that could be realized objectively. “In the beginning,” according to the mystical account in *Genesis*, “the Earth was without form and void, with darkness over the face of the abyss” (*The New English Bible*, 1970). The corresponding Greek word, *chaos*, did not mean a jumble of things, but a total absence of form or structure.

On the other hand, the mystical *plenum* is full of God, or full of the raw material, the basic *mind-energy-life* force, out of which any scheme of reality could be created. Therefore any such scheme is a construct, an artifact, or manifestation, also called *maya* or illusion by Eastern mystics. This is not to say that it is not “there,” but that it is not the real thing, not “real” reality, but derived from it and secondary to it. In Christian imagery it is *junior* in relation to the *senior* or parent

source (an esoteric meaning in the Father-Son symbolism).

In the arcanum of mysticism, however, the “real” reality is not elsewhere, or nowhere; it is everywhere *here*, not only in all present manifestations but also inexhaustible for further manifestation. Behold, it is “in your midst.” It comprises the “basic buzz” of the universe, and more—everything from subatomic energy to conscious thought that apprehends some of the pieces, if not the whole of it. Without it we could not do anything, or be anything, or realize anything; there would not even be illusion. In other terms, without God it would not be possible to conceive that there is God, or that there is not God. This is the paradox by means of which mystics describe what they realize, see “behind it all,” stripped of the delusion that our ordinary reality is fixed or is the only possible structure of reality.

Rosicrucian philosophy goes to the core of this paradox by distinguishing between *reality* and *actuality*. *Reality* is whatever we realize, be it ever so humble or ever so grand. *Actuality*, the true nature of what is “there,” cannot be perceived directly; we know of it only by inference from experience, or, possibly, by intuition and mystical insight. This is obviously true. For example, subatomic particles and energies are known



“... we find a crack in this world of reality.”



only by inference from experimental results.

However, within the scope of our realization we make further judgments upon our experiences and inferences, *assenting* to the validity of some but rejecting others as illusion or fantasy. This process of discrimination has been oversimplified in terms of *reason* versus *faith*. An active, inquiring mind holds much in flux, seeking to confirm any realization by repeating the experience that brought it about, or by demonstrating its logical results—just as we are taught to demonstrate for ourselves the principles of physics or chemistry.

In this view, reality changes for us according to our realization. It is not exactly the same for others as it is for each of us. This invites a corollary (which many persons find uncomfortable) that we are active participants, creative partners, in some ways responsible for our own realities, and in the long run jointly responsible for our common heritage, what I have referred to as “ordinary reality.” We labor together to organize and verify this common core of experience, to standardize our realization of it, conform to it, and make it permanent according to our present grasp of it. The underlying presumption is that reality has always been this way, only waiting to be fully discovered.

But now this present reality seems to be neither the last word on it, nor the only word. In spite of our efforts, it is not fully consistent or unchangeable. For one thing, individuals differ in how far afield they explore, how broadly they assent to their own extraordinary realizations on the fringes of the present reality, and what they do about it.

Moreover, in many paranormal events we see the intrusion of extraordinary results into the midst of this ordinary reality. A dowser, for example, might reach outside the scope of ordinary reality in order to find water, but the water that he finds is *here*, not in some other world of reality. A healer might reach into another range of realization to accomplish his purpose, but the results appear in the health of physical bodies here, in this familiar world. Foreknowledge of the future, or precognition, reaches into circumstances that are neither

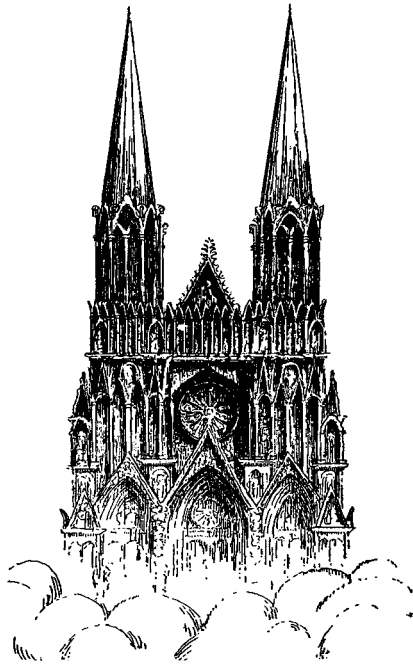
accessible to, nor compatible with, ordinary reality; but what is perceived becomes bona fide reality in the future.

This intrusion of extraordinary results into ordinary reality is, of course, the perennial problem of parapsychology. The exploration of altered states of consciousness seemed a new lever with which to pry into it. Yet, it still is a puzzle that extraordinary effects brought about by one person in an altered state of consciousness are not restricted to that person or that altered state. Some results can be confirmed by other persons whose consciousness has not been altered—as, for example, the beneficiary of a healing.

Furthermore, the performance of a dowser, clairvoyant, healer, or other “psychic” person usually involves only partial alterations of reality—local, parochial, or individual alterations—or temporary variations, of which there can be no limit. One person might be effective in one area, in his own special way, but not in other ways or other areas. St. Paul pointed out such differences in terms of the varied “gifts of the Holy Spirit.” To sum it up, ordinary reality can be altered piecemeal for a particular moment or need.

Such variety, with so great a potential, naturally leads to trying to find a more comprehensive framework in which to grasp reality, trying to identify that “highest state” of consciousness in which “all these and greater things” are feasible. Personal disciplines for directing realization toward this goal have been described in many ways. Joseph Pearce made a new sighting of the goal, using the current concepts of altered—and alternative—states of consciousness.

However, attainment of this super-view is not an all-or-none proposition, nor it is always a matter of clear-cut levels of consciousness. It can come piecemeal, just as specific results come piecemeal into ordinary reality. In many Rosicrucian experiments, for example, ordinary reality is altered for some immediate, specific benefit. This is accomplished by programming one’s realization step by step, rather than by seeking some other mode of consciousness. Any beneficial result is then a tentative step toward a larger realization in the future. In other words, it is possible to *grow* into greater “reality”—and mastery of it. △



The Celestial Sanctum

Life Everlasting

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

TO MANY PEOPLE faced with perplexing problems of everyday life, two questions often arise: Does life have a purpose? Do we ever control our own destiny? For many people life is often a great puzzle; there seems no assurance that our efforts toward a better society will succeed.

Looking at the world picture, confusing and disturbing as it may seem, we see on the one hand the development of

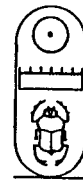
science and technology with its great possibilities for the future; on the other hand we see the turmoil and suffering millions of people experience in every land. Some feel we have made much spiritual progress during the past few years and recent scientific discoveries portend tremendous possibilities for the future. All the signs, however, point to a crisis of belief for the human race, for while we see great possibilities, we must realize that human nature—immersed and polarized as it is in the material and worldly way of thinking—has not evolved to the point of accepting the supremacy of the spiritual life.

Great men and women of the past revealed a way of achievement and a richer understanding of life, and we can profit from this understanding today. Through studying the works of the world's great past geniuses we can learn so much that will be of benefit to us. The lives of these geniuses can reveal a way of approaching life not often realized by the majority of people.

Aspiring to High Ideals

We succeed in life by the acquisition of knowledge and the development of a practical technique which, through daily application, can bring the greatest results—but only under certain conditions. From the Rosicrucian point of view, only when we aspire to the highest ideals of morality and conduct and demonstrate the qualities of love, compassion, tolerance, kindness, and unselfishness, will we achieve our desires and hopes for a better life. The cosmic forces which ever seek to guide us look for these qualities of character, and until these qualities are cultivated, our success will be limited in our undertakings. This is especially true in our mystical aspirations, for until these qualities of character become a part of our daily thought and conduct, we will hold ourselves back from the highest attainments on the path.

When we reflect upon our past and our future, we can see our own shortcomings and lack of experience quite clearly. So often we feel that we could have achieved much more in the past if only we knew then what we know now, and that if we could have the chance once again, we could accomplish so much more



in life. It is because we can look back with greater wisdom on our past experiences that we know life brings greater understanding. And through this understanding we are better prepared to deal constructively with our present and future experiences.

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

Meditation

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

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

It is sometimes thought that “mastery of life” means that we will no longer be faced with problems or trying circumstances. However, the evidence indicates that we may be confronted with more difficult problems to solve than formerly, because we now have developed the ability to deal successfully with more trying situations. For example, the more skillful an artist, musician, or athlete is, the more he searches for greater tasks to accomplish. He is never satisfied with the status quo. So it is with the mystical life. Our training prepares us for greater accomplishments, higher goals to attain, not lesser ones. Burning within our hearts is the ever-increasing desire to reach the highest possible achievements of the mystical life. The vision before us grows brighter with each step we take along this path, and we will not be satisfied with a passive life, basking in the light of early achievements.

Inherent in the Rosicrucian path of attunement is an ever-growing desire for inner light. It is not the frustrating battle to reach a goal in mundane affairs; rather, we step out into a world of new adventures, whereby many hidden talents are awakened from within, revealing latent abilities quite unknown to us.

A Personal Process

In mysticism, we set our own goals and thereby set our own standard of thought and action. This is a deeply personal process, and we should not be overly concerned about what others may think when we ourselves are striving to do the best we know in thought and action. So often we are influenced by other people, those who would rather have us follow the crowd. But if we are intent on any form of development, we cannot wait for the majority to move ahead with us.

Mystical attainment is an individual accomplishment. Others influence our way of approaching life, but the development of the inner self must be undertaken in solitude. Others may look outside, but the real student knows that it is by retreating within, facing the real self, and relying on his own resources that the way to mastery of life is achieved.

Once we have seriously embarked upon the mystical path, we begin to look upon

the conditions in the world from the higher point of view, realizing that our concentrated thoughts and creative ideals can bring about needed changes. The world has its karma and must evolve through the stages of natural evolution decreed by the Cosmic. Through cooperation with these forces, we will aid the accelerated influence of the cosmic cycles and our life everlasting will prove to be manifestly beneficial to the evolution of society.

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.

A little more patience, a little more charity for all, a little more devotion, a little more love; with less bowing down to the past, and a silent ignoring of pretended authority; brave looking forward to the future with more faith in our fellows, and the race will be ripe for a great burst of light and life.

—Elbert Hubbard

ROSICRUCIAN CONCLAVE

OREGON, PORTLAND—Pacific Northwest Regional Conclave—October 10-12, Lloyd Center Sheraton, Portland. Grand Lodge will be represented by Frater Edward Lee, Director of the Department of Instruction, AMORC. For more information, please contact Soror Gladys Smith, Registrar, 1863 SE Elliott, Portland, OR 97214.

ROSICRUCIAN REUNION

OHIO, AKRON—Fifth Akron Pronaos Reunion—October 14, I.O.O.F. Temple, 277 East Mill St. Guest speaker will be Soror Rose Galuska, Grand Councilor for Western Pennsylvania, Ohio and Kentucky. For more information, please contact Mrs. Catherine Gilbert, Reunion Chairman, 598 Highgrove Boulevard, Akron, OH 44312.

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.



THE VALUE OF HUMOR

— by Ernie Holyer —

ACCORDING TO Webster, humor is “the faculty of discerning, expressing, or appreciating the ludicrous”; the latter word meaning “adapted to excite laughter, especially from incongruity or exaggeration.” Humor is not frivolous, for it can function as tension reliever, social critic, and personal success booster.

Psychologists say humor releases tension and repressed hostilities. Such negative feelings demand action. When directed outward, they may well result in aggression harmful to others. Directed inward, negative feelings hurt their owner’s physical and mental health. Explosive laughter has been called man’s safest emotional outlet.

Comedy deals with man as a social being. It shows up follies and vices in hopes that they will be corrected. John H. Bunzel, Senior Research Fellow at Stanford’s Hoover Institution, says, “Self-mockery is an essential part of self-criticism. A sense of humor is an important quality and ingredient in a free society.”

Dictators have always kept a watchful eye on humorists. In my native Bavaria, people idolized a standup comedian by name of Weiss Ferdl. In the 1930s, when Adolf Hitler rose to power in Germany, Weiss Ferdl poked fun at the Nazis. It was a dangerous game. Hitler black-listed the humorist but hesitated to oust him from the stage at Munich’s *Platzl*, because Bavarians were wild about their funnyman. People travelled for many miles to see Weiss Ferdl. They’d rather skip a meal than miss a radio broadcast featuring his courageous routines.

Humor is truth in a candy coating. The comic artist triggers laughter, using human weaknesses and situations that concern us all.

Jack Benny, in his lifetime one of America’s most popular comedians, said, “I never tell jokes. I tell funny stories. Everything I say on the stage . . . has some basic truth to it. I just embellish things a little. And that’s when it’s fun.”

Who needs humor? We all do! A well-known comedian put it this way: “If you don’t have a sense of humor, there’s nothing left. You go crazy.”

The need for laughter is demonstrated by the popularity of everything funny. Newspapers and magazines feature regular humor spots. “Laughter, the Best Medicine,” is an integral part of one of the world’s most successful magazines. Radio, theater, and television program regular comedy routines. Television and the motion picture industry employ special writers to inject humor into their productions. Even so, there never seems to be enough material to fill man’s voracious need for humor.

Humor is nothing new. Throughout the ages, toddlers have delighted their parents. Toys, games, and kittens brightened the lives of youngsters in ancient Egypt. The boy-king Tut no doubt giggled at his lion-shaped unguent jar, whose tongue lolls out in a big grin. This artifact, part of the Pharaoh’s traveling exhibit, has amused countless museum visitors.

Carnival

In ancient and modern societies we find rituals, masks, and costumes which help people let off steam. Psychiatrists say carnival “lets the child out.” The act of making merry releases frustrations in a highly pleasant way.

Secure behind a mask, individuals can abandon their everyday routines and act

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out alter egos. The masked and costumed person can freely admit, "This, too, is me. The role society has pressed me into is not all there is to me." Being able to do this in a Mardi Gras spirit can provide a much-needed safety valve.

I remember the year I attended a costume ball after a health problem had put me out of circulation for months. Keyed up and mad at the world, I started to act out the part of a Spanish dancer. I caught the carnival spirit and pretty soon it was fun. Returning home, I found myself laughing. All anger had dissipated.

In our high-pressured world, the laughter of children is so refreshing. Watch children at play. Their merry outbursts tell you they're naturals at having fun. Explorers report meeting happy children and child-like adults in primitive societies who retained the gift of laughter.

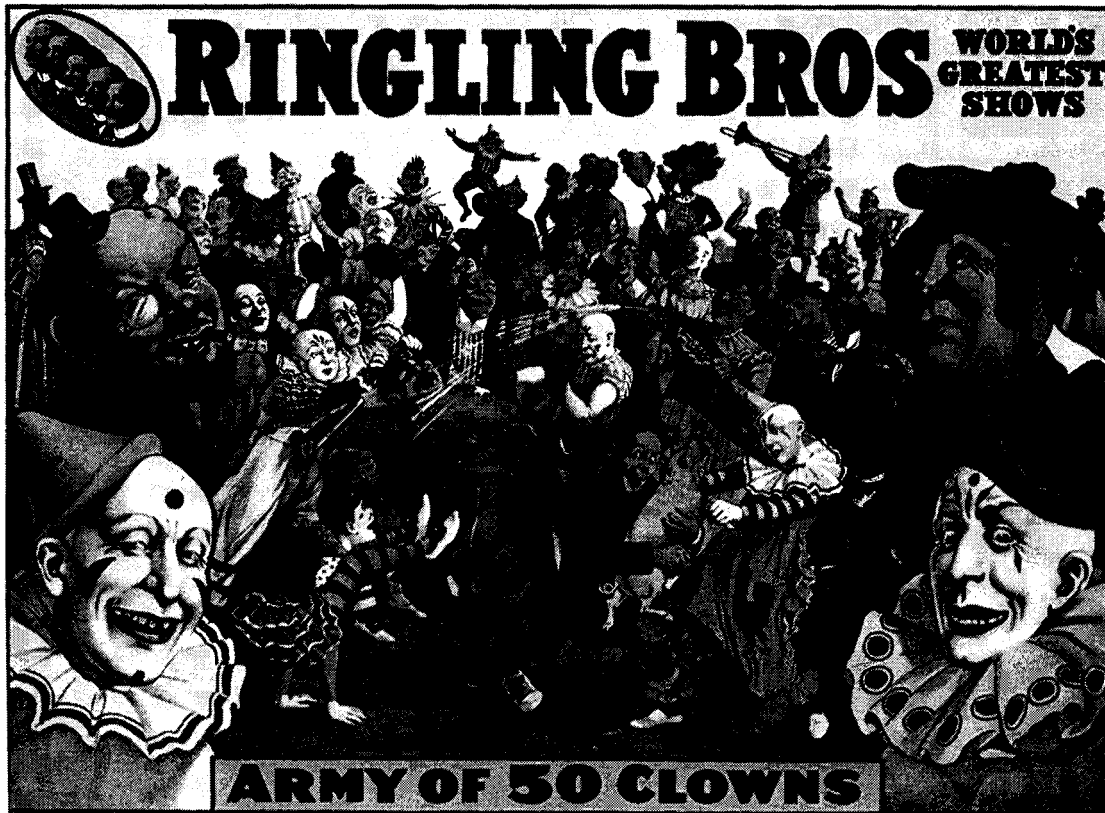
Civilization curbs people's spontaneous expressions. This curbing starts with re-

strictions at home. At school, we concentrate on abstract subjects. The job world demands more concentration and attention to detail, leaving little time to laugh. Yet laughter often proves to be a lifesaver in times of stress.

A woman I know collects clowns. Her walls hold clown paintings, her sofa clown dolls, her shelves clown figurines. "Clowns make me laugh and laughter drives away melancholy and fear," is how she explains her hobby. One day this woman's husband suffered a series of strokes. Her optimism helped him through his hospital stay and lengthy therapy sessions. Her humor and inner strength now makes his wheel-chair-bound existence tolerable.

A merchant whose business seemed to be failing during a recession was still able to laugh at himself. His cheerful attitude attracted new clients and helped him to avoid bankruptcy. *(continued overleaf)*

The spontaneous humor of clowns is well-illustrated in this rare 1928 Ringling Brothers Circus poster.



CIRCUS WORLD MUSEUM, BARABOO, WISCONSIN



Emmett Kelly as "Weary Willie." This famous clown's pantomime routine brought tears of laughter to millions of circus-goers.

A teacher known to perk up instruction with occasional quips retained his class after new legislation cut off public funding. His adult students now pay for their tuition, saying, "A happy class atmosphere is worth it."

A businessman warded off despair after major surgery by no longer taking himself or others too seriously. With pressures relieved, he recovered.

"The secret of humor itself is not joy, but sorrow," said the American humorist, Mark Twain.

Laughter often grows from tears, comedy from tragedy. Persons who learn early to laugh at themselves are better liked and more apt to succeed than individuals who are puffed up by self-importance.

Sometimes this maturing process takes a lifetime to manifest. Giuseppe Verdi, composer of many tragic works, delighted his audiences with a comic opera in his old age. Verdi's *Falstaff*, based on Shakespeare's *Merry Wives of Windsor*, bub-

bles with merriment and concludes with "Everything is fun in life, for we are born fools."

Nineteenth-century Danish existentialist Søren Kierkegaard stated, "Wherever there is life, there is contradiction, and wherever there is contradiction, the comical is present."

Emmett Kelly, world-renowned clown, first created his "Weary Willie" as a pen and ink caricature while working as illustrator for an ad company in the 1920s. Kelly departed from the traditional white-faced clown and developed his sad and raggedy character in the circus arena. Dark-jowled Willie never talked, but his pantomime routine brought tears of laughter to millions of circus-goers.

Charlie Chaplin's "Little Tramp" comically demonstrated human weaknesses and the challenge of survival in a hostile world. When Charlie made the best of a bad situation and feasted on a shoe sole (*Goldrush*, 1925), he created

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a hilarious experience. Chaplin's ingenious creation is still being enjoyed and studied by future comedians.

Kasperle, a German puppet, is only a piece of wood draped with fabric scraps and a fool's cap. Let the puppeteer manipulate him and he springs to life. Funny, energetic Kasperle has fascinated children for centuries. He is ethical, always on the side of the good, always protecting the innocent.

Kasperle's young audiences bring their own imagination with them, an eagerness to participate, their own laughter and tears. When their wooden hero finally gives the villain his well-deserved thrashing, the children cheer, venting their own aggressive instincts. Psychologists say this catharsis is safe and highly beneficial.

By using originality, exaggeration, and economy—the main ingredients of humor—the comic artist can act as teacher, warning signal, and tension reliever. We

laugh at his zany improvisations, are charmed by his wit, but go away thinking.

In the the buffoon's self-mockery, we recognize ourselves and our world. We see areas of improvement. With emotional pressures relieved, we gain new vitality and energy to make corrections.

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SUPREME TEMPLE CONVOCATIONS

The beautiful and inspiring ritualistic Convocations of the Supreme Temple will resume on Tuesday evening, September 16, at 8:00 p.m. All active members of AMORC are eligible to attend. Doors open at 7:00 p.m. and close promptly at 8 o'clock. We look forward to seeing you there.

CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The thirtieth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for \$1.25*. Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A.

California residents, please
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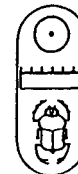
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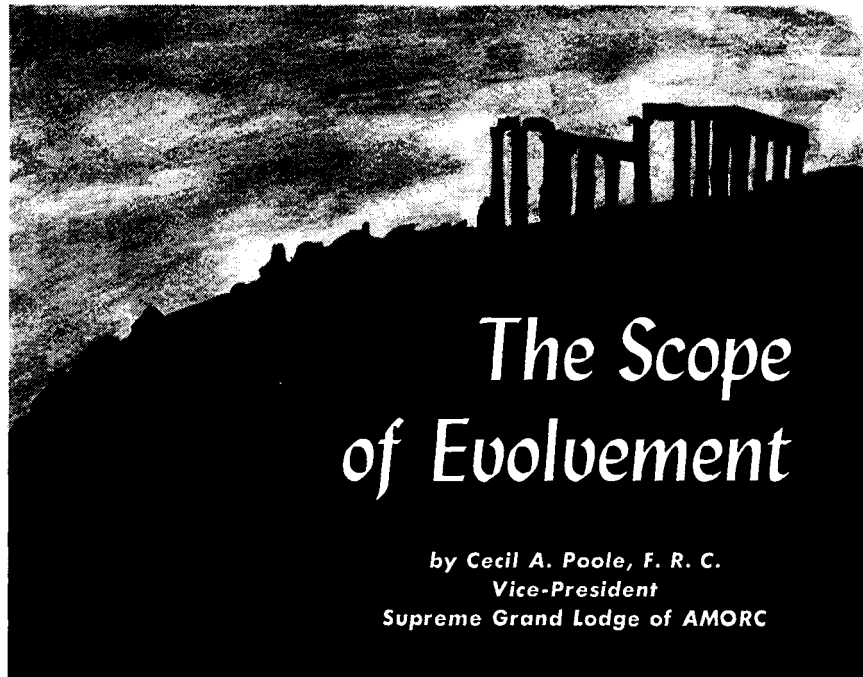
When You Change Your Address . . .

Please send only *one* notice, and send it to:
The Rosicrucian Order, AMORC
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Rosicrucian Park
San Jose, California 95191, U. S. A.

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

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





The Scope of Evolvement

by Cecil A. Poole, F. R. C.
Vice-President

Supreme Grand Lodge of AMORC

VERY EARLY in history, man learned that time and the forces of nature continue to function regardless of what he, as an individual entity, may do. Typical of the universal forces of which we are aware are the seasons of the year, the rotation of the earth, and the various changes that take place in our immediate surroundings because of the function of what we call natural laws. The effects of such forces are inevitable, and they are not to a great degree subject to modification by man. Therefore, man as a living and intelligent entity is placed in the position of working with these forces or being swept along by them.

As man advanced in knowledge and experience, he further realized that the most intelligent way to deal with the universal forces existing about him was to learn something about these forces. Man began to draw conclusions from his observations and experiences. These conclusions marked the beginning of man's accumulation of knowledge. As he accumulated knowledge, and as he became a participant in various phases of experience, man began to grow in his understanding of certain natural laws and forces that were previously unexplainable. In other words, man's accumulating

knowledge pushed back the frontiers of the unknown, so that his environment became more and more familiar. He began to predict certain phenomena, such as the time of the year when climatic changes would take place, and certain conditions that were the result of the movement of the earth and its relationship to the sun and other parts of the universe.

The general growth in understanding and use of knowledge can be generally classified as evolvement; that is, man evolved in his understanding of, and his adaptation to, environment. This process has been going on for many centuries. We do not know when man first began to try to understand his environment. It may have been when he was still an extremely animal-like creature, even before he reached the stage of appearing as human beings do today, insofar as physical characteristics are concerned.

Regardless of when it began, the process of evolvement is still taking place. Fundamentally, everything that man does is still a step in his attempt to better understand the forces at work around him. He is still attempting to explain the manifestation of certain universal laws. And while man is proud of his achieve-

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ments and the degree of his evolvment in the understanding and use of his environment and of his own potentialities and characteristics, there still exists a vast area of the unknown.

The simple fact is that the unknown has become smaller, that man has pushed back the limitations of the unknown by replacing certain unknown factors with known circumstances or conditions. It is true that knowledge has replaced mystery, but there still exists a vast area of mystery. If we only knew how large that area of the unknown still is, we would probably realize that man has only touched the surface, so to speak, of the vast area which he does not understand or know.

The general concept of evolvment, which we accept insofar as our general analysis of the word is concerned, assumes that evolvment is an aim of life. Whether we are dealing with the physical world and the physical characteristics of man, or with the transcendental world commonly known as the world of the spirit and the psychic make-up of man, evolvment is one word which we can apply toward man's attempt to gain in the understanding and adjustment to an area previously unknown to him.

Everything we learn, everything we experience, tends to convert the unknown to the known. The learning process creates knowledge and experience in ourselves and constitutes a step of evolvment. Man's physical aim in life is to develop control of the physical world. Man exerts himself to maintain a good physical condition in his body and to accumulate the material wealth of the physical world for his convenience and pleasure. The individual who is mentally sound, with reasonably good health, and who has accumulated a sensibly adequate supply of worldly goods, is considered—in the physical sense of the word—to have attained a degree of evolvment.

Our tendency today is to judge the degree of that evolvment in terms of

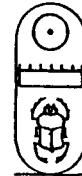
the physical accumulation of worldly goods. On the other hand, the individual who has attained peace of mind, a satisfying relationship with his Creator, and who has developed a philosophy of life that permits him to accept the problems as well as the rewards and pleasures of life, has also evolved in the spiritual or nonphysical sense—to apply the popular terminology. Therefore, evolvment is one terminology that applies both to the physical and to the transcendental or nonphysical area of our being.

Measuring Evolvment

To be more specific in the definition of evolvment becomes very difficult, because other than in terms of general aims or specific individual aims, evolvment is extremely difficult to measure. If a man sets as his goal in life the accumulation of a certain sum of money, then he can judge his evolvment in direct proportion to the degree that he obtains the desired amount. If he attains half of this goal, he has evolved fifty percent. If he obtains three-fourths of it, he has evolved seventy-five percent. But when we turn to the world of the psychic and the immaterial, we find that to pass judgment upon evolvment becomes increasingly a matter of relative judgment, rather than one we can measure on a percentage basis, such as the accumulation of those objects men want in the physical world.

The individual who hopes to attain a satisfactory philosophy of life may obtain a degree of satisfaction and still be unsatisfied. It would be difficult to say that a person possessed half a philosophy or three-fourths of a philosophy. An individual who sets happiness as his goal may believe that he is experiencing happiness but confuse happiness with pleasure and judge that the time or proportion of his life bringing him pleasure is the degree to which he has evolved toward happiness. This again is a relative decision. The individual who seeks peace of mind and harmony with his Creator can only judge his evolvment in terms of his own

"When we stop to consider all of man's imperfections as they exist today, it causes us to wonder if man truly is the ultimate state."



satisfaction and not by any scale set up by man or based upon a mathematical formula.

In the biological world, organic evolution is the theory that evolvement is a continuous process from one state to another. The basic premise of organic evolution is that life evolves step by step, taking on different characteristics in each step of the process. I cannot here attempt to present a summary of the biological factors of evolution. However, it is generally agreed that living organisms exist and face many choices in the evolutionary process through which they pass. According to the various interpretations of the theories of evolution and the principles expounded by Darwin, those adaptations achieved by the living organism that prove to be successful and worthwhile have a tendency to survive. But at the same time, this does not mean that all the choices are ideal. Furthermore, the choices are many, and the living organism faces such a variety of choices in the process of evolution that it would be difficult to determine in advance how the evolutionary process, physically speaking, might proceed.

Is Man the Ultimate?

Some schools of biological thought believe that the basis by which we can judge evolvement is the success or failure of certain adaptations. On the other hand, it might be seriously questioned whether adaptation to environment should be considered the ultimate basis of evolvement and a step toward perfection. The extent of evolution is not known. We have a tendency to believe, in accordance with the evolutionary principles we have been taught, that man is the ultimate expression of the evolutionary process. When we stop to consider all of man's imperfections as they exist today, it causes us to wonder if man truly is the ultimate state. Regardless of our personal view of the evolutionary theory or the theories that have been advanced by biologists, the fact remains that life is an evolutionary process, and life will continue to change, be modified and affected by external environment and by the process of life itself.

We will continue to change physically whether we ever think of the physical change or not. Evolution took place before man gave serious consideration to a

theory which he called evolution. Evolution continues because it is a manifestation of the life force itself as expressed in matter. On the other hand, psychic evolvement is a volitional process. When the evolutionary process reached the state where man had become a living, intelligent entity, psychic evolution became a process that man selected by exercising his free will. When the mature individual today begins to reflect upon his place in life and in the universe and tries to determine the meaning of all that he experiences and learns, then he is making his own decision as to whether as wants to be more than a mere physical entity like other members of the living world about him, or whether he wants to use his awareness of that life force within him to evolve psychically, thereby making his consciousness a more important factor of his existence than his physical body or any physical function.

Psychic evolution, then, is a process instigated, and to a degree directed, by the individual. We who choose to study, to perform experiments and exercises that make us more psychically aware, have made the choice to be more than a physical entity. We wish to relate ourselves to the essence of life itself, to the Creator and the intelligence which cause it to be. In developing psychically, we develop the attributes that cause us to depreciate the physical values and to realize that the physical world, the entire universe, and all of its laws and manifestations are, in the final analysis, only vehicles which we temporarily use in order to evolve our psychic consciousness and gain awareness of the soul.

Cosmic Mind

All the knowledge and experience that has ever existed has not ceased to exist. That in itself—the knowledge and experience of all time—constitutes a part of the Cosmic Mind, or, as those who wish to personify the concept could say, the Mind of God. As man is related to the life force within him, to that Cosmic Mind he has the potentiality of developing his psychic abilities to the point where he can be equal in knowledge to the Cosmic Mind. Psychic evolvement is man's process toward that goal.

If we believe or practice that the possession of physical characteristics and

items are more important than cultivating the psychic self, then we are tying our values to the material world, and we shall not be able to progress psychically as we should. But if we realize that the ultimate value of all things is to be found in our relationship with the Creator, with the nonphysical attributes of the universe, then we will become increasingly aware in our own experience of the fact that the physical world endures temporarily while the Cosmic Mind and the psychic forces functioning within us are bits of eternity which we can evolve to a level which has an impact on consciousness. As man's understanding of the universe causes him to realize the full extent of the physical world and its limitations, he is increasingly made aware of the importance of placing reliance upon the psychic potentialities that he can develop.

We have in recent years referred to this era as the space age. We have become concerned not only with this planet upon which we live, but with the whole physical universe, of which Earth is a part. Man is evolving in his concept of his environment, and man is determined to explore that environment. But in doing so, it is well for him to realize that there may be areas of this universe far beyond his physical or mental ability to perceive because these areas may have evolved in different directions from that with which we are familiar.

Surely, there is no logical reason why there should not be other life in the universe. In fact, common sense tells us that it would be a very peculiar situation for the areas constituting space to be utilized only for life in one very small segment known as Earth. However, in the scope of the entire universe the conditions will vary, even though the fundamental physical characteristics will remain the same, and the evolvement of life will be different wherever it exists—not necessarily in the science fiction sense of grotesque creatures and peculiar entities, but rather in the direction that evolution has taken.

If there are intelligent entities comparable to man on other planets in some other areas of the universe, they exist either in one of three conditions: at a state of evolvement similar to our own here on Earth, considerably behind our

state of evolvement, or considerably ahead of it. If we are going to attempt communication with other entities that have not reached our state of evolvement, possibly, as some biologists have suggested, we should give more consideration to means of communication with lower forms of life here on Earth. At present, our ability to communicate with other forms of life is as limited as our ability to communicate with planets millions of light years away from us. Some degree of communication has been established with some forms of animal life. Of notable consequence is man's relation to dogs, horses, and a few other intelligent animals. But even there, our avenues of communication are very limited, and we are unable to participate thoroughly in the life experiences of these creatures, even though we are fully sympathetic to them in many ways.

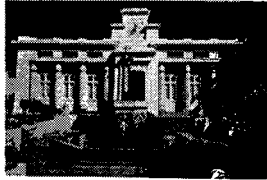
Communication

If we are to prepare ourselves to communicate with other living entities lower in the evolutionary scale than ourselves, then we should be obligated at this very moment to direct a great deal of our research toward communication with other forms of life here on this planet. Degrees of communication are certainly possible, if not in the physical sense, possibly in the psychic.

If living, intelligent entities in another part of the universe are not equal to our degree of evolvement and not below it, then they must be above it. If that is the case, they may be already trying to communicate with us and we are unable to grasp their methods and procedures of communication. If and when we contact another group of living entities that may be more highly evolved than ourselves it will be very interesting to discover whether that evolvement has been purely physical or whether it has been psychic. If it has been purely physical, we may eventually reach a degree of communication. If it has been psychic, it may be discovered that we are far behind and need much catching up before we can grasp the means of communication with those who have evolved psychically toward a better relationship and understanding of the meaning of life.

(continued on page 33)





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Journey Into Color Part II A Group Meditation

ACCORDING TO ROSICRUCIAN tradition, everything is vibratory in nature. Vibrations impinge on our outer senses, leading to perception and formation of realities. Perceptions and realities help us to understand the physical world about us. Color, in its pure form as vibration, is an actuality. Color, as we perceive it, is a reality.¹ Color, as both a vibratory actuality and a perceived reality, forms the basis of our study of color as it is realized in meditation and visualization. Just as the physical eyes receive vibrations from the Sun and perceive them as color, our psychic senses may receive the vibrations from the psychic body and represent these as color.

As reported in the first part of "Journey into Color,"² twenty-six subjects were led into many insights by means of a color meditation. The one-to-one situation in the laboratory placed the guide and the subjects in a relatively controlled environ-

ment. In order to see how a group experiment would compare, a similar format was used in class at Rose-Croix University during the 1980 Winter Session. Twenty participants completed the entire color questionnaire.³ The tabulated results indicate similarities as well as differences. The majority of both the laboratory and RCU subjects *did not use form* in their meditations (61.5% and 60.0% respectively as shown in Table I). The two groups also chose a spectrum of colors, with only a slight variation of colors chosen by the two groups. Refer to Table II.

The results from the two experiments differed in that a majority of the laboratory subjects chose purple-blue (65.4% as opposed to 40.0% at RCU), and fewer laboratory subjects experienced additional colors (40.0% to the RCU 70.0%). In the laboratory situation all subjects declared their participation a success,



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Cover Our cover features an imaginary stairway which we may ascend through a rainbow of color-realization toward the starry vault of the heavens while meditating.

Part II of "Journey Into Color" begins above. The cover fantasy was created by AMORC Staff Artist, Jerry Chapman.

Table I—Form vs. No Form

Total Number of Subjects	Subjects Using Form	Subjects Not Using Form	Subjects Intermittently Experiencing More Than One Color*
20	8 (40.0%)	12 (60.0%)	14 (70.0%)

*luminescent silver and white included, though may be what other subjects referred to as "light."

whereas two RCU participants, returning incomplete questionnaires, said they were unable to succeed.

It is possible that in the RCU experiment, distractions were responsible for any inability to experience color. In any group experience there are extra distractions, both of a physical nature, such as background noises, and of a psychic nature, such as telepathic interference. In the laboratory experiment, there was less distraction and the opportunity for better concentration. The perception of additional colors may occur when one is slipping in and out of a defined vibratory level due, perhaps, to impaired concentration. The lower number of people choosing the purple-blue range in the

RCU experiment could possibly be explained by vibrational levels achieved during meditation. Due to the controlled environment, the laboratory subjects may have had the opportunity to go to deeper levels of meditation. Because of this, many experienced the color purple. Regarding color choice: it should be mentioned that a subject *may subjectively choose* to meditate at a certain vibrational level because of an inner need to experience a certain color.

Nature gives us a clue to color and vibratory compatibility in the example of the chameleon. When a chameleon is vulnerable and it responds emotionally to a stimulus, it changes color to blend into its natural background. When the

Table II—Distribution of 20 Subjects According to Colors Visualized

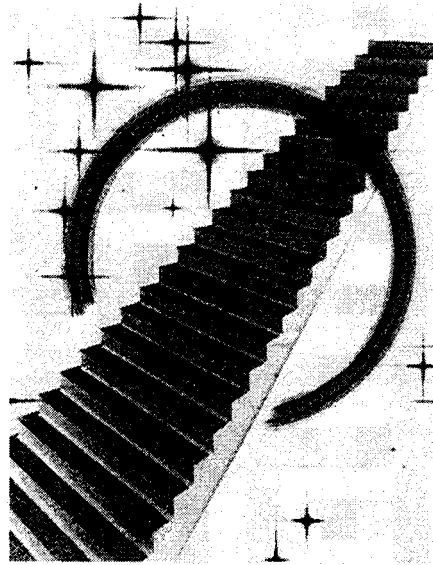
Purple-violet-blue		Blue-green		Green		Yellow		Red-rose-pink		Brown	
8 (40.0%)		1 (5.0%)		3 (15.0%)		4 (20.0%)		3 (15.0%)		1 (5.0%)	
Form	No Form	Form	No Form	Form	No Form	Form	No Form	Form	No Form	Form	No Form
1 (5.0%)	7 (35.0%)	1 (5.0%)	0	2 (10.0%)	1 (5.0%)	1 (5.0%)	3 (15.0%)	0	3 (15.0%)	1 (5.0%)	0

chameleon and its background are vibrating in harmony, they become one color. Perhaps an analogy can be made to humans. When our perception is in harmony with the external or internal vibrations making up our realities of a certain color, we experience that color.

Proceeding up the vibratory scale, we enter the range of the solar spectrum, between the 48th and 56th octaves.¹ It is suggested by Rosicrucians that this approximate range of octaves, 48-56, may also encompass the limit of vision of developed psychic sight. It also includes the limit of average human vision, which, in reality, perceives colors, starting in the 48th octave with deep red, and climbing into the 50th octave with violet. Above ultraviolet we have *psychic blue*. It is possible that the blue color some subjects had difficulty describing was *psychic blue*. If we continue raising our vibratory level during meditation, we should eventually reach octaves considerably beyond those of known material manifestation. We are then open to the experience of Cosmic Consciousness.

The comments of the subjects in the group experiment reflect varying levels of experience during meditation. One participant reached new insight into her potential: "I was surprised to find a pink-rosy-red color. I never would have picked or guessed this would be my choice, but I was immediately comfortable with it. My entire body lit up with the color. Each cell seemed to spiral and reflect like the Sun splashing light onto sand crystals. Perhaps I should re-evaluate my self-image. The color I experienced was a shock to me. I look upon myself as a good person, always operating from the purest ideas, but, until now, not a living, giving person of expansion, which this color I experienced represents to me." Another subject, experiencing the color yellow, wrote, "I disappeared in human flesh and became a ray of yellow light, radiating love and peace over the surfaces of all the continents."

Some subjects experienced a color, but then all visualization faded. These subjects attributed the "fading experience" to their own inadequacies as a subject. However, our overall success with individual subjects made us question this interpretation. Subsequent group studies seem to



indicate that the psychological setting and the atmosphere play a strong part in determining individual success.

In the Rosicrucian Research Lab we have found that concentration, or the ability to focus attention, is greatly enhanced when we answer specific questions, such as those provided by the questionnaire.² In both individual and group experiments the mental discipline evoked by the questionnaire often starts a chain reaction. This can result in our active imagination allowing the "feel" of the color experience to form images that have *meaning* for us. Taken one after another, the many meaningful levels of color experience may form an imaginary stairway through the stars to the ultimate source of light and Peace Profound.

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

Footnotes:

¹For further information on the actuality and reality of color perception please see the following article: Watermeyer Erwin (1977) Fundamental experiments in color perception, *Rosicrucian Digest* LV(1):14-16, 29

²Huff S., Buletza G., Mehler S., & Schaa J. (1980) Mindquest: Journey into color *Rosicrucian Digest* 58(8):20-22.

³A meditation format, color questionnaire, and bibliography is available by writing to the Rosicrucian Research Department, San Jose, CA 95191. (Donations to cover the cost of printing and mailing are appreciated.)

⁴Reader may wish to consult a physics text, or the Cosmic Vibrations Chart, published by AMORC. Members may wish to refer to the teachings of the First Temple Degree

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

Self-Healing

*Some helpful suggestions
of a practical nature*



AFTER TWENTY-FIVE years of experience in metaphysical healing work, I feel I can greatly assist many people by outlining some of the important principles that each may apply for himself in the healing of mental and physical conditions.

Anyone who has had treatment from a metaphysician realizes that such a physician always insists that the patient aid in the cure of a condition if the most efficient results are to be obtained. It is possible to change the physical body without the knowledge of the patient, and therefore without his cooperation. It is equally true that such a method takes longer and is more difficult.

It is astonishing that the patient often waits too long to consult the physician and thereby complicates conditions, when he might have started the treatment himself before seeking help and saved time and the complications. In some cases there is often a delay of several days. During this time the patient is doing nothing to help himself but is allowing the condition to become so developed that a longer time and a more difficult process is required to bring about the relief desired. In many cases, had the patient attempted to do something for himself at the very beginning, he would quickly have found there was no necessity for asking for outside help.

The first consideration in self-healing is to recognize the law that every mental or physical manifestation of illness is only a culminating outer manifestation of something that has occurred previously within. It matters little whether the con-

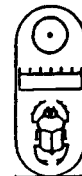


dition is swollen tonsils, severe pain in the back, the suspected development of a growth of some kind, of a so-called cold or rheumatic condition. The fact remains that these terms and symptoms are only an outer sign of something that is wrong within. The specific name given to a disease or the specific location of a pain in no way indicates either the real cause for the condition or the method of treatment.

To a metaphysician there is no such thing as a case of tonsillitis in which all of the condition is located in the tonsils and the rest of the body is free from any association with the abnormal condition. Neither is appendicitis a condition exclusively located in the appendix, nor is an enlarged thyroid a condition that is located exclusively in the neck.

For analogy, a factory at night bursts forth in flames, suddenly breaking a window by the heat and pressure from within, allowing the flames to shoot forth. Would any rational person claim that just the window was on fire because the flames were visible only at that one part of the entire building? The reasoning person would immediately say that if the flames were shooting forth from one window, there was probably a large fire elsewhere.

The primary cause for all abnormal or subnormal mental and physical conditions



in the human body is lack of attunement with the creative, constructive, harmonious forces of nature. We have a brief term for the condition: out of harmony. Perfect health we call a condition of harmonium. This lack of attunement and harmony is the primary physical cause; yet there is another cause even more remote than this. It is the mental or psychic cause. This cause will be found in the mind of the patient, or, in other words, in his mental and psychic attitude previous to the inharmonious condition.

Inharmonious Attitudes

It seems to be almost impossible to make the average human being realize that the moment he or she allows himself to think or talk about anything of an envious, jealous, revengeful, critical, or destructive nature—that moment—the mental attitude is out of harmony with the Divine Mind. The next result will be a lack of harmony in the physical forces of the body with the physical forces of the universe. Such a state invariably results in the physical forces of the body becoming somewhat destructive or inharmonious, and in some part of the body an outer manifestation will gradually occur. A person may be convinced that losing one's temper is disastrous to the nerves and blood of the body and is sure to produce a physical or mental reaction. Yet he does not realize that when thoughts are unkind, critical, or destructive, they are sure to bring a reaction in the mental and physical states of the body.

Whenever a man or woman spends any thought energy in venting his wrath, criticism, or unkind remarks toward any individual or group, sooner or later the reaction from this inharmonious attitude produces a physical or mental condition that is more or less serious. The person who believes someone has done him an injustice and feels he must make critical remarks about him, or who constantly finds an opportunity to tear someone to pieces, is sure to bring ill-health and often ill fortune into his life. It is a metaphysical fact that for each minute of time spent by man in thoughts of unfavorable impressions, unkind criticism, or hate toward any person, there will be hours of physical and mental suffering as a reaction.

The first thing to do, then, in considering the relief of any mental or physical condition is to analyze your mental self over a period of time preceding the condition and discover what thoughts, attitudes, and conditions of mind you have held or expressed, and immediately eliminate this attitude by reversing your opinions, thoughts, and holding thoughts of love and kindness instead. In other words, the poison from the mind that has been eating at the very heart of every cell in your body must be eliminated before any treatment can be given to relieve the ultimate and outer manifestations. Any other process is merely treating the outer manifestations as though giving them a drug to nullify the senses without removing the actual cause.

Therefore, after analyzing your inner self and discovering what destructive thoughts you have actually held, purge yourself of any possible poison by holding thoughts of love, goodness, kindness, and spiritual oneness with all human beings and with every living thing on the face of the earth. Fill yourself with the thought that all is good, everyone is loving and kind, and that none are bad, only different, and that no one is evil, for all are Children of Light and Children of the Cosmic.

Restoring Harmony

If you have felt otherwise toward anyone, immediately send him good thoughts and try to undo the evil or unkind thoughts you have held in your mind. If you are dissatisfied with any condition, any group of persons, any action on the part of anyone, immediately purge that from your mind by reversing your opinion and filling your being with thoughts of toleration, sympathy, kindness, and love. To the degree that you eliminate this mental poison within your own being, to the same degree you remove the cause for any condition from which you are suffering at the present time.

The next step is to assist nature in the physical purging of the bodily condition. Several fundamentals must be considered in this process. First, since all life force of a constructive nature comes through the air we breathe, the patient should at once begin to breathe deeply of good fresh air. Go to a window or out in the open a few minutes of each hour and

take many deep breaths, holding them as long as possible, and exhaling as greatly as possible. This will change the air in the lungs and allow new vitality and powers of the cosmic vibrations to enter the lungs and carry on nature's vitalizing processes.

Five or ten minutes of such deep breathing every hour with the chest thrown out and lungs expanded to the utmost will be a wonderful help. If the breathing can be done in the sunshine and with the head thrown back so that the sun's rays will enter the open mouth and strike against the walls of the throat for a moment or two of each hour, it will be especially helpful.

After that take a drink of fresh water. It need not be purified in any special way. Use ordinary drinking water, cool enough to be enjoyable. Drink one or two glasses every hour until the physical condition is changed. Nature requires the water and the elements in it in conjunction with the air you breathe to carry on her reconstructive processes. You cannot overdo drinking water, even if you consume three or four quarts in a day. It will flush the kidneys, bowels, and bladder, and it is like internal bathing.

Nature's Work

Then sit down or lie down in a relaxed manner and give nature every opportunity for reconstruction, instead of expending energy in moving about or doing unnecessary work. Resting the body and relaxing it, with the eyes closed and with the thought of peace and nothing else in the mind, will give nature the opportunity to carry out the work of the Cosmic in changing your physical condition. Do not concentrate your thoughts upon the nature of your illness, its location, its pathological or histological cause in a physiological sense, or in the diagnosis that a physician or a friend has given. All of these mean nothing to nature and the Cosmic, and should mean nothing to you.

While you are relaxed, bring your finger tips together leaving the hands separated. This will short-circuit the emanations of energy from the fingers and prevent it from going off into space. It will keep the extra energy in your body from leaving, causing it to recirculate through the body to help in

healing and constructive work. If the feet are bare, allow them to touch each other while relaxing.

If you are inclined to fall asleep, keep in your mind the thought of peace, and of the healing currents of the Cosmic passing through your body while you breathe. With only this thought in mind, allow yourself to sleep. Do not have anyone awaken you for drinking water or breathing exercises if you want to sleep more than an hour, for the sleep will be just as helpful, if not more so, than drinking water each hour or the breathing. If you are awake, however, do not neglect these things.

If you go to sleep at night and have a peculiar sensation around two or three o'clock in the morning that your temperature is rising, do not get up and attempt to make yourself cool or suddenly lower your temperature. Keep yourself well covered and allow nature's purging process through perspiration to continue. You will find that by sunrise or shortly thereafter the temperature will lower, and by seven or eight o'clock you will find a marvelous change in your condition.

This may occur either the first, second, or third night of your healing process, according to the seriousness of the condition, or its length of duration. In mild conditions, this may not occur at all, for it may not be necessary. If you have taken a drink of cold water just before retiring, as should be done by every person carrying on any healing process of his own, this purging through an increased temperature during the night will be very beneficial, but it may not always occur. If one is under the care of a physician, he should continue such professional care in addition to the suggestions offered here.

The Rosicrucian Order is not a healing institution but a school for teaching the art of healing along with many other arts for the welfare of the whole man.—EDITOR

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



Today and Tomorrow

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

THE ONE WORLD of which political idealists have long dreamed is not far distant. The oneness of this future political world will *not* be due to an *adhesion* of separate nations. Political *adhesion* would consist of nations voluntarily coming together and cementing themselves into unity by an agreed purpose. Each nation would continue to retain its individuality and sovereignty. To use a homely analogy, the edges of pages composing a book are glued together—they adhere. Each page, however, retains its distinctive individuality; each lends its content to the other pages to form the book, yet each keeps its own identity.

The Allied Nations of the world have been attempting political unity by *adhesion*. Certain agreed-upon fundamental articles, or principles, were to be the cement with which the *adhesion* was to have been accomplished. The national characteristics of each land were to be retained like the patches on a crazy quilt. So far, the attempted *adhesion* has failed and continues to fail. Gradually, different nations are separating themselves in principle, at least, from the accord of the United Nations. They are falling

away from this adhesive method like postage stamps with insufficient mucilage curling and dropping off an envelope.

The careless observer may sometimes confuse *cohesion* with *adhesion*. In *cohesion*, parts are brought together so that they completely take on each other's nature. The parts become indistinct from the whole. Little beads, or drops, of mercury immediately merge into one uniform mass when brought together, constituting an excellent example of *cohesion*. The nations, though failing in adhesive unity, are coming under the influence of *political cohesion*. They are gradually being compressed into masses, losing their true national character. They may retain their names and their nonpolitical customs, but otherwise they are not distinct from the whole mass into which they have been pressed.

Two Spheres

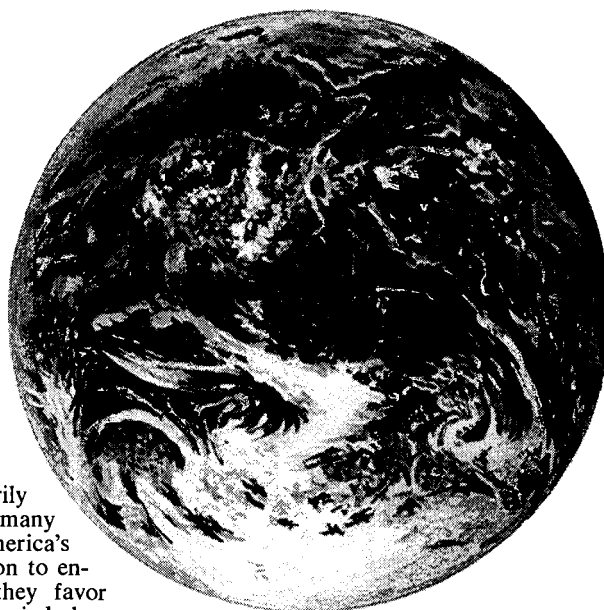
To any thoughtful person it must be apparent that today there are but *two* great political masses, or spheres, extant in the world. One is the United States of America; the other is the Union of Soviet Socialist Republics. At present, the political ideology of the United States is still unmistakably at variance with the ideology of Russia. The wealth of the United States, both from the standpoint of capital, resources, and industrial might, makes it a dominant factor in its sphere. The dependency of other nations who are in accord with the political views of the United States tends to compress them into America's way of doing and seeing things more than does any voluntary adherence to the American ideals.

If the other nations in the sphere of the United States had its financial and economic might, their participation would then be one of *adhesion*. They would individually exercise influence in this

This timely article originally appeared in the April 1946 issue of the Rosicrucian Digest as "Thought of the Month." We reprint the Emperor's article today because we feel many of the ideas expressed here are thought-provoking and relevant.

—Editor

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sphere while being voluntarily united with it. Inasmuch as many of the other nations in America's sphere are not in a position to enforce the ideals which they favor and which constitute a varied democracy, they are obliged to let the United States do so. In fact, then, these nations' future existence depends entirely upon the survival of the sphere in which they have been compressed.

Even mighty England, though endeavoring to make her efforts appear to be an adhesion to the sphere of democracy, is actually being compressed into it. She must, at least, at this time put tremendous reliance upon the United States. Due to having been so frightfully bled by the war, she is impoverished economically, and otherwise. If the democracy sphere is to remain intact—to survive—it must be motivated by those powers the United States may be able to exercise. Whether or not the United States prefers this role is not the question. It is forced upon her. She is a champion of a cause, not by choice, but by *necessity*.

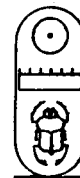
The Soviet Sphere

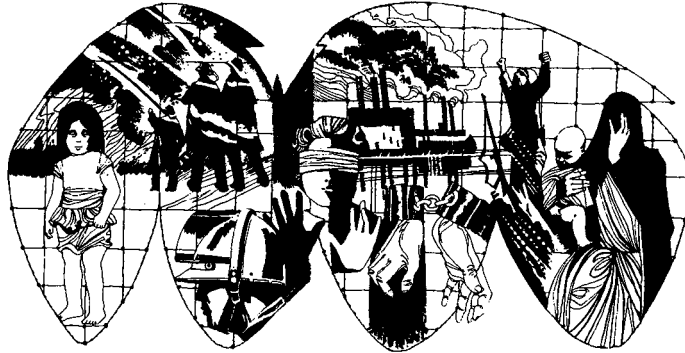
The sovereignty of many small nations in Europe has long been, in effect, but nominal. For centuries they have been dominated by their more powerful neighbors. Thus, their pacts and covenants have actually produced for them only a cohesive unity, rather than an adhesive one. They have been pressed into the sphere of a large, militant nation to

such an extent that their own political life can hardly be distinguished. As a gesture to the adhesive principle, they have been permitted by the dominating power to be a sovereignty in name and to have diplomatic representation at various conferences.

Due to internal corruption and the oppression of militant neighbors, with the consequent economic impoverishment, the peoples of these small nations have grown restless. Long used to dependency upon others, their consciousness is not ready to be cultivated and planted with the seeds of democracy. They want a leader, a *Messiah*, to lead them to salvation. They want one who will assume the responsibility of government on their behalf. Communism, consequently, has made a strong appeal to such people. As they interpret it, the whole function of the state and all its properties is of and for the entire people. To them it seems to sanction no privileged class, nor does its functions give rise to any. Further, the responsibility of direction can be vested exclusively in the hands of those working for the *one people*.

Whether or not Communism in practice has attained these ideals is immaterial. To the minds of millions of persons in the small nations of Europe, it has demonstrated tremendous power in a





short time. It successfully defended itself against Nazi Germany, which nation, by all authority, was reputed to have the greatest military might in the world. It arose from disunity to a vast, excellently coordinated people. The strides made in industry and science were patently obvious.

At what costs to the individual liberties of the people these might have been acquired, it was very seldom questioned. The fact remained that Russia at the end of World War II exercised a prodigious influence upon the nations of Europe. One by one, the smaller nations of Eastern Europe, through *cohesion*, were welded into the sphere of the Soviet Union. The fibres of their national life are hardly, if at all, distinct from those of Russia. Admittedly, *some* of the nations still have an adhesive unity with the Soviets; that is, they are trying to maintain complete independence, yet voluntarily give sanction to Russia's world policies. These nations are gradually weakening and the *adhesion* will gradually be transformed into *cohesion*.

The nations, therefore, are closer to a *one world* than they have ever been since the height of the Roman Empire. In effect, there remain not *many* nations, but rather, as we have said, *two spheres*. Can they remain apart? If we wished to look realistically and fearlessly upon the matter, then we would need to admit that they cannot.

The two spheres constitute two different poles of the political magnet. Though they are separated into spheres, the cohesion in each is not yet quite complete. There are parts of each sphere that might be attracted to the other. China, for example, is divided against it-

self, notwithstanding its *prima facie* unity at the moment. Will it ultimately go Communist, or become a democracy in fact? If it is drawn into the sphere of communist Russia, the democracies will have received a severe blow to their political power. Will India, in a desperate move to free itself from its traditional shackles, favor the Russian sphere? Even as we write, the tug of war for Iran is in evidence. The two spheres will continue to attract the looser elements from each other.

In this contest of attraction, the democracy sphere is at a disadvantage. Democracy has set up certain exalted principles for itself, one of which is the recognition of a people's right to choose its own form of government. The Soviet sphere is governed principally by expediency. It holds that its ideology is best for mankind and that it should be forced upon them for their own welfare. Russia, consequently, will not hesitate to resort to any means of enlarging and strengthening her sphere at the expense of democracy. Though the sphere of democracy might be content to tolerate the Soviet sphere and live in a divided world, Russia will *not*.

World War III

To continue a realistic approach which, unfortunately, is not an optimistic one, a *major war* is not remote in point of time. It is inevitable that these two spheres will conflict before the final *one world* is realized.

The last world wars have been "wars to end wars." The peace has always been attempted on the adhesive principle, namely, the "sticking together" of the separate nations. If *one* element of united,

separate things breaks away, it is then separate, not only in its isolation but in all of its characteristics as well. If a part of a cohesive whole, however, which will come about politically, breaks off from the main body, it is always intrinsically the same and at least unified by its similar characteristics in its nature. Consequently, the world that will follow the next major war will be *unified*, for there will survive only one sphere of influence. Civilization will greatly regress because of the almost unimaginable destruction that will occur. Surviving humanity will be puerile for some time, further retarding civilization.

The stakes in such a war will be high—the complete domination of the world. To the nations involved, the ends will seem to justify the means. The instruments of destruction, developed as the result of intense research for the control of atomic power, will be so potent that the sphere which hopes to be victorious must strike quickly and without warning. The idealism of the democracy sphere might cause many to denounce such methods. However, the democracy sphere may find itself in a position where it will need to strike first and without warning as a defensive measure, and then later attempt to justify its position.

Has Personal Evolution Failed?

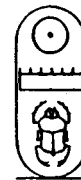
There was a time when philosophy, mysticism, and liberal religion hoped and prayed that war would end by the *evolution* of the consciousness of the individual. Their aim has been, and still is, the evolution of the moral nature of the individual to that plane where he could no more conceive of the precipitation of war than a morally circumspect man could conceive of murdering his brother. This would mean that the lowest moral state of mind now extant in humanity would have to be raised to a plane where it would abhor war for any purpose.

Thousands have been so elevated, but millions remain strongly persuaded by primitive instincts, and are moved by hate, fear, jealousy, and avarice. It is not that altruistic philosophy, humanism, and mysticism have failed in their purposes—their principles have been tried, tested, and proven worthy many times—rather, it is that science has outstripped the moral sense in the race against time. Science



has become a great monster that can be used for the welfare of humanity. But many of those who control this monster are still primitive, crude, and often diabolical. If science had not raced on out of bounds, eventually all those concerned with its employment would be men moved solely by the highest virtues. Humanity, then, could indeed envisage a utopia. At present, men who are undeveloped in moral and spiritual growth are entrusted with weapons and devices that should be in the hands of spiritually mature persons.

What are the possibilities of victory for the democracy sphere? Unless an economic stabilization takes place in the United States and in those nations who comprise the democracy sphere, the outlook for its victory is a pessimistic one. Industry and labor dissensions are imperiling, and will imperil, America's industrial lead. The United States is still in advance of Russia industrially. However, demands for shorter hours and increased wages with the disputes, delays, and tie-ups which follow, will keep American industry from rapidly expanding. Further, it will become necessary for American industry to *decentralize* so as to economize and more equally dis-



tribute its goods, and also as an important defense measure.

Russia need not do this. She will begin the erection of her *new* plants in strategic locations; these will be based upon the requirements and contingencies of the time. Further, a communist form of government can regiment a whole people for an indefinite time, thus exacting far more from them than can a democracy. True, a democracy will submit to regimentation in time of great emergency. The recent war is an example of that. However, as soon as the emergency ceases a rebellion against regimentation starts—as is very much in evidence now.

Regimentation and democracy do not go hand in hand. Under the communist form of government, science, industry, and mobilization for war can be pressed at a sacrifice of culture and personal freedom to an extent that a democratic people will not submit. Russia has not reached her peak. She is accelerating her climb to greater power—witness Stalin's latest proclamation of the regimentation of the people and resources for the supremacy of the Soviet Union.

In the democracy sphere there are those who say that England has declined from her former peak of power. Has the United States already reached hers? If the turmoil and unreasonableness persist, then America has reached her peak, which augurs ill for the success of the democracy sphere. A world-state, or a *one world*, is inevitable, but whether it will be under the aegis of what is now the democracy sphere, or under the communist sphere, remains a question. It is a question which confronts every government of the countries of both spheres.

The diplomats know that this great conflict—which will involve all nations—cannot be avoided. They dare not make such an authoritative prediction for fear of inciting panic. A pernicious method of avoiding hysteria is making public state-

ments that “defensive” ways are, or will be, discovered that will prevent instant annihilation of cities by atomic bombs carried by rockets. Such propaganda is damnable in that it causes a gullible people, like the ostrich, to place its head in a hole in the ground so that it will not see the impending catastrophe. Trustworthy and reputable physicists have deplored these tactics and have pled that the public know the *truth*.

Mysticism's Role

Accordingly, are the efforts of mysticism futile? Should it strive to further its ends in the face of the impending catastrophe? After World War III, when there will remain but one unified power, by the fact of the obliteration of one sphere, the transcendental philosophies and mystical teachings will be needed more than ever.

If mysticism and transcendental philosophy, as a liberalism of thought, were to become extinct, what would remain for a staggering, bewildered civilization to fasten upon after World War III? Suppose only disputatious religious sects with their inherent hatred and suspicions of each other, or embittered atheists, would prevail. If they were to indoctrinate the survivors or provided the only consolation, it would mean that at some remote time a new perverted nationalistic spirit would arise, with all of its separateness, bickerings, and mistrusts with which we are now familiar, and with the addition of religious intolerance.

What will remain after the purging of World War III will be a people united by the dregs of sorrow, impoverishment, and unimaginable misery. Unified by common despair, they should, then, collectively partake of a method of thinking and a way of living that will keep them inspirationally united so that the curse of separation may never again descend upon humanity. △

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1980***

ROSICRUCIAN DIRECTORY

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

The Scope of Evolvment

(continued from page 21)

Again I am raising the question as to whether man *is* after all the ultimate attainment of the evolutionary process. Just because we live in an area where man has evolved to the state in which he exists today—the highest form of life and the highest expression of intelligence that has ever existed, as far as we are aware—does not mean that the evolutionary process has stopped. When we examine some of the events of the world today and some of the behavior of mankind, it is not particularly flattering to believe that man is the ultimate possibility of the evolutionary process. Man's concept that the process of evolution has ended is as ridiculous as it would have been for a dinosaur millions of years ago to arrive at the same decision. Actually, evolution goes on and on. Evolvment can end only in the Absolute itself, and that must be far removed from us today.

Of course, these thoughts cause us to ask, "What is man's destiny?" Is man like the dinosaur—a living creature that is filling a niche in the evolutionary process—a process which will not have meaning for millions of centuries yet to come? Or has man, as an intelligent being, the chance to bring the evolutionary process to a culmination? To evolve himself to the point where the physical medium that expresses life will no longer be essential for life may be the ultimate purpose of the evolutionary process.

God, or the Absolute—whichever terminology we wish to use—we believe is a transcendental force rising above the restrictions, limitations, and potentialities of any physical force or entity. Therefore, to reunite ourselves as living entities with that divine force is to bring the evolutionary process to a conclusion. Evolvment would have no further meaning. It would be like a man running a

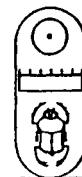
race—when he arrives at the finish line, the race is over. If he has lost, there is nothing he can do. He cannot begin again, because that unit of experience no longer exists. Thus, when man attains a state of evolvment in which he has attuned himself to the Creator—has become one with the Divine—the race of life, the course of evolution is complete, and all that the physical universe was created to be has served its purpose and will no longer have need to function.

If man's destiny is not to achieve this relationship with the Divine, then man is nothing more than a physical entity. I believe that man can make the choice of whether he is just a physical entity or whether he is a godlike being with godlike potentialities. If man does not accept the challenge to be godlike, then the evolutionary process will continue until some form of life is evolved that will possess the intelligence, ability, and foresight to be aware of its divine nature and to work toward the time when it can be assimilated into the Divine.

Man's Evolvment

This, in essence, is a summary of the scope of evolvment. It is the terminology applied to life's journey from its source back to its source again. Raindrops fall from the clouds into the mountains, accumulate in small streams which flow into rivers and eventually to the vast ocean, where water is evaporated and again returns to the clouds, and the cycle is complete.

So it is with life. Life sprang from the Divine, and when it consciously realizes its divine nature it will return to the Absolute and be a part of it. The message we offer today as the basis of Rosicrucian philosophy is the principle expressed in mysticism: man is a godlike entity who can communicate with the Divine and reunite himself with it. Evolvment, then, is man's reaching out to become a part of the Divine about which he is entitled to know more and to experience fully. As I have already stated, psychic evolvment is a volitional process. It is a decision that man can make. Will man evolve, or will he let the experiences of life and the greed to possess the physical world overwhelm him so that the evolutionary process will have to continue until such time as life may express itself in a form



capable of realizing its divine nature and divine origin?

Those mystics aware of the reality of the psychic world have reached degrees of peace and understanding expressed in their writings and which they try to pass on to their fellow men. This degree of

peace, harmony, and a profound satisfaction in their relationship to divine forces is what man can look at for the moment as his aim of evolvment. It is through our understanding of mysticism that we can work to become truly at one with the Divine. △



Woman on the Desert



THE WARM DESERT BREEZE blows softly on my face and the sand colored robe I am wearing flutters around my ankles. I am standing very straight and still, my arms held out to receive folded squares of cloth. Several women are bustling about and they are handing me the squares.

A man gives these squares to the women while he prepares for a journey. He is packing his horse and I know that he is going away to war. My heart is pounding and I'm experiencing genuine grief as I watch him leave, though I show no outward emotion. I know without any doubt that I will never see him again after he rides away.

Suddenly, I find myself rushing through a tunnel and I am a flow of energy. At the end of the tunnel I find myself riding with this man and I am looking out from his breast.

When I awaken from this dream I find myself in my bed at home and yet, I feel as if I have awakened in a strange house occupied by unfamiliar people. It is my house and the people are my family asleep in their own beds, yet I feel as though I had left reality behind in the dream. For a few minutes I feel resentful because I am left here with no way to return.

I know that I have been the woman in the dream. After this dream I know reincarnation is not just a theory which makes an interesting subject for philosophical discussion, but for me is an inner reality which has given me a new depth of understanding.

—Donna Feathers

*The
Rosicrucian
Digest
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1980*

Rosicrucian Activities

Around the World

RAMA CHAPTER of Buffalo, New York, has honored Mrs. Sarah Ann O'Roark, a philanthropist of long standing, with the Rosicrucian Humanitarian Award. Over the years Mrs. O'Roark has divided her time between her bank vice-presidency and voluntary service to the United Way, scholar award programs, and many other eleemosynary health and education groups. Frater David M. Conners, Rama Chapter's Public Relations Chairman, said, ". . . Mrs. O'Roark has devoted untold personal hours to charitable and civic causes. . . ." Such service is truly a power for good in the world.



Mrs. Sarah Ann O'Roark

Rose-Croix University recently concluded its courses. Frateres and sorores from all over the world came to Rosicrucian Park in San Jose to apply their minds to the multitude of subjects taught by the RCU staff. All enjoyed meeting fellow Rosicrucians and strengthening their understanding and knowledge. The Supreme Temple was the scene of three ritual dramas. Special guest lecturers were AMORC Vice-President Cecil A. Poole and Grand Master Emeritus Chris. R. Warnken, both of whom interrupted their retirement to lecture. A banquet presented a repast that tastefully consummated this year's RCU.

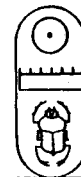


Trillium Chapter's booth at the Charity Fair. Crowds at the Fair were quite attracted to this display.

Rosicrucians in Ottawa manifested success at a local Charity Fair. Members of Trillium Chapter, Ontario, Canada, influenced the public consciousness with their hand-made items and an abundance of *Rosicrucian Digests* and other AMORC literature. The crowds snapped up over seventy-five *Digests* and one hundred pamphlets, and Trillium Chapter reports that they could have used more!

Every change of condition in matter is brought about by the action of energy on it.

—Dolbear





Invoking Invisible Power!

"If you would enlarge the visible, know the *invisible*." So said a mystic centuries ago. He knew that *in and around* us are tremendous potentialities which can manifest. Learn how the mystic directs Nature's forces, and you have an answer to the mystery of existence. This knowledge builds confidence and a life of fullness and *action*.

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fresh mystical thought for your reading enjoyment.

THE MIDDLE CIVILIZATION

This is a photograph of one of the magnificent murals in Knossos, capital of the ancient Minoan civilization. Knossos is located on the island of Crete, in the eastern Mediterranean Sea, now a possession of Greece. In 1500 B.C., Greece was still in a barbaric state, while the Minoan civilization was at its height. It has been called the Middle Civilization, as it existed between the great culture of Egypt and the later Greek culture.

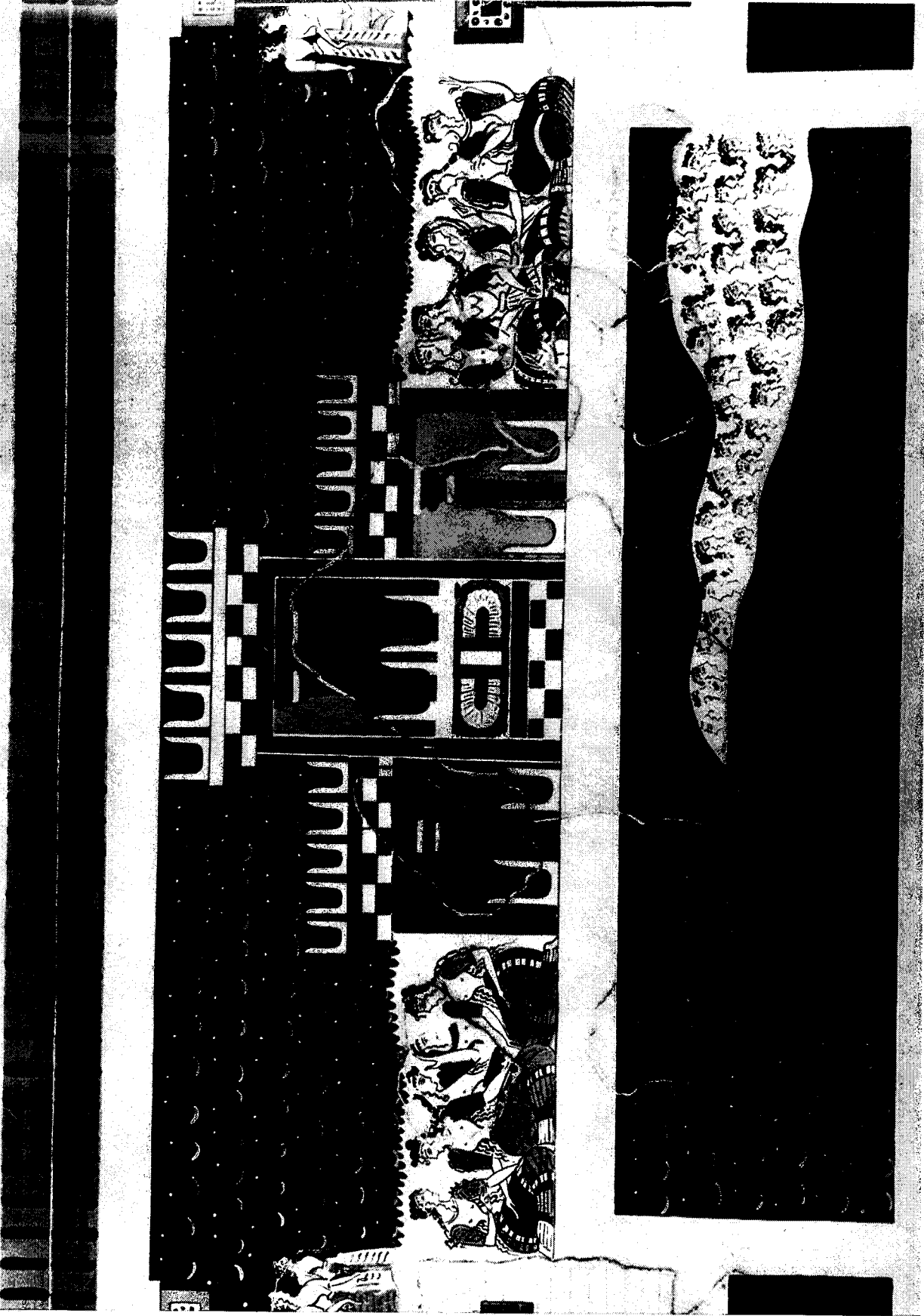
(Photo by AMORC)

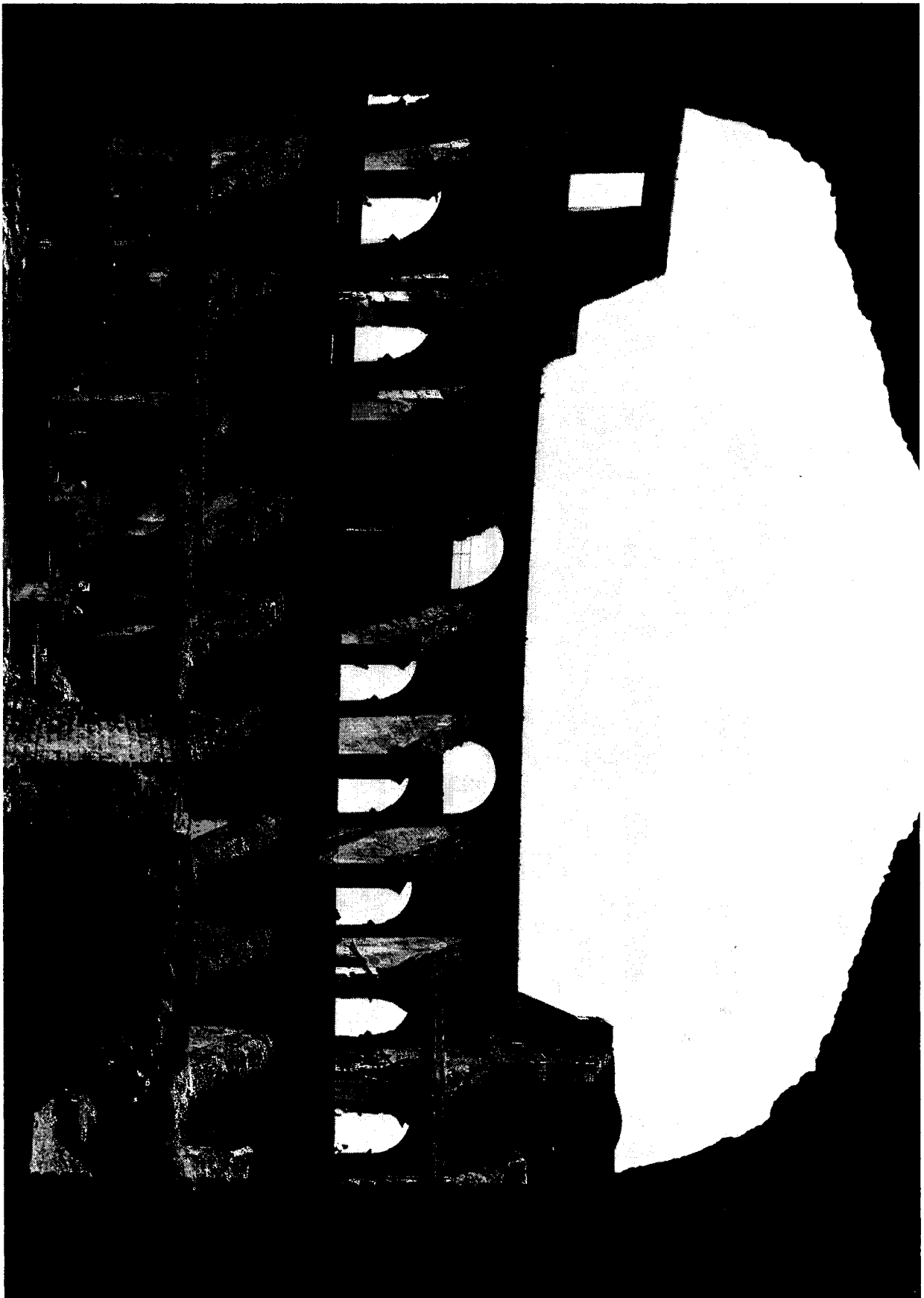
PLACE OF TERROR (overleaf)

The great Colosseum in Rome is a vast amphitheatre begun by Emperor Vespasian and finished by Emperor Titus in A.D. 80. It was a place for great gladiatorial contests in which men fought one another to death or were pitted against wild animals for the amusement of a restless populace. Here, too, Christians and criminals were thrown to wild animals to be devoured, while thousands of spectators were amused by the torture and death.

(Photo by AMORC)

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TODAY'S CHILDREN TOMORROW'S CITIZENS

HAVE YOU ever looked with concern at the language habits and customs which your child is acquiring? Do you want to bring out the best qualities of your child so that he may adapt himself acceptably in the world of tomorrow? What is the proper psychological attitude for the development of a child before and after birth?

If the mother's diet, improper clothes, and insufficient sleep affect the unborn child, then what effect does *worry, fear, and anger* have upon it? What should or should not be curbed in the parent or the child to cultivate creative abilities *early in life*? The ability to develop the personality from babyhood, to avoid harmful habits, and awaken latent talents, impels the parent to consider seriously the important period *before and after* the child is born. It is said, "give me a child for the *first seven years*,"—but it is also imperative that the parent begin *before* the first year of the infant's life!

Accept This Free Book

The Golden Age of Pericles in Ancient Greece taught the creation of a pleasant environment to appeal to the sense of beauty in the parents. *The right start* was and still is an important factor in the birth and development of a child. The *Child Culture Institute* offers a FREE explanatory book for the enlightenment of prospective parents, or those with young children. You owe it to your child to inquire. Address:

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Thank You
Say Good Morning to the Morning
I Can . . . and others

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Happy Happy Day March
See How Tall—See How Small
Learning My Left and Right
Listen To Your Mama
What’s the Magic Word—Please
Happy Smile . . . and others

Soror Diane Hartman Smith, talented dancer, singer, composer and teacher, has appeared as guest artist with Dean Martin, Jack Benny, Bob Hope, and in her own T.V. specials around the world. Diane is a member of Dance Masters of America, A.G.V.A., S.A.G., and A.S.C.A.P. She has her master’s degree in Ballet, has choreographed the ballet for the New York City Opera, and coordinated children’s concerts for the symphony.

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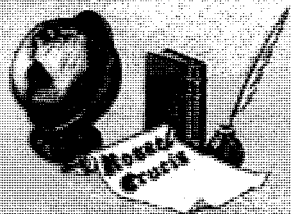
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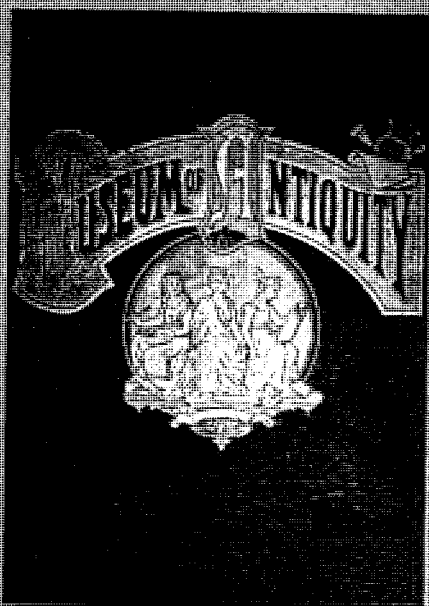
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From the Archives



"Temple of Karnak," a steel plate engraving of the famous temple at ancient Thebes, Egypt, by Ilman Brothers, "executed with greatest fidelity by German and French artists."



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

OUTSIDE COVER and steel plate engraving from the *Museum of Antiquity*. This rare volume contains illustrations and descriptions of life in the ancient world. Its title page reads, "Museum of Antiquity: a description of Ancient Life: the employments, amusements, customs and habits, the cities, palaces, monuments and tombs, the literature and fine arts of 5,000 years ago. By L. W. Yaggy, M.S., and T. L. Haines, A.M. . . . Illustrated. New York. Standard Publishing House. 1882."—CC



ODYSSEY

Henry David Thoreau
Part I

CONSCIOUSNESS DAWNED in Concord, Massachusetts on July 12, 1817, with the birth of Henry David Thoreau, son of an unsuccessful pencil maker. Henry Thoreau was a life-long seeker of truth; "The fact is, I am a mystic, a Transcendentalist, and a natural philosopher to boot." A man whose first published work, *A Week on the Concord and Merrimack Rivers* (1847), sold 294 of 1000 copies is now a virtual oracle to modern lovers of nature and mind.

In youth, Thoreau "walked with a joy which knew not its own origin." He lived for 44 years, and according to his friend Ralph Waldo Emerson, "wanted every stride his legs made." Thoreau's social comment, nature study, and mysticism were an ecosystem of thought, a natural expression of man's power and potential. From the small, humble home he built near Walden Pond in Concord, Thoreau merged with nature, observed her, and created his most profound work, *Walden, or Life in the Woods* (1854).

Life at Walden was walking the woods, observing, writing, and hoeing beans. Thoreau felt that laboring ten years for shelter was absurd. His ascetic life demanded little but the cultivation of his mind and soul, along with his garden. Walden water was his best-loved draught: "A man may acquire a taste for wine or brandy, and so lose his love for water, but should we not pity him? . . . That man is richest whose pleasures are the cheapest."

Walden's essays are naturally eloquent, the voice of a forest creature pointing out man's follies, transmitting nature's uncompromising truths. The writer is scornful of his fellow man, who he felt was a wayward brother. "I have no doubt that some of you who read this book . . . have come to this page to spend borrowed or stolen time, robbing your creditors of an hour. It is very evident what mean and sneaking lives many of you live, for my sight has been whetted by experience. . ." Admonishing his neighbors, prodding them into the arena of individuality and freedom, Thoreau was cutting but never cruel, drawing upon his Harvard education and barefoot wisdom to fulfill his personal mission. While urging others to fulfill theirs, the philosopher desired ". . . that there may be as many different persons in the world as possible; but I would have each one be very careful to find out and pursue his own way. . ."

He sensed the light lurking within all men, and deplored the dimming of that light by the addiction to the superficial and material. These conventions of society repelled Thoreau; he saw most as hindrances to noble living. "The greater part of what my neighbors call good I believe in my soul to be bad, and if I repent of anything, it is very likely to be my good behavior. What demon possessed me that I behaved so well?" In perceiving the unwholesome materialism which strangles men's finer qualities, he pointed out that "The mass of men lead lives of quiet desperation," their souls "well-nigh crushed and smothered" under their loads of farms and business, while those who had no property ". . . find it labor enough to subdue a few cubic feet of flesh," which is soon "plowed into the soil for compost."

Thoreau detested joylessness in living, needling those who kept horses to feel their oats for them, and people whose concern with fashion overrode their devotion to a sound conscience. He would test his acquaintances: "Who could wear a patch . . . over the knee? Most behave as if they believed that their prospects for life would be ruined if they should do it. It would be easier for them to hobble to town with a broken leg than with a broken pantaloon. . . . But if my jacket and trousers, my hat and shoes, are fit to worship God in, they will do, will they not?"

Next month's *Odyssey* will examine more of Thoreau's "force and aspiration from within."—DJB

