

Rosicrucian Digest

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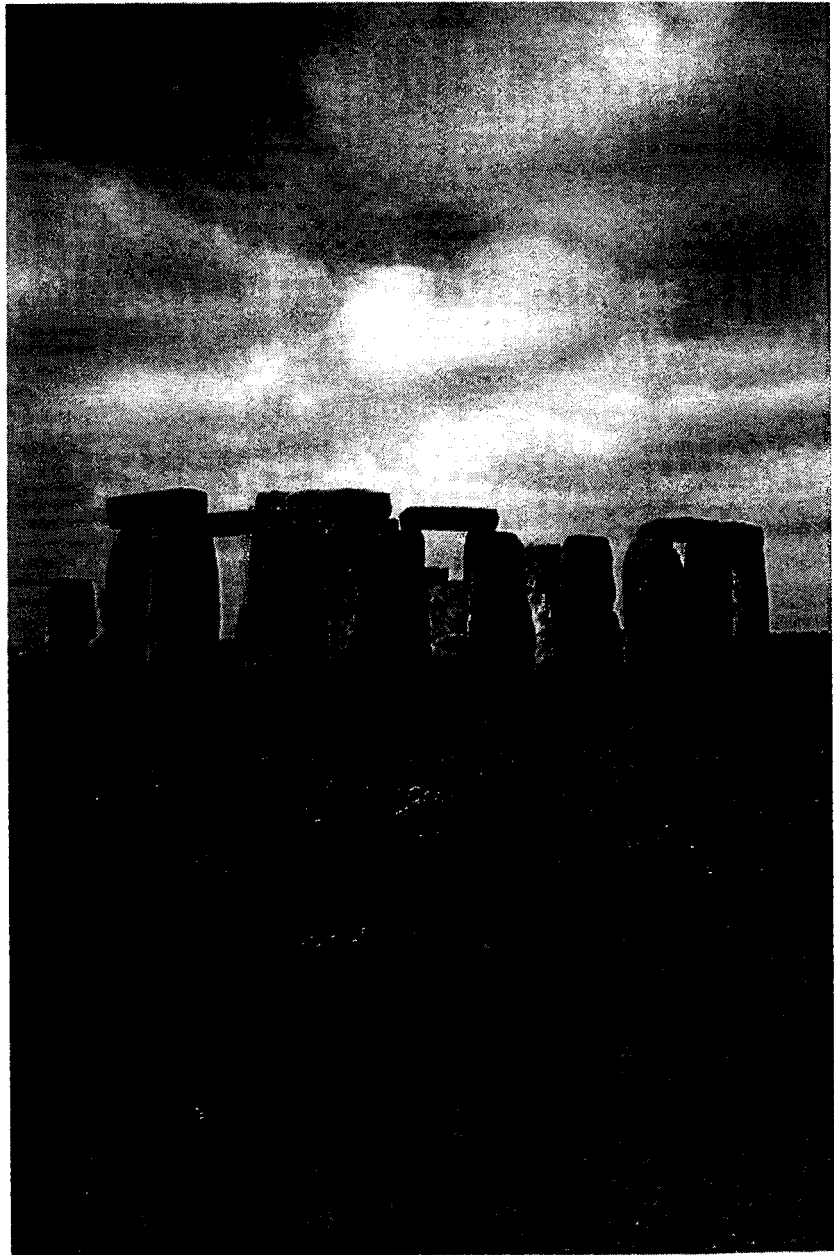
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**The Practical
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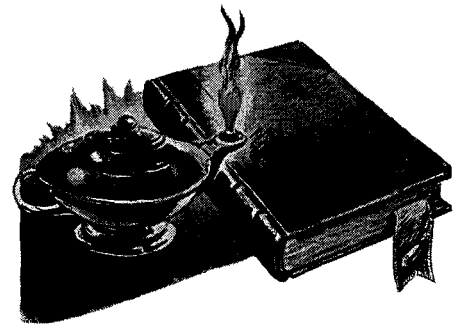
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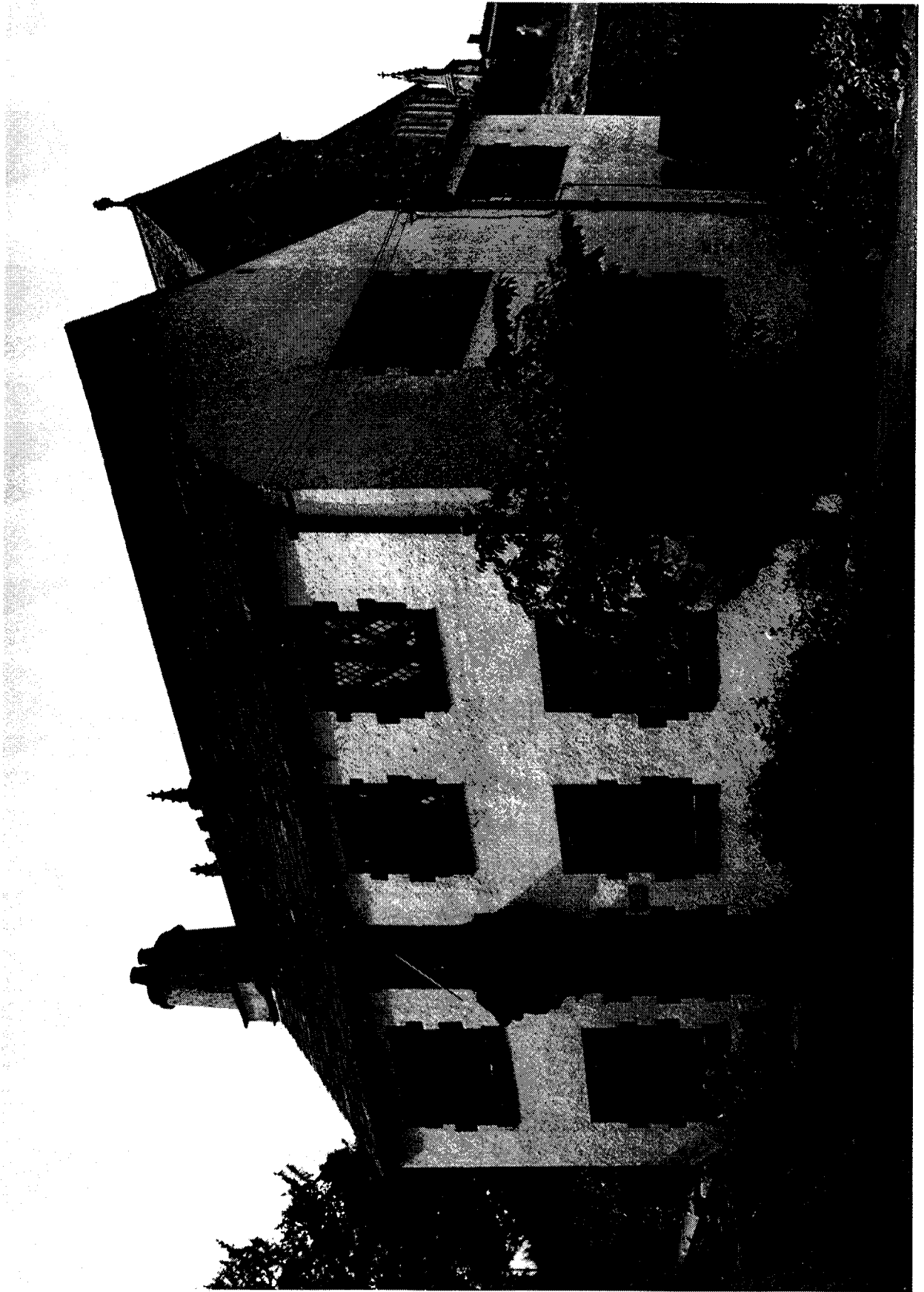
Young Wordsworth's School



William Wordsworth (1770-1850) served as Poet Laureate of England during the last seven years of his life. He was the acknowledged head and founder of the Lake School of poets. His poetry was greatly influenced by the beauty of the lakes and mountains of Cumberland and Westmerland. Shown in our photo is the old grammar school in Hawkshead, dating from 1675, that Wordsworth attended. One can still see the desk on which Wordsworth carved his initials.

(Photo by AMORC)

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The Practical Application of Mysticism

BEFORE A CONSIDERATION of the practical application of mysticism, a brief review of its history and meaning is advisable. The elements of mysticism began with primitive man. Among primitive peoples the word *mana* refers to a spirit which pervades some men. It is related that *mana* makes it possible for man to momentarily become aware of the great spirit—the great universal, supernatural power.

Mystical practices existed in antiquity as far back as ancient Egypt. In other words, man attempted to experience and communicate with the gods. Later, these teachings were further developed by the *Dionysiac school* of Greece. In fact, the word mysticism is of Greek origin. The Orphic mysteries of Greece were one of the principal sources of mysticism, from which descended the primary teachings of mysticism to the Neoplatonic philosophers.

Between the 5th century B.C. and the nineteenth century A.D., three great waves of mysticism were active at intervals, corresponding to the classical, the medieval, and the Renaissance periods. Mysticism's highest point was reached in the 14th century. Among the great mystics of antiquity were Plotinus, the Neoplatonic philosopher, and Philo and Clement of Alexandria, Egypt. Even Plato has been considered a mystic. In fact, every person who awakens to a consciousness of a reality which transcends the objective senses is a mystic at heart; the relative perfection of his concept of reality is of secondary importance.

How do we define mysticism? What is its meaning? Mysticism is the awakening of the self to a consciousness of a divine reality. The self for the first time becomes aware of cosmic beauty in contrast to its own finite imperfection. The self

then attempts to emulate the divine beauty which it experiences. Mysticism is a final and personal experience.

Plotinus, the Neoplatonic philosopher, said that mysticism is "the marriage between soul and God"; in other words, the personal realization of unity with the Absolute, the *One*. The mystical experience consists of four elements. First is the *ineffable*. This means that the experience is difficult to explain—it is more of a feeling, just as difficult to explain as fine music. The second element of mysticism is the *noetic quality*. This means that the individual experiences a unique new knowledge which consists of an *illumination* of greater depth than the intellect can provide. The third element is *transcendancy*. This is the inability of the individual to sustain the mystical experience for long. The memory of the experience diminishes with time. The fourth element is *passivity*. One finds that the self is completely passive during the experience. There is no emotional or mental turbulence at the time.

An Inner Experience

Mysticism is an *experience*, not just a theory. But it is an inner experience. To apply mysticism, one must first work upon the self and then objectify his experience. Mysticism provides the substance, the material upon which we cogitate and then take action. Mysticism denies that knowledge is limited just to the peripheral, or sense, impressions. The mystical principle of knowledge asserts that man is essentially divine and therefore capable of immediate communication with reality, the *One*.

It is important that we do not confuse mystical technique with *application*. There are various Eastern, or Oriental, and

Western techniques. The technique, whatever it may be, is merely a mechanism. It is not the final objective of mysticism. For analogy, there is an obvious difference between learning to use tools, and constructing a building. One must relate the principle of mysticism to an understanding and a use of life.

Meditation is one of the principal techniques of mysticism. But it also has a practical application, which we shall consider. The particular importance of meditation is its role in the discovery of the expansion of self. In other words, there is more to our conscious being than we ordinarily realize. Self is more than just one phase of consciousness. For example, electricity is not a phenomenon of a single voltage. Inspiration, insight, and new vistas of reality are the rewards of contact with other levels of consciousness. Some wrongly conceive of meditation as being an escape from reality. Meditation is not just a closing of a door to one kind of perception. Rather, it is an entering into different chambers of the psyche.

One of the first great benefits derived from mysticism is a broad view of *ontology*, which concerns the nature of being. "Being" refers to absolute reality, the One, the *Cosmos*. Ontology is a basic study of metaphysics, but metaphysics approaches ontology only from the speculative and intellectual point of view. Mysticism, however, makes ontology a personal experience.

In ontology, mysticism causes one to sense a union of all reality. One is no longer confused by various theological divisions of the *Cosmos*. Simply, there no longer exist such subdivisions of reality as heaven, hell, natural, supernatural, or the Absolute, or time and space. Nor does the mystic find so-called matter completely separate and apart from what is called the immaterial world.

The true mystic is also a pantheist. To him the Divine, the spiritual essence,

pervades all things. Further, the laws by which the Divine functions, that is, manifests, are also divine. There can be no distinction between the essence and its laws of manifestation, just as a man's thoughts and his deeds are related. Therefore, the pantheist sees divine manifestation in all the phenomena of nature. But he realizes that no one thing, whatever it may be, is completely representative of the Cosmic, the Divine. As Spinoza, the Dutch philosopher said, neither is the totality of nature the whole of the Divine. This is true because the Divine is potential with being more than what already exists.

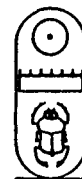
Understanding Nature

For this reason the mystical pantheist experiences his concept of God in every natural phenomenon. He endeavors to understand nature. He seeks a personal intimacy with it, resulting in a harmony of the self. The mystical pantheist does not accept the old theological idea that man alone has a spiritual essence. If the soul in man is an emanation of the Divine Consciousness, then all living things have soul, but with a lesser degree of manifestation. The consciousness of life is united, regardless of the form which the organism assumes.

Does such an abstract subject as mystical pantheism have practical value? Yes, because it opposes the many forms of superstition and ignorance of the past. It causes man to realize the universal brotherhood, that is, the brotherhood of the Cosmic Force pervading all things.

Another practical aspect of mysticism is the concept of *equality* which it expounds. Philosophically, the word equality can appear as a logical paradox, seemingly contradicting itself. For example, a thing which is equal in every respect to another thing loses its own separateness, for such equality would include equality in time and space as

"Mysticism is an *experience*, not just a theory. But it is an inner experience. To apply mysticism, one must first work upon the self and then objectify his experience."



well. Therefore, there would be no plurality, because just a single thing or condition would exist.

From this point of view there is no absolute equality. There is only relative equality, that is, similarity. Mysticism shows that there is no absolute equality in mankind except in essence, and this essence is the Vital Life Force pervading all living things. Men vary in their intellect, emotions, and awareness of self. The only equality which we should strive for is the right to know ourselves. However, such a right carries an obligation that *all men* be able to think and express their thoughts. Only in this sense does mysticism accept the idea of equality.

Another practical application of mysticism is its understanding of value. The mystic knows that value is primarily a relative term. What one person may accept as value, another may not. Are there then no absolute values toward which all men should strive? The only absolute value is *life*, for all else depends upon it. Yet, even this value must be qualified. To merely live is not the highest attainment of man. Life can be both *used* and *abused* by man. Life force in

its pure state is *creative*, not degenerative. Man's personal value in life should then assume the same order. Each of us has talents, some of which are still dormant, yet to be awakened. They may be mechanical, artistic, or intellectual skills, each varying in its degree of development. It becomes our duty to give value to our life, by creating something worthy or assisting others who strive to do so. To neglect our creative ability, or to influence others to do so, is to place a wrong value upon life.

Mysticism provides techniques for learning one's personal value in life. Intuition or insight is one of these techniques. The old mystical phrase, "the economy of life," instructs that man should not waste life. He should use it practically, that is, efficiently. He should idealize personal constructive creativity in some form.

Man need not be a genius to add value to his life. A helpful suggestion, a comforting thought, prevention of an ethical wrong are all worthy values. If inspired through mystical study, these values are then examples of the practical application of mysticism. △

Human nature, like fruit, is ripened by time.

Only then is its true flavor apparent.

—Validivar

The Purpose of the Rosicrucian Order

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

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**The
Rosicrucian
Digest
August
1981**

Fireflies

Nature's Twilight

Torchbearers

by Bonnie Newton

IF YOUR FLASHLIGHT batteries suddenly went dead while you were walking through the dark woods on a hot summer night, what would you do for light? If you had a bottle filled with fireflies, you would have no problem. In fact, men in warmer climates often tie net bags full of fireflies to their ankles. These homemade flashlights help them find their way along dark jungle paths.

Long before man had oil torches, kerosene lamps, or electric light bulbs to guide him through the night, nature had created her own lighting system—the self-generating firefly. The flashing of fireflies has amazed and delighted people for generations. The ancients were impressed with bioluminescence. Nearly 2300 years ago, Aristotle wrote “. . . some things, though they are not in their nature fire nor any species of fire, yet seem to produce light.”

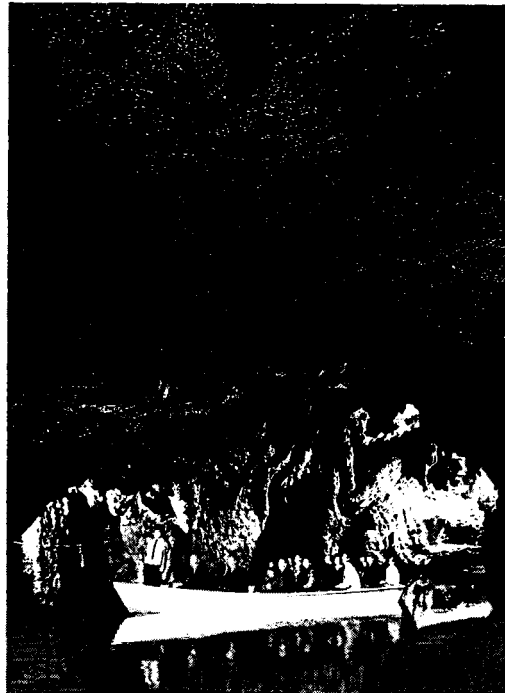
There are more than 2000 species of fireflies. From the Atlantic to the Pacific, and from southern Canada to deep within the tropics, these tiny magicians light up the night with the greenish-white flicker of their lanterns. During the day, fireflies generally live in damp places—along streams and marshes, in meadows by the woods, or on the shady underside of leaves.

Although many people call the little dancing stars lightning bugs, they are really beetles, members of the order

Coleoptera; and most glowworms—actually beetle larvae—also belong to this order. The firefly *Photuris* has a slender body measuring only about one-half inch in length. It is pale grey except for the small yellow area under the tip of its body; it looks quite ordinary when seen in the daytime. Let the sun go down, however, and the summer night darken the land, and *Photuris* turns magician. A sparkling light snaps on inside his body. This dull-looking beetle is indeed a sparkling firefly, creating a magical display for our enjoyment, adding his winking stardust to the black velvet sky.

Inside the firefly is a special organ whose tissues manufacture a protein called *luciferin*. Also present is an enzyme known as *luciferase*. An enzyme is an organic chemical whose presence will set off chemical reactions in other organic substances. If oxygen and luciferin are mixed in the presence of luciferase, the luciferin molecules burn up. Fortunately, they burn without giving off any measurable heat, for that is exactly what happens inside the firefly whenever it draws air into its lamp organ. The firefly itself is cooler than the air of the sum-

Thousands of tiny glowworms cling to the ceiling of famous Glow-worm Grotto in Waitomo Caves, New Zealand.



NEW ZEALAND GOVT. TOURIST OFFICE

mer night which it lights. This biological production of heatless light is perhaps the most efficient energy-emission system known.

Most of the fireflies we know in North America flash their lights on and off, but many of their cousins in the tropics keep their lamps burning all the time. The wormlike wingless South American beetle *Phrixothrix*, related to the firefly, has a red headlight and eleven pairs of green lights glowing along its side, and looks so much like a lighted train that the creature is called the "railroad worm."

One tropical firefly, the two-inch-long *cucuyo* beetle, has twin "headlights" that glow with green light; on its underside a yellow light shines intermittently in flight. Many women in Cuba, Panama, Mexico, and Brazil place these green-glowing *cucuyos* in little lace nets, which they fasten upon their dresses and in their hair on such nocturnal occasions as religious processions. When not on display, the "living brooches" often live in sugar cane "jewel cases."

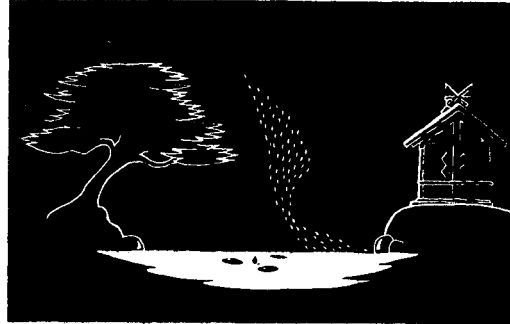
The light which the *cucuyo* gives off is quite bright. When American soldiers were fighting in Cuba in 1898, Dr. William C. Gorgas was operating on a soldier. His lamp went out! But by the light of a bottleful of *cucuyos*, he was able to successfully finish the operation.

Explorers have read maps by the light of fireflies. Photographers have taken time-exposures with no other light.

Japan's Firefly Festival

Beauty-loving Japanese gather fireflies to adorn and police their gardens. The fireflies' predatory larvae devour field and garden pests. Restaurant owners buy thousands of fireflies, kept in little gauze-covered cages, and release them to beautify restaurant gardens or to brighten the outside scene for a party. Thousands of these "glowing flowers of the night" are carried by boat out to the middle of a lake near Kyoto. There they are released to celebrate the Firefly Festival. The light generated by the fireflies is brighter than the summer stars in the sky.

The most thrilling and spectacular firefly shows take place in Thailand, Burma,



Malaya, India, and other countries and islands of Southeast Asia. Clustered in trees lining the rivers, backlit by evening's afterglow, fireflies synchronously flash their lights—120 times a minute at regular intervals. One firefly signals the start of the evening's performance. Others flash, in random order at first, and soon the entire tree twinkles. Then lights on one branch flare in unison. Others pick up the rhythm, and now all flash together. These tropical Christmas trees blaze with their tiny ornamental twinkling lights. One instant there is complete blackness; in the next instant there is revealed in the sudden dramatic illumination. Such displays have been reported for more than 200 years by Western visitors.

What is the firefly's light for? Some scientists believe the little wink of light is a signal between the males and the females. The female sends signals from the grass. Her light is much weaker, but the male is always guided to the female by her signal. Perhaps the light *is* a signal, but we cannot be sure. Fireflies do not usually wait to light up until they are winged adults. In the larval stage, too, these insects glow as they crawl through soft topsoil and decaying wood. Such shining larvae are appropriately called glowworms.

In New Zealand, some 130 miles south of Auckland, is Waitomo Cave with its world-famous Glow-worm Grotto. Thousands of visitors take a boat trip through the limestone grotto to see the shimmering "galaxy of stars." In the dark grotto—about 100 feet long and 40 feet from floor to ceiling—some 120,000 exquisite tiny lights glimmer from the ceiling like

diamonds. Each glowworm clings to the ceiling in its own tubular transparent home, in which it moves restlessly about. The entire cavern is an awe-inspiring mass of miniature lights which hypnotize onlookers. The reflection of the spangled ceiling shimmers gently in the pitch-black pool below—a mirrored scene of beauty.

New Zealand glowworms thrive also in the bush, in other caves throughout the country, on highway embankments, and in damp, sheltered spots under bridges.

Much more research is needed to tell us why fireflies light up, but meanwhile, we can continue to enjoy the enchanting spectacle of Nature's miraculous torches.

When one contemplates the myriad pathways through consciousness, one marvels that ever there is peace.

—Barbara Schild, F. R. C.

New Lodges, Chapters, and Pronaoi of the Rosicrucian Order, AMORC

The following list contains new Lodges, Chapters, and Pronaoi created since publication of the last complete Worldwide Directory in the February, 1981, issue of the *Rosicrucian Digest*. Any member of the Order in good standing, having planned a visit to a specific affiliated body listed below, may write for information about contacting an officer of that body. Inquiries should be addressed to the Grand Lodge of AMORC, Rosicrucian Park, San Jose, California 95191, U.S.A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons.

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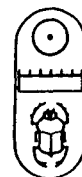
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Brockton, MA: Brockton Pronaos
Iowa City, IA: Iowa Pronaos
Mayville, NY: Chautauqua Lake Pronaos

ZAIRE

Lemba: Uranus Pronaos
Mbuji-Mayi: Ntabaja Pronaos



Be A Little Hill

by Donna Ashworth Thompson



WHEN I read many of the things that wonderful, intelligent people write, I become discouraged with my own thinking. The things I think about seem so ordinary and don't seem to amount to much. But the world is full of ordinary people who think ordinary things.

I have a friend who writes verses and one of them has the following consoling lines:

If I cannot be a mountain with my head above the clouds. . . . I will change my plans and try to be a little hill. Everyone cannot be a mountain so if it be God's will, I will not struggle half so hard and be a little hill.

I don't know of anything I have read recently which revived my sinking spirits as did this little verse. I had kept looking up at brilliant people and the things they did. All of it was out of reach for me. Then I began thinking in my ordinary way about it. Almost all of us seem to want to be mountains. We want to be important, to have impressive things. If we live in town we want a big house, an expensive car and things that will make us outstanding, so that people will look up to us. If we live in the country we want fine cattle, machinery, and acres and acres of land.

If we are not interested in these things, we want to be mountains in the community, the state, or the nation, someone who is outstanding—a "Pike's Peak" among people. And often we sacrifice much in order to be a mountain.

I thought of how mountains are often harsh and forbidding as we look at the sheer cliffs, and snow-capped peaks. They are often removed from the rest of the world and stand alone in their grandeur. Speaking of people who are mountains, George Ade once said, "It's cold up there." And I think it is probably so.

Hills are close and friendly and everybody loves them, as they surround our

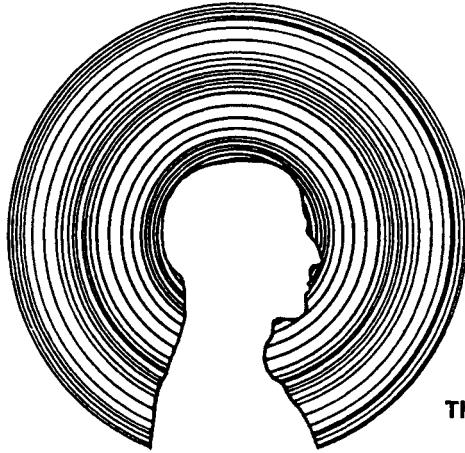
lives. In springtime the dogwood, sarvis, and redbud trees, mixed with the green of many shades and cool shadows, give us relief from the heat. In the fall the golden background of many colors, and in the winter barren trees beside the green of pine and cedar are all beautiful and lovable.

I always wanted to be a mountain, but after I read the verse about the little hill beside a stream where children like to play, I decided I would rather be a little hill.

People don't always like the austere mountains and those who are like them. They look up to them in admiration, but with the little hill it is different. People like the little friendly, unimportant people who live in ordinary houses with only enough of this world's goods to satisfy their daily needs. They may not be as brilliant as those who are like mountains, but we understand them. We don't put them on a pedestal and stand in awe of them.

We must have great mountain-like people to lead the way, but we also need the everyday people like the hills who are the background and roots. I thought about this and knew that I was just a little hill. I had ambition but probably not enough ability to become a mountain, and in my effort to become one I would have to give up many things in life that I enjoy. I have dreams—everyone does. We want to improve our homes, the way we live; we want the things that make life more pleasant and create a better life for ourselves and those we love.

People like little hills and admire mountains. As I read the poem I knew that I am not going to struggle to be a mountain when actually I am only a little hill. △



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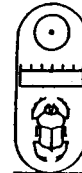
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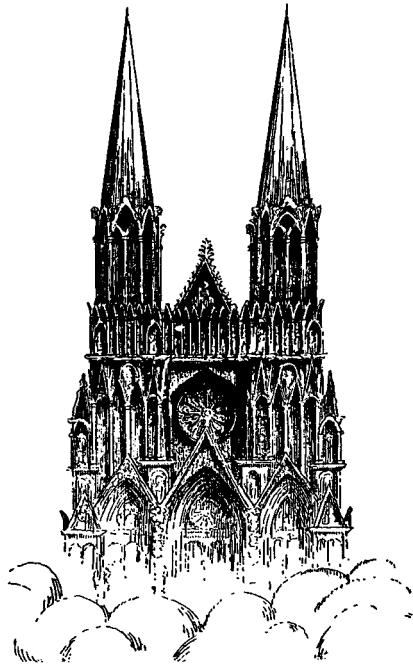
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The Celestial Sanctum

Developing the Inner Self

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

WE ARE ALL aware of the turmoil and strife which exist in our society, although our advancing civilization has brought greater material wealth to many people. Throughout the world, there is a continuing growth in material affluence; yet, in spite of this, the emotional and spiritual suffering of the world has not diminished. To the contrary, there has been an obvious increase in the emotional and spiritual suffering that people must bear. Many people are discovering that although they have achieved a high degree of success in this world, they have still failed to find peace and harmony

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within their own being. Each of us occasionally experiences some emotional upset to which it is difficult to adjust. We become completely vulnerable to our own negative feelings. In addition, many people who have little or no spiritual awareness suffer all the more under emotional stress because they have nowhere to turn to find the comfort and consolation they inwardly desire and seek.

It is our *inner consciousness* which comes to our aid in times of sorrow, grief, and despondency. It soothes and comforts us, and brings that consolation which gives peace and solace to our troubled hearts and minds. That consolation can come only to those who have developed their inner awareness to some degree. The inner self, the Master Within, is always ready to comfort, inspire, and guide us. But we, in turn, must allow the inner self to express itself in its own way, so that we may meet the problems of the day with deeper insight and understanding, and thus overcome many of life's obstacles.

A Bridge Between the Outer and Inner Self

The purpose of our Rosicrucian teachings and exercises, in a sense, is to help us build a bridge between the outer self and the inner self, in order that the power and efficacy of the inner spiritual self can be expressed in our objective consciousness in the form of inspiration and guidance. In times of emotional stress, the inner self will envelop the outer consciousness with feelings of peace and comfort, but only to the degree that the bridge between the outer and inner selves has been developed.

Many people, even some Rosicrucians, fail to adjust to life's trying problems because they endeavor to solve their difficulties purely by means of their intellect and reason. They neglect, or ignore, the wisdom of the inner self and as a result, fail to master life's problems. If they could only realize that the inner self is ever available as a wise companion, they would begin today to cultivate a closer and more intimate association with their inner consciousness. But how do we build this association between the inner and outer selves?

The development of our psychic consciousness is one of the keys to the

blending of the outer self with the divine consciousness within. By practicing those exercises which develop our psychic consciousness and the faculty of intuition, we gradually allow the soul force within to express itself in the form of hunches, intuition, and inspiration. Particularly at times when we are under great stress, we can turn to the inner self for comfort and guidance. However, we should not make the mistake of believing that the inner self will do our thinking for us. We still must make every effort to solve our daily problems by using our reasoning and thinking powers. Our intuition will act as a form of superior judgment, helping us to avoid mistakes and accidents, and yet giving us the freedom to choose by use of our reasoning.

Cosmic Consciousness

An important point to consider in this form of development is that when we have fully developed the inner self, we will attain Cosmic Consciousness, or complete awareness of the Cosmic. Therefore, we must think in terms of development over a long period of time, possibly many lifetimes. However, the results of development are always in proportion to the effort made. As soon as we begin these psychic exercises, results will begin to be noticed in the form of intuitive insights into our daily problems.

We should also realize that to develop our realization of the Divine Consciousness within us is not merely a matter of practicing certain exercises for psychic unfoldment. It is also important that our character and behavior undergo certain changes and refinements. In a sense, development must be threefold.

First, we should develop our intellectual comprehension, knowledge, and mental acumen. The mind must be developed to its greatest capacity. Second, our psychic consciousness must be gradually unfolded, preferably through the exercises given in our teachings, which allow for a balanced unfoldment of all our psychic faculties. And finally, we must regulate our behavior to conform to the highest good we know, and to evolve our character so that it reflects the dictates of our advancing soul consciousness. Again, we are speaking of development over a long period, but it

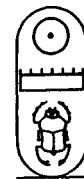
can be accomplished when we keep in mind the goal to which we aspire.

If we merely read and study without practicing the teachings which are given, then our development will be retarded in many aspects. The most valuable unfoldment of all faculties takes place when we balance the mental, psychic, and spiritual parts of our being.

We should therefore establish for ourselves a program of simple exercises which, if performed regularly over a period of time, will bring the greatest benefits to us. We will know that our development is slow but sure, and we will be able to meet all events of the day, no matter how trying, with insight and composure. We will derive much more happiness from life because most of our problems will be easily mastered. We will gain much more insight into the problems plaguing our society, and see solutions that others have failed to see. We may be inspired to be artistically creative, and we will be more endeared to our friends. But in times of trouble and emotional stress, the cosmic powers within us will bring comfort and consolation so we may bear any difficult burden.

The problem of today's society is that people have nowhere to turn in their difficulties, since they have ignored the promptings of the inner self and rely solely on their own intellectual resources, which are cold comfort in times of sorrow. Nevertheless, the time must come for each individual when he must awaken to the promptings of the inner self and take the first steps along the mystical path. Until that time, we must be ready to offer what assistance we can to those who are searching for a deeper meaning to life. Therefore, the more prepared we are by virtue of our studies, the more valuable will be our service. And that preparation should comprise the threefold aspect of our being.

The art of concentration is, of course, fundamental to all our exercises, yet is often misunderstood. Briefly defined, concentration is a state in which the objective consciousness is focused on one point, place, or condition. Concentration is not merely focalizing attention. The secret is in allowing the *inner self* to become completely absorbed in the object of one's concentration, by making



four of the sense faculties dormant. It is a passive condition, not an active one.

Another important exercise is visualization, which many members have difficulty achieving. The main problem some members have is that after they are unsuccessful a few times, they give up. Most of our exercises require considerable repetition to master properly. This is especially true in the case of visualizing. The art consists in creating and building a picture on the screen of consciousness so accurately that it feels real to you. You should see it, feel it, and sense it in every way. Then you pass the image into the Cosmic, dismissing it from your mind. This is the method by which we create the things and conditions we want to establish in our lives, so it is a technique that we should strive to master, for upon it will depend much of our success in life.

Perhaps the most important exercise for bridging the gap between the objective mind and the inner self is meditation. In meditation, we transform our consciousness to a passive and receptive state where the inner self can impress its influence upon our objective faculties. We cannot just still our minds and expect an influx of divine wisdom. We have to raise our consciousness step-by-step to a point where the Divine Consciousness can impinge itself upon our open and receptive mind. It is a sacred process. We have to approach the Cosmic in purity and truth. There must be a sanctity of mind. This is where many fail in their meditations: Having an academic, or

analytical, approach, they fail to attune their minds to the Cosmic.

When the need is greatest, and the outer mind is in turmoil, then the Cosmic will often impinge itself upon us, bringing consolation and a feeling of peace even during our deepest sorrow. In a sense, this reveals that while we must be completely passive in meditation, we also must feel a passion or great love for the Cosmic. An empty heart will bring little or no results, but if in our hearts there is a great love for the Cosmic—a love that grows as we become more successful in our meditations—then we will have created a condition which will make us more receptive to the influence of the Cosmic Consciousness residing in each of us. By the regular practice of these simple exercises in concentration, visualization, and meditation, we will know that we are rapidly becoming the masters of our lives, and our influence on society will be a valuable contribution in these troubled times.

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 attainments 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.

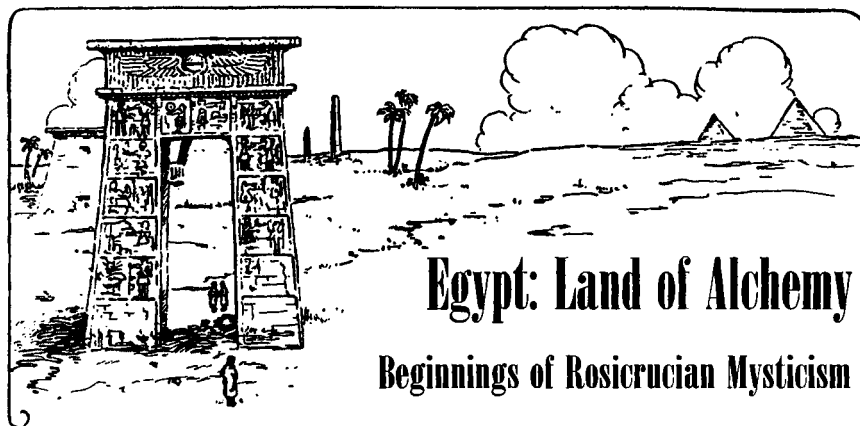
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Egypt: Land of Alchemy

Beginnings of Rosicrucian Mysticism

by William Burnam Schaa, F. R. C.
Supreme Treasurer, AMORC

OSIRIS IS a figure as fascinating as he is mysterious. From this multiform god came alchemy, one of the foundations of present Rosicrucian mysticism. How was this achieved? Briefly, the attributes of the four sons of Horus, the son of Osiris, were absorbed as attributes of Mercurius Quadratus, the ancient all-seeing god of Egyptian Hellenism. However, the four-fold Mercurius was himself absorbed by Hermes Trismegistus, "the arch-authority of alchemists."

Although traditional Rosicrucian thought continues to trace its roots back to Egypt, the basic elements of mysticism in general have come to be couched in terms and symbols which reflect the particular culture or individual. To help us find a common thread of continuity which will lead us back into the greater light behind the four-fold fire mysteries of Osiris, let us first consider some of these basic elements of modern mysticism.

The first and *the* essential element in mysticism is belief in mystical union. It does not matter what terms or symbols are used to express this concept. The point is that *man is one with the Whole*. Union or oneness means direct knowledge of the Cosmic. This union is the basis of intuition, or knowledge derived from the Cosmic.

This is explained by the second element: the Whole, the Cosmic, or God is essentially Mind (Nous)—mental force and its manifestations of energy. There is no separation of this Cosmic Mind and no actual separation of even its objective manifestations. Human beings make this apparent separation. We realize separateness because of our own mental

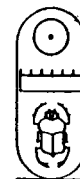
functions, thus bringing up a third factor: the basic union of fields of knowledge.

We separate the Cosmic, its manifestations, and our own knowledge into categories in order to comprehend both the Cosmic and its manifestations. Objectively, we are unable to do otherwise, because our physical brain and nervous systems function that way. But the deeper levels of consciousness are capable of realizing the Whole as one and of transmitting this realization to the objective consciousness.

In more specific terms, cosmology, ontology, psychology, physics, literature, and art are not truly separate divisions of knowledge. Each field of study is affected by others and is really inseparable from all knowledge as a whole.

Logically, the fourth element is the belief in pantheism, or in monism, or both. Pantheism is the concept of the Cosmic Mind as the many manifestations of its principles and laws operating universally. Monism is the belief that actuality is one united, organic whole.

This leads us directly to the next principle, the "As Above, So Below" axiom, which is simply a way of saying One is All and All is One. The microcosm, or



man as the little world, corresponds to the Cosmic as the macrocosm or the great world.

Mystics often use the Creative Word, the Logos, or Cosmic Utterance as a symbol of the Creation. This is so commonly used in sacred and philosophical writings that its use is not necessarily indicative of either mysticism or Rosicrucian teachings, but along with other principles the Creative Word may be an indication of mystical and Rosicrucian thought.

Transmutation

Mystical principles and their application teach initiates to transmute first themselves, and second, the field or environment of which they are part. Transmutation of self is both psychic and physical, but the methods are psychically based on mystical principles; that is, the student is taught to use his mental functions and powers to change or transmute both his mental and physical being. This likewise applies to changing the field in which he functions, or the environment of which he is part. Man and field are both material and immaterial, mundane and cosmic. This field is unlimited by time and space because the Whole is One, and man's subconscious, psychic nature is unlimited. Man transmutes himself, nature, and his concepts of, and relationship to, the Cosmic. Many terms and symbols are used for this transmutation. Perhaps the most common are the symbolic death and rebirth, the Dark Night of the Soul and the Golden Dawn, darkness and illumination. Whether or not this is genuine mysticism depends on whether the rebirth or illumination is based on the belief in and use of *mystical union*.

The application of principles, methods of union and transmutation are taught to initiates by mystery schools or fraternal orders. These schools or orders are initiatic in nature; students accepted as neophytes are initiated and trained according to well-planned methods of instruction and properly tested principles and exercises.

Mystical orders such as the Rosicrucians have often been among the foremost promoters of the reformation of knowledge, both the mystical teachings themselves and general fields of knowledge. Often it has been they, as indi-

viduals or groups, who have formed academies, schools, or societies of learning. Finally, after Egyptian and Greek times, Rosicrucians sometimes may have been identified by the influence on them of Hermetic philosophy, Alchemy, Qabala, Pythagorean number theory, Gnosticism, and so-called heretical groups, as well as the influence of the ancient mysteries, Platonism, and Neoplatonism.

Before we analyze the Egyptian mysteries of Osiris, I want briefly to discuss mysteries in general. There are three main kinds of mystery rites: First, there are rites of passage, such as baptism, puberty, marriage, and death rites. These are usually religious or semi-religious and mark cycles or events in a person's life. They emphasize the meaning and importance of these events, these times of life.

Secondly, there are religious teachings concerning the nature of God or the gods, the universe and man. These may sometimes properly be called *mysteries*.

Finally, there are the rites of passage of the God and other related religious teachings. These more general religious teachings are not necessarily mystical. When they are mystical, they must be based on the concept and experience of mystical union, as in the Egyptian rituals in which the deceased person, the Royal Scribe of Thebes, Ani, for instance, is renamed Osiris-Ani. This means that the person Ani *is* now Osiris, which can only indicate a transformation, or mystical union of man and god.

Such rites and teachings, when they are mystical, may be religious, such as the Osirian and Eleusinian mysteries, or they may be philosophical. We may surmise, however, that mystical rituals were associated with the Hermetic writings and with the Qabalistic teachings, neither of which is religious in the traditional sense.

Sometimes the traditional mysteries and philosophies which have been the sources of Rosicrucianism are completely within the orthodox teachings of the time, as apparently were the mysteries of Osiris. Probably here, as in the Eleusinian mysteries, there was an esoteric core which was not revealed to the average person. The core principles and symbols would have gone beyond an orthodox understanding. This continued

to be true of the mysteries of southern France during the time of the counts of Toulouse. Mystical teachings may be completely philosophical, as were the Hermetic philosophy and alchemy which fronted Rosicrucian organizations of the Middle Ages.

The mystery teachings—whether religious, philosophical, orthodox or not—remain mystical because they are initiatic, being based on a traditional symbolic system as well as traditional principles. However, as we know through Rosicrucian teachings, this does not mean that the mysteries do not change. The teachings are kept up-to-date and even beyond the times on the basis of mystical principles.

Importance of Osiris

The original core of esoteric teachings and rituals may also be the basis of exoteric thought and rites. In Egypt, Osiris was worshiped from the earliest historical times—and probably even earlier—through the decline of Egypt and its takeover by the Romans. While there were many other gods, Osiris was usually the one used for rituals for the dead and rituals associated with the Pharaoh and the state. It is easy to believe, but impossible to prove, that at least during the time of the 18th Dynasty—when the Order traditionally originated—there was not an esoteric group of initiates whose time-honored teachings and rituals were the foundation of the exoteric outer ceremonies both sacred and secular.

It seems that two of the keys to Egyptian history and religion are that first, the state was a theocracy, and second, the apparent polytheism was a way of symbolizing a pantheistic and monistic religion or philosophy. Osiris, Isis, and Horus were the foundation of the theocracy. The many gods—at least to the initiates—were attributes or aspects of the One God, whether he was called Ra, Ptah, Amon, or some other name. If this is true, then the reason Osiris was not the original Creator God was that he was originally an actual Pharaoh. This is why the living Pharaoh was called Horus, the son of Osiris, and the dead ruler was Osiris, Lord of the Hidden Realms (Tuat).

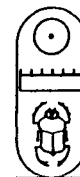


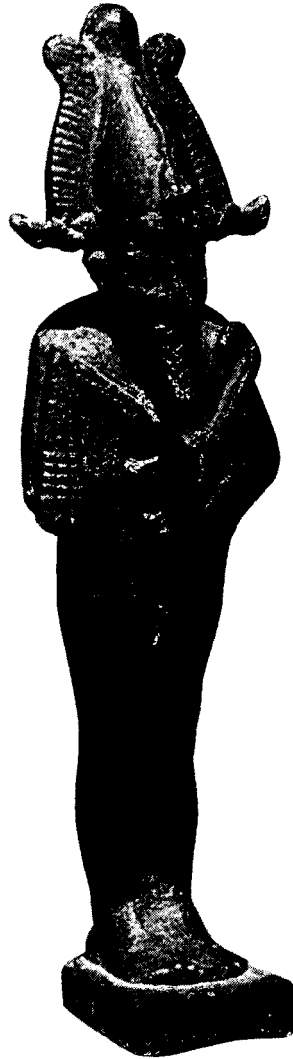
Osiris, God of light, health, and agriculture, the husband of Isis and father of Horus. Osiris was also the king of the underworld and judge of the dead. This ancient head, of carved wood, is on permanent display in the Rosicrucian Egyptian Museum.

As the Pharaoh was Horus on Earth and Osiris in the Hidden Realms, Tuat or other world, so too the dead *and the initiate* were Horus on Earth and Osiris in Tuat.

In all mystical teachings man himself is the primal symbol. He is both mundane and cosmic, both type and archetype. The principles and rituals revolve around the cosmic man and his mundane manifestation. This is true whatever the cultural factors, whether it is Osiris and Isis, Demeter and Persephone, Adam Kadmon of the Qabala, the homunculus or created man of alchemy, the father and son of some philosophers and alchemists, or the initiate-master symbolism of present Rosicrucian teachings.

(continued overleaf)





Bronze Osiris in the form of a mummy, from the Ptolemaic Period. This rare artifact is on display in the Rosicrucian Egyptian Museum.

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Since man is the main symbol, the teachings instruct him in, and promote achievement and expression of, the initiate's mystical development in order to achieve three results: 1) Self-integration, harmonium, or union of the individual; 2) Union of what we have referred to as

the man-field or the environment; and 3) Cosmic union, of which the other two are part.

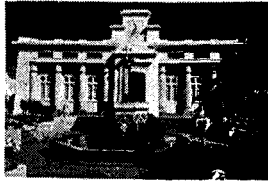
We stated earlier that Osiris is as old as the early dynasties. Osiris was considered to be both man and god, which is why his association with death and funeral rites was so important. The transition of Osiris and man was similar; what Osiris did, man could do. Mythologically, Osiris was killed and dismembered by his brother Set, although the different versions of this myth vary in detail. Dismemberment was common not only to Osiris but is also found in Greek mythology and in alchemical symbolism. Mystically, it represents the apparent death of the outer self, the dissolution or devolution before evolution and rebirth.

Osiris' Transition

The goddess Isis searched for her husband's body, found it or its parts, and not only put these parts together but had by him a son Horus, who then fought with and defeated his father's enemy, Set. Some myths say that Osiris is buried near Abydos; some say that parts of his body are buried in cities where the worship of Osiris was prevalent. In any case, one of the several meanings inherent in the myth is the transition of the god from the world of the living to the world of the dead. In this case, "dead" does not mean non-existent; rather, it means existence in the other hidden world which the Egyptians called Tuat. The real world of Tuat has a number of chambers or caverns, we are told, through which Osiris, as well as the deceased or initiate must progress until he reaches the true realm of Osiris and the blessed, the Field of Reeds, which corresponds to the Elysian Fields of the Greeks.

The *Book of Caverns*² inscribed in the tomb of Rameses VI gives the journey of the Sun god Ra through the realm of Tuat, the night realm of the Sun. According to Egyptian mythology, in the morning Ra rises between the mountains of the East; he crosses the sky in the day, and he goes down into the realm of Tuat between the mountains of the West. He travels through Tuat giving light, and therefore life, to its inhabitants. Ra is the sun of the twelve hours of day;

(continued on page 32)



MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Discovering New Realities

REALITY IS A SUBJECT that has always intrigued mystics. Rosicrucians, for example, make a definite distinction between realities and actualities. Actualities are defined as the manifestations of the law and order of vibration. On the other hand, realities are defined as what is real to the subconscious and to our subjective awareness, regardless of the true nature of actuality. We may easily select from our own experiences many instances wherein our realizations had no actuality in the purely objective world, and "there are thousands of actualities in this strange world which up to now have brought no realization, or created no reality, in our consciousness."¹

The important point, according to mystical tradition, is "that we are affected by both actualities and realities, but as individual organisms we are most concerned with our realization of things. . . ."² And those realizations we choose to hold in mind determine the kinds of experiences we allow ourselves to have. Let us illustrate this point with the following stories:

Back in the days of the world explorers, a large sailing ship came to anchor in a lagoon of a newly discovered island. The natives had never seen a ship before. When they spied a large undetermined mass from which men descended on ropes into boats, the natives thought these men were gods.³

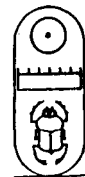
Another example of this phenomenon is the more recent case of the microscopist who discovered a structure he had not seen before. When he described this cellular feature to other scientists, they would explain, "I never saw that!" Some would then rush back to their own

laboratories, drag out their own slide files, and find in slide after slide the structure they had not seen before.

Of course, the same kind of situation still occurs. Recently a young student in an astronomy class asked his professor, "What is that red spot on the slide you are showing of the Sun?" The professor answered that he didn't know of any red spot. Closer scrutiny, however, showed him that the red spot was not only on that slide, it was on a great number of solar photographs, a discovery that eventually led to a whole new understanding of the Sun.

Perceptual Flexibility

It is interesting to note that in the story about the islanders, there was one native who noticed the large sailing ship as well as the small dinghies. This was the Shaman. The Shaman may have been accustomed to using creative imagination, which thus enabled him to adjust his point of view to entertain concurrent realities differing from the group's limited realizations. The Shaman, like many Rosicrucian mystics, had an unusual degree of *perceptual flexibility*. In the three examples given above, such relatively open-minded persons were willing to change their realizations, if necessary. However, these stories do not address those people who believed the old reality to be the only possible one. The inflexible person will not bother to re-examine slides because in his fixed reality the slides could not have such a structure. As far as this person is concerned, having viewed the slides numerous times, he is completely familiar with them. It is unfortunate that many new theories or realizations in science are not examined



or accepted until the old generation of scientists retired from the field.⁴

In a 1979 study, two Texas A&M University scientists conducted experiments which led them to suggest that perceptual flexibility is linked to creativity. The Bergums⁵ found that people who can easily “reverse” an ambiguous or paradoxical figure may be more creative than those who have difficulty with such a task. The Bergums concluded, “Self-perceived creatives and individuals displaying high perceptual instability . . . are frequently the same person. They tend to be more responsive, empathetic and optimistic than the larger population.”

In the Bergum experiments, the high image-reversal group tended to see itself as more creative and original, averaging 34% more reversals than the low-reversal group. The Bergums speculated that learning may contribute as much to this perceptual flexibility as innate neurological tendencies. They concluded that being rewarded for perceptual flexibility may contribute to an individual’s sense that it is a component of creativity and therefore a positive character trait. The reader may be interested in the self-demonstration experiments with the paradoxical images shown in *Figures 1, 2, and 3.*

An Open Mind

From both the Bergum’s experimentation and our own in the Rosicrucian laboratory, we can conclude that there are two major ways to perceive our realities: the flexible way or the inflexible way. However, the creativity which comes with any new perspective requires an open mind. The open mind is needed whether the new discovery is one’s own or is assumed from another. In the cases of the microscopist and the astronomer, once the concurrent reality which had been overlooked was pointed out to them, they could experience it. Similarly, in an ambiguous drawing such as *Figure 1* we can often overlook the rabbit, for example, if we are holding a singular reality of a duck. But when the fact of concurrent reality is pointed out to us, we can easily verify the presence of the other image through experience. On a personal level this, too, is a creative dis-

covery. The *joy* of discovery—the “this is it” feeling—is provided by the limbic portion of the “inner brain.” But this joy will be of short duration if others cannot share with us in our new reality. Without confirmation from outside sources, we tend to question: “Is this really it?”

The qualities of being flexible enough to perceive new realities as well as holding on to old realizations are both processed through the limbic system. It is the limbic structure which tells us whether a thing is “real” to us. In past Mindquest reports we have referred to this as the “this is it . . . this is truth” feeling.⁶ Because of the two major ways of perceiving reality, the limbic system can play a role in promoting or discouraging the creation of new realities, attitudes, and outlooks on life. A singular or inflexible frame of mind, the “this is the only *possible* it,” interferes with our ability to entertain an unfamiliar and often concurrent reality.

A more flexible outlook tends to interpret the limbic messages as “this is *only one* reality.” Such a message allows for the possibility of having a surprising experience. For flexible people, life is always an adventure to explore. Flexible attitudes allow one to see when an old reality is no longer suitable for a given situation. For this person, the limbic message is heard as “this is *not* it . . . this truth no longer fits.” At such a time one may temporarily be thrown into a quandary. The dilemma no longer allows us to use the comfortable labeling function of the left brain and we must resort to the resources of the right brain which processes new experiences.⁷ Finally, when intuition, arising from the area of the pineal, surprises us with a new working reality, we feel the limbic message is telling us “this reality fits . . . this is it.”

People use many methods to avoid dealing with perceptions which contradict their present realizations. The most common method is to see only what one wants or expects to see. This is often an unconscious activity which constitutes a psychological *blind spot*. Because we can not see what is going on in the area of the blind spot, we are most easily fooled or hoodwinked by others in this area. If a person has too many blind spots he may travel through life as though

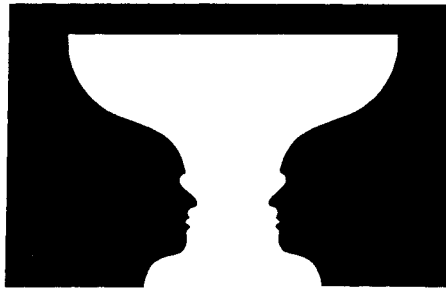


Figure 1

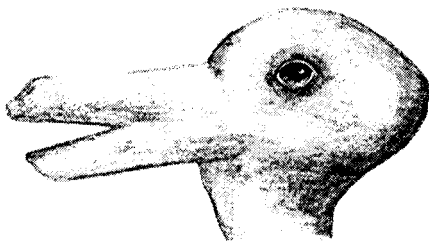


Figure 2



Figure 3

Figure 1, Reversible Goblet: In 1915 Edgar Rubin introduced this now famous demonstration of a figure-ground reversal of images. Either a goblet or a pair of faces is seen in silhouette.

Figure 2, Rabbit-Duck Figure: Psychologist Joseph Jastrow used this example of a rival-schemata ambiguity in 1900. When seen as a rabbit, the face looks to the right; when seen as a duck, the face looks to the left. At first it is difficult to see both duck and rabbit concurrently. However, practice will help to facilitate our ability to shift reality between the two with increasing rapidity.

Figure 3, Young Girl-Old Woman: Although it was originally printed as a cartoon, this ambiguous figure was brought to the attention of psychologists by Edwin G. Boring in 1930. The creator, W. E. Hill, entitled this cartoon "My Wife and My Mother-in-law." His cartoon appeared in a 1915 issue of Puck magazine. The young woman's chin is the old woman's nose.⁸

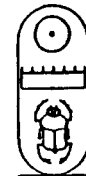
ILLUSTRATIONS: LYN TAYLOR

asleep. An example of this altered perception can be observed in *hypnosis*. Hypnosis changes our perceptions to conform to what we are consciously realizing. For instance, a person under hypnosis who is told that a piece of rubber is a very fine piece of chocolate will hold the image of chocolate in mind. If he enjoys chocolate, he will relish eating what others perceive to be rubber. If the hypnotic subject does not enjoy chocolate, it will appear no more appetizing to him than usual.

The alterations of realization such as observed in hypnotic subjects can also occur in ordinary states of awareness.

We all overlook much of what is going on around us. But in some instances individuals will consciously block out certain realizations, out of a natural fear of the unknown, or they may interpret their perceptions to fit what they want to experience, even creating delusions about something seen that is not actually there. Whenever we are unable to question the realizations we choose to hold, we hamper the limbic system's ability to mediate between the many possible realities of the inner and outer world. We limit ourselves to only one "this is it."

One of our current projects here at Rosicrucian Park investigates problem-



solving. We have observed that inflexibly held realizations tend to block creative solutions. For example, research volunteers are provided with a visualization designed for problem-solving. Subjects imagine themselves to be in a closed room with many doors. In front of each door they find an old familiar problem with which they can wrestle. After confronting and being thrown back repeatedly, subjects are asked to see if there is a door without a problem in front of it. They discover such a door. An unknown way to solve the problem is suggested—simply opening the door to an easy way out. With some trepidation, most subjects open this door to find the Path of Life stretching before them, but a few have hesitated and then closed this door. They have found it easier to cope with old familiar realizations then to embark upon a Path where they can perceive nothing familiar to them.

Rosicrucians recognize the value of exploring flexible attitudes and making use of exercises which will help them to interpret all reality in a relative way rather than in an absolute way. Discovering new realities entails an adventure that takes courage and an abiding trust in one's Inner Guide. For some, Conscience—the Guardian of the Threshold Door—represents a condition that often embodies fearfulness. But for

others, the Guardian also allows the Light of intuition to initiate us into the fullness of Life itself. Then He is able to point our way home to Love—the self-realization of Self.

—June Schaa, F.R.C.; George Buletza, Ph.D., F.R.C.; Onslow Wilson, Ph.D., F.R.C.; and Sandra Huff, F.R.C.

Footnotes:

¹Lewis, H. Spencer (1918, Revised 1978) *Rosicrucian Manual* AMORC, San Jose, CA 95191. pp. 152, 190.

²*Ibid.*, p. 190.

³For other interesting illustrations of inflexible perception, the reader is referred to Colin M. Turnbull's standard textbook: *The Forest People*, Touchstone Books, Simon & Schuster (1962).

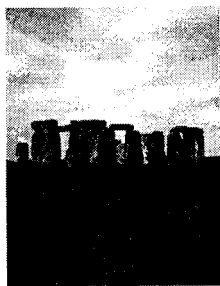
⁴Kuhn Thomas S. (1962-1970) *The Structure of Scientific Revolutions*, University of Chicago Press, Chicago.

⁵Bergum Bruce & Judith (1980) *Bulletin of the Psychonomic Society*, Texas A&M University, College Station, Texas.

⁶Buletza G., Schaa J. & Wilson O. (1980) *Mindquest: The limbic system: Emotions*, *Rosicrucian Digest* Vol. 58(12):20-22; Buletza G., Wilson O. & Schaa J. (1981) *Mindquest: limbic system: Memory and learning*, *Rosicrucian Digest* Vol. 59(1):22-25; Buletza G., Schaa J. & Wilson O. (1981) *Mindquest: The gift of cosmic consciousness*, *Rosicrucian Digest* Vol. 59(2):20-23.

⁷Schaa B., Schaa J. & Buletza G. (1979) *Mindquest: Initiation into an unknown*. *Rosicrucian Digest* Vol. 57(3):22-26.

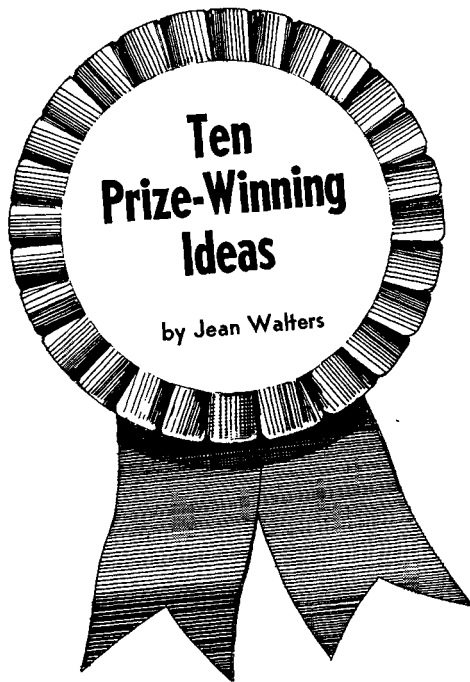
⁸For those interested, further information and other examples can be found in the book *Image, Object and Illusion*, readings from *Scientific American* magazine with introductions by Richard Held, Massachusetts Institute of Technology, W. H. Freeman Co., San Francisco (1971).



*The
Rosicrucian
Digest
August
1981*

Cover This month's cover features Great Britain's famous Stonehenge. The mystery of Stonehenge has fascinated historians, scholars, and mystics since the time of Geoffrey of Monmouth in 1135 A.D. Over the centuries many theories have been put forth regarding the meaning behind this ancient assemblage of standing stones and others like it scattered across England. In their 1978 book, **Stonehenge: the Indo-European Heritage**, anthropologists Stover and Craig theorized that the archeological remains being recovered from such ancient stone circles point to a cultural use as well as to the overall religious cosmology carried down through the millenia. The photo was taken from a position just outside the large Aubrey hole circle looking toward the center where we see the massive sarsen stone structure. Stones in the sarsen structure are exceptionally large, weighing 50 tons each.

(Photo by Burnam Schaa, F. R. C.)



DO YOU WANT to be a success? Here are ten winning ideas to help you reach your goal—but every one of them requires you to change your way of thinking first. To be successful, you must think positively. Discouragement comes easily without additional tools to augment positive thinking. The following ten tools can guide you toward success:

Expect the best. Picture a child just before Christmas. He says—and believes it absolutely—“Santa Claus is bringing me a bike.” He doesn’t worry about how Santa will load in a single pack all the bicycles he will deliver Christmas Eve, or how he will get the bike down the chimney. The parent may argue that Santa can’t afford it or that a bicycle is too hard to deliver. Never mind. The child doesn’t take no for an answer.

Do you take no for an answer to your desires? When you make a sales call, *know* that you will be successful. Or when applying for a job, *know* that you are the best employee ever, and *know* that the job is yours. Cultivate an “I know it is going to happen” attitude. Have your hair stand on end with anticipation. When you expect the best to happen, things go your way.

Pretend a little. Pretend that you are the greatest. Pretending means “acting as if”—it’s creative use of the imagination. Act as if you are the best at whatever you do. Stand up straight; hold your head up. Be the greatest! Look how far Muhammed Ali went with pretending.

Affirm to yourself, “I am the best salesman in the company, in the world!” Imagine what it would be like to be the best and step into that role. Pretending is a step to making it so.

Go for the promised land. The Bible says that it took Joshua forty years to walk across the desert to reach the promised land. He had many disappointments and much discouragement. He confronted enemies and all kinds of problems, but he never stopped. Joshua’s desire to reach the promised land was unyielding and strong.

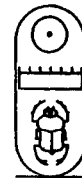
What is your promised land? How long are you willing to try? Stability comes through perseverance, which is the result of effort. In other words, don’t take no for an answer. Joshua made it, and so will you. Keep walking!

Don’t compromise your ideals. If you decide that you are going to have a million dollars, don’t stop at half a million. Or if your goal is ten sales a week, don’t stop at five. Your objective may be the position of president of the company. If so, don’t stop short at vice-president.

It is easy to compromise. Often we are encouraged to forget our desires for the sake of harmony. The problem is that each time we give in and give up, our self-esteem suffers. Without self-respect, harmony with others isn’t very important. Your goals are valid. Couple determination with a “no compromise” attitude.

Be willing to receive. Most people have a difficult time receiving. It was hard for me until I began examining how selfish it is to not receive from others. Most likely you were taught as a child that it is better to give than to receive. Consider this however—who can give if there isn’t someone to accept the gift? Without a recipient, the excitement, gratification, and fulfillment of giving goes unexperienced.

On the other hand, how will you know that your gift has value, if it is not offered



to another and received? Denying others the opportunity to share is selfish.

Discipline yourself to receive—the free lunch, the offer for assistance, the compliment. Creating a mental pattern of acceptance is like being ready to meet your boat when it comes in. If you cannot receive little gifts, you will also be unable to accept success when it comes.

You deserve a lot. Start experiencing everything that you deserve by realizing the beauty of receiving. A deserving attitude is born out of effort.

Recognize abundance. There is a law of abundance active at all times. It means that you personally will never be without value nor will you deplete the things symbolizing value in your life. Try cultivating an awareness of this law by doubling your rate of breathing. What happens? Nothing. You may hyperventilate, but you will never deplete your air supply. Or consider what would happen if you acquainted yourself with ten new people a day. You would never run out of people to meet. If you explored a new place or performed a new activity each day, you would never run out of new things to do or new places to visit. The law of abundance is ever present within the universe, so that the more you want, expectantly command, and aggressively pursue, the more you will have. Or, as the saying goes: Ask for a lot and you receive a lot; ask for a little and that is exactly what you get.

Affirm the law of abundance; recognize it everywhere; use it to build your self-assurance. There is plenty for everyone and an abundance for you.

Create a void. With this psychological tool you create a void within your life so that the thing you desire can fill that void. Here are some examples. Suppose your closet is filled with clothes, but you want a new suit. It is time to clean your closet. Empty it of the clothes you don't want or need, or those that no longer fit. You have created a void for the new suit. How can you get a new outfit if there is no place to put it? You have conditioned your mind to not only deserve, but expect the new thing to come into your life. If you want a new car but your garage is stacked full of junk with no room for a car, clean it out.

Relationships are important to everyone. When you want a new relationship

but are afraid to release an old, unstimulating one, you inhibit the new one from forming. You require space in your life for the individual you want to meet.

On a higher level, creating a void works because the intention of unconditional giving—whether money or other value—acts as a catalyst which causes receptivity in the giver. Because you have shared, you deserve to receive, so your multiplied return comes through. This is the means used by Andrew Carnegie and other great philanthropists. They amassed fortunes of untold wealth and then used portions of this acquired wealth to help humanity.

The technique is as follows: *Spontaneously* help someone who really needs it. Try to do this anonymously but with the knowledge that you are accruing a certain amount of cosmic blessing or help that will come to you just when you need it, and as you need it. It may come through a job offer, a gift, a bonus, a helping hand, or in some other mysterious way.

Appreciate everything. Appreciation sounds simple, but it often isn't practiced. When most people look around themselves and perceive all the things they have achieved, they don't appreciate them. Do you consciously appreciate your good friends, your family, your nice home, job, or the money you have earned?

It is easy to take these things for granted, and think that what you have isn't good enough or that there isn't enough of it. The car isn't a Rolls Royce, it's an old Chevy. The attention is not on what you have, but on what you do not have. You can never win that way.

Realize that the old car transports you where you want to go. Manifest your new car by first appreciating the old one. Value your present job position and the customers you now have. The new customers you want will come from them. A deep and sincere appreciation sows the seeds that eventually blossom in abundance.

Release it to do its work. Once you have planned and visualized your activity and have followed through on it, forget it. Release it to do its work. Don't worry about it; don't hold onto it. Build trust in yourself by knowing that your activity will produce the desired results.

You can create an attitude of release by picturing a child throwing a coin in a wishing well while imagining what he wants, and then walking away. Keep your goal in your mind, do the activity and then walk away. You can be worry-free because you have completed the work. You have loaded your ship and it is ready to sail. If, when the ship is anchored at the dock, you forget to unhook the chains that tie it to the dock, it won't go anywhere. The ship is docked until you decide to release the chains.

This is exactly what happens when you complete your activity and then worry. You forget to unfasten the chains. Worry anchors your desire in your mind, and thus the desire cannot manifest.

Begin by trusting yourself. Everything you do will eventually bear fruit. You are a creative, dynamic person who can manifest anything you desire. Release this thought to do its work and go to the movies. Worry is unproductive and the movie looks interesting!

Plan, prepare, act. You can have anything and everything, but you must create a plan and then enforce the plan with activity. Following this formula, your plan can manifest. Man is a thinking creature. His creativity knows no boundaries. Put your creativity to the test by initiating a plan for your life. Planning prepares you mentally, emotionally, and physically for

your million dollars, the new position, your new suit, or car. You are accepting that they can be yours.

Carefully planned activity causes things to happen, by investing something of yourself into your desire in the same way that a farmer invests his money to purchase seed and invests his time to sow the seed. Each step of the plan is an investment. You trust your plan and yourself enough to invest a portion of your self, your time, and your energy in each step and to follow through to completion.

All successful people create and carry out plans every day of their lives. They even plan their relaxation. In so doing, every moment is used to its fullest and each day is rich with experience. Perform each task with expectancy, determination, knowledge, and trust. It is going to happen!

These ten steps are not magical, but they do work. In their simplicity, they are complete. They are effective for anyone. Follow these steps and make a success of whatever you choose to do in life, whether it be physical, mental, spiritual, or a combination of the three. You can have friends, wealth, health and prosperity. Provide yourself with permission to have what you want, for only you can do this. As you use these tools, know that you are worthy, you are special, and you are successful. △

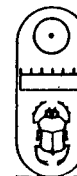
The loneliest feeling in the world, you see, is not when I'm alone, but when I'm in love with someone who isn't in love with me.

—Donna Morgan

AUSTRALASIAN CONCLAVES

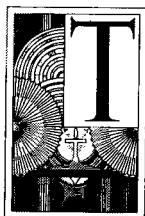
NEW ZEALAND, AUCKLAND—New Zealand National Conclave—November 7-8, "Downtown Centre" & Auckland Lodge, 1 Coleridge St., Grey Lynn, Auckland. Grand Lodge will be represented by AMORC's Grand Secretary Harry Bersok. For more information, please contact Mrs. M. Edge, 24 Hill Cres., Papakura, Auckland, New Zealand.

AUSTRALIA, VICTORIA, ORMOND—Harmony Lodge Regional Conclave—November 13-15, Harmony Lodge, 486 North Road, Ormond, Victoria. Grand Lodge will be represented by Harry Bersok, AMORC's Grand Secretary. For more information, please contact Ray Brookes, Conclave Chairman, 27 Booth Crescent, North Dandenong, Victoria 3175, Australia.



The Astral Light

by H. C. Blackwell, F. R. C.



THE Astral Light is the prime substance and factor in the creation and control of all visible existence. Franz Hartmann, in his *Paracelsus*, says of the Astral Light:

“A universal and living ethereal element, still more ethereal and highly organized than the A’KASA. The former is universal, the latter only cosmic. . . . It is at the same time an element and a power, containing the character of all things. It is the storehouse of memory for the great world (THE MACROCOSM) whose contents may become re-embodied and reincarnated in objective forms; it is the storehouse of memory of the little world, the Microcosm of man, from which he may recollect past events. It exists uniformly throughout the interplanetary spaces, yet it is more dense, and more active around certain objects on account of their molecular activity, especially around the Brain and Spinal cord of human beings, which are surrounded by it as by an AURA of light. It is this aura around the nerve-cells and nerve-tubes by which a man is enabled to catch impressions made upon the astral aura of the cosmos, and thereby to read in the Astral Light.

“It forms the medium for the transmission of thought, and without such a medium no thought could be transferred to a distance. It may be seen by the clairvoyant, and as each person has an astral aura of his own, a person’s character may be read in his astral light by those who are able to see it. . . . Every living nerve has its astral aura, every mineral, every plant or animal, and everything of life, and the glorified body of the SPIRIT is made to shine by its light.”

This great magical agent is revealed by four kinds of phenomena, and has been subjected to the manipulations of

science under four names: HEAT, LIGHT, ELECTRICITY, MAGNETISM. These four imponderable fluids are, therefore, the diverse manifestations of one and the same force, which is that substance created by GOD before all else, when HE said, “LET THERE BE LIGHT” and there was light.

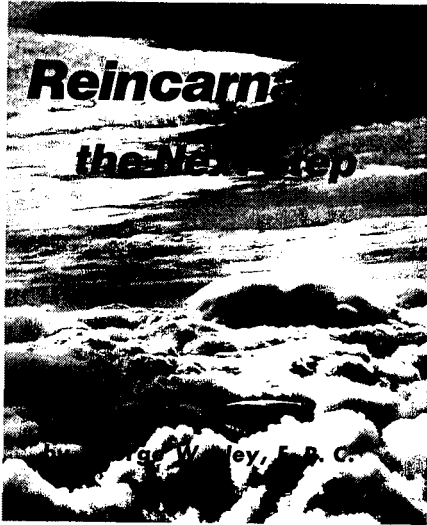
Everything which exists has been evolved from it, and it reproduces and preserves all forms. What we call *imagination* is simply the inherent faculty of the SOUL to assimilate the images and reflections contained in this living light.

This great magic agent of *nous* has four properties: to dissolve, to consolidate, to quicken, and to moderate. These four principles, directed by the WILL of man, modify all phases of nature. It subsists of two forces, one of attraction and one of repulsion; it is continually ascending and descending. By this twofold force all is created and preserved. It is the same movement as that of the sun which draws and repels at one time all the planets of its system. It directs the instinct of animals and does battle with the intelligence of man. This vibration is the breath of GOD in action among all created things. It is the force that animates nature.

VIBRATION—when conceived to be existent—materially or intellectually, gives us the key of all phenomena.

This substantial light is sometimes called the astral body. It is that which makes and that which becomes. It is the fire out of and by means of which, body and soul are generated. It is the fiery manifestation of the soul, the magnetic factor of the body. This light is substance; and from it proceed the gases and the minerals, which are *unindividualized*, and from it also proceeds the organic world which is *individualized*, but MAN it could not make—for MAN is fourfold, and DIVINE. △

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BELIEF IN THE THEORIES of reincarnation has existed from time immemorial. In some cultures, such as the Eskimo, it is a simple concept of the continuation of life in a new body. They believe that the person dying will be reborn as the next child in the tribe. The natives of West Africa have a similar notion which is indicated by the names they give their children with such meanings as: "Father has returned," or "He has come again."

In other, more sophisticated societies, more elaborate ideas of reincarnation are included. At the extreme end of the spectrum we find the Hindu beliefs of eternal return, the wheel of life, and the law of karma. To these people, all effort in this life must be directed toward seeking conscious connection with the Cosmic so that one may expiate one's karmic debt, thus finally escaping the wheel of life by achieving a state of heavenly bliss called Nirvana, or selflessness.

The rest of the world favors various elements of these beliefs in whole or in part. Western society has generally been indifferent to reincarnation until modern times. That is not to say that we have lacked exponents, but rather that these concepts have not been of common knowledge to the majority of people. This state of affairs has been mainly due to the heavy hand of the established church which previously felt, and probably rightly so, that such concepts gave

too much latitude for free thinking by the individual, thus undermining the dogma of the church.

A belief in a prior existence is, of course, the first prerequisite. One must have incarnated before in order to do it again, which is what the term "reincarnation" implies. The second part of the theory states that the soul or conscious self is a growing, evolving entity capable of final union with God.

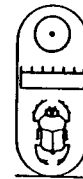
We are not implying that the soul was created with imperfections. No, indeed. But the soul's perfection is that of innocence. It is a seed and like a seed it must be planted and encouraged to grow within the soul personality. Like the young plant, it must battle its environment to survive and continually reach upward, seeking the light.

Our lives bear witness that this analogy is an apt one, particularly when we consider that we are given a large measure of free will. Man is not designed to be a robot.

Free will is not looked upon as a blessing by everyone, mainly because it carries with it the burden of responsibility for all one's decisions. And since there is always an even chance for error in our choices, even when we are doing our very best, it ensues that mistakes and bad choices accumulate and must be expiated. This is the law of karma, also referred to as the Law of Compensation or the Law of Cause and Effect. Much has been made of this concept in some quarters, as though it were some form of heavenly vengeance. Not so. It is merely a natural law, like gravity. It does not seek to punish, but to discipline. It is our cosmic schoolteacher, correcting us (harshly, if necessary) when we are wrong but rewarding us lavishly when we do well.

A Great School

This worldly life is therefore seen as a great school of experience in which we are all students. Those who have been conscientious students in their past lives will be further along in their studies in this one, while those who have been indifferent and selfish find that many of their lessons must be repeated, for the lesson which is not grasped the first time will be presented again and again, if



necessary, until the principle behind it is learned. One step at a time is the rule, and no one skips any grades.

On the other hand, Rosicrucians know well that there are rewards for earnest and faithful effort. They know that the Cosmic is quick to assist man when properly approached, and will display great versatility in illustrating these infinite principles, offering endless opportunities to apply them in everyday life.

In each incarnation we are given a different physical body and different abilities in addition to what we have previously learned. We are like actors playing different roles; sometimes called upon to play a supporting part and some-

times slated to play the lead role. But always we go upward, progressing from bit parts to starring roles. To do this well we must lose ourselves in the role, giving it our best each time we go on whether the audience is sympathetic or not. We shall become real troupers in time and will be able to play many parts perfectly—every time.

Thus, by trial and error, we are led to realize that our education in this life is not limited to the accumulation of factual knowledge, but rather to the acquiring of wisdom. We shall, in due course, develop noble qualities of morality and a disciplined mind capable of realizing the divine plan. △

ROSICRUCIAN CONCLAVES

RHODE ISLAND, CUMBERLAND—New England Regional Conclave—September 11-13, Lafayette Masonic Lodge, Nate Whipple Highway, Route 120, Cumberland. Grand Lodge will be represented by Frater Robert E. Daniels, Grand Master of AMORC. For more information, please contact Lloyd R. Jones, Conclave Chairman, 70 Billerica Road, Chelmsford, MA 01824.

CANADA, QUEBEC, MONTREAL—Northeastern Regional Conclave—September 18-20, Hotel Sheraton Mt.-Royal, 1455 Rue Peel, Montreal. Grand Lodge will be represented by Frater Burnam Schaa, Supreme Treasurer of AMORC. For more information, please contact Jean-René Van Becelaere, Conclave Chairman, 364 Avenue Querbes, Montreal, Que. H2V 3W3, Canada.

COLORADO, DENVER—Rocky Mountain Regional Conclave—October 2-4, Continental Denver Hotel, Valley Highway at Speer Blvd., Denver. Grand Lodge will be represented by Frater Lamar Kilgore, AMORC's Director of Printing. For more information, please contact Rose Stacy, Conclave Secretary, 1665 So. Washington, Denver, CO 80210.

WISCONSIN, BROOKFIELD—West Central Regional Conclave—October 2-4, Marriott Hotel, 375 S. Moorland Rd., Brookfield. Grand Lodge will be represented by Frater Arthur Piepenbrink, Supreme Secretary of AMORC. For more information, please contact Jim Hofelich, Conclave Chairman, c/o Karnak Chapter, AMORC, P.O. Box 849, Milwaukee, WI 53201.

CALIFORNIA, SAN DIEGO—Southern California Regional Conclave—October 10-11, Hotel San Diego, 339 West Broadway, San Diego. Grand Lodge will be represented by Frater Burnam Schaa, Supreme Treasurer of AMORC. For more information, please contact Frater Kenneth A. Thompson, c/o San Diego Lodge, AMORC, P.O. Box 3243, San Diego, CA 92103.

NEW YORK, NEW YORK—North Atlantic Regional Conclave—October 17-18, The New York Sheraton Hotel, 7th Ave. at 56th St., New York City. Grand Lodge will be represented by Edward L. Fisher, Grand Treasurer. For more information, please contact Mrs. Arlene A. Merschat, Conclave Registrar, 2 Hancorage Ln., Apt. 1B, Oyster Bay, NY 11771. Telephone: (516) 922-0253.

*The
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August
1981*

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

The Beatitudes

*Put your ideas
into practice*

THE OTHER DAY I read this paragraph in an interesting book: "Something in us believes the Beatitudes, even though as a matter of business we should never dream of putting them into practise."

The thought expressed by the writer of this paragraph challenges the Rosicrucian or the mystic. He naturally agrees that there is something in each of us that believes the Beatitudes and revels in them; but the modern Rosicrucian would instantly say that the writer of this paragraph was wrong when he said that as a matter of business we should never dream of putting them into practise.

Nearly everything else in the world of business has failed, and all that is left the average man or woman to do, in order to be successful in business at all, is to idealize it and to bring the Beatitudes into his business methods.

The real trouble has been that the man has feared to bring the ideal, the mystic, the metaphysical into his practical affairs. Fear of some unknown result, or the operation of some unknown principle, has held him in bondage. This is because man has had essentially a materialistic training, and has become almost an unconscious slave to the materialistic ideas of life.

For centuries man's mind has educated itself in the belief that certain effects noticed by him are due to certain material causes, and that these effects are inevitable. He has come to believe that matter in its gross or refined form has the ability to develop its own discords, independent of any thought or action on the part of mind. He has even come to believe that even the mental part of himself can manifest only through matter, and that matter is the channel for the expression of mind.

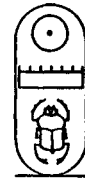


The idea that mind may manifest through mind, or that the mind of man can affect that which is not matter or produce a demonstration or manifestation not wholly of the material realm, has been reluctantly accepted by the average human. Man has tended toward thinking that every exertion of mind must leave an impress solely upon matter, and if its impress is not upon matter, it has made no impression at all. We find this materialistic idea expressed even by such an eminent authority in physiology as Dr. William M. Sadler; in one of his books, he said: "Mind never fails to impress itself upon matter. For every mental process, there never fails to follow some physical response. Every thought of mind, every process of consciousness, is unfailingly translated into some sort of material movement."

A New Ontology

Years ago, when Mary Baker Eddy issued one of the early editions of her famous book, in the introduction thereof she had this significant remark: "What the world needs today is a new ontology."

She meant to say that what the world needed was a new science of being. The Rosicrucians have ever been advocates of this new ontology, and the Rosicrucian teachings of today present this new ontology in a better form than it has been



presented by any metaphysical or occult school.

What man needs to learn today is that matter does exist, but that its existence is not an independent one, as the Rosicrucian teachings state. In the desire to place matter in its proper category, some of the metaphysical schools of today attempt to say that matter has no real existence, with the result that the student who is not analytical in his thinking believes that the statement means that matter does not exist at all.

The Rosicrucians, realizing that such a statement is not fair and not explanatory, state that matter has no independent existence, but that its existence is dependent upon our realization of it. Therefore, even if we assumed that matter is a real substance, with body, weight, hardness, and other objective qualities, we must admit also that without mind in man, matter could not exist to us or have any manifestation to our consciousness.

Qualities of Matter

Furthermore, the teachings of our higher grades show that these qualities of matter which our mind seems to accept, such as weight, size, hardness, softness, opaqueness, and so forth, are not really qualities at all. We find as we develop our comprehension, our consciousness and our mystical understanding and relationship of Nature's higher laws, that matter is not opaque, that it is not hard or soft, that it is not ponderous, and that it is not many things that we have attributed to it. The gradual discovery of these mistakes in our understanding reveals to us that the material qualities of matter have been accepted by a materialistic mind in us, while the Divine or spiritual Mind in us has no comprehension of these materialistic qualities at all.

This brings us to what is looked upon as the highest revelation that ever comes to the mystic, namely, that only in mortal mind, or only in the materialistic mind of our objective consciousness, does matter exist with all of its limited and limiting qualities. The important discovery is made that matter exists in a material sense only as a mental concept on the part of the material mind. In that mind, as a mental concept, exists the human

body and all of the other material manifestations of this earth plane. To the Divine Mind or spiritual mind in man, matter is non-existent. The limitations of the material world cease to be, so far as the consciousness of the spiritual mind in man is concerned.

And so the mystic comes to learn that he is living in a world where two classes of humans attempt to live and become happy, healthy, successful and prosperous. The one class consists of those who have a highly developed mortal mind, with a keen objective mortal consciousness, and a consequent materialistic concept of all that exists. The other class is composed of those who have developed the spiritual mind to its normal degree of comprehension and understanding, freed from the enslaving dominancy of the materialistic mind. These persons, in the latter class, conceived matter with the materialistic mind at the one moment, but instantly have the spiritual concept of these things as a companion concept. Such persons are masters of both the visible and the invisible, the material and the spiritual, the higher and the lower forms of universal existence.

Man, the Master

Man may become the master not only of his own environment, and of his own present and future place in life, but he may become the master of the creative processes of God, which operate through the spiritual being which is the only part of him.

Just as matter in its gross, material form has no other existence except in a materialistic concept of the mortal mind in man, so many of his problems and most of the obstacles which prevent his progress and advancement are things which have no other existence except in the concept of the mortal mind.

To the spiritual mind, there is no body of flesh, therefore there is no disease, there is no death. To the spiritual conception there can be no failure—only success. There can be no sorrow—only joy and peace. There can be no limitations—only the unlimited eternal. There can be no staying of progress, no prevention of the onward march of civilization, no closing of the book, no limitation of time, no end of space. To the spiritual

concept, life is continuous, eternal, and beautiful.

With such conceptions, man may bring the Beatitudes into the practical things of his life and find a place for them, and even through them be inspired and helped toward the goal of his ambitions.

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.



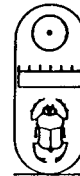
Landscape
Anne Leong

Art Exhibit

Chinese-born artist Anne Leong recently presented her first exhibit at the gallery of the Rosicrucian Egyptian Museum in San Jose. Ms. Leong has studied and exhibited art both in China and the United States. She has taught many the art of Chinese brush painting, and published two books on the subject.

The most remarkable painting in Ms. Leong's exhibit is "The Scenes of Yellow Mountain," executed on a 39-foot scroll. Its panoramic view encompasses the Hwang Shan mountain range in Anhui Province, China. One senses the natural harmony in this painting—vast, wild lands of mist, tenacious evergreens, and waterfalls among jutting, grotesquely formed mountains. Her use of color is judicious and seemingly true to nature, as is her use of white space.

Artist Leong's other paintings depict traditional themes of Chinese brush painting—landscapes of depth and striking presence, animals rendered with wit and humor, and vibrantly colored flowers. The exhibit was a pleasant experience for all who viewed it.



Egypt, Land of Alchemy

(From page 18)

Osiris is the sun of the night hours and Tuat, and Osiris is Lord of Amenti, another name for Tuat. Hence, Osiris is often called Kenti-Amenti, Lord of the Underworld.

Originally, however, Osiris was an earth god associated with growing grain. He is also associated with the Nile, and it is said his body was put in a basket to float down the Nile. Legend usually says that Isis found the body of Osiris at the city of Byblos in old Phoenicia, but this could be a misinterpretation of Greek terms. Byblos also means papyrus and therefore, the delta swamps where Osiris may well have been found, because it is also said that Isis conceived and raised Horus in the papyrus swamps.

Osiris and his various myths were the basis of rites and ceremonies both religious and secular. The living Pharaoh was Horus, the son of Osiris; the dead Pharaoh was Osiris. The dying person who believed in Osiris on his own death became an Osiris. Becoming an Osiris at death is a symbol of union with the god of the Hidden Realms.

Secular rites using the Osiris myth were the coronation ceremony, rites of the succession of the Pharaoh to the throne, the harvest festival of Min, and the Sed festival conducted to symbolize the rejuvenation of the Pharaoh, and festivals connected with rituals in the autumn at the time of the annual inundation of the Nile at its height. Osiris was therefore pictured in the form of a mummy sprouting stalks of grain. Gardens of Osiris, used in some rites, were small figures of the god which had been sown with seeds of grain which sprouted, symbolizing the renewal of life. Although these were primarily secular rites, it is difficult to draw the line between Egyptian religious and secular ceremonies.

An important mystery play or drama of Osiris is found on a stele of Abydos of the time of the Pharaoh Usersten II of the Twelfth Dynasty (about the 19th century B.C.). During this dynasty, Osiris

was called "Lord of Life," "Governor of Eternity," "Ruler of Amenti." However, this drama was usually performed on an annual basis at Abydos as a public celebration to the Great God Osiris. Thousands of people made the pilgrimage to attend and to some degree participate in this annual ceremony. For example, the stele describes one principal scene as follows: "I performed the coming forth of Ap-uat when he set out to defend his father."

Ap-uat, son of Osiris, identified with Anubis, was the leader of the *Osiris expedition*, which was formed of priests and ordinary people. He, Anubis, walked in front; next came the boat with the figure of Osiris and "followers" of the god, and then the crowd of people. This is all outer, exoteric ritual, in which the whole populace took part.

Denderah Version

A much more interesting version is carved in the walls of the Temple of Denderah. The following is an abridged account of this esoteric Denderah version: In the Denderah drama sixteen models of the dismembered body of Osiris are made with wheat and paste, and each part is sent to a town where it was, according to the myth, supposed to have been buried. Each piece was placed in the local shrine of Osiris. (This symbolizes the scattering of the members of the body after Set killed Osiris). But since the figures are made of wheat and paste, it also represents the seed of the seasonal grain festivals.

A figure of Osiris is made (that is, a whole figure, meaning the sixteen members of the body have been found by Isis and Nephthys and made into a whole body again). The Osirian figure and other figures of gods are taken to the tomb by lamplight and the god Osiris is buried. This, then, is the Khenti-Amenti figure of Osiris, the Lord of the Underworld.

The Seker or Arisen Osiris figure is made in a mold; this is a reconstituted Osiris with symbols of royalty, including the uraeus or cobra which the Pharaohs wore on their headdresses, the symbol of the protection of the Pharaoh.

An inscription gives the names of Shenti goddesses, meaning Isis and

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Nephthys, the sisters of Osiris who found him and lamented his death.

Instructions are then given for making the coffin, vessels, and so on. The Seker figure was taken from its mold; this is the reconstituted image of Osiris, and Horus, the son of Osiris, saw his father as reborn.

Finally, Osiris was embalmed, the Djed pillar raised, and Osiris buried. The Djed pillar has been said to represent the spine of Osiris, but more likely it symbolizes a tree. The word *Djed* means stable or stability. Probably the pillar has many meanings: it is the tree or plant which is alive when it is upright; it is associated with Osiris because some myths say he was found in a tree, and raising the pillar in the rites of Osiris therefore means he is raised, resurrected, or reborn. It thus symbolizes the spiritual rebirth of the initiate.

The rites of Osiris are connected with the festival held in the month of Khoiak when the inundation of the Nile took place, on which the agriculture of the area depended. The molded objects used at this festival were made at each of the sixteen shrines of Osiris to which the symbolic members of his body were sent. On the twelfth day of the month of Khoiak the festival of ploughing was celebrated in the Temple of Isis. Molds of Osiris and Sep (the figure of Osiris formed from the dismembered body) were put in a sycamore coffin and buried.

These rites in the Temple of Denderah were all performed in secret by the priests, partly in the most sacred parts of the temple, and partly in the tomb, while those of Abydos were performed openly. The secret rites symbolize the death, dismemberment, reconstitution, and resurrection of Osiris. That they were associated with the inundation of the Nile and ploughing makes it plain that the burial of Osiris symbolized the planting of grain,

and his rebirth assured the growing of the grain. But all this parallels and corresponds to the life and death of an individual, and the symbolic death and rebirth of the initiate.

The human initiate plays the part of the god Osiris, who is a god-man. This is an attempt to dramatize an experience of mystical union, which would probably come, as it did in the Eleusinian Mysteries, as the final act of the drama.

In conclusion, the ancient Egyptians believed that all that lives and all that grows is the result of an inexplicable, unseen, and completely mysterious cooperation of dissimilar factors. And above all these, early peoples heeded the occasions where conflicting forces—one might say mutually exclusive forces—combine in the creation of a new state of being. Life and death appear to be irreconcilable opposites; yet together they form everlasting life. Neither birth nor death predominates; they alternate, or more aptly put, they produce one another. The mysterious achievement of the divine purpose can appear contradictory until this cyclic concept of the renewal of life through the cooperation and fusion of opposites is understood.

Universal life is the totality of death and birth. In it hostile forces are reconciled and have abandoned their individual independence. The ancients called this ever-lasting and self-rejuvenating life the "divine life." They viewed its self-renewal as the ever-repeated divine act of creation. The harmonious manifestation and realization of birth, death and rebirth within Divine Life in the secret *union* at the center of all mysteries.

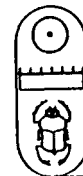
Footnotes:

¹Jung Carl G. (1967 2nd printing 1970) *Alchemical Studies*, Collected Works Vol. 13, Princeton University Press, New Jersey, pp. 278, 279, 74, 291.

²Piankoff Alexandre, translator, Edited by Rambova, N. (1954) *The Tomb of Rameses VI, Wall Texts*, Bollingen Series XL.1 Pantheon Books Inc., New York, NY. chapter on The Book of Gates.

IN MEMORIAM

Frater Walter J. Albersheim, Ph.D., passed through transition on May 20, 1981. A Rosicrucian since 1933, Frater Albersheim was also an active member of AMORC's International Research Council and contributed many articles to the *Rosicrucian Digest* throughout the years. He was also active in Boston's Johannes Kelpius Lodge. As a scientist, his research led to over 50 U.S. patents. Frater Albersheim's service and dedication to the ideals and Great Work of the Order will long be remembered.



Rosicrucian Activities



Rosicrucians from Western Canada gathered in Calgary to "Walk in Light" during a recent balmy weekend. Frater William B. Holden, Conclave Chairman, was ably joined by Calgary Chapter Master, Clarence Crawford, and Regional Monitor Syd Weaver as they welcomed Frater Willis, Master of Fort Edmonton Chapter, Soror McDonald, Master of Saskatoon Pronaos, and 85 other Rosicrucians attending the Fifth Annual Conclave, some for the first time.

Honored guests from San Jose, Supreme Treasurer Burnam Schaa and his wife June were joined by Soror Beth Cressey, Past Master of Vancouver Lodge, as they added their special light to a truly memorable program of mystical events.

Among the more unexpected pleasures was Saskatoon Pronaos' original slide-tape production *Famous Rosicrucians*. Many in attendance feel that this will reach a wider audience in the near future!

The hosts at Calgary Chapter are to be congratulated not only for an excellent Conclave, but also for a moving rendition of the mystical drama, *Rites of Demeter*. The audience was enthralled by the dynamic scenery, costumes, sound effects, and emotion displayed. Conclave Chairman Bill Holden is also an artist of some note. His 15-foot painting, depicting purple-to-violet hills illuminated by the rays of the golden Rosy Cross, inspired all in attendance to "walk in the Light" of Peace Profound.



Shown in photo at Calgary Conclave are (left to right) Clarence Crawford, Master, Calgary Chapter; June Schaa; Burnam Schaa, AMORC Supreme Treasurer; and William B. Holden, Conclave Chairman. The beautiful painting in the background was created by Frater Holden.

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AMORC WORLDWIDE: A complete listing of Rosicrucian Lodges, Chapters, and Pronaos throughout the world is published each year in the February issue of the *Rosicrucian Digest*. A list of affiliated bodies opening since last February appears on page 9 of this issue. Attendance at Rosicrucian affiliated bodies is a benefit of membership.

THE FIRST REGIONAL CONVENTION of the Rosicrucian Order, AMORC, in Spain occurred in March in the capital city, Madrid. This event is of historical importance to the Order because it marks official recognition of AMORC's growth in Spain. In attendance were 450 delegates from the nation's 50 provinces. Frater Rubén Dalby, Assistant Director of AMORC's Department of Instruction, represented the Grand Lodge.

On June 1 the Rosicrucian Order opened an office in Madrid. One of its functions will be to serve as a walk-in information center for AMORC—a place the public can visit for literature and discussion.

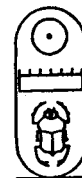
In the photo to the right are four dedicated Rosicrucians who took a leading role in organizing AMORC's First Regional Convention in Spain. They are (left to right), Enrique Sandoval; Dr. Remigio Pieruz, Grand Councilor of AMORC for Spain; Marita Millet, President of the Board of Trustees, AMORC Spain; and Rubén Dalby from Grand Lodge in California.



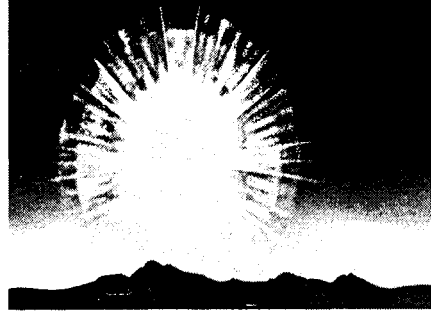
Shown above at the Spanish Convention Banquet are (left to right), José Salama; Mrs. Remigio Pieruz; Dr. Remigio Pieruz, Grand Councilor; Marita Millet de Salama, Pres. of the Board of Trustees; Colombe Susana Landrote; Francisco Quijada, Secretary of the Convention; Rubén Dalby from Grand Lodge; and Mrs. Fernando Villaró Gómez, Regional Monitor for Barcelona.



EACH MARCH Rosicrucians throughout the world gather in local affiliated bodies to observe Rosicrucian New Year. The event is marked by a traditional and ritualistic New Year Feast. Shown here are the fratres and sorores of Maiduguri Pronaos, Nigeria, on that occasion. Frater D. Nwaokolo, Pronaos Master, is seated fourth from the left.



Metaphysics and Mysticism



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(Photo by AMORC)

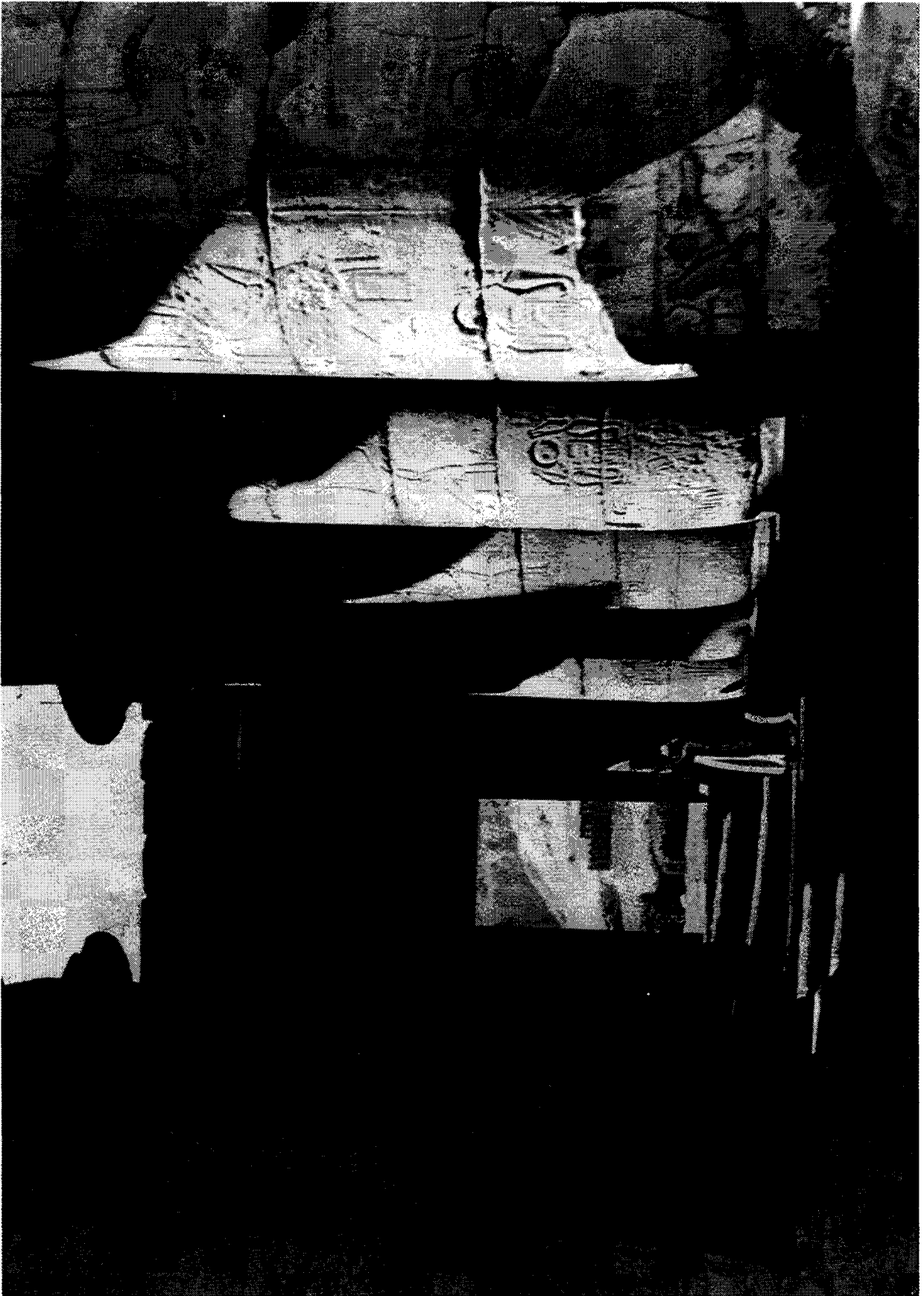
ANCIENT EGYPTIAN IRRIGATION METHODS (overleaf)

Although there are huge dams and hydroelectric plants in modern Egypt, ancient irrigation methods are still seen along the Nile River. In this photo men are raising water from the Nile to irrigation canals above by a series of manual lifts called a *shaduf*. This consists of a suspended swivel pole with a large mud ball on one end to counterbalance the bucket of water at the upper end. The water is thus laboriously poured from one level to another until it reaches the final height.

(Photo by AMORC)

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Erratum: In the April 1981 issue the large rock in the photo on page 38 was incorrectly identified as Sugar Loaf of Rio. The rock is instead Morro da Urca, a smaller peak near the famous Sugar Loaf.





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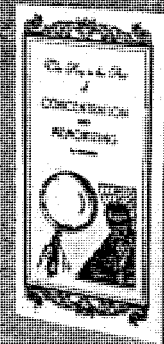
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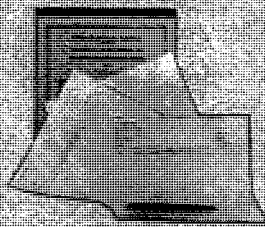
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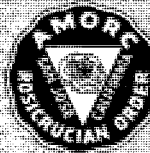


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TREASURES

FROM OUR MUSEUM



The Goddess Neith

The ancient goddess Neith was a local deity of the city of Sais in the Nile Delta. During the 26th Dynasty her city became the capital of Egypt, and Neith's importance increased considerably.

A great festival—Feast of the Lamps—was held in her honor. During this celebration, her devotees burned a multitude of lights in the open air throughout the night. The Neith shown here was carved from wood in the 26th Dynasty.

In the late period, Neith was regarded as a Universal Mother and is said to be the wife of Khnum, the God of Creation. The ancient Egyptians knew there could be no creation or manifestation without the male and the female. This resulted in the worship of both gods and goddesses.

Over a 3000 year period of history and civilization, there developed many different concepts of creation. One of the myths regarding the beginning of creation pertained to the goddess Neith, who was a nourisher and sustainer of all life. She was considered a creative goddess of the "Primordial Waters" which first came into existence and from which every living creature proceeded. Neith appeared in many different forms and functions. At times she was confused with the Goddess of the Vault of the Heavens (Nut), while certain other traditions make her an archer-goddess combating all evil demons with her arrows. Neith was also called the Mother of the Sun.

In her association with the creation myths, Neith was depicted as the goddess of weaving and the domestic arts. She was said to have woven the world on her loom. Thus, she was referred to as the First Birth Giver, the Mother who bore the Sun before anything else existed. The following was inscribed on the wall of her Temple: "I am all that has been, all that is and all that will be."

—J. Pérez & D. Fraser

The Rosicrucian 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

Tommaso Campanella
Part I

TOMMASO CAMPANELLA (1568-1639) was a Renaissance man—a brilliant intellectual who lived a life of action. Most often remembered as a philosopher and scholar, Campanella was also a priest, political activist, and Rosicrucian who wrote more than 80 works reflecting his philosophy, ideas, and dreams.

Campanella was born in Southern Italy. By the age of 13 he had read extensively in Latin. At 15 he joined the Dominican Order and, eager for knowledge, read all he could in philosophy. He soon came to feel that "Aristotelian philosophy did not contain sincere truth." Then he read Telesio's *De Rerum Natura*. He was inspired by the older philosopher's appeal for a direct study of nature over abstract reasoning. He agreed with Telesio that knowledge should be based on human experience, and argued that instead of relying on age-old concepts to explain the universe, philosophers should engage in a direct study and observation of man and nature. Through this process man would eventually come to understand the natural laws underlying the working of the universe. Early in his life Campanella expressed these views in *Philosophia Sensibus Demonstrata* (Philosophy demonstrated by the senses, 1591), a defense of Telesio's empirical approach. This work disturbed the Church and Campanella was briefly imprisoned for heresy.

Like his contemporary, Francis Bacon, Campanella suffered the superstitious wrath of the time. Both men envisioned a new age, more in harmony with nature and with a more mystical view of man and the universe. Such an age would value and encourage the discovery of new knowledge, independence of thought, and the creative potential of each individual. Unlike Bacon, Campanella mistakenly felt that the new age could be brought about through a magical reform within the Church itself.

Because of his outspoken views, Campanella spent much of his life in trouble with the law, the Church, or both. In 1598 Campanella's name was associated with a plot to free Southern Italy from Spanish control. He was arrested and imprisoned by the Spanish Inquisition for 27 years on charges of heresy and conspiracy. However, during this long and difficult prison term, Campanella created some of his most brilliant work, including books, poems, madrigals, metaphysical hymns, and his famous utopian work, *Civitas Solis* (City of the Sun).

Campanella's writings and philosophy reflect an interesting combination of Neoplatonic ideas and the direct experimental method. He argued that truth is perceptible through a study of nature and the holy scriptures. Sensory experience and the speculations of reason are both sources of knowledge. However, man must combine these two sources with the feelings of his own existence to reach a true understanding of the universe and its laws.

Campanella viewed philosophy as an all-embracing science—all other sciences refer to philosophy as their ultimate source and foundation. He distinguished between innate and acquired knowledge, holding the innate to be superior. Knowledge about the world can be gained either through intuition or abstraction. With intuitive knowledge, the concrete reality of a thing is immediately understood by the intellect. Abstraction presents a confused and unclear picture.

Campanella argued that "to know is to be." The universe and all its parts have a spiritual nature. Being (all that exists) consists of three transcendent attributes: knowledge, power, and love. These attributes are possessed in a perfect degree by God. Man and all other creatures possess these attributes only in degree. God's existence is proven by the fact that consciousness can conceive of the Infinite. The idea of the Infinite, therefore, must be derived from the Infinite.

Next month we will further examine Campanella's philosophy and writings.—RMT

