

Rosicrucian Digest

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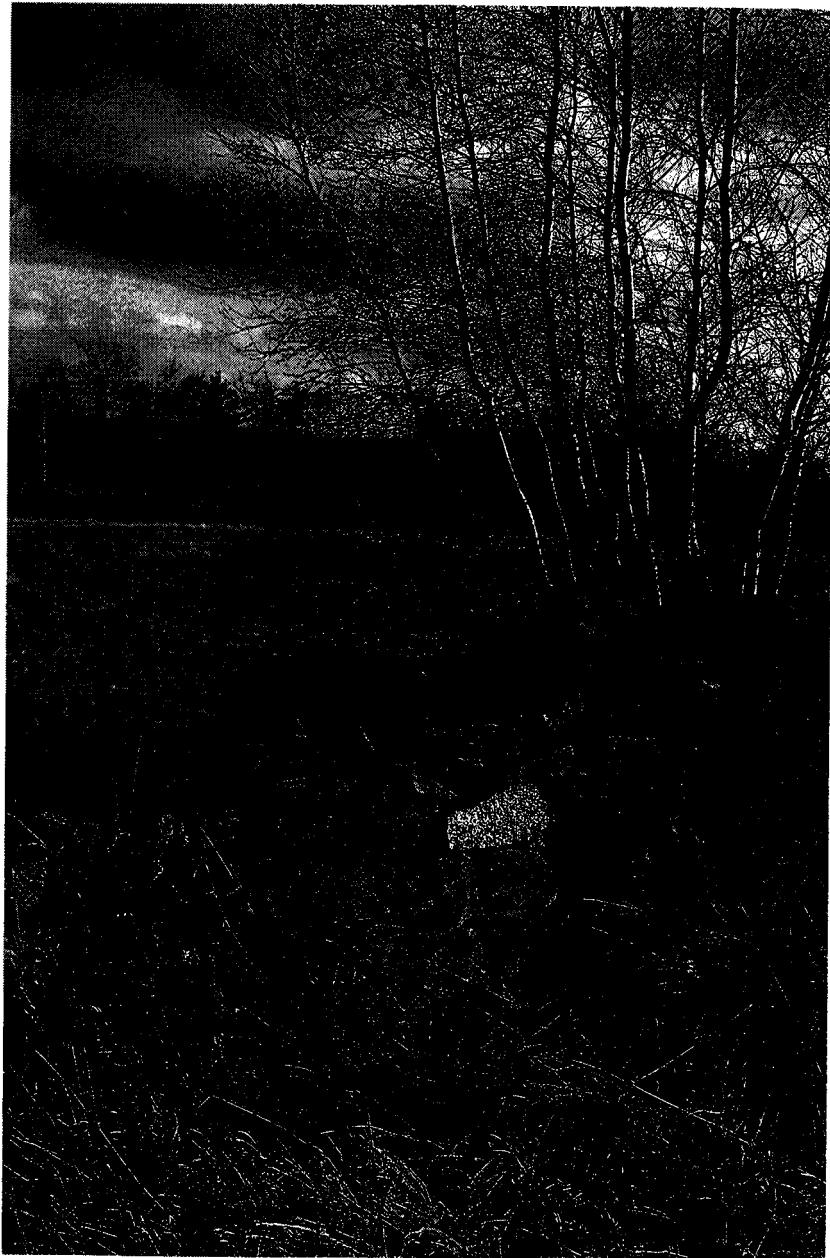
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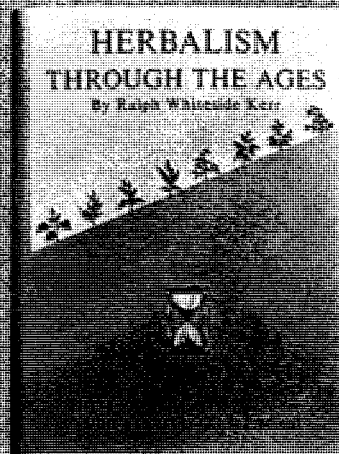
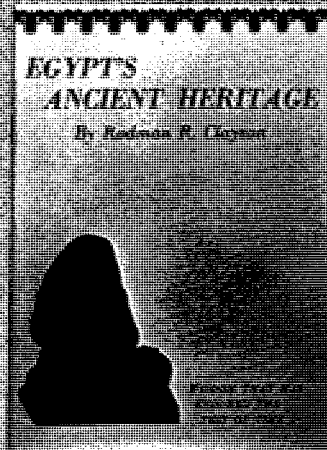
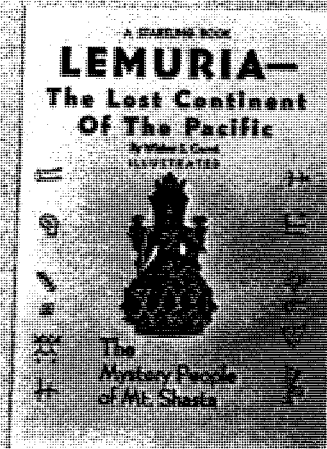
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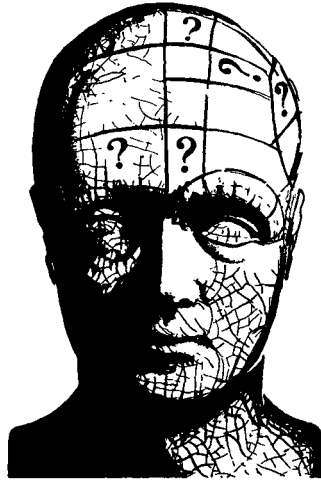
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Rosicrucian Digest

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CONTENTS

- 4 Thought of the Month: *The Many Meanings of Unity*
- 8 Success Through Imagination
- 10 The Celestial Sanctum: *A New Way of Life*
- 12 America's Backyard—A Journey Through Time
- 15 Mindquest: *Can Life Be Created?*
- 19 The 1982 Rosicrucian Convention
- 24 Communion With the Northern Lights
- 25 A Special Wisdom
- 27 Living in the Clouds
- 30 The Fabric of Knowledge
- 34 The Beauty of Fraternity

PHOTO PAGES

- Cover New England Autumn (*see page 6*)
- 3 Sacred Conclave
- 37 Mystical Sanctuary
- 38 Temple of the Dawn

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SACRED CONCLAVE

We see one of the numerous bathing ghats (steps) on the bank of the Ganges at the holy city of Benares. Hindu pilgrims come from afar to bathe in the sacred waters of the Ganges and to partake of its alleged medicinal properties. They are also immersed in the waters as a rite of lustration or purification, an act much like modern Christian baptism, though antedating the latter by centuries.

(Photo by AMORC)

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The Many Meanings of Unity

THE concept of unity has various meanings—philosophical, metaphysical, religious, mystical, and scientific. A factor is common to all, however; the relating of *unity* to the numeral *one*. The *One* is said to be the embodiment of the many and the cause of the multiplicity of particulars which we perceive in the universe. Here we have the paradox of *unity in diversity*, which we shall consider later.

The subject of the relationship of unity and the abstract numeral *One* engaged the great minds of antiquity. The doctrines of the Greek philosopher Pythagoras centered around numerals. To him, numbers were not merely symbols, abstract things, but were rather principles of *real* existence. In other words, he inferred that the elements of numbers were the elements of realities. Pythagoras believed that when the innate creative power within the numerals was combined, it could bring into existence those realities which man could objectively perceive.

Each number had not only a mathematical value, but also a mystical and metaphysical attribute. Pythagoras stated that *One* is the first odd number because it cannot be divided into any equal numbers. *One*, the *monad*, is an odd number “because added to an even number, it becomes an *odd* number.” However, Aristotle, in his commentary on the Pythagorean numeral system, noted that the monad (*One*) also partakes of the nature of an even number; simply, when an *odd* number is added to the monad, the result is an *even* number.

Numbers, particularly the numeral *One*, were considered to be “symbolic keys to ancient views of cosmogony.” The ancient philosophers attempted to show an evolutionary process using numbers, beginning with the figure *One*. The *One*

was considered to be “the first Great Cause.” It was the point, the dot, the beginning. It was, however, generally thought in itself to have had no beginning. Simply, the *One* was a *unity* of potentials which eventually manifested as the physical universe. Pythagoras further proclaimed that the *One*, the *unlimited*, gave rise to an opposite—the *limited*. We assume from this that the world of particulars, the limited, was then considered finite in contrast to the *infinite* potentialities of creation inherent in the Great *One*, the *Monad*. However, we cannot conclude from this argument that the things of the physical universe had been an aggregate in the *One*; in other words, the *One* was never a unity of complete realities that were eventually released such as man now experiences them.

Being

Pythagoras declared that the *dyad*, the number two, was the general opposite of the monad; that there developed a *duality*, a positive and a negative state. Matter and other phenomena of the Cosmos evolve, their germ originating in the *One*, the monad. Parmenides, Eleatic philosopher of the 5th century B.C., also took the position that *Being* is the *One*. *Being* is the totality of all there is, the plenum of all reality, apart from which nothing else exists. He expounded that “Non-Being, that which is *not*, cannot be thought, for all thought is in relation to something, and *Being* is always thought.”

In mysticism, the concept of *unity* is a basic precept. The mystic aspires to a personal unity, a *oneness* with reality. This reality is conceived either as a theistic *Being*, a sole God, an indeterminate Force, or a Cosmic Mind. Kashfel Mahjub, a Sufi mystic, wrote: “The first step in the path of unity is the oblivion

of multiplicity." This too is a fundamental precept of mysticism—the suppressing of objective consciousness, the freeing of consciousness from the bondage of the senses so that it may become aware of this Divine Unity. Another of the Eastern mystics said, "God, the Absolute, the only *real* . . . The world of objects is void of real existence."

One of the Christian mystics referred to this unity of all as "the *unconditioned One*." We deduce from his writings that this "unconditioned" meant that the One had no specific quality; there was no attribute by which we could define it in terms of human perception or conception. Another of the historic mystics has described it as "the hidden unity in the Eternal Being." We can infer this to mean that the seeds of multiplicity constitute a unity in the Eternal Being, but they are formless. What their future expression may be is hidden from man.

Intuition

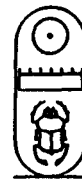
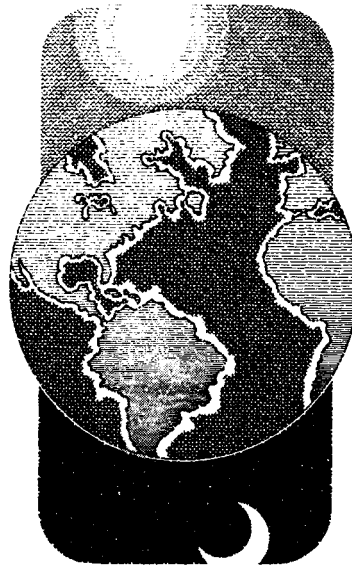
Jan van Ruysbroeck (1293-1381), famous Flemish mystic, said that "intuition [is] a knowledge by union . . . a craving for an unchanging good." This statement confers upon *intuition* the prominence of being the only perfect channel for man to be conscious of reality. It further implies that intuitive knowledge is *divine truth*, the knowledge that has the quality of reality. This concept, of course, is not universally accepted in metaphysics or in numerous philosophies or in academic psychology. Yet psychology terms intuition "insight," and intuition, if we think of it in terms of intense contemplation, may reveal to us a greater profundity of what reality may be than our casual acceptance of commonplace ideas of it. At least, the mystic looks upon intuition as transcending the objective senses, as a more direct avenue to the Cosmic One, to the Infinite Unity.

Let us look upon the subject of unity from a rationalistic, philosophical point of view. Can that which is a unity also be *one*, as it has often been made to appear? In other words, can a condition of *diversity* exist in that which is said to be *one*? Commonly, the concept of unity is understood to be an adhesion, that is, a coming together of separate things, like a group of marbles adhering to each

other; yet the marbles, in such an instance, have not lost their individual substance or form.

Suppose that in some way the substance of the various marbles were reduced to a *cohesive* state, and thus the marbles lost their separate identity in merging. Even then we could not accept that condition as being unity. Will we instead not accept the idea, born out of objective perception, that a *One* cannot also have the quality of diversity, of plurality? Thus, if we think of Being, the Cosmos, as a *One*, we cannot also assign to it the quality of unity.

Let us use a further analogy of a large quantity of clay. All of it has the same chemical composition. As a substance, the clay is just a *One*. It is *not* a unity. It is *not* a diversity of different elements adhering to each other. However, in the hands of a skilled potter or sculptor, that clay can assume a multitude of *different* forms; in fact, but for careful analysis, the forms may be so diversified in color and design as to not suggest their original substance and oneness. Again resorting to abstraction, can we not say that the Cosmos is a *One* that is undifferentiated in the essence of its energy but manifesting in the multiplicity which our senses realize? There is not a unity of these



perceived objects or phenomena, but only a *oneness* of their innate nature.

From the mystic's concept—and that of science—man is but one of the particulars of the great Cosmic One. All things are of the same stream of its energy. We then think not of separate energies, but rather of different frequencies and periodicities of the same overall *One Cosmic Source*, which they assume.

The term cosmic and spiritual *unity* is

at best indicative of that state of consciousness which the mystic wishes for himself, that is, an absorption of the self into the *Eternal One*. The mystic is not integrationally separate from the One; rather he has in his mortal form a sense of differentiation, of diversity which he wishes to lose by becoming consciously aware of Cosmic Oneness. "The true goal of the mystic quest is the Absolute, not merely a perception—but is the *one* with it." △

The Cosmic is the continuous existence of all that can be.

—Validivar



This Month's Cover:

Our cover features a pastoral October scene of a central Massachusetts farm just outside Three Rivers, near Springfield. The farm country is much as it was two centuries ago. The many old stone walls still dividing the fields attest to the solidity of the past while the changing seasons keep us aware of the current cycles of nature.

(Photo by Nona Hatay)

The Purpose of the Rosicrucian Order

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

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October
1981***

Greenwood Gate

IN SUSSEX, ENGLAND, not far from London, AMORC has a beautiful estate, made possible by the generosity of an American member. The manorial home and ancillary buildings of the estate are located in a 100-acre forest surrounded by scenic terrain. The United Kingdom Administration of the Rosicrucian Order, AMORC, is located in this spacious and exquisite structure. Members of AMORC from throughout the world, and affiliated bodies in England, gather for special membership and social functions on the estate, using the extensive facilities available. Charitable events, such as concerts and activities for handicapped children, are sponsored there as well.

Members wishing to visit Greenwood Gate should always make contact by phone or letter *beforehand* regarding their arrival and to arrange other necessary details. The address and phone number are as follows:

Mr. H. A. Daniels, Manager
The Rosicrucian Order, AMORC
United Kingdom Administration
Greenwood Gate, Black Hill
Crowborough, East Sussex
TN6 1XE, England

Telephone: STD 08926 (3197)

An English Rosicrucian was so impressed by the experience of visiting Greenwood Gate that she sent us the following letter:

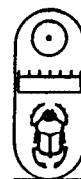
"I am writing to express my appreciation of *Greenwood Gate*. It is such a joy to visit there, and whenever I go,

there is such a profound feeling of 'home.'

"It is interesting that it is situated on a vantage height close to Crowborough Beacon, which has through history been a link in a chain of beacons across England, heralding sightings of the enemy, victories, and occasions of national rejoicing. It is perfect for members to visit with their families and friends, and home sanctum members apprehensive of the unknown are missing a memorable experience.

"Anticipation rises as one turns into the drive through the beech wood, the sunlight dappling the russet brown carpet of leaves—the bluebells in the Spring—and then out into bracing air and expansive sky, the drive curving through grass and bracken, with extensive, breathtaking views, through pines, across the Weald of Sussex.

Then the first glimpse of the Elizabethan style mansion, our *Greenwood Gate*, the solid oak door and the welcoming red thick-pile carpet on the polished wooden floor. The lofty, sunlit, panelled rooms, the comfortable library, the tranquillity of the Sanctum, the terrace and, if one is fortunate, the strains of melodious music—to disperse worldly cares, form an indelible impression. The friendly do-it-yourself tea or coffee in the kitchen and the expectation of meeting other members of AMORC—from who knows where?—the gardens for picnics and children—all create a memorable visit. How fortunate we are!"





SUCCESS THROUGH IMAGINATION

by H. C. Ibojonu, F. R. C.

IMAGINATION has long been the Cinderella of our mental powers. People have neglected imagination, regarding it as the prerogative of writers and artists. Will power, concentration, and memory, on the other hand, have been courted for centuries.

Yet imagination is part of everyone's mental equipment, and can be developed to great advantage. One can take a big step forward in personality development by quickening his imagination. Think of what it has done for us—because some prehistoric men used their imaginations, subsequent generations have enjoyed the boons of controlled fire, and the wheel, needle, and knife. Later creative thinkers devised the pulley, pump, cogwheel, printing press, internal combustion engine, electric light bulb, radio, television, jet engine, rocket, space capsule, and so on.

The poet and novelist John Masefield expressed it well: "Man's body is faulty, his mind untrustworthy, but his imagination has made him remarkable." Using imagination in a positive and useful way is to begin creative thinking—thinking with a purpose, unlike daydreaming or building castles in the air.

Here are a few ways to develop powers of using the imagination creatively: 1) Begin to read a story—but finish it in your own way. 2) Listen to children at play and closely observe them. 3) Tell stories to children; but remember, *anything* can happen in the story you create. 4) Whenever you read, take time to see the characters and events in your mind's eye. 5) Take a commonplace object—say, a box of matches—and ask yourself how it could be improved. 6) Decide what would happen if anything in your

possession were made shorter, longer, thicker, or even thinner. Could it be separated or grouped with something else? Questions of this kind will certainly spark off creative imagining. If used often, imagination can make one brim over with tremendous ideas. Remember that imagination grows by exercise, and that contrary to common belief, it is more powerful in the mature than in the young.

Everyday Concerns

Try applying your imagination to these everyday concerns: Consider the location of your home—must you live where you presently do? Could you possibly live in a healthier or more pleasant environment? If you consistently imagine yourself living in more desirable conditions, you will ultimately take steps to materialize what you have imagined. The same technique can be focused on the inside of your home, which can be made brighter, cleaner, and more attractive. With enthusiasm, effort, and the outlay of a little money, you can easily transform your home. Let your imagination play around with these suggestions—then *act* to transform your living quarters.

We can find many chances to think creatively in preparing meals, in choosing our clothing, and in furnishing the home, garden, office, and workshop.

If you are a parent, you can use your imagination to make your children happier and more self-reliant. How can you provide them with more varied experiences? How can you avoid quarreling with them? Consider your parents' mistakes, then resolve to avoid repeating their errors. Although the relationship

with your children may be good, thinking creatively can make it better.

You can use imagination in your work. Must you do your job as you have been doing it for years? Can you advantageously change the procedures, the arrangements, or the materials? Are you sure that you are doing things the best way? Ask yourself how you can be more useful to your employer; how much time, labor, and material can be saved?

If you are an employer, can you make your staff happier and more productive? In what ways can you enlist their full support and cooperation? What about workplace conditions; could these be improved? Can the employees be encouraged to work with genuine enthusiasm? Would you, the employer, work well if you were in their shoes? Do they feel you have any personal interest in them—if not, how could you show more interest?

We have seen that imagination may enrich all human relationships. Only by using our imaginations can we put ourselves in the place of others and thus act without causing friction. Using the imagination will help us restrain the insulting word, the unkind act, and the hasty conclusion. Used positively, imagination will prompt the expression of kindness, encouragement, and sympathy in words and deeds. It is difficult to think of any situation where imagination will not act as a salve and lubricant in dealing with others.

In personal achievements it is often insufficient to *will* achievement. The will is often weak and hesitant. We must learn to reinforce it by using the imagination.

Suppose you were asked to make a public speech and you found yourself

nervous at the prospect. Thorough preparation could be sabotaged at the last moment by nervousness. You must therefore use your imagination positively. Whenever you anticipate such an important event, visualize yourself standing poised and confident before your audience, making an excellent speech. Visualize this each night for a week before the event. With deliberate reversal of the customary fearful imaginings, you will see a surprising difference in your performance.

In improving the personality, imagination will help you to overcome habits or tendencies you find undesirable. If you are reserved or bad-tempered, if you stammer or blush, think of yourself as free from these drawbacks. Stop brooding on past failures; that won't help you. Instead, picture yourself being as you would like to be.

Perhaps some vague ideal has been haunting you for years. Occasionally you have faced this vision wistfully, but it has quickly faded. Now, for the first time in your life, write down in detail the kind of person you would like to be. Would you like to be cheerful, popular, dynamic, and enterprising? Would you like to be sympathetic, friendly, and tactful? Then you can be! Keep your ideal clearly and persistently before you. Pursue it with determination. Pluck up your courage after the occasional defeat. In fact, many things can be accomplished if you first accomplish them in your imagination.

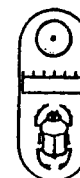
Forget those things which are behind, press on to those things which are in the front. Make your small successes steppingstones to larger ones. Above all, keep your image of success clearly in mind—and success will be yours! △

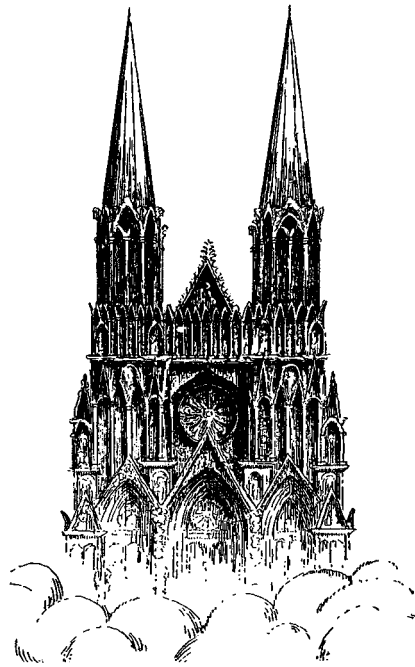
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The Celestial Sanctum

A New Way of Life

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

THE WORLD TODAY is faced with the overwhelming problem of the materialistic life. So many people are concerned that their lives have no purpose or direction in them. Scientific discoveries over the past few years have done little to ease the burden of millions whose lives are far from what they should be. The cause of the suffering and pain pervading human life today is its total absorption in the material way of life. The soul of man is pushed into the background as if it did not exist.

This absorption with life as it is today has brought nothing but despair and disappointment. Those who have pursued the material way of life to its highest

point have found it empty and wanting. They have come to realize that life has a deeper meaning, and the spirits and hearts of men have cried out for a release from the burden which they have placed upon themselves.

What the world needs now is a new way of life which will lead to a deeper and more meaningful understanding of all that life is and can be. The spiritual nature of man must be released from within and allowed a free and natural expression of its being.

Life today with the advent of scientific discovery could prove to be a blessing to all human beings, but science has so often been turned to the destruction of life and to the profit of the few. If science was used to uplift and better the lives of the people, life would be a utopian state. However, the burden of life which millions have to bear is one of the absence of spiritual awareness—the absence of the deeper and real meaning of what life really is.

Role of Science

It may be said that science is not attempting to discover the meaning or purpose of life, and this is true. However, science today has such a strong hold over the minds of many that, unless science takes a serious interest in this subject, the followers of science will likewise dismiss it as being of no consequence. Science, which can be so valuable and influential, should open the door and encourage every individual to seek the real self within, the discovery of which would set men and women free of their addiction to the materialistic way of life.

Life, which can be so beautiful, is often a burden difficult to bear because our thoughts are turning on a spiral of self-interest. We think of our own needs, our own feelings, and our own desires. Such thoughts bring little, if any, comfort. Yet when we turn our thoughts within, and express our love to the God of our Hearts and our love for family and friends, we will find that suddenly our thoughts are uplifted and a new awareness has begun to awaken in our heart and mind. We will no longer be so concerned about our own desires and our problems; rather we will find satisfaction in sending and thinking good thoughts about others.

*The
Rosicrucian
Digest
October
1981*

When we look at the quality of life today, we see that the majority of people are seeking to improve their material welfare. However, this is a never-ending chain of disappointment, for only when we look at life and our daily circumstances from the point of view of man's spiritual self, do we begin to realize man's great possibilities and where his true happiness lies. There are so many opportunities for man when he begins to see things from the higher view of the spirit. The limitations of the materialistic ideals are soon realized when we see things in comparison with the infinite possibilities of the spiritual self.

The time has come for man to seek a new and better way of life, one that will bring real satisfaction and peace of mind. It has always been close at hand and readily available to all who would seek within. But only the few have chosen to travel this path to a greater realization of the meaning of life. The fascination of the pursuit of pleasure has been the tempter which kept the masses of people from ever seeking that which was their natural birthright. However, there is a new trend to be seen throughout the world today, a new rhythm and change of emphasis in the minds of many people. On the one hand, the decadence of materialism has reached a high point, bringing despair and an empty heart for many, and on the other hand, we can see a new interest on the part of many young people who are not in sympathy with the traditional search for wealth and fame. They are seeking more meaningful values and share a concern for the welfare of their fellow men and the environment in which they live. The traditional values of wealth, position, and property are no longer given first priority, as in the past.

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

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

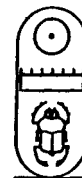
This change in the emphasis on more enduring values will grow stronger and become more important in the lives of many people. Once the trend becomes an accepted way of life, it will strongly influence the rest of humanity. That is what is needed today. Our interest in the mystical life can have an influence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

Let it be our task that in the months and years to come we will make the greatest effort to set our feet firmly on the path to a new and better way of life, and that we will resolve to have harmony and peace radiate from our consciousness at all times. May we always endeavor to seek a deeper understanding of life and of our fellow human beings to the end that we may truly reflect the wisdom and love, the idealism and the practical knowledge of the Cosmic.

With this resolve our lives will become richer and more successful, and our influence for good in the lives of others will bring real satisfaction and the knowledge that we are all growing toward a true brotherhood of man.

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.



America's Backyard

A Journey Through Time

by Christopher Nyerges

IT WAS dark and late, and we'd been on the road all day. We were dirty, tired, and hypnotized by the murmur of the vehicle. Unknown, distant red lights flickered on the horizon and occasional cars traveling in the other direction broke the monotony. The landscape's only significant features were the water-pumping windmills, fences, and the distant electrical storm that welcomed us into western Nebraska.

My wife and I had traveled from California, east through the Sierras and Rockies. We looked at America's backyard—the farms, the small towns, the junkyards, the family gas stations. We slept in roadside stops, campgrounds, and rest areas.

Our most enjoyable stop was in the Rocky Mountains where we found an unmarked campground off the main highway. We parked next to a small noisy creek where towering white aspen filled the sloping valley. The ground was covered with dogtooth violets and delicate spring beauties, two edible plants that the Indians ate, so we too dined on these plants that evening.

We slept in a tent at night, secure from the evening's downpour. In the morning, we built a small sweat hut and cleansed ourselves in the dark, steamy interior. We emerged into the light and rain and dunked ourselves in ice-cold creek water.

But now we're in Nebraska. We came here as a family to visit our grandparents. We came to share time, to give the gift of togetherness. Ogallala, Nebraska, a typical backyard of America. Here the people live what appears to be a simple life, simultaneously exposed, via television, to the big city illusion of glamor.

There's no graffiti here. Little crime. Crimes occur, but mostly in the form of "greased palms."

We visit the locals, share coffee, and tour the garage sales in search of wood stoves and other devices from this past era that city folks have forgotten. The town is not large—lots of open space, a nearby lake, and trains that run by all day taking coal back east from Wyoming.

As with all reunions, there's a time of parting. Mother leaves before the rest of us. Very early Sunday morning, before the town has stirred, she boards a bus to Denver from where she'll fly to Los Angeles. Grandma cries and sobs as the bus pulls away. "I just hate it when she leaves—I wish she could stay." She removes her glasses to wipe the freely flowing tears.

I suppose it was not until then that the reality of the trip to Nebraska hit me. Until that moment, I was a mere in-law, a visitor, going along for the ride, as it were. But now I began to feel for the elderly in this small town—quiet, lonely, and safe.

Our grandparents live their lives day by day, the time for goals, desires, and dreams apparently withered away. There is only the next pill, the next meal, the next nap, the TV shows, and the occasional visitors. Visitors liven up the daily routine, but they are a mixed blessing, for the pain is great when they leave. Is it not true that sorrow and joy are two sides of the same coin?

I saw many elderly folks here in the backyard of America. These were the once stalwart, strong and uncompromising pillars of America. They sacrificed for the next generation, and helped pull us out of the depths of the Depression and the Dust Bowl miseries. But the next generation didn't seem to appreciate these sacrifices of thrift, "make-do," and recycling. Youngsters were all too often embarrassed by the "ole-fashioned" ways,

*The
Rosicrucian
Digest
October
1981*

and even despised these people who were and are the backbone of America.

There is an illusion in the cities that things will always be on the store shelf whenever we need and want them. If the shelves are full today, they always will be. No need to save, to store, to conserve. Never look to tomorrow. Illusions can be devastating when the bubble bursts.

As I look out the bathroom window into the spacious Ogallala backyards running together save for a few scant fences, I wonder what we've lost in Los Angeles—and what did we gain in the tradeoff? In Ogallala the tall cottonwoods and poplars rustle loudly in the wind like waves breaking on the beach. Clothes flutter on the lines and toy backyard windmills spin furiously, accomplishing nothing.

I'm not just looking at Ogallala—I really stare into a microcosm of America's backyard. There are no facades, no neon signs, nothing to distract. You see the dandelions, the gardens, the shrubs, the scrap metal heaps, the dogs, the tools, the picket fences in need of repair, the children, the old folks. Here in the backyard of America they live and die.

Indians once lived in this backyard—those fierce warriors called the Ogallala Sioux. Where are they today? I learned that at least one Indian still lives here—

Left Hand Bull. No one could tell me of others. Only museum memories remain.

Then came the cowboys, gamblers, and rustlers. Up on Boot Hill, not far from here, they buried such men with their boots still on. They received a quick bullet of justice to the temple, and then were stuck in canvas sacks and buried. It was a quiet Sunday morning when I was up on Boot Hill, and I felt as if I were in a different world. I didn't sense the adventure and excitement of the Old West. Rather, I sensed the loneliness, fear, and insecurity of life in these parts 100 or more years ago, when the law and a gun were synonymous. But have things really changed?

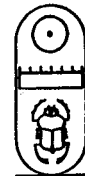
Tomorrow, we too will leave and return to California. We'll leave the plains, cross the mountains and desert, and once again enter that non-stop vibration of energy called Los Angeles. Grandma will most likely cry again when we leave, and we will wish them well.

There is no national repository that contains the lessons learned and the secrets earned by the forefathers except the next generation of human bodies. Books can only allude to it; they cannot truly *be* it.

So we go back to Los Angeles, ourselves historical monuments, encapsulating these delicate treasures of the past



ROBIN THOMPSON



we've learned, hoping to breathe new life into the lessons of thrift, recycling, conservation, and old-fashioned good sense.

We are the past. We seek to retain the good of the past and yet still go forward, working to avoid the pitfalls and myopia of urban life and life in general.

That is the tightrope we walk, we, the living historical monuments who have looked and seen into the backyard—the real heart—of America.



Discovery consists of seeing what everybody
has seen and thinking what nobody has thought.

Dr. Albert Szent-Gyorgyi

My Brother, The Beetle

ONE SUNDAY MORNING, while taking my usual daily walk, I sat for a few minutes on a seat near the fountain in front of our Town Hall. Everything was so peaceful and quiet as I sat there, soaking up the beautiful sunshine. Then I observed a small beetle walking slowly but with purpose across the pavement a short distance away.

A thought occurred to me in the quietness of this balmy morning: what if we were the only two living things on this planet? I would immediately pick him up and gently stroke him, for I would regard him as my brother.

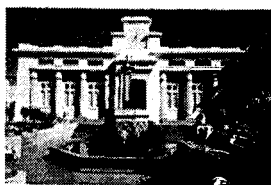
As I sat there watching, I realized that we were both created by the same Omniscient God, the same great Cosmic Spirit—we both breathed the same air and absorbed the same sunlight. We both trod the same pavement, and although cast in different molds, he was for those few brief moments my brother.

I said “good morning,” and am sure he replied, but the frequency by which his communication was transmitted was beyond my capacity to receive—but I know he replied.

Taking my leave, I completed my walk. Even after arriving home I found it impossible to free my mind of the beauty, the dignity, and the sense of purpose of my small brother, the Beetle. Both of us, no doubt, are endeavoring to fulfill the purpose for which God has placed us here on Earth.

—Clifford P. Moulton, F. R. C.

**The
Rosicrucian
Digest
October
1981**



MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Can Life Be Created?

HOW LIFE ORIGINATED on our planet is a question of major concern to many modern scientists. Over the years, sentiment has oscillated between the concept of evolution on the one hand, and the concept of spontaneous generation on the other. It is interesting to note, however, that both concepts represent attempts at explaining change or progression. For its part, evolution implies an orderly progression from one form or state to another. Spontaneous generation, on the other hand, is not necessarily concerned with order, but instead implies a hidden, inexplicable, almost sudden progression. The concept of evolution is the one favored by most contemporary scientists.

A curious fact with regard to current evolutionary thought centers around the notion that life arose from non-life. Such a view, in essence, is indistinguishable from that held by the early proponents of spontaneous generation who held, for example, that maggots sprang spontaneously from rotting meat. In either case, when faced with the inexplicable, the idea of spontaneous generation springs immediately to mind. Despite the unconscious falling-back to the idea of spontaneous generation, however, modern scientists have embarked upon an orderly search to uncover the sequence of events leading to the appearance of the living from the non-living.

What has modern science uncovered to date? And how do the discoveries of modern science accord with Rosicrucian ontology? Let us begin with a brief review of what has been learned with regard to the creation of the various forms of inanimate matter.

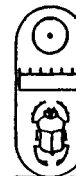
The spontaneous appearance of an electron-positron pair from a quantum

of gamma-radiation has repeatedly been observed and demonstrated. The sequence of events leading from electrons to the formation of the protons and neutrons which go into the make-up of atomic nuclei is not known in detail.¹ However, it has been theorized that atomic nuclei are born as a consequence of fusion-reactions taking place in the interior of stars. Atomic nuclei, after being ejected from the star's interior, acquire enough electrons to form atoms. Atoms donate, accept, or share electrons to form molecules.

Bio-organic Molecules

Molecules are categorized either as organic or inorganic. Within the class of organic molecules is a group which is especially important in life systems. This special group of molecules is referred to as bio-organic. The appearance of bio-organic molecules is seen as an important prerequisite for the appearance of life on our planet. A natural first step for the modern scientist in his quest to understand the creation of life is, therefore, to investigate the circumstances under which bio-organic molecules could have arisen on the primitive Earth.

The atmosphere of the primitive Earth is presumed to have consisted of a mixture of gases, including hydrogen, ammonia, methane, carbon dioxide, carbon monoxide, and water vapor, but no free oxygen. It is also presumed that the primitive Earth was the scene of violent electrical storms. Simulating these presumed conditions, scientists as early as 1952 conducted experiments in which a mixture of hydrogen, methane, ammonia, and water vapor was subjected to electrical sparks in a sealed apparatus. Fre-



quent analyses of the liquid contents of the apparatus showed that within a few days important bio-organic molecules, such as amino acids, had been formed. Results such as these have been taken to indicate that, in an analogous manner, bio-organic molecules could have arisen in the primitive atmosphere of our Earth.

Through the action of perpetual rains, the early molecules would have accumulated in the primitive oceans to form a *primordial soup*. It has been theorized that within this primordial soup, the small, monomer, bio-organic molecules came together to form giant, polymer, molecules such as proteins, nucleic acids, polysaccharides, and so on. Giant polymers, or macromolecules, serve as the building blocks in the formation of cells. What evidence is there in support of the notion that monomeric, bio-organic molecules link up spontaneously to form polymers?

Under certain specified conditions, presumed to have existed in the primitive oceans, monomeric amino acid molecules have been found to come together to form polypeptide chains. Similar observations have been made with regard to nucleic acids. These experiments led to the surprising observation that a considerable degree of selection occurs with regard to which two monomers are likely to be neighbors in the polymer chain. For example, molecules of the simplest amino acid, glycine, were found to prefer linkage with each other than with molecules of alanine, the next simplest amino acid; glycine molecules combined with molecules of the more complex amino acid, phenyl-alanine, at a frequency eight times less than they did with molecules of alanine.

Observations such as outlined above call into question the long-held view that nucleic acids alone could determine which amino acid molecules would be neighbors. In fact, the notion that genetic information may have been laid down originally as nucleic acid sequences imposed by antecedent amino acid sequences may now be entertained as a distinct possibility.

How were cells formed? One of the serious, early attempts at uncovering the answer to this question finds expression in the work of the Russian scientist A. I. Oparin. In the 1920s and 1930s Oparin

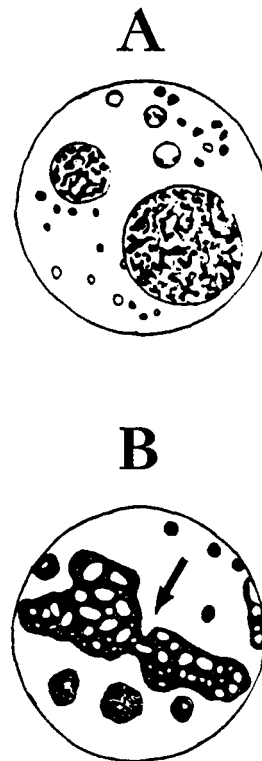


Figure 1.—Representation of coacervates as seen with the light microscope. Coacervates "grow" at the expense of the bio-organic materials dissolved in water. Coacervate growth is uneven; some growing faster than others—"A." In "B" the point of division of a large coacervate is indicated by the arrow. This manner of division is reminiscent of the process of binary fission which occurs in some types of living cells.

and his colleagues experimented with coacervates.² Coacervates are macromolecular aggregates which appear spontaneously upon mixing two (or more) polymer solutions. The form and behavior of coacervates call to mind certain unmistakable characteristics of living cells. For example, coacervates have been observed to increase to a critical size and then divide spontaneously much like living cells (See Figure 1). As a consequence, conditions favoring the formation of coacervates and similar aggregates are deemed relevant to an understanding of how life appeared on our planet.

More recent research has concentrated on conditions favoring the formation of *micro-spherules*. As the name implies, micro-spherules are tiny spheres which appear spontaneously upon mixing a protein solution with a fat solution, for example. The advantage to studying such aggregates arises from the fact that the membranes or sacs of living cells are composed primarily of protein and fat. In fact, in the electron microscope it is sometimes difficult to distinguish between the membranes of living cells and those of micro-spherules.

Like their coacervate cousins, micro-spherules have a very limited duration in time. This characteristic is in stark contrast to the durability of living cells. Efforts to extend the durability of micro-spherules have shown that if some energy-transducing enzyme, e.g., cytochrome, is incorporated into the membrane-like structure, then the durability of the aggregate is extended to a considerable degree, but only as long as the enzyme is allowed to function. Shortly after cessation of the enzyme's activity, the aggregate collapses. This simple observation appears to indicate that life systems represent elaborate molecular combinations which function as energy transducers. When the system no longer functions in its capacity of energy transduction, then the system collapses and dies. Herein may lie the secret of life! If energy transduction is accepted as the hallmark of all living systems, then the entire universe and all within it is alive!

Unlike the approach of the modern scientist who seeks life's beginning as a spontaneous occurrence, Rosicrucians have long held that "to Life there has never been a beginning." Although its forms or expressions may come and go,

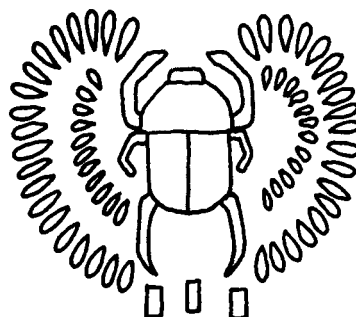


Figure 2.—The concept of the eternity of life is ancient. In Egyptian mythology the scarab was often used as a symbol for the god Khepera in association with the principle of creation and regeneration.

Life itself is eternal. Life is dual, being at once energetic, vital, progressive, and yet stable and formative. All life forms must therefore reflect this duality. Indeed, wherever man has made the effort to be an unbiased observer, there he has found life in abundance. On the basis of this experience, man is then justified in declaring that life is everywhere, that life is eternal.

—O. H. Wilson, Ph.D., F.R.C., G. F. Buletza, Jr., Ph. D., F.R.C.; J. Schaa, F.R.C., S. Huff, F.R.C.

FOOTNOTES:

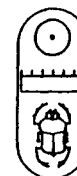
¹Albersheim Walter J. (1979) Mindquest: Ancient and modern physics, *Rosicrucian Digest* Vol. 57(6):22-24; Wilson O. H. (1979) Mindquest: The unity of matter and energy, part I, *Rosicrucian Digest* Vol. 57(4):18-19; (1979) Mindquest: Elementary particles and the electron, part II, *Rosicrucian Digest* Vol. 57(5):17-19.

²Operin, A. I. (1955): The origin of life—Foreign Languages Publishing House, Moscow.

Imperator Expresses His Appreciation

For the first time in fifty-three years Imperator Ralph M. Lewis was unable to personally attend the Rosicrucian World Convention in London. However, by video tape he appeared on a huge screen in the Convention Center and addressed a large audience which represented seventy countries. He also addressed the Convention by telephone from his Home Sanctum.

The Imperator takes this opportunity to thank all who have written him, expressing regrets that he could not be there, but saying that they enjoyed seeing and hearing him by video and telephone.



Initiation

by Joel Disher, F. R. C.

ALL THINGS, both great and small, have a beginning, though with most it is so hesitant and uncertain as to be largely passed over and unrecognized. The schoolboy, Ouspensky, for instance, had probably never thought beyond the fact set before him. Yet, one day while reading a textbook's prosaic paragraph on levers, comprehension unexpectedly entered his consciousness, and he knew: "LEVER: Anything that lifts!" It could be a knife blade used to pry the lid from a jar; a stick pushed under a stone; or that something the man had said if he but had, he could move the world. The lever had lifted Ouspensky from the schoolboy drudge into a discoverer in the realm of ideas.

Alfred, Lord Tennyson didn't just decide to write a philosophic poem and cast about for an object to hang it on. No, his occasional thoughts were just that until he saw that little flower struggling to survive in its rocky crevice. Then, and only then, did he make that beautiful and perfect statement:

*Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all
I should know what God and man is.*

Archimedes' cry, "Eureka," had the sound of triumph in it as if to herald future conquests. And what of St. Paul's being struck with unexpected blindness in his journey toward Damascus? Did it not underline the transition of arrogance into humility and the complete transformation of the man?

These few instances seem to prefigure that point in human experience where the past irrevocably disappears and an infinitely more promising future takes its place . . . akin, perhaps, to Holmes' *The Chambered Nautilus* where a turn in the spiral seals off the past and brings one a degree nearer his goal of individual freedom.

In every respect, that point is an initiation, the actual rise onto the upward-tending pathway to mastership—the never-to-be-forgotten emergence from uncertainty and ignorance into the knowledge and assurance of salvation. There are, to be sure, hazards and pitfalls on the way (as Bunyan symbolized in *Pilgrim's Progress*), but there are safeguards, too; and the burdens fall away as the ascent becomes more inspiring and the rewards such as cannot be imagined by those who have never experienced them. It is the threshold of the Temple of Self, and across it lies the Promised Land.

REGIONAL CONCLAVES

WASHINGTON, SEATTLE—Pacific Northwest Regional Conclave—October 30, 31, and November 1, St. Thomas Center, Juanita Drive, Kenmore. Grand Lodge will be represented by Frater Edward Fisher, AMORC Grand Treasurer. For more information, please contact John Friends, Sr., Conclave Chairman, 2421 W. Mercer Way, Mercer Isl., Seattle, WA 98040, tel. (206) 232-9620.

CALIFORNIA, OAKLAND—Central California Conclave—November 6-8, Madison Street Temple, 1433 Madison Street, Oakland. Grand Lodge will be represented by Frater George Buletza, AMORC Director of Research. For more information, please contact Betty Visser, c/o Oakland Lodge, AMORC, P.O. Box 1463, Oakland, CA 94604.

TEXAS, DALLAS—Southwestern Regional Conclave—November 6-8, The Summit Hotel, 2645 LBJ Freeway at I-35, Dallas. Grand Lodge will be represented by Frater Burnam Schaa, AMORC Supreme Treasurer. For more information, please contact Virginia M. Sherard, 4617 Insurance Lane, Dallas, TX 75205.

**The
Rosicrucian
Digest
October
1981**

RETURN TO SAN JOSE
A WELCOME BACK TO ROSICRUCIAN PARK

The 1982
ROSICRUCIAN CONVENTION



(English Language)

July 15-16-17

A time for

- **Reflection**
- **Inspiration**
- **Fraternity**

One World...

Many Languages...

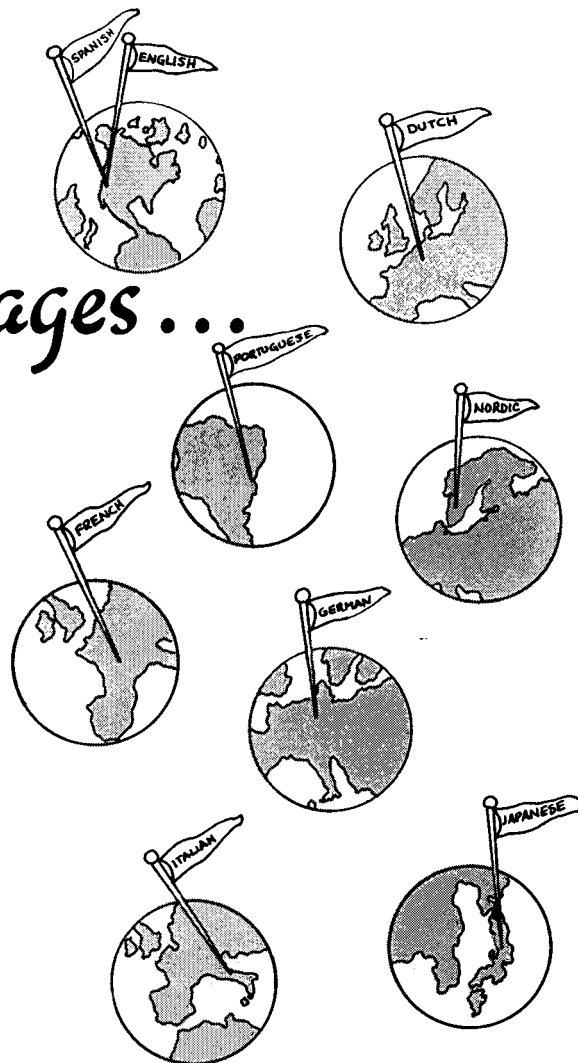
AMORC, with its worldwide membership, is more than sympathetic to the need for multiple language events. We feel, however, that there are drawbacks to holding conventions in more than one language, especially in areas where good translating facilities are not available. Very often, some members must simply endure while parts of a program are incomprehensible to them. Thus, for the time being, we are encouraging our affiliated groups to hold their conventions in one language only, but to nevertheless share the event with members everywhere who wish to attend.

The highlights of the 1982 convention at Rosicrucian Park are:

- An English-only program.
- Fewer days away from home, less cost for meals and lodging.
- Open to all AMORC members who can and wish to participate.

At the same time, periodic announcements will be made as to dates and times of other language events in Rosicrucian publications. We are a world-wide organization, and by mutual participation in other language conventions, we will experience that world-fellowship so unique to AMORC.

We want all of our members to understand that Rosicrucian Park in San Jose is the See of the Rosicrucian Order, and that all members are welcome to visit here and participate in its English and Spanish programs throughout the year. It will always remain *home* to hundreds of thousands of members throughout the world who look to it as the source of their teachings and guidance.



"The Rosicrucian Worlds"
GRAND LODGE HEADQUARTERS



ROSICRUCIAN PARK
"Home to Every Rosicrucian"

Before the Convention . . .

Members wishing to visit Rosicrucian Park prior to the Convention may take advantage of that time to tour the facilities, visit the Supply Bureau, enjoy the Planetarium and Egyptian Museum, talk with staff members, join in Supreme Temple Convocations and Initiations, or participate in administrative committee functions, all on an informal schedule. You may also register; or pick up your packets if you are pre-registered; or just relax. Rosicrucian Park will be open to those attending the Convention from Sunday, July 11, to Wednesday, July 14, for the above purposes.

During this period there will be no set schedule of events, nor any special bus services to and from Rosicrucian Park.

The Convention's opening session will be held on Wednesday evening, July 14, at 8:00 p.m. From then till the close of the Convention on Saturday night, July 17, there will be special bus service between major hotels, the Convention Center, and Rosicrucian Park.



Program Highlights . . .

- **Mystical Convocations**
- **Forums**
- **Imperator's Demonstration of Mystical Principles**
- **Class Master Interviews**
- **Administrative Sessions**
- **Initiations**
- **Drama**
- **Children's Events**
- **Films**



1982 Rosicrucian Convention Registration Form

CONVENTION SECRETARY
AMORC
San Jose, California 95191, U.S.A.

DEAR SIR:

I plan to attend the 1982 Rosicrucian National Convention in San Jose.

Enclosed is my remittance for \$..... to cover the following:

CHECK ITEMS
YOU PLAN
TO ATTEND

.....**Convention Registration (for members only)**: \$30 single;
\$45 companion members.
(Companion members please list both names below.)

.....**Convention Banquet (optional)**: \$18.00 per person (Non-
members may attend.)

Name Key No.

Address

..... ZIP

Refunds, less one dollar, will be made upon request, between August 1,
1982, and August 1, 1983, for all reservations not used.

This portion will be returned to you,
if it arrives in San Jose before June 1.
Please fill in your name, key number,
and amount remitted.

Registration Receipt

Name

Key No.

Amount remitted

VALIDATED:

SEND THIS FORM WITH YOUR REMITTANCE

Your Convention Registration reservation and remittance should be sent to the Convention Secretary, AMORC, San Jose, California 95191, U.S.A.* We will validate the stub on this form and return it as a receipt for your deposit. No further acknowledgment will be made at this time. Your Convention credentials and Banquet

tickets will be available to you at the Registration Desk on the Convention dates.** Upon request, refunds will be made after the Convention for those not attending. A one-dollar deduction will be made on all refunds to cover handling.

All active members of AMORC are eligible to attend.

*Reservations should reach the Grand Lodge by July 1, 1982. Be sure to mail yours early so that there is no chance of your reservation's not arriving in time!

**Please bring your membership card and your last receipt to prove eligibility for Degree Class sessions!

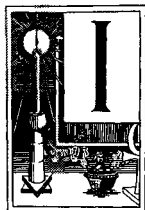
Children: Young people, other than Colombes, are not eligible for Convention sessions although there will be several opportunities for them to meet together. Parents are responsible for them at all other times.

This insert can be torn from the center of the magazine and retained by itself.

Living accommodations should be arranged by writing directly to the hotel or motel of your choice. Literature and rates will be forwarded to you by AMORC upon receipt of the above Registration Form, or you may request literature and rates directly from the Convention Secretary, Rosicrucian Order, AMORC, San Jose, California 95191, U.S.A.

The Wanderer

by Gudve Gjellstad, F.R.C.



It is almost proverbial that the dissatisfied man will wander—and the man who has not found himself, who has not found his place in the plan of the Creator, is—must be—always dissatisfied. Behind everyday things and the commonplaces of life, in music, in art, in travel, he will seek to read the signs and symbols for the meaning of himself. That is why the age-old cultures of Egypt, India, and Greece appeal to us on first sight.

My first time from home, however, did not take me to Egypt or to India—but to Iceland and the Faeroes Islands. But even there I sought and the past spoke to me. First from the old bishop's seat at Kirkjuboin the Faeroes; next from the Joannes Paturson's house where King Sverre was born. Strangely, I was affected but could not tell why. A feeling of homecoming? Was it only the

midsummer brightness of the Nordic night? No, it was surely something more.

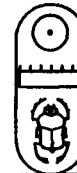
It met me again, that time in Reykjavik at the Museum home of Ejnar Jonsen, the sculptor.

Another trip abroad, this time to Holland. Certain streets in Amsterdam awoke that same old feeling of recognition. It was the same at Heidelberg in Germany and along the route to the old university of Basel, Switzerland, which drew me every day.

It was years before I learned of reincarnation and the significance of the past in the lives of all of us. Then the strange compelling aura of Egypt, India, of Iceland, and other places where I had been, began to draw me home. The mystic fraternity of the past and the mystic fraternity of the present were one, and I was a part of that oneness. I ceased to wander for I was no longer dissatisfied. Having found myself, I was at home with no need to wander.

Members From Other Countries Invited

Though the 1982 Rosicrucian Convention is an *English-language convention*, members of the Rosicrucian Order, AMORC, residing in other countries are invited to attend the Convention in Rosicrucian Park, San Jose, and participate in the events. However, we want to emphasize that this Convention is conducted only in *English*. Only during World Conventions are proceedings conducted in several languages.



Communion With the Northern Lights

SOME say there is healing in the vibrations of the Northern Lights. Recently, I had my first experience with them.

The forest was very still that night. There had been an unusually beautiful sunset—sea and sky merging in a blood-red radiance. In the tropics, this would have meant a hurricane before dawn. The glow faded at last. It was meditation hour, and I entered my small trailer home parked on the edge of the forest facing the sea.

Sitting before the little shrine, I passed smoothly and swiftly into a state of Being in which Consciousness expanded and Time did not exist.

My meditation finished, I became aware of a strange phenomenon. Although it was nearly midnight, the sky was becoming lighter instead of darker.

I stepped outside. The tall pines around me lit by an eerie light pointed slender black fingers to the sky. The only sounds were the faint splashing of the sea, the bubbling of Little River winding through the forest, and the cry of the gulls. But as I looked up, I became transfixed with joy, wonder, and awe.

Straight overhead where the Milky Way should have been, with its numberless stars glittering like diamond dust, was what appeared to be the center of an expansive flower made of light. Reaching out from this great nucleus were streamers of soft coloured lights extend-

ing far across the sky in every direction. But between these banners were clouds of deep red. Their density and depth of colour gave me the feeling that I had never seen real red before. The whole of this wonderful scene was motionless. I stood spellbound.

At last I turned slowly so as not to miss a single part of this phenomenon. I saw then that the long banners ended in a silvery rain against the blackness of the sky—just as one sometimes sees a cloud of rain crossing the sea. But this rain was not falling; it hung suspended in the sky low over the horizon and shone with an opalescent light.

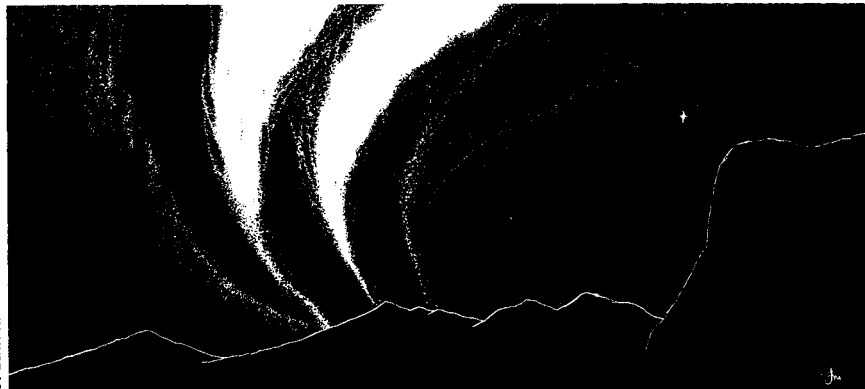
I moved my position so that I could look at the sea and the sky above it. I was astonished to see the entire picture—central white flower, banners, and red clouds—being reproduced above the sea while the original display was fading slowly.

Then indeed I felt a joy that I had never known before.

I stretched out my arms to the zenith where the central flower hung in majestic repose, and as I did so I seemed to be drawn up towards it. I knew that I was being cleansed and rejuvenated.

I heard my voice cry—"Blessed be God!" In my ecstasy, I was no longer aware of my body. Space could not contain me. In love and thankfulness I knew that I possessed Infinity.

—Beatrice Russell



**The
Rosicrucian
Digest
October
1981**

J. DEWRANCE

A Special Wisdom

by Jim Ballard

THE first time I saw the old man on the railroad tracks was on a cold morning in early spring. I was walking to a university a couple of miles from my home. Slivers of frost coated the rails and the well-worn ties. The air was still.

I was preoccupied with my thoughts and would have passed him by without taking notice but for one thing: I could feel his presence without even looking at him. Something radiated from his body. I felt that I was being watched, and when I looked up into his face, he was observing me closely. His penetrating eyes made me a bit uneasy. He kept watching me. Not a word was spoken between us.

As if on cue, each of us let something relax within ourselves and his eyes suddenly sparkled, like a small child looking at a present.

I stopped and waited.

He nodded slightly and smiled.

That was all. No "How do you do?" or "Looks like it will be a nice day." Just his eyes seeing mine, a nod and a smile, and he turned to leave.

I wanted to run back, stop him, and ask what had just happened. Fortunately, I didn't. It would have broken the spell that existed between us. Something remarkable had happened and I didn't want to ruin it.

The way he had looked at me allowed me to be someone special, someone interesting enough to be pondered and carefully observed. He used his vision uniquely, and that had snapped me into *my* senses. The frost seemed whiter, and rocks began to crunch beneath my feet, and I could smell the sweetness of sawdust lying in the nearby lumber yard.

For days I puzzled over our encounter. It seemed superficial—an old man and a young man crossing paths on a railroad track—except for the mysterious way the old man had looked at me. Why was this appealing?

Months passed, and I traveled the same stretch of railroad track day after

day but saw no sign of the old man. Perhaps he had been there one time only and had gone on. Remembering the ragged overcoat and laceless shoes he had worn, I wouldn't have been surprised. Such men often measure their days in miles.

But I saw him one more time. It was on a warm, sunny afternoon while returning from the university. He was wearing the same clothing as before, and was gathering pieces of wood discarded by the lumber company. He was bending over, wedging the sticks of wood into a canvas bag at his side. The tops of the boards ran helter-skelter, in every direction.

He straightened up, readjusted the bag, and looked down at his hands. He turned the palms upward and carefully examined the skin, heavy with lines and callouses. Satisfied, he let them drop to his side.

This simple gesture, the way he observed his hands, intrigued me, and I saw that he was a person completely aware of his actions. He did everything with attention. He wasted no effort.

This ability made him special. His attentiveness was a gift; I knew that I could learn something merely by watching him.

He noticed me and walked over to where I was standing. He surprised me by saying, "It's been awhile since I saw you last. . ." and before I could comment, added, ". . . and you know, it looks like you are concerned about something."

What he said was true, and I was taken aback by his directness.

"You're going to let this sun go to waste," he said, pointing to the sky, "so you might just as well feel good instead of feeling bad. Since I've got the choice, I most always feel good."

As I started to comment, he turned his back and began scouting through the weeds for new lumber. I never spoke to him. I watched him move about in the grass, so complete in each of his motions,



totally involved in the simple task of picking up boards and placing them into his sack. I noticed the way he lowered himself down, the deliberateness of his arms and hands reaching out, and I knew I was watching an artist. Not an artist who painted or sculpted in wood or metal, but an artist who dressed in secondhand

clothes and moved with surety, grace, and honesty. I relished the moment and walked away in silence.

I left an old man working quietly beside the railroad tracks.

I took home with me a special kind of wisdom. △

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If you would like to visit one of the Rosicrucian affiliated bodies, that is, a Lodge, Chapter, or Pronaos, it is your privilege to do so if you are an active member of AMORC.

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**The
Rosicrucian
Digest
October
1981**

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

Living in the Clouds

IT IS very often said by those who cannot comprehend competently the true aim and purpose of mystical and spiritual study that such persons thus inclined are given to "living in the clouds." It is generally meant to be a derogatory comment, or at least an intimation of fanatical tendencies. It always implies an attitude that is not universally normal, and more or less impractical in these modern times.

In truth, the student of spiritual values, and the seeker after that form of arcane knowledge which reveals the higher principles of life, is not one who is given to abstract thinking and impractical living. He may at times dwell in the clouds in his spiritual thoughts, and he may very often lift his consciousness to a higher realm or a plane greatly beyond the material things of this life. But such an individual realizes keenly the fact that man is here on earth for some very definite purpose, and that since his consciousness was projected from a divine spiritual source to be enclosed in a physical form here in the material world, there is some very definite mission in life for him, and this mission can be fulfilled only by meeting its conditions and carrying out the worldly duties and obligations.

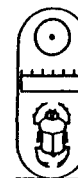
The real mystic is not one who bases his explorations into the spiritual world upon the false premise of a negation of worldly conditions and material interests. The mystic is ever a seeker for mastery, and this mastery includes a conquering of the worldly problems, as well as a masterful comprehension of spiritual truths. He realizes, therefore, that the



spiritual unfoldment and the higher glories of life are to be attained by rising step by step from this earthly plane to the planes that may lie before him, and that this attainment must be brought about through the mastering of the natural obstacles or limitations surrounding it.

Mystic's View of Life

It is only the idle dreamer and the one unfamiliar with the fundamental truths who believes that he may lift himself arbitrarily and wilfully out of and beyond the specific environment here on earth in which God and the cosmic principles have placed him. The mystic does not look upon the incidents of his birth as incidents of chance, but rather of law, order, and system. He does not consider that all earthly experiences are secondary, but rather primary. He does not attempt to deceive himself with the philosophy that the ultimate end of life is the annihilation of worldly experiences or worldly efforts. Since some Divine Law or principle has ordained his incarnation here on earth, and since there is some very definite purpose to be carried out by this incarnation, he ever seeks to find the why and the wherefore of earthly existence, and the specific work which has been allotted to him or planned for him as the medium of his personal evolution. (continued overleaf)



The true mystic believes that man evolves from the primitive and fundamental activities of earthly existence to the higher and more perfect conditions of spiritual unfoldment. He recognizes in the trials and tribulations of earthly life the contest between good and evil, light and darkness, and the challenge to his own fortitude. He becomes convinced that the law of the survival of the fittest is not solely the mechanism of earthly life, but a principle of the evolution of the inner self and the personality. As the ancient philosophical mystics believed in the smoothing of the cubic stone and the rounding off of its edges in order that it might be a more perfect stone, so the mystic believes that the grosser elements of his worldly nature and the rougher edges of his personality must be eliminated in order that the pure gold of his consciousness and ego may rise to the sublime heights which he keeps in mind as the goal of his existence.

But he does not allow his vision to dwell exclusively upon an ethereal and intangible portal nor does he allow all of his thinking and acting to be influenced by any fanatical dream or hope of a Nirvana in which he may live as a being suspended above and beyond all worldly duties and obligations. He is as keenly interested in the laws and principles of the atomic and molecular construction of matter as he is in the spiritual integrity of the divine source of life. He is just as practical in his application of nature's worldly laws as in the application of the spiritual principles. His dreams are equally divided between the physical accomplishments here on earth and the spiritual attainments of the future. He keeps his feet solidly upon the earth, and upon the rock of this material existence, while permitting his consciousness at times to soar into greater heights of this life beyond.

Nor does he anticipate and hope for any indefinite period in the future when

all productiveness at his hands and all creation of his material consciousness will be brought to an end, and his usefulness in the great scheme of things here on earth will be terminated by an ethereal, spiritual existence of no value to God or man. He anticipates, rather, that his attainment here on earth will lead him into a spiritual school of more profound unfoldment wherein he will be prepared for another opportunity to make greater victories here on earth and to accomplish even a more extensive campaign of unfoldment and contribution to man's development, and that this will be repeated from time to time until all men and all beings here on earth will have reached that degree of perfection when material existence may no longer be necessary.

But while he hopes for that inevitable result for all beings, he rejoices in the opportunity of living among men, of being a friend to men, and of working out the great cycles of evolution which God has decreed. His ambition is to serve and to labor in the vineyard rather than to rest in the eventide and to find eternal peace without accomplishments or responsibilities. This is what constitutes the true nature of the mystic, and of the seeker of illumination and wisdom and spiritual light. Such should be the ideal of every Rosicrucian for such is the teaching and purpose of the Brotherhood, and such has been the spirit which animated all of its founders and leaders throughout the centuries who have brought power, happiness, contentment, and inner joy to its leaders and followers of all times.

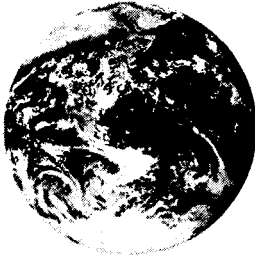
Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Emperor of the present Rosicrucian cycle, each month one of his outstanding articles is reprinted so that his thoughts will continue to be represented within the pages of this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

**The
Rosicrucian
Digest
October
1981**

Erratum:

Our apologies! Proper credit was not given to James Allen, the true author of "Visions, Ideals, & Serenity," which was published in the July issue of the *Rosicrucian Digest*.

*No Matter Where in the World
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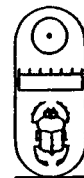
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The Fabric of Knowledge

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

WE ORDINARILY THINK of knowledge as meaning the acquisition of facts or the content of experience. But just what is the phenomenon of knowledge? Knowledge consists of knowing, and what we know are *ideas*. The ideas are the products of experience. The word *experience* is but a general term for two phenomena, namely, *perception* and *conception*. Perception is the receiving of impressions through our receptor senses, the sensations of which ultimately compose the substances of our ideas.

Perception can be both *voluntary* and *involuntary*. For example, when we intentionally listen to orchestral music, we are focusing our auditory perception upon it. Or, for further analogy, when we read a book, we are voluntarily perceiving through the sense of sight.

However, we can have certain sensations which are *involuntary* perceptions. We may feel intestinal pain. The pain was not sought; that is, the sense of feeling was not made responsive voluntarily. Nevertheless, the experience of pain was one of perception. In other words, the sensation, the feeling of pain, resulted in an *idea* or a synthesis of related ideas, such as the location, intensity, and duration of the pain. Simply, we had a *knowledge* of pain.

Are we to construe from this that even the most elementary state of consciousness is *experience* and that, therefore, experience is synonymous with knowledge? One of the fundamental characteristics of all living matter is *irritability*, that is, a sensibility to stimuli. Can, for example, an insect that reacts to the stimulus of heat be said to have had an experience and therefore to know?

An experience is more complex than the simple response to a stimulus. To be an experience, there must be a *dual state of consciousness*. There must be the awareness of the sensation and, concomitantly, also that which has the sensation. Simply, for an actual experience, there must be both a realization of the *personal entity* and that which acts upon it. Therefore, in returning to the example of the insect, its mere response to stimuli is *not* an experience. (See Figure 1)

If we accept as fact that the nature of experience is a dual form of consciousness, is it necessarily a point of knowledge? For an element of experience to constitute knowledge, it must have *reality* to the mind. It is not sufficient to perceive something, but that something must also be given a relationship to ourselves or to other things which we *assume* to know. A thing, to be known, cannot be just perceptual. It cannot, for example, have a dimensional quality only. Even if we perceive an article with the dimensions of 3 x 3 x 4, it would not be a point of knowledge other than its dimensional figures. The percept must relate to more than one of the sense qualities to have meaning, to have reality. It must conform to such categories as *quality*, *quantity*, and *substance*.

The Unknown

What of the *unknown*? Do we not ascribe to the unknown a certain condition—the lack of an identifiable reality? The concept of the unknown is not an isolated idea. It cannot exist in consciousness in and by itself. In other words, *what is it* that is unknown? An idea of the unknown is engendered by

The
Rosicrucian
Digest
October
1981

the perception or conception of an idea, but one which is *incomplete*. It does not have the *wholeness* which causes it to have identity as a reality. An analogy is that of an unfamiliar faint light seen in the night sky; the light in itself is a common, objective reality. Yet it remains unknown in relation to all other celestial phenomena to which experience has given identity. Therefore, this particular faint light is to the mind an *unknown*.

For further analogy: mankind has long pondered the question, "Is there intelligent life elsewhere in the Cosmos?" The answer is as yet an *unknown* to man. However, it exists to us as an *idea* only because it is related to what is known, that is, that there are intelligent beings on Earth. More simply, the positive element that intelligent life exists on Earth suggests the negative opposite—the *unknown*—that is, as to where else life may exist.

This brings us to the other phenomenon of experience—*conception*. If perception is response to external stimuli, then its counterpart is conception, with the difference that the stimuli of conception are

internal impressions. Memory, reason, and imagination are the primary processes by which we derive the internal impressions of conception. However, the basic material that conception uses, as in reasoning or imagination, are the products of perception. The images, the ideas of space, time, quantity, quality, and substance are the result of impressions of the receptor senses registered on the brain. We cannot have a thought which is unrelated in its entirety to the elements of experience, that is, to what we have perceived previously in part. (See Figure 2.)

We may say that conception is a shuffling about of pre-registered ideas, but usually according to a determined arrangement. This *synthesis*, or combining, and the selecting of recalled ideas in the structure of the concept becomes the "new" idea. For analogy, an inventor conceives a device which in form and function is unlike anything else that exists. Yet, it is not an entirely original thought; it is compounded out of what the inventor knows will provide a need or which will replace that which already exists. Every conception has its motiva-

Figure 1

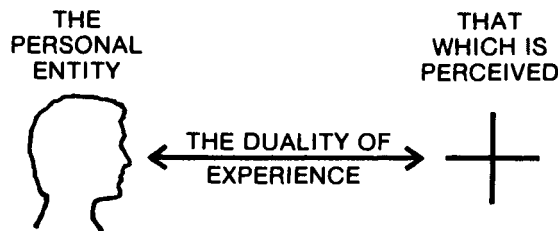


Figure 2

CONSCIOUSNESS	
CONCEPTION (Internal Impressions)	PERCEPTION (External Impressions)
• Reason	• Sight
• Imagination	• Hearing
• Memory	• Tasting
• Intuition	• Smelling
(Insight)	• Feeling



tion, that is, an idea which is related to objective experience and perception.

Has a concept more reality as a point of knowledge than a percept, that which is objectively perceived? Though our peripheral senses may deceive us at times, as we know, we still commonly accept and depend upon them until our interpretation of their impressions can be proven false. Therefore, a percept has a greater reality or, if you wish, an actuality, to us than does a concept.

Though, as we have said, a concept may be a synthesis of percepts, yet the new idea that emerges from them does not have the same corroboration as does the percept. In other words, the concept does not arise *directly* from our sense receptors. It has yet to be objectively experienced.

Beliefs and Knowledge

Beliefs are concepts; they are points of relative knowledge and ideas, much like the ideas of reason and imagination. However, their value as knowledge remains only as long as they are not refuted empirically, that is, by objective experience. The objective and subjective states of experience support each other. Each contributes to the growth of our knowledge. How limited our knowledge would be if it were restricted to that which our receptor senses were exposed! It is the reason and imagination of the subjective aspect of mind that can conceive the *unknown* as arising from that which is known. It is reason and imagination, then, which strive to enlarge upon the known. It is the subjective aspect of mind that ventures beyond the known.

All that is conceived may not become apodictical, that is, stand the test of ultimate objective proof. But there is the ever-present challenge to make the personal beliefs demonstrable and therefore universal knowledge. This universality is possible only when all intelligent persons can both *perceive* and comprehend what were former beliefs. What we like to term *truth*, or true knowledge, is the consequence of this coordination of the objective and subjective processes of mind.

Superstition is the assumption of supernatural causes of phenomena. Where the

natural cause of a phenomenon is not discernible, imagination may assume the existence of one unrelated to the actual laws of nature. Superstition arbitrarily expounds the existence of a teleological force or being, independent of nature, as the active cause of phenomena whose natural causes are unknown.

There is an important distinction between *creative* imagination and superstition. The creative imagination, in its synthesis of ideas, uses only that which does have objective reality in arriving at that which has not yet been objectively experienced. The inventor, for instance, endeavors to bring about—that is, cause to have reality—something which as yet has no existence, such as he conceives it. But, in his visualization, he uses as elements to form his mental picture that which is *known* and accepted as reality.

Fantasy

Fantasy is mental imagery which, in its composite form, has no corresponding reality. In other words, there is no particular which objectively identifies with the subjective image, the fantasy. When indulging in fantasy, the normal mind knows that its imaginings, in their entirety, do not have an external counterpart. Fairy tales and fiction are examples. They employ the creative faculty of imagination. In part, the ideas which they embrace represent that which is known, that which has a recognized reality. But in their entirety they are fictional, without objectivity.

What value, then, has fantasy as knowledge? Research and exploration have often evolved from fantasy, thereby becoming knowledge. The fantasy, to some minds, suggests that therein exists a plausibility, that there is a potential of it becoming a fact. We see how much current knowledge had its roots, for example, in science fiction. Fantasy will often excite *reason*. Figuratively speaking, reason may ask, with regard to fantasy: "Why is this not physically, materially possible?" In fact, reason may consider itself challenged to transform the fantasy into the substance of knowledge.

Does *intuition*—or insight, as modern psychology generally terms it—equate with knowledge? The experience of in-

tuition is a sudden flashing into consciousness of an idea; its uniqueness is that it has not been reasoned, it is not the conclusion of a conscious logical process. Simply, the intuitive idea has such perspicuity that it seems indubitable; it has the force of conviction. Like the idea of imagination, intuition has ideas of previous perception associated with it. The ideas of intuition are a concept, a fabric of other ideas, but they are of a nature which, at the moment, the reason cannot challenge.

Mystery of Intuition

Because of the mystery associated with intuition, its apparent independence of our conscious rationalization and its clarity, men have often attributed a supernatural origin to it. In other words, it is often believed that such is derived from an intelligence transcending the human mind.

The *cause* of intuition, or insight, is a polemic subject. There are many schools of thought regarding it. It seems preferable to consider intuition a psychic function. By *psychic* is meant the natural immanent powers of the human mind. The *subconscious* is psychic in this sense, as it is related to that intelligence which permeates each cell of our being. It can be theorized on good grounds that certain of our ideas have such intensity that they pass from the conscious mind to the subconscious. Within the subconscious, a higher judgment occurs. The dormant ideas in the subconscious have a potential relationship and are arranged by the subconscious into a *rational order*, and then involuntarily released into the conscious mind.

If, however, we persist in subjecting our intuitive impressions to logical analysis, they may then appear imperfect in contrast to when first received. Reason may present contra ideas that make the intuitive impression seem lacking in logical persuasion.

However, the intuitive impression, it would appear, takes into consideration those factors which transcend the reason and functions as a kind of *super judg-*

ment. There is, with the intuitive impression, an emotional feeling. It is a kind of *exaltation of enlightenment*, a sense of infusion of knowledge. Therefore, the true value of an intuitive impression, as a point of knowledge, depends upon the necessity of an *immediacy* of response to it.

We are not able to apprehend with our reason the *subtle* factors of the intuitive impression that, at the moment it is received, make it so compelling. There are, it would appear, psychic perceptions of conditions or circumstances had by the subconscious which give a particular efficacy to the intuitive impression. Consequently, when reason is applied *subsequently* to the intuitive impression, these subtle factors are not discerned. Therefore, if we submit the intuitive impression to an analysis, it may appear improbable by comparison. This accounts for many persons disregarding their psychic insight. By the time a reasoned conclusion has been reached, the factors of the intuitive impression can no longer be discerned emotionally and they lose their value as a demonstrable point of knowledge.

It is necessary for us to keep in mind that *knowledge* is an *interplay* between the objective, subjective, and subconscious states of mind. The subjective impressions cannot acquire the relative term of knowledge without participation in the objective impressions of externality. Further, the objective impressions are not a source of knowledge if they are not also evaluated by the subjective methods of analysis and judgment.

We think it appropriate to quote, in connection with this abstract article on the subject of the phenomenon of knowledge, comments by the noted Albert Einstein in reference to an article by him on a related subject:

We are here concerned with "categories" or schemes of thought, the selection of which is, in principle, entirely open to us and whose qualifications can only be judged by the degree to which its use contributes to make a totality of the contents of consciousness intelligible. △



The Beauty of Fraternity

How good it is to know that somewhere in the world there are those who sympathetically understand, and with an understanding heart reach out to help us and to cheer us!

Man has always fought for so-called freedom and independence and the great struggles throughout the physical world today seem to center around the ambition inherent in all living creatures to be free, and to have the free exercise of independence and independent living.

While all is peaceful, joyful, happy, and prosperous, man little realizes the need he has of companionship, of a nature that is the very opposite of the condition implied by his cry for freedom. It is only when sorrow, grief, perplexity, and want come into his life that man seeks for and realizes the need for human association that is close enough and intimate enough to bind him to all other beings.

It is this fact brought to man's consciousness in many ways, and in conditions most impressive, that has led to the establishment of associations, fraternities, and brotherhoods. It is the cry of the soul that brings man closer to God, and leads man to seek consolation and guidance in attunement with God's Consciousness. In a lesser degree man likewise seeks the companionship of others, who can sympathetically understand his needs, and out of the experiences of life speak those words or suggest those things which will bring consolation, strength, help, and guidance.

In the very early history of civilization, those whose hearts had been touched by the sorrows of life, and whose minds had been disturbed by the perplexities of earthly problems, united and banded together to offer and receive mutual help and cooperation. Man soon learned that the problems which confronted him had a serious effect upon others, and that the wants and needs, like the achievements, desires, and ambitions of others, had an effect upon him. Thus there came into existence the secret fraternities and the open associations which led to the establishment of the guilds and fellowships out of which has grown the brotherhood movement throughout the world.

Foremost among these has always been the Rosicrucian Brotherhood, the Order of the Rosicrucians. Down through the ages, and through those times known as the dark periods when arts and sciences, when material practices and customs were shaken from their foundations and man's faith in material things became dethroned, the spirit of brotherhood remained, and helped the progressive minds to carry on and eventually reestablish the organizations of man and bring about the Renaissance, the rebirths of the arts, which developed the cultural standards of civilization.

Today the Rosicrucian Order is one of the largest universal organizations known to man. Other fraternal bodies are divided into independent isolated groups operating in different lands, often in opposition to one another. But the Rosicrucians are united. They have their jurisdictions, their geographical divisions, and their material separations. But in the spirit of their work, and in the furtherance of their humanitarian activities, they are united as solidly and as completely as though it were not only one physical body, but one body with neither geographical, political, national, or any other division.

Thus the Rosicrucian Order today offers to men and women of cultural tendencies and of aspiring minds the opportunity not only to receive that instruction, guidance, and help which directs them successfully in the development of their own inherent and inner abilities, bringing about rapidly and with less suffering and sorrow the evolution of their character and personality, but it offers a companionship and a sympathetic understanding in the meeting of the trials and tribulations of life so that progress and consistent advancement to the attainment of personal mastership may be achieved.

The portals of the organization are open to every sincere seeker without religious, political, or commercial obligation, and the real spirit of friendly companionship welcomes every seeker to enter the portals and dwell in Peace Profound.

—H. Spencer Lewis, Ph.D., F.R.C.

Supreme Secretary Visits Far East

THE JAPANESE Grand Lodge, AMORC, recently held its third annual Convention. This newest of our Grand Lodges presented an exciting program replete with experiments, lectures, forum, and ritual. The members attending enjoyed program events, special dinners, and fraternal association with officers and staff of the Japanese Grand Lodge. Supreme Secretary Arthur Piepenbrink represented the Supreme Grand Lodge and took the opportunity to visit Grand Lodge headquarters in Tokyo. Pictured at right are Grand Master Yorioka and Soror Yorioka in their office.



Japanese Grand Master Yorioka and Soror Yorioka in their office.

Enroute to the Japanese Convention, the Supreme Secretary also gave Harmonium Seminars in Honolulu and Singapore, with large attendance in both cities. In Manila, the Philippines, he spent an evening with members at a large reception held in his honor. The fledgling Pronaos in Manila is soon to become a Chapter, with high hopes for growth of the Order throughout the Philippines.



At left, Supreme Secretary Arthur Piepenbrink dines with officers of the Singapore Chapter. And below, the Supreme Secretary (front row, center) receives a wonderfully warm welcome in the Philippines.





*The Seven Steps
to Attainment*

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MYSTICAL SANCTUARY 

This splendid temple, located in naturally harmonious surroundings along the Hooghly River near Calcutta, was erected to the memory of Ramakrishna, celebrated mystic and philosopher of the last century. From humble beginnings, he rose to be a revered counselor and spiritual leader to thousands in India and elsewhere. Within this sanctuary is a startlingly life-like image of this hallowed avatar. Note the sacred Brahman cows grazing peacefully before the temple portal.

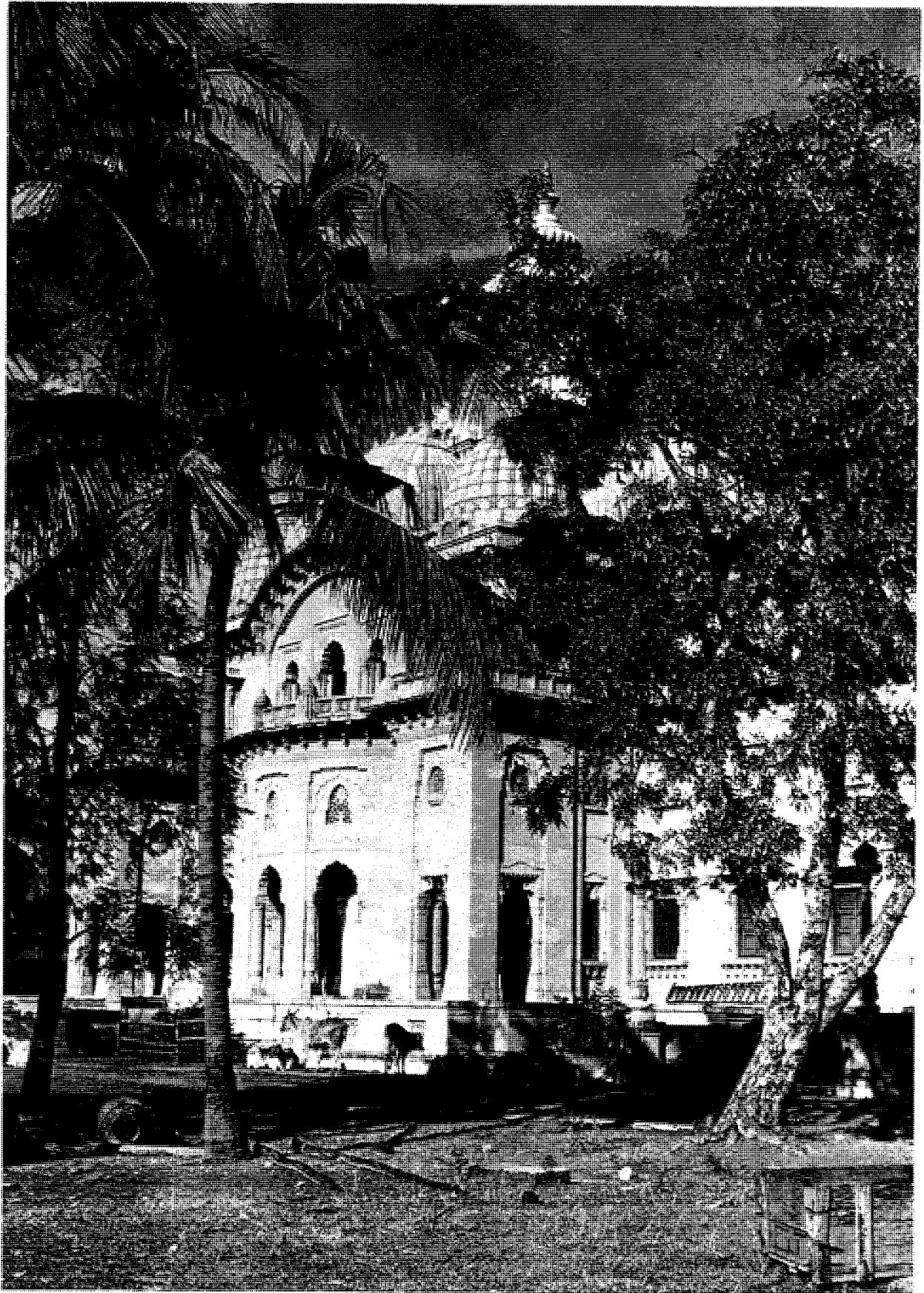
(Photo by AMORC Camera Expedition)

TEMPLE OF THE DAWN (overleaf)

This ornate Buddhist temple, locally called a *wat*, is one of the 300 splendid temples in Bangkok, Thailand. This particular temple is popularly known as the *Temple of the Dawn*. The photo reveals the intricacy of the colored ceramic tiles and extensive sculpturing. Artists and skilled craftsmen devoted many years over centuries past creating these masterpieces. This type of construction is no longer done. The beauty of such temples is diminished by surrounding industrial structures, whose ugliness is out of harmony with these works that symbolize man's concept of a divine, transcendental magnificence.

(Photo by AMORC)

**The
Rosicrucian
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October
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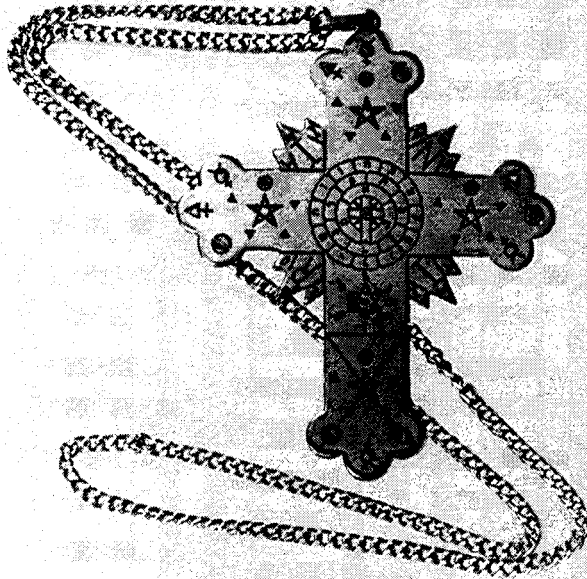
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TREASURES FROM OUR MUSEUM

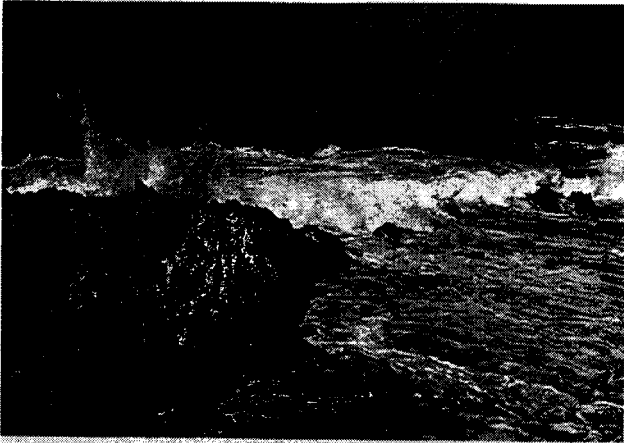


Bast, The Cat Goddess

This exquisite hand-carved wooden figure represents the Cat Goddess Bast. Throughout Egyptian history, cats—both wild and domestic—were held in great honor. The hieroglyph referring to cats was equivalent to the word "MIW." Originally the Goddess Bast, or Bastet, was a smiling lioness. In later periods her worshippers preferred to see her in the form of a cat. The cult of Bast was located at the city of Bubastis in the Delta. Later, Pharaohs of the 22nd Dynasty built a temple dedicated to her at Thebes. The Great Cat mentioned in the "Book of the Dead" was a very old solar being representing the gentle heat of the sun. Some authorities are convinced that our domestic cats of today came from Egypt to Europe by way of Greece.

—J. Pérez & D. Fraser

The Rotunda Egyptian Museum contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States. Approximately 500,000 persons visit the museum annually. Admission is free.



ODYSSEY

Dr. Christopher Witt

DR. CHRISTOPHER WITT, who referred to himself in his will simply as a "Practitioner of Physick," was a respected and important figure in the life of Germantown, Pennsylvania, for a matter of sixty years. He seems to have met Johannes Kelpius, the Master of the Rosicrucian Colony on the Wissahickon, in 1704; and in 1706 he came from Philadelphia to Germantown to become its first practicing physician. He was just thirty, personable and strongly inclined to the mystical way of life. From Kelpius himself he received his Rosicrucian initiation. They were friends as long as Kelpius lived. Dr. Witt painted a portrait of Kelpius and later translated some of his German hymns into English.

Other interests, too, Dr. Witt found time for outside his profession—botany, for one thing. He was a friend of the botanist John Bartram and of the even more famous English one, Peter Collinson, as well. He made an organ, also a clock, said to be the first one made in America. He was interested in the occult sciences, astrology principally, casting the nativities of individuals in conjunction with his medical practice. Neither his standing in the community nor his practice seems to have suffered because he was sometimes called conjurer.

According to Pennypacker, Dr. Witt must be credited with issuing the first medical diploma ever given in America. It was presented to John Kalgline on February 20, 1738, and stated that Kalgline "has lived with me a considerable time as a disciple to learn the arts and mysteries of Chemistry, Physick, and the Astral Sciences, whereby to make a more perfect discovery of the hidden causes of occult and uncommon hidden causes of occult and uncommon diseases . . . has been very diligent and studious . . . may be solely depended upon in all things, so far as he follows my instruction, and hope he may in all things answer the confidence that may be reposed in him." Dr. Witt's scientific instruments were presented to the American Philosophical Society.

Dr. Witt passed through transition on January 30, 1765, at the age of ninety. He was buried in the family plot of his friends the Warmers, a few hundred feet in the rear of a little stone house in which he had once lived.

—JD

