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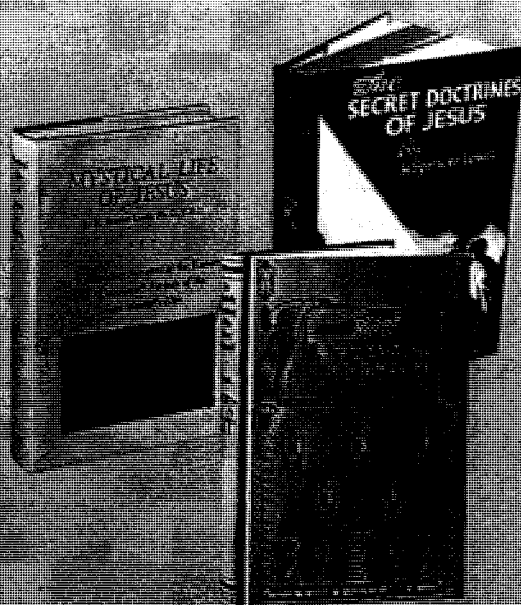
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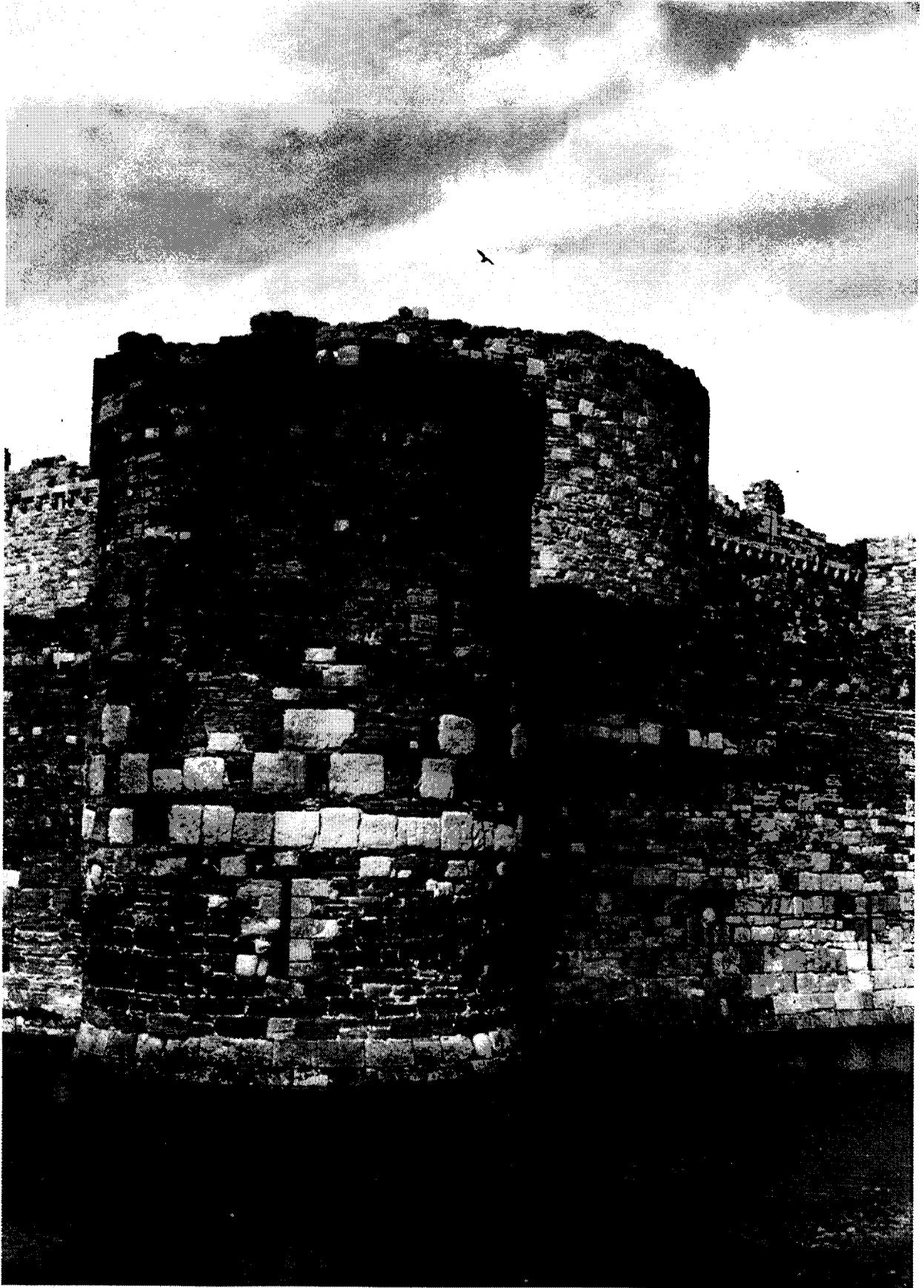
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Remnant of the Past

Medieval castles such as this were located in an easily defended spot—either upon a rocky eminence that dominated the countryside, next to a large body of water, or within a moat. The king or the feudal baron and his retinue and servants dwelt in the keep, a fortified structure within the castle's massive stone walls. If such a walled city or castle were attacked, the peasants from the countryside would take refuge within and help to defend the place. The earliest castle towers were square, but were later replaced by less easily breached round towers. By the beginning of the sixteenth century, more powerful cannons made castles obsolete.

(Photo by AMORC)

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The Unknown Philosopher

THE 18TH CENTURY was a particularly trying time for Europe. The fever of political unrest was rising. Rebellion against religious intolerance was smoldering in many quarters. But like a refreshing breeze, certain books stirred the literary minds of the times. They contained messages that were calming and inspiring. They proffered hope to a troubled world.

These books, though clearly enlightened, were nevertheless shrouded in mystery. The author, as indicated on the title pages, was "the unknown philosopher." Who, then, was this master mind who used the pseudonym, "the unknown philosopher"? It was not until after his death that the author's real identity became generally known. He was revealed to be Louis Claude de Saint-Martin, celebrated French philosopher, mystic, and occultist.

There are an untold number of other *unknown philosophers*. They abound in all walks of life. Many men are just such unknown thinkers; in other words, they are philosophers at heart. But, unfortunately, they are unknown as such to themselves. They have the mental capacity to probe the unknown, and to supply prevailing ignorance with truth. With their minds they could substitute the light of understanding for darkness and doubt. However, there is one great discovery which they must make—they must first realize themselves. They must come to know their own potential.

Many men have worthy ideas. They have self-evident convictions standing as forceful truths in their consciousness. But their thoughts are often unorganized, unrelated, and sometimes even in conflict with each other. These thinkers have not coordinated their random thoughts. Their power of thought is wasted because it has not been systematized for application to

the problems of living. Philosophy does not necessarily mean a system of thought to engage many minds. Philosophy does not require a popular acceptance of certain ideas. It does not signify the unification of the ideas of many persons under one banner. Philosophy means, rather, the unity of one's own thought in relation to life. By rational thinking and intelligent adjustment to the demands of life, an individual becomes an example. He encourages others to inquire about his ideals.

No philosophical system ever won acclaim simply by virtue of the propaganda it spread. Before a philosophy acquires a following, it must first find an intellectual response within the individual. It must have the ring of conviction. It must surround itself with the air of truth within each mind it approaches. Unfortunately, most persons today are inclined to be mass followers. They think that what attracts a large number of persons or is popular in some way must therefore be correct and perfect. Only in the most superficial things, in general primitive appeals, can all people find satisfaction alike.

Individual Thought

Basically we are individuals with distinct differences. Each of us *custom builds* the real world by our personal thinking. But our personal thoughts must be full ones. They must be the consequence of our mental capacity. They must not be the stereotyped, thoughtlessly accepted notions of others. If our thoughts do not spring from our own reason and judgment, we are eventually frustrated. We become slaves to inadequate explanations of the mysteries of life. We fail to draw deeply from the well of happiness and personal peace within.

It is necessary to draw into ourselves, into our thought processes and the experiences of life for personal mental digestion. We must subject all our experiences to an intimate understanding. We must analyze and question the conventional explanations that are offered for our experiences. It is not so important what the opinions and dicta of this or that celebrated person may be. Rather, *what do you think?* After all, you live, you act, by your own thoughts. You stand or fall because of them. Uniform mass thought is ineffective, for we are a world of individuals. If we want to live as part of a mental herd, we then forfeit whatever advantages our individuality could provide.

There is much reference today to the conclusions of so-called experts. For many persons, these experts and their statements have become mere hitching-posts for their personal perplexities. In other words, they become substitutes for the mental efforts which the individual should make in arriving at a personal answer. In fact, the individual's own answer would in many instances be more satisfactory than the conclusions of certain experts. Some people lament: "But what can I do?" *You can think!*

The organization of one's thoughts into a personal philosophy does not require a uniform and formal beginning. There are no specific ideas or notions with which the chain of personal thought must begin. To use a homely analogy, every home has one window that reveals a better view of the surroundings than others. But the favorite window is not on the same side of every home. So, too, the best outlook on your experiences does not start with the same mental viewpoint that others have.

Find within yourself the most convincing explanation of that which engages your attention. These personal thoughts will then gradually assume an order of usefulness to you. This personally satisfying arrangement of your intimate

knowledge and comprehension constitutes your philosophy. Let us take a few random thoughts and consider them. Accept them only if they find response in you. At least these thoughts may be a stimulus that arouses more gratifying personal notions.

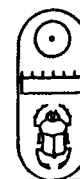
In considering the subject of life, we find that there are two ways we can look upon it. One is the biological, which asserts that we are physio-chemical organisms. We are impregnated with a mysterious energy for which science still searches. Religion, philosophy, and metaphysics have given many conflicting names to this same mysterious element. In the physical sense, we human beings are not unique. In the fact of living, we share a state common to all animate things. We compete in the essence of life with all else that lives. Humans have no particular distinction in the fact of earthly living.

Experience

The other way to look upon life is in terms of *experience*. But what is experience? It is a circle of existence. We do not exist until we know, and know that we know. It matters not that we may exist to some other intelligent beings who realize us. Until we have *self-realization*, we do not exist to ourselves. Further, until we *are* to ourselves, nothing else exists to us. Only by making comparison between our self and that which is not self do we realize the world and the cosmos. True life, then, is not just a matter of survival. Rather, it is an extension of our consciousness, of reflection upon as much of reality as possible. It is not that you live, but what life can mean to you that is important.

Almost all religions advocate that this life is a mere preparation for immortality. They consider this life as a test of our qualifications for an eventual intimate relationship with God, or the deity. Actually, as living self-conscious beings, we are always looking out upon eternity.

"Basically we are individuals with distinct differences. Each of us custom builds the real world by our personal thinking."



Here and now you are constantly experiencing examples of the First Cause—call it God, if you will. Every form of nature, every object, is of the universal spectrum of energies. Everything has an affinity with the fundamental structure of all else in the cosmos. If, therefore, all particles are of the universal causative Mind, then each conscious moment you look upon them, you are viewing God in this life.

What Is Happiness?

Let us now consider happiness. For most persons happiness is the mad pursuit of their existence. Yet they are not certain as to its nature. All happiness is pleasure. But as the ancient Greek philosophers knew, pleasure is of two kinds. One is *negative*, the other *positive*. Negative pleasures only follow the cessation of aggravation, annoyance, or pain. Negative pleasure is like scratching an itch. One must first have the itch before he can experience the pleasure that comes from scratching. When the itch disappears, so does the pleasure. Many persons think of happiness in just this negative sense. Pleasure to them is nothing more than a diminishing of responsibility and duties which invites a state of ultimate idleness.

Positive pleasures do not require the removal of some condition before they can be enjoyed. Rather, the positive pleasure is sought in itself. Consequently, such pleasures are more enduring and bring a true happiness. A positive pleasure is the search for beauty—the harmony of our senses, all that is beautiful to see, hear, or feel in nature. This beauty is not found in accumulation of things. The accumulation of things, as we all come to know, brings in its wake responsibility, anxiety, and confusion. The beauty that brings happiness may be sought within ourselves. It is the act of giving expression to our moral impulses and our creative urges, as well as trying to fashion a personal world that will conform with our feelings of spiritual righteousness. That is why some simple and humble lives, in terms of worldly living, have been the happiest.

Wealth should not be the thing that is sought in itself. No one ever becomes wealthy by seeking wealth. One must

first distinguish himself in some service, some art, before he can demand a material reward. Wealth is the abundance of some possession. However, you cannot find abundance. Abundance is not a thing. First we must excel in something, which in turn brings abundance. Furthermore, abundance has no value except as it is applied to some end. Thus wealth is only a potential power. It is neither good nor evil except in the manner in which it is applied.

Fame also is a secondary state, not a primary one. Fame cannot be pursued in itself. Figuratively, fame is the laurel wreath that crowns a distinction which precedes it. To be famous, one must first attain merit in some activity. Likewise, a person cannot first strive to be successful. He can only work toward the satisfying culmination of some enterprise. If he realizes his goal, success comes to him. We never *find* success—we can only attract it by what we do.

The Cosmic

Now let us give thought to another subject. We frequently speak of our relation to the Cosmic. How much certainty have we within ourselves about that to which we refer? In other words, just what do we mean by the word, *Cosmic*, both metaphysically and mystically? We must realize that the Cosmic has no determinative qualities nor does it exist in time and space. The Cosmic has no beginning and can have no end. As Epicurus, the philosopher, said: "The universe is infinite, for the finite has an extremity which can only be observed against something else, which is impossible in the case of the universe."

We contend, then, that the Cosmic is not a thing, nor is it a place. There are two ways in which we can conceive the Cosmic. One way is to think of it as the sum total of all phenomena, the totality of what we call natural law. It is immaterial whether that law manifests in distant galaxies millions of light-years away, or within the particles of an atom or within man. This point of view may be termed the naturalistic or scientific.

We may also think of the Cosmic as *Supreme Mind*. This mind functions as universal energy, creative source of all

reality. We know that human thought is energy, yet human thought is composed of various ideas which have different realities to the consciousness. So, too, the ideas—if we wish to use that term—of the Universal Mind would manifest as all the particulars, all of the objects of which the Cosmic consists. Thus every creation, no matter what it is, is a conscious part of the universal intelligence. This notion is consistent with the God idea, that is, with the belief that a teleological cause is inherent in the Cosmic. It is also consistent with the scientific theory of a unified field of forces which are isotropic, that is, existing everywhere in the universe and accounting for all phenomena.

This second conception of Cosmic Mind may be termed mystical pantheism. It places God, the Universal Intelligence, within all things. We look to no one place for the Divine. It exists everywhere about us as the spirit or power by which each thing exists. Whatever we do is cosmic in part.

We, too, are of this Cosmic Essence and we are closer in perception and apperception to ourselves, to this Cosmic Essence, than to anything else. Consequently, *cosmic union* is best attained by realizing the depths of our own consciousness. This introversion of consciousness, this turning within to experience an intimate relation with the Absolute, is pure mysticism. The Cosmic, therefore, is a synthesis of all that we call order, law, or manifestation. The more that we understand ourselves, the more insight we have into the Cosmic. The more we study other manifestations of the Cosmic through philosophy and science, the more we come to appreciate our own nature and existence.

By these few examples we hope that we have shown that philosophy is a painting of our personal picture of reality. It is one in which we will find intimate satisfaction. Like abstract art, our picture may mean nothing to the outside spectator, but it will have an inner expression and conviction to the artist himself.

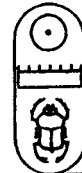
***It is not what men believe that matters,
but what actions emerge from their beliefs.***

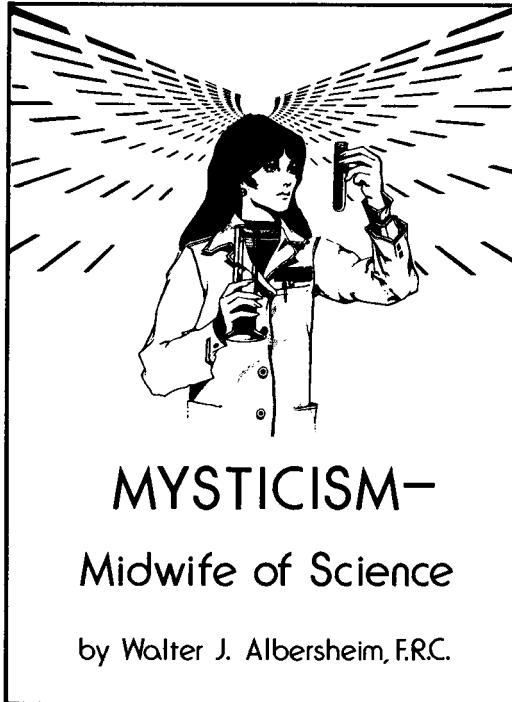
—Validvar

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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MYSTICISM— Midwife of Science

by Walter J. Albersheim, F.R.C.

ACCORDING TO ITS CHARTER, the Rosicrucian Order, AMORC, teaches both science and mysticism. Yet, in real life one often finds that mysticism and the sciences are not just polar opposites but even antagonists. Mutual dislike and distrust are always due to lack of understanding, and usually both sides are at fault. Since the students of a mystical order devoted to the good of all mankind stand for tolerance and love, they should be the first to admit and correct their share of the guilt.

Many newcomers to the mystical path scoff at "establishment" science and technology, asserting that these have brought us only misery, exploitation, and pollution. They do not realize that the printed lessons that they receive are a gift of technology. Before the invention of the printing press, books and pamphlets were laboriously written by hand and were a treasured property of only the noble and rich, while the masses of peasants and serfs were illiterate, overworked, ill clad, and ill fed. As to poisoning by artificially processed foodstuffs—even a century ago the United States was feeding less than half its present population. Now, with

industrialized farming, the U.S. feeds not only its own people but many other peoples, while life expectancy has gone up from 47 to 77 years and more. Let us therefore be thankful to the men of science and industry who spread the opportunity for freedom, leisure, and education from the privileged few to the bulk of our people!

Having paid this debt of gratitude, let us look at the other camp! Again, it is the younger group of poorly informed, self-styled scientists who deride mystics as superstitious dreamers and extol all members of their own profession as unbiased, disciplined observers and researchers. Strange to say, the leaders of science not only have tolerance for mystical thought but are often mystics themselves. This fact is known to all who study the lives of men like Pythagoras in antiquity, of Paracelsus in the Middle Ages, of Kepler and Descartes, Leibniz and Newton at the dawn of enlightenment,

and of men like Lombroso, Crookes, Einstein and Robert Oppenheimer in modern times.

One might liken the rival camps to two groups of explorers who are trying to ascend the mountain of knowledge from different sides. Before reaching the steep mountainside, they argue loudly about the best path. Near the summit, both paths converge and even merge into one at the top. To understand both the initial divergence and the ultimate unity, let us look more closely at the modes of operation followed on both sides; beginning this time with science, the favorite of modern Western society. The word "science" itself means knowledge, an organized body of facts. How has this body of facts accumulated over the ages? Since prehistoric times, tribal knowledge grew by experience and was preserved and organized by a priestly class, based first on oral tradition and later on scriptures. In the great cultures of antiquity, such accidental experience was enriched by systematic experimentation and refined by *reason*.

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Rosicrucians know two forms of reasoning. The first is the *inductive* kind that approaches empirical laws of nature by the cumulative evidence of many individual observations. Laws thus found always remain in danger of being upset by new, contradictory evidence. The other, *deductive* type of reasoning derives all special cases from broad, general principles.

Historically, the growth of new knowledge is mostly inductive, while textbooks are generally written in deductive style, as if the laws of nature were fixed and only needed to be learned by rote. Good teachers awaken the interest and enthusiasm of their pupils by helping them to rediscover the laws of induction from test cases.

However, in nearly every generation, experience and induction seem to come to a dead halt, when the complexity of new observations no longer fits into the old patterns of assumed natural laws. A new synthesis is needed; but how is it found? Not by induction alone, nor by cold, deductive reasoning—but by a sudden flash of intuition.

We have the testimony of many great scientists describing how they pondered, seemingly in vain, for months and even years, until the solution to their problem suddenly flashed into their minds in convincing, beautiful completeness, like the Greek goddess of wisdom, Pallas Athena, who sprang from the head of Zeus full grown and fully armed. It is fascinating to read their reports through the ages. Archimedes, the ancient Sicilian scientist, was charged by his king to check whether the ruler's new, ornamented crown was pure gold or adulterated—and to do so without damaging it. The law of displacement struck Archimedes while submerging his body in a bathtub full to the brim. In joyous excitement he ran naked through the streets to his study, shouting "Heureka"—I have found it!

Sir Isaac Newton is said to have realized the law of universal gravitation that had long eluded him when struck by a falling apple. Kekule, the famous 19th-century German chemist, saw the ring structure of the benzene molecule as a luminous dream image when falling asleep from exhaustion after fruitless pondering. Henri Poincaré, a previously materialistic French mathematician, reported that months after he gave up the search for a new class of mathematical functions, they became crystal clear at the instant he stepped on an intercity bus. The list could be extended indefinitely, but the above examples typify the experience.

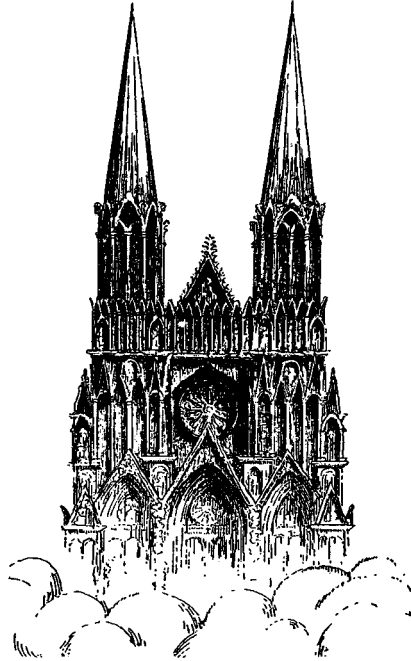
Such sudden intuitive certainty, after meditative introspection, may seem strange to hard-bitten, run-of-the-mill scientists; but it is familiar to, and cherished by, students of mystery schools such as the Rosicrucian Order, AMORC. Its training course is largely devoted to the development of just this experience of intuition and illumination. The Rosicrucian students know that during the preparatory stage of meditation, they submit their problems to a Divine, Universal Cosmic Consciousness; to the Master that dwells within all of us. The hoped-for, eventual illumination is an outflow from this Universal Greater Self to the individual, personal mind.

This is the merging of the separate paths near the summit of the mountain of knowledge, of which we spoke before: Great scientific intuitions *are* mystical experiences, and conversely, true mystics do not dwell in ecstatic bliss forever. They are creators and doers, applying their mystical insights to the practical benefits of the arts, sciences, and of all mankind. Since mysticism trains its devotees to evoke the intuitive flash that gives birth to great scientific discoveries and even to less spectacular improvements and innovations, it is, indeed, a midwife to science. △

SUPREME TEMPLE CONVOCATIONS

The beautiful and inspiring ritualistic Convocations of the Supreme Temple will resume on Tuesday evening, September 15, at 8:00 p.m. All active members of AMORC are eligible to attend. Doors open at 7:00 p.m. and close promptly at 8 o'clock. We look forward to seeing you there.





The Celestial Sanctum

Reincarnation

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

REINCARNATION is a subject of much speculation and special interest, and has been written and spoken about to a great extent, particularly in the last few years. However, there seems to be some confusion about the principles expounded in many of today's books discussing reincarnation which in the main are written only for popular consumption.

One of the first things to realize is that reincarnation is a law of the universe and not a religious doctrine; neither is it solely an Eastern doctrine. Many in the Western world have accepted this philosophy of the return of the soul personality

to the earth for several centuries. Its doctrine is an obstacle to the material way of life for millions of people, yet nothing will reveal to them the fallacy of materialized thinking about the purpose of life more than the doctrine of reincarnation. Therefore, let us consider some of the important points in this belief.

Reincarnation is the cycle of birth and rebirth of the soul personality. It is, in a sense, the process of purification of the ego part of man's consciousness, transforming that ego into the essence of God's consciousness. That is, by the experience of life, the ego is changed into the pure thoughts of the consciousness of God. The process of transmutation takes place here on earth, because it is here on the lower level of awareness that the ego is closely attuned. By associating with this environment and by passing through a series of experiences, the ego begins to change, gradually attaining the state of awareness we know as God Consciousness.

The Real Life

The purpose of the development is to enable the soul personality to reach a state whereby it can exist harmoniously in the cosmic realms with all levels of the consciousness of the Creator. The real life for each of us begins in the Cosmic. The earth life is a school of preparation for that life.

Although we can only overcome our individual karma on earth and learn life's adjustments here, we do pass through many experiences on the cosmic plane which help us to realize our shortcomings and the egocentric problems which impede our progress.

Life on earth is a wonderful opportunity. It is here that we can truly help those other seeking souls to find the way to more highly developed consciousness. Once that desire is kindled, all the steps to help the one who is seeking the greater light are to be found here. That is why we must aid one another to find the path by spreading the knowledge of the Rosicrucian Order at every opportunity. Life can change so dramatically for the searching soul who finds the path to illumination.

The beauty of the realization of our oneness with God can be a most moving

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experience. Nothing on this earth can compare with the condition of spiritualized awareness of the God Within and the Master Within.

The soul personality of man is purged and purified by association with earthly experiences. Therefore, we should try to understand the reasons for our present incarnation and for those circumstances and experiences we need in order to transmute the lower elements of our awareness into a better, more beautiful expression of the Divine Consciousness.

The perfecting of our soul personality cannot be accomplished in one or two short lifetimes on earth. Rather, many varied lives are needed to round out the character and personality. We need varied stimuli to bring about the necessary circumstances in which we will seek to purify ourselves of any undesirable tendencies we have developed.

Our emotional harmony is acquired by passing through disturbing events, which will help us to understand the lessons that are there for us to realize.

However, our past incarnations can often reveal traits of character which do not always seem consistent with our life and training in the present incarnation. Quite often, qualities of character can come forward and reveal quite a different character trait that we were not necessarily aware of. By looking back into our past history, we can bring forward these hidden traits.

For example, in the past we might have been a painter or a sculptor, or we might have had a strong interest in literature or language. Upon reflection, these tendencies reappear, and if we would then take a new interest and training in these matters we could develop our hidden abilities. We can often be amazed at what lies in our past and this can be revealed in time and through the proper development of our inner psychic consciousness.

Our present incarnation should be the one that interests us most. Analyzing our inner tendencies can help us to a greater degree of attainment. So we always suggest that a rational outlook is preferable to one where we are ready to believe what others tell us of our past.

Our past is in the realm of possible recall to a certain degree, depending

upon our inner awareness. Regression techniques and other readings can sometimes be helpful. However, they can also be misleading, and in the case of regression certain highly emotional reactions can take place when one is asked to relive a period of one's past.

We realize why the strong impressions left on some of our past incarnations can be very disturbing when we consider that the strongest memories are usually those which were deeply impressed because of the traumatic experiences we had. When we regress in time, these traumatic experiences are likely to be the ones that first come to the fore.

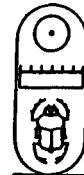
Famous Personalities

We have to recognize that most of us were not high potentates, royalty, or well-known historical figures. Many of us lived and worked under most difficult circumstances, as history will reveal, and when we recall our past, we might be very disappointed to learn who we were.

It is only natural that we would, upon learning about reincarnation, dream of being some great historical figure. However, those who were well known for one reason or another were very few in number compared to the billions of soul personalities now on earth. Therefore, we are often on safer ground with the personality we have at present than a former one of doubtful repute.

Reincarnation is, of course, one of the most fascinating of subjects. It is only now that the general public is becoming interested in the subject on a wide scale. Few, of course, are willing to engage in a deep study or investigation of the subject: their interest lies only on the surface. However, people today are becoming more aware than ever before that there is more to life than a few mortal years. They are beginning to accept that there is much more to life. This trend will be quite helpful to us when we bring the light of a greater life to their attention.

We should each realize, of course, that our personality and character as we now express them are very much determined by our past lives. Although there are parts of our personality that are hidden from view, we can, through inner reflection, become aware of what that past has to reveal to us, but our main concern



should be the degree of cosmic contacts and awareness we have so far developed.

In our spiritual development, we are always adding to our attainments, and although we may not be aware of what we have attained at times, we can be sure it is there awaiting our application and use. We should ask ourselves, how can we use and apply our spiritual development in our everyday life? The answer is often that we can use our attainment in a most natural way. When we are faced with any particular problem, we should endeavor to meditate briefly upon it. By raising our consciousness into the Cosmic for just a brief period, we will find that our minds are enlightened, that our problems will be seen in a clearer perspective, and that we will also be lifting our consciousness above the disturbing emotions that many of our problems bring.

Life here on earth is the great preparer. It is here that all the cosmic laws and principles are fulfilled and demonstrated.

If we can apply ourselves to the teachings of the Rosicrucian Order, we will surely find that the cosmic intelligences *are* anxious to do our bidding and that we *can* command all nature.

Above all, let us remember that what we think and do today will determine what our tomorrows will bring. Therefore, let us lift up our thoughts and establish the highest ideals in our hearts, so that all our tomorrows will reflect the peace, love, and harmony of the Cosmic.

The Celestial Sanctum

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

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All that is necessary is to address a letter to Frater Robert Daniels, Grand Master, AMORC, Rosicrucian Park, San Jose, CA 95191, giving your Key Number; and ask for the:

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For a visit, it is only necessary that you present your active membership credentials.

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Children's Writing: Expressing the Inner Light

by Robert Koenig, F.R.C.

WRITING IS an excellent channel for children to use in releasing their inner images to the world. A young child has a natural spontaneity and expressiveness. As he grows older these qualities still exist, but they are deeper under the surface, and not as easily tapped. However, there *are* ways to promote creativity at any age.

A child is in contact with this creative influence because he is chronologically closer to his past incarnations and divine origin. The inhibiting influence of the adult world has not yet buried the intrinsic flow from the source.

The child forms his reality in his youngest years by interaction with others. He quickly learns what behavior brings approval in the eyes of adults. The child's experiences, images, and stories are naturally and joyously shared with adults—at first! But it is difficult to fool a kid. He can sense a negative adult reaction in a gesture, facial expression, critical comment, or grade. Then the child has a dilemma.

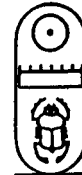
He can attempt to ignore these inner creative impulses. They can be rationalized away as silly, childish ideas. As he's been told, "Big children do not pay attention to such nonsense." An older child may even scoff at a younger one's efforts, dismissing it as kid stuff. Soon

the child casts aside his creative work. It's then full speed ahead to "maturity!"

The child's other alternative is to continue exploring these experiences privately. However, he teaches himself the art of discretion. Images, poems, or stories which arise are either hidden or shown only to a select few. This may result in an outgoing youngster becoming unusually introverted, because he has few people to share with. Or, in a more serious instance, he may begin to wonder if something is wrong with him.

What is an adult to do? A child usually lacks the ability to reproduce inner inspiration through words or images. Certainly, the child needs encouragement, guidance, and technical assistance with the creative process. It is the responsibility of adults to help the child release his ideas with their love and patience.

However, we must be careful as we work with the child that we do not substitute our images for his. For example, if a child describes a tree, we should not "improve" it by making it into something conforming with our own tree image. Naturally, we can use the child's work as an entry vehicle to our own feelings. But we have no right to transform the child's paper, however crude, into *our* paper. *(continued overleaf)*



Writing is the medium I am most familiar with because I teach language arts to fifth graders. Writing is especially appropriate for children who lack the skill to express their images in the visual arts.

Words can be used to represent different things. One can paint a picture with words. Words can symbolize sounds: vocal (Hey!) or musical (do, re, mi). They can also represent abstract ideas.

Abstract words are not always bad things. Such words give the reader an opportunity to create his own imagery. We all have images corresponding to "love," "hate," or "courage." The reader may become more involved in the story through these abstract words.

Usually, though, a paper with detailed imagery is most effective. We can ask the child to consider shapes, sizes, colors, sounds, textures, smells, and tastes, using words *they* understand. The more specific they are, the better. Ask the child to paint a picture with words.

A Flower

I am a flower. I live in the meadow with all different kinds of flowers. I am a red rose. Nobody had picked me yet, and I hope nobody does. It is very pretty here in the meadow. I only live during the summer, then I die. But when summer comes again I live. I see a lot of animals. But I also see bugs that make holes in my beautiful red petals. My best friend is a big tree. She is very pretty. Well, I have to be quiet because someone is coming. Shhhh!

—Audra Pfeltz

A Tree

When I was a seed I got planted. Then when I was 6 feet tall a tornado came and almost blew me down. All my leaves fell to the ground. Then six weeks later I died. My branches were used for firewood. I was put in a stove. It was very hot. Then I was coals and ashes and that's the end.

—Ryan Allen

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Here is one technique for promoting good descriptive writing. Choose a slide, poster, or photograph. Have the child (or children) write a description of the image. He may only come up with a few things, but don't be discouraged!

Next, ask him to write another description of the same image. Tell him this new description will be given to a second child (or group of children). The second child will not see the image, but will use the description of child one to reproduce the image or artwork, or to choose the image that was being described from a series of images. I call this the "line-up."

The first child, now motivated, will write a much better description. Speaking and listening skills may be incorporated by having this child read his description aloud. The second child must listen and then do one of the exercises described above.

The results are fun to share. Sometimes there is little relationship between the work of the two children. Sometimes there is an amazing similarity, which will improve with time if this exercise is repeated with children switching roles. Greater use of accurate detail is promoted by this technique. I have used it in two classes—once for writers, once for artists—and it was quite enjoyable.

Children and Creative Writing

Creative writing is a different situation. Younger children are really open, and write with their imaginations. Unfortunately, this is not always true with kids nine years old and up. In the classroom, I have found many of them so concerned with being graded that they will not pass in anything unusual. They do not wish to write a creative paper because teachers can, and sometimes do, give them a grade value or respond with subjective negative criticism. The children are afraid of being ridiculed, receiving an unsatisfactory grade, or both.

To successfully draw these inhibited kids out of their protective shells, it is absolutely necessary to maintain an atmosphere of trust and respect. Boys and girls must be convinced that they will not be judged on their ideas. The adult must honor this understanding if meaningful self-expression is to occur.

The child is filled with feelings and images. The hand and pencil are tools for their escape! Inner visions, the manifestations of the unconscious, emerge through this important channel.



What appears on the paper may surprise and even astound the author. Like many intuitive phenomena, its meaning is not always crystal clear. Yet as time goes on, the words unfold like the petals of a rose, on many different levels simultaneously. Even more comprehension results when the writing is read again at a later date. Ideas float free from the page to stimulate new perceptions. A familiar story or poem becomes fresh, and the reader is filled with wonder.

A Horse Called Beauty

When I looked into the lake, I saw something big and white. It had a long nose and four legs. At the end of each leg there would be a hoof. I had a mane and a tail. I guess it was my reflection. By the way my name is Beauty.

I had to go a mile through the woods to get to my house. I cantered all the way. When I got home my owner gave me my grain and hay.

My house is a big barn. I have the biggest stall in the barn.

—Amy Meehan

Every person has a unique vision of the world. It should not be expected to fit snugly into a mold or conform to any particular stylistic school. Mechanical mistakes should be repaired and corrected with a positive attitude toward the author. Technical considerations should never be so dominant that they inhibit the most important part, the expression itself. Have the child proofread his work for grammar and punctuation at his level of understanding, and be patient!

A child should be encouraged to share his writing frequently. Discussion about his work helps to focus ideas and stimulates original observations. The simple questions "why?" and "how?" help the writer to reflect on the meaning and application of his words. Interesting

questions from an adult stimulate new responses and inspire a child. The child may be directed to higher avenues of thinking in this way. Writing then becomes a true expression, not a thoughtless exercise.

My Place!

When my mother was a little girl she had a favorite place to go when she was sad or happy. Sometimes she just went there to read. Then one day, as we were walking in the woods we came upon that tree. Mom started to tell me about it. Some of the things she told me were not funny! The place she showed me was up in my Grammy's woods. It was a very nice place, very peaceful. So now, when I'm happy, sad, or lonely I go up and sit in that tree. When I'm up there I get the feeling that this tree loves me, and I love him. That's My Place!

—Julie Poland

Young minds expand through exploring their own ideas. They tune in to their individual views of life. Their mission in life will become clearer and more developed. This self-examining process will aid them throughout their journey on the path. Attunement begins when the child listens with his inner ear!

Keeping a permanent folder of the kid's writing is one way to assist in this. Friends and family can look through it periodically. The evolution of the author is evident as earlier work is re-read for enjoyment.

Children should be given many opportunities to write for pleasure and release. My classes use composition books as diary journals. These are private—no adults allowed without permission. However, they are able to share these ideas when they feel the time is right.

Winter Feeling

When I was outside standing still, I could feel the cold air passing by me. Then I took a deep breath. I could feel that cold air going down my chest. I knew that it was a winter feeling, that comes only once a year. I know when that feeling comes to me I am as happy as can be. The air smelled like clean fresh winter air. Without any dirty smell blowing by. This is the end of my story, goodbye.

—Christie Upson

(continued overleaf)



Figure 1

Writing Topics. Use vocabulary on the child's level to introduce the following. The questions below do not have to be answered; they're for stimulus.

***You are a magic child and can fly anywhere. Where do you go? Who or what do you meet?**

***In your time machine you can visit the past or the future. Where do you go? Why? Do you want to return?**

***In a magic book you find a magic sentence. You say the sentence, then you can choose an animal to become for the day. What do you choose? Why? You see your reflection in a lake. How do you look? How is your day? What is your home, your family, and your food like?**

***You become principal of your school. What do you change? Why?**

***Pretend you are a pencil. What is your life like?**

***Tell about the happiest place you can be. It can be real or pretend. What is it like? Do you have company or are you alone?**

***Think of this word: star (or fire, ocean, mountain, tree). Close your eyes and think of it. What comes to mind?**

For all of the above: What do you see, smell, hear? Close your eyes; tell what you see!

Children enjoy writing when they are excited about the subject. Lighting effects, records, and visual aids motivate students well. Visualization techniques also contribute in this way. Standing or walking outside with eyes closed produces interesting results. (For more motivation ideas, see Figure 1.)

All children have interests which can be used as a bridge to writing. They are alive and eager to comment on things which interest them, once their fear of criticism is removed.

The child who learns to write develops a tool to express his inner impressions

to others, and a way to preserve them for his own reflection throughout life. A boy or girl's first writing is like the flickering flame of a tiny candle. Encourage the flame to burn brightly with your interest, patience, and love. In time it will shine forth as a beacon of illumination.

The author is a fifth grade language arts teacher who welcomes any comments or suggestions. Correspondence can be addressed to Mr. Robert Koenig, c/o Lewis, 8477 Greenbelt Rd. #201, Greenbelt, MD 20770, U.S.A. Children's writings published here are the work of Mr. Koenig's students.

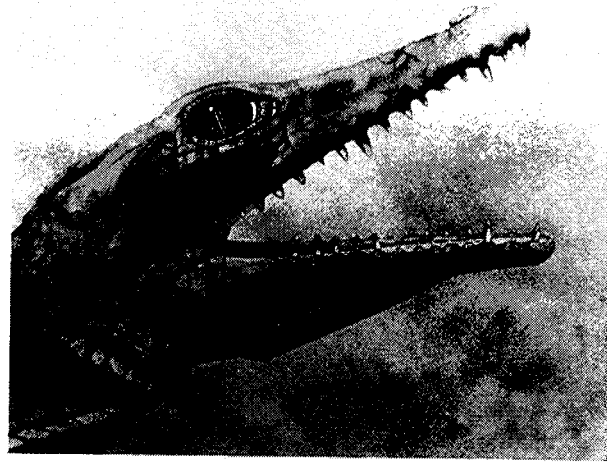
Endangered Species

Patricia Hunter's love for nature is reflected in her paintings of endangered wildlife. A selection of Ms. Hunter's watercolors was recently exhibited in the Art Gallery of the Rosicrucian Egyptian Museum in San Jose.

The purpose of Ms. Hunter's art is to make people aware of the many endangered species. In her own words, "The animal kingdom is helpless to defend itself against the ultimate predator, man, and his technological society. It is up to us who share this knowledge of the importance and fragility of nature to prevent this tragic loss to mankind that can never be replaced."

The artist received her M.A. from San Jose State University, and her watercolors have been shown in galleries in Northern California.

The Rosicrucian Art Gallery exhibits works of selected artists, with shows changing monthly. Visitors are welcome daily; admission is free.





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Journey Into Color: Cultural Patterns

AS AN INTERNATIONAL organization, AMORC has the privilege of offering its services to many cultural groups. Recently, a member of the Research Department conducted color workshops at Rosicrucian Conclaves in three countries. The participants were given the opportunity to explore the use of color in meditation. The results of the visualization sessions indicate that many participants in each group realized a oneness with the universe. However, individual cultural patterns were also evident.

The participants were first relaxed with the Rosicrucian overall body relaxation technique. Following relaxation, the participants were guided through a color meditation, during which they attuned to the attributes of a color that was attractive to them. This became their color. The participants were then directed to visualize their color diffusing throughout their bodies with each in-breath. This is sometimes referred to as color breathing. At the end of the color breathing, they were allowed to continue their meditation in silence. After the meditation period, they were asked to complete a questionnaire based on their experiences with color.¹

In studying the responses, the question arose as to the effect of cultural influences on the color experience. The influence of culture is evident in every aspect of the life of a country. Culture is reflected in artistic creativity as well as politics. Paintings in one culture may be noted for soft, almost translucent colors, while another culture may be known for artwork alive with vibrant combinations of colors. The colors found

in nature may vary greatly from one region to another. When travelling, one cannot help but notice the soothing colors in the scenery of one part of the world, and the almost blinding vibrancy in another. We may also observe variations in the cultural personality which seem to correspond with the regional milieu of color and geography.

Three Cultural Groups

Since the outer expression of color varies so widely, could it follow that the inner experience with color varies just as greatly from one culture to another? In attempting to address this question, we shall refer to the three cultural groups in this study as Cultures One, Two, and Three, as we compare the similarities and differences of their color experience. The three samples represent cultural groups from three continents.

In regard to choice of color, the participants in all three groups showed a significant preference for the blue-violet-purple range of the spectrum, which is reflected in the following percentages: Culture One, 42.6%, Culture Two, 60.0%, and Culture Three, 51.8%. The distribution of other preferred ranges of color is shown in Table 1. The preference for the blue-violet-purple range supports findings reported earlier in another group study, where 40.0% of the subjects chose similar colors.²

In all three groups, participants report success in mentally imagining themselves as *being* the chosen color, a state that Rosicrucians refer to as *Assumption*. Re-

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ardless of the color chosen, comments suggested feelings of peace, harmony, at-one-ment. A soror from Culture Three wrote, "The yellow swirled around me like a web; and I folded it around me like a cloak. I became as nothing. Transparent yellow flowed from my hands and fingers. A cat appeared, and when I touched it, I coated it, as if with yellow pollen." A frater from Culture Two wrote, "I became conscious of being united with and part of the energies and forces of nature, as my violet-Being expanded, filling the universe." From Culture One, a frater wrote, "I saw a red rose on the palm of my hand while I was sitting in a green field. A flying figure with a red rose on his palm came. We merged into the red of the roses and became as unknown wisdom."

These comments, representative of all three groups, show that through assumption experiences, similar results were obtained. All of these people reported a brief glimpse of Cosmic Consciousness. The manner in which they achieved this enlightenment varied, however. Most participants from Cultures Two and Three indicated that they were consciously aware of all the steps through which they were taken. On the whole, they remained aware of the speaker and what was being said. By contrast, many members of Culture One immediately assumed their color. In many instances they reported not hearing any of the preliminary guided visualization. Common statements were, "I got lost in the middle of the experiment and could no longer follow instructions, so I continued on my own. Your voice floated inside me as if from a distant place. I lost consciousness of my surroundings and found myself in an unclassifiable realm where shape and form are not distinct."



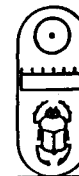
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One aspect, reported more frequently by Culture One, was that of experiencing something so unknown to them that they could not articulate anything but the feelings with which they were left. "I had a beautiful feeling at the end of the experiment, but cannot explain what happened." Another reported, "I was not conscious of my environment after doing the relaxation exercise. My inner experience was unknown to me, but it left me with a feeling of peace and harmony." A small number of participants reported beautiful experiences, but apologized that they did not return the report forms because they could not explain what they had experienced.

One such participant, whose professional life involves working with

Table 1: Distribution of visualized colors according to culture

	Total No. of Participants	Purple-Violet-Blue	Green	Yellow	Orange	Red-Rose-Pink	White	Black-Grey	Brown
Culture Three	56	26 (42.6%)	11 (18.0%)	8 (13.1%)	1 (1.6%)	9 (14.8%)	4 (6.6%)	1 (1.6%)	1 (1.6%)
Culture One	61	51 (60.0%)	8 (9.4%)	8 (9.4%)	5 (5.9%)	6 (7.1%)	4 (4.7%)	2 (2.4%)	1 (1.2%)
Culture Two	85	29 (51.8%)	11 (19.6%)	7 (12.5%)	3 (5.4%)	5 (8.9%)	0	0	1 (1.8%)



terminally ill patients, approached the group leader with a color experience that was both impressive and puzzling. While in the borderline state, the soror felt drawn down a long, dark tunnel which ended suddenly in a dazzling, blinding light. Although there was no identifiable symbol, she felt an inner compulsion to seek an understanding of the images received during the meditation. When the soror was assured that the tunnel is a common borderline image and that many dying persons report similar experiences, which leave them profoundly peaceful, she was deeply moved. What was initially puzzling became a source of enlightenment. The soror felt that the experience suddenly changed her formerly depressing outlook on death.

The Unexpected

In all cultural groups there were those who seemed reluctant to share their experiences. Among them were those whose meditation experience defied words; those who were disappointed at the received image; and those who were unimpressed by the seeming lack of meaning in their experience. However, the unexpected often happens in group discussions. Participants from one group in Culture Two, for example, were unable to begin a general discussion until a soror offered to share her experience. Her meditation involved entering a rainbow, becoming a small white bird ascending to the cool sphere of the Sun, and becoming absorbed in a profoundly peaceful feeling. But the surprise came when she described the image of the bird's descent back to Earth. At that moment, a distinct cooing sound was heard from the rafters! Hearing this, the whole class experienced firsthand what Professor Carl Jung meant by his concept of *synchronicity*; the meaningful coincidence of a psychic and a physical event.³

The sharing of a synchronistic event seemed to touch off a lively group discussion, yet there were several participants in each group who were unable to share their feelings until later. For some, this reticence may be attributable to a premature evaluation of their experience. The formless nature of the meditation and its accompanying images, if any, should not be conclusively evaluated.

Many answers to inner and outer questions may come later, or answers received may change their meaning in time. Keeping an open mind about inner experience may allow us to discover unexpected wealth in something seemingly worthless. For example, one participant from Culture Two hesitated in disclosing that the image received was a "common old brown rock" in an otherwise beautiful garden. With great joy in her voice the group leader exclaimed: "Wonderful! You've found It." Deeply moved, the participant replied: "I found the philosopher's stone and didn't even realize it!"

Symbolic images such as a stone may lead to new realizations of the world. However, for those who had a profound experience, but felt disappointment upon hearing the more specific imagery of others, i.e., the bird and stone, the realization of color itself is a symbolic experience. The experience of color does not have to take on form to be meaningful. Whatever the experience, asking questions is often the key to expanded awareness.

Studying the data, it becomes clear that overall cultural differences should be taken into consideration when conducting visualization exercises. The results of the workshops show that cultural differences seem to be more evident in the choice of images that promote relaxation, and the pacing of the visualization exercise itself. However, from observation, color preference during meditation seems to be cross-cultural and transpersonal. The subconscious choice of color transcends objective experience. The same seems to be true for the "oneness" experienced by those who assume their color. The transpersonal nature of the color experience lends credence to the Rosicrucian belief in the universal brotherhood of Man.

—Sandra Huff, June Schaa, George Buletza, Onslow Wilson

Footnotes:

¹Meditation format and questionnaire is available by writing the Rosicrucian Research Department. A small donation to cover cost and handling is appreciated.

²Huff S., Buletza G., Mehler S., and Schaa J. (1980) Mindquest: Journey into color, part I. *Rosicrucian Digest* 58(8):20-22; Huff S., Buletza G., Schaa J., and Mehler S. (1980) Mindquest: Journey into color, part II, a group meditation. *Rosicrucian Digest* 58(9):22-24.

³Jung C. G., (1969) *Structures and Dynamics of the Psyche*, Princeton University Press, paper on synchronicity: an acausal connecting principle.

Life's Ideal

by Raynor Millen, F. R. C.

THE WORLD we live in is one of increasing complexity. Whereas in past times our struggles were for basic survival, for existence in the tumult of battles and political upheavals which punctuate the history of man's evolution, the greatest challenge of today is to find our true selves and to keep our eyes on the guiding light of life's true purpose in the face of stifling materialism.

To know one's purpose in life is to be the possessor of knowledge beyond value. So many of life's travelers see life as an accident, to be spent with no thought at all, while others, prompted by the untranslated urgings of the imprisoned self within, search restlessly in many directions, falling prey to the many distractions of our modern way of life. Those who have spent many years in the pursuit of possessions and social position often reach an end to their materialistic goals only to find their lives empty of happiness. Which direction can they go to assuage that inner gnawing? Unfortunately, because of attitudes gained through the search for possessions, such persons often seek the quick and easy ways, or follow the latest fading fad. If they but realized that this lifetime may be only the first conscious step in their search, a quest unlimited by time and space!

In realizing the pitfalls before us, and following an inner plan for living, we have an invaluable guide, but in no way are we immune from the demands and challenges of life. Indeed, in setting an ever-expanding standard for our lives, we face challenges and tests unlike other people who have not consciously accepted the responsibility of their own evolution.

Along with growing inner awareness comes deepening sensitivity to life's

myriad expressions. This requires much inner seeking through meditation for that infinite pool of strength and balance of idealism and practicality to prevent deep emotional upsets. We **MUST** be strong to cope with the stresses and demands of this world, but strength in the mystical sense of the word does not mean aggression, the type which berates others of gentler character and falsely assumes superiority. The strength based upon the faith of inner conviction and attunement is a passive strength, often mistaken for weakness by those who rank strength with aggressive and forceful behavior. There is no weakness in serenity, and indeed, no need for forceful displays in the lives of those who have achieved such a balance of their physical and psychic selves. Their strength is a quiet river, running deep and ready for use in times of need.

Cosmic Education

As we see the pattern of our lives emerging, we realize what goals we have set ourselves. When we measure the distance between our present self-expression and our aspirations, we may be overwhelmed. But it is a considerable achievement to **KNOW** when we have not measured up to that ideal, to recognize the mistake and strive to compensate in our actions and thoughts at the next opportunity. And there will be another, for the cosmic educational system never fails its students—it simply introduces the lessons at another time.

The pressures of our material-oriented world continually seek to distract us from our mystical ideals. Rosicrucians may sometimes feel they live in two worlds at once, particularly if they work in a business environment where the values are generally measured by material standards, mainly money, and where interaction between people seems to be at an all-time low. In such situations, when all the precious, long-evolved, and painfully won mystical values seem to be totally absent, and no recognition of the deep soul-link between all people exists, we need to call on the quiet inner strength. The sentient world is a mirror, and image distortions can make life extremely confusing. Daily attunement, or seeking within, is vital to help us to keep our balance, so that our

(continued on page 25)



Phases of Growth

by Cecil A. Poole, F. R. C.
Vice-President
Supreme Grand Lodge of AMORC

WE ACCEPT the premise of an evolving universe and a developing consciousness on the part of the individual human beings as evidence that growth is a phase of cosmic law. Some of man's earliest philosophies indicate his realization that the universe is constantly changing. Man has optimistically tried to interpret this change as growth for the better. The basis for such a conclusion is that the original force in the universe, that is, the cosmic force that makes the universe exist and was put into existence by the Divine, is constructive and perfect. Therefore, it is logical to assume that all forces work toward a realization or manifestation of that perfection, regardless of how they may appear to us at any particular moment.

Change is a universal law. It is a function of the cosmic forces that make the universe. Therefore, if man is to live in accord with a universal purpose and try to fit into this great scheme of which he is a part, he must also become a participant in the universal change and the growth that apparently accompanies it.

Some individuals are content to live a comparatively static life. Others are dynamic and constantly wish to participate in the change that is taking place about them. There are, of course, individuals who go to extremes in either direction. But since the universe has as its basis perfection, man should devote himself to understanding something about

the changes that take place about him, so that he in turn can be more closely related to the universal forces which are causing the changes and the manifestations of which he is a part, and with which he is to grow in understanding.

An individual who wishes to understand change wishes also to grow. A desire to understand is an indication of the individual's desire to seek, and as a result of his seeking, to find. Those who are really driven by a desire to find will try every possibility that opens before them. Even if their searches lead them up blind alleys, or cause them to inquire into cults that may not have particular principles or ideals to recommend them, at least these individuals may come closer to attaining something than those who do nothing or stubbornly follow a conventional set of regulations, laws, or dogmas that have become a part of the inheritance of man.

The individual who does nothing but comply with the principles and ideas that have been established in the past without questioning them, without investigating as to whether they fit the situation of the current age, is doing little to direct himself toward the understanding of the principles of change that take place about him.

Processes of Change

Evolution and progress are taking place. I realize that both of these terms, *evolution* and *progress*, can be defined in ways that lead to confusion in a philosophical consideration of exactly what the connotation of these terms might be. In the general sense, we can assume that progress is the principle of universal forces tending toward a return or consolidation with the original cosmic forces that cause the universe to be and to function.

Evolution, on the other hand, is the trend of all forms of life to move toward betterment, in the sense that betterment is defined as adjusting more closely to the laws of the universe and therefore reaching a point where life would be in harmony with these laws.

Repeatedly, the Rosicrucian teachings have set forth the idea that man is to evolve—evolve in understanding, in wisdom, and in his relationship with the divine or psychic force that transcends

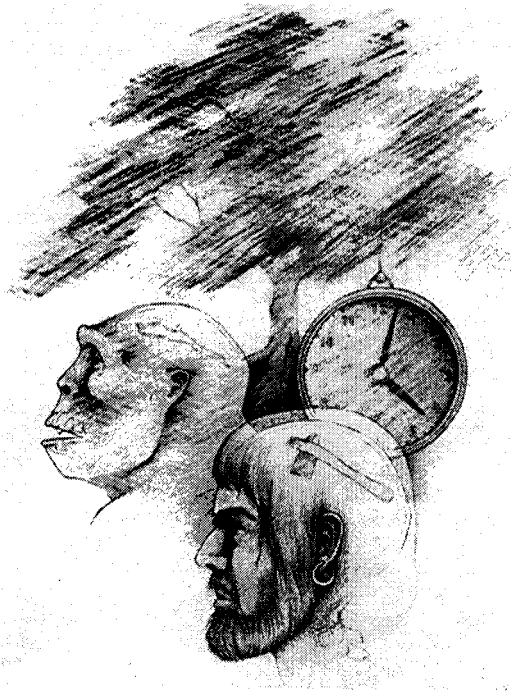
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the immediate physical universe. This type of evolution challenges the attributes with which man is born and constantly directs him to inquire into his own nature and into the nature of the universal scheme of which he is a part.

Evolution and progress cannot be measured by a moment-to-moment analysis. We cannot see the process taking place rapidly enough in terms of physical standards to be able to pinpoint its degree of change. To be able to give a real meaning to life, evolution and progress must be viewed from a cosmic rather than an earthly point of view. The cosmic scheme is a vast scheme encompassing the entire universe and all life that was ever manifest in it and ever will be. The earthly, individual point of view is the conclusion reached by our day-to-day analysis. It is very true that our concept of change as being progressive might be difficult to completely grasp if our standard of measure is in terms of our objective understanding of day-to-day situations.

The Rosicrucian concept of reincarnation provides the vast, cosmic view that we should adopt of both evolution and progress. Change is taking place through reincarnation—lives manifest in a body for a time and then after a period manifest again in another body. Evolution and progress are taking place over the whole vast scope of reincarnation. It is difficult for us to pinpoint and analyze any manifestation or even gain objective awareness of the meaning of change as it affects our life at this particular moment.

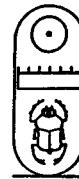
We can, of course, as some philosophies have done, deny that advancement or evolution is actually taking place. But to refuse to acknowledge advancement for the universal scheme and for the human race is to hide from the facts, or from the intent of the Creator. It is like the larva which tries to remain in its cocoon instead of being released to grow into its next stage. If the moth or butterfly in its life development spent its entire span of life as a larva in a cocoon, it would be nothing. It can become a thing of beauty, as a butterfly or a moth, if and



when the proper changes take place. If we can assign to the cocoon-like state of such an insect a human intelligence, we can imagine that during the period it is confined to the cocoon it must believe that there is neither purpose in the universe nor a future form of life. There is only darkness, rest, and nothingness for all time.

The experience of *living* is needed if we are to absorb the nature of our being. This inner nature is the manifestation of the inner self, which is the vehicle for the consciousness of the soul. Each incarnation contributes to the evolvement of the personality of the soul, that is, to the awareness of the nature of the soul. To the point where personality as a function of the soul, just as consciousness is a function of the body, can become a part of the total awareness of the individual, the individual becomes conscious of his place in this vast universal system of change.

Each incarnation is a link in a chain that contributes to the evolvement of the personality of the soul until ultimately it becomes one with Divine Consciousness. But during the process, during the



period of evolution, if we can use that term rather loosely to apply to man's psychic, mental, and physical growth, all that man experiences of universal change are then experiences that he himself must face and with which he must cope and eventually understand if he is to reach a level that will bring him closer to divine comprehension.

Going It Alone

Birth, illumination, and transition, three of the most important events of all man's experience, are purely personal experiences. We each must face them and experience them alone. We cannot share with another entity or another personality the experience of birth, illumination, or transition. This is a manifestation of the phase of man's association with the changing universe. He has to go through these processes alone, and it is only while he is in other steps of his evolvment that he may study and prepare himself so that these profound experiences of his being will be meaningful.

If our understanding at the moments of birth, illumination, and transition are not meaningful or are incomplete, it is clear evidence of the fact that our evolvment has not reached the point where we grasp the potentialities and meaning of those great events. Our challenge today is to prepare ourselves so that when we next experience one of these events we will comprehend it, and the meaning will be significant, so that it will impress itself not only upon the soul as a permanent memory or permanent effect, but rather as a conscious interlude within our own being, upon which we can draw in future lives and in future incarnations.

Life's process is such that in order to gain the ability to understand the vast scope of man's growth and evolvment, we must assimilate knowledge and experience, and in the assimilation of these important steps, we gain, so that when the next major experience of life takes place, it will have significance in terms of our background of understanding.

If you have driven a car on a five-hundred mile trip and repeated that trip many times you will drive that route with confidence. You will be familiar with the road, the landmarks, the dangers, the parts of the scenery that are beautiful,

and the events that will probably take place. You have had the experience. The individual who has driven little, or taken few trips, or has never been over the particular route, may start out with some trepidation because of his lack of experience, and so it is that man faces with trepidation the great significant points of his life—birth, illumination, and transition—because he has not been consciously aware of the experiences as they have taken place in the past.

If man is to learn to grasp the significance of such experiences, he must live so as to prepare his mind to be aware of all conditions that exist in and about him, to expand both his objective understanding and his psychic ability. In a sense, this is the purpose of life. It is a purpose to which man dedicates himself when he tries to learn.

Goal of the Teachings

A fundamental purpose of the Rosicrucian teachings is to prepare man to live properly and to be able to gain an awareness of the circumstances which will inevitably be a part of his experience. An experience that passes us by without our recognition or awareness of its importance is wasted time, like stopping evolution, stopping personal evolvment by not recognizing the change that is inevitable. Many of us have probably held back our own advancement by simply not being aware of the importance of experiences that were taking place.

In living, man must associate himself with other forms of life and with the media in which he lives. He must not only learn to be aware of his inner self and the importance of psychic growth and the awareness of his soul, but he must also learn to live in a physical universe and give proper importance and significance to physical phenomena. And he must also learn that the important fact of experience in living is to always maintain balance and harmony between the extremes. This causes man to be constantly in a state of adjustment; that is, he should be adjusting to the change that is the continuity of life. In this adjustment, and in the process of the assimilation of knowledge and experience, man will need to make decisions. As a result, each individual constantly makes judgments of what takes place, judgments

as to the significance of the situations that are a part of his experience and environment.

These judgments help formulate character, which is the true picture of each of us. As we reach conclusions based upon the knowledge and experience that is ours, the judgments, like building blocks, tend to create a total character, which in turn will reflect within our inner experiences. We must beware of judgments that are without foundation and remember that opinions differ from judgments. An opinion is just a passing fancy, sometimes based upon lack of realization and understanding. Human judgment, based upon opinions, has the power of good or evil, because the imagination behind the judgment can result in the behavior that follows after the judgment is reached. Human judgment gives rise only to human law, to finite conclusions, and to error, while judgments that are based upon the total faculties of man, both physical and psychic, can give rise

to an apprehension of cosmic law, in contrast to finite law. Such judgment will lead us toward the infinite and toward perfection.

Harmony and balance are attained through the ability of the individual to realize that change exists, and that it manifests in many ways. The universe is a process of continuous change, and we must gain by reconciling the invisible with the visible and the psychic with the physical. We must never lose sight of the fact that both exist and that each human being has an interest in both areas of existence.

Our challenge for eventual growth and understanding of universal change is to develop our attributes, both physical and psychic, to the point where we can benefit and understand to a degree every experience and be prepared for the great individual ones that will lead us toward greater cosmic understanding.

Illustration on pg. 23 by John Oberdorf.

Life's Ideal

(From page 21)

mystic quest may be a constant, continuing one, functioning fully every breathing moment. Requesting inwardly to remain positive in all our thoughts and actions, and remembering that no matter how unpleasant a situation we may find ourselves in, we have attracted that situation as a cross for inner unfoldment, and our path through life can never again be

undertaken in shadows. We traverse the thorns to reach the bloom of rose's beauty.

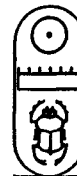
It has been our great privilege to be guided onto our present path, so that the practical guidance of the Order's teachings, and contact with others of like mind, can make the journey through life a little easier as the peaks and valleys of life's pattern are not quite so extreme. Each of us must make full use of this guidance, to prepare for the day when our journey to the mountaintop is undertaken. Quiet strength, calm serenity, and an all-pervading love will infuse us as we near the peak of our ultimate ideal.

CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The thirtieth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for \$1.50*. Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A.

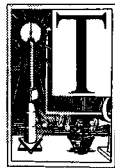
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Dr. H. Spencer Lewis, F. R. C.

Individuality of Rosicrucianism



HE doctrine of Rosicrucianism proclaims that *individuality*, as a condition of human existence, is impossible; and this jars so upon the sensitive natures of those who have been "building castles in the air" based on a foundation of superior individuality, that it seems well to explain to these and others why individuality, as commonly expressed, is impossible.

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

Let us ask, therefore, what the man or woman means in saying: "I am and I will be what I will be, because I am an Individualized God, or an Individual infused with the Spirit, Love and Power of God."

I cite the quotation above because it is most typical of what one hears on all sides; it is not from any of the publications devoted to the propagation of such philosophy (and there are hundreds of such magazines) for the editors know full well the danger that lurks in the printed word. Still, nearly every so-called advanced thought or new thought magazine of the day caters to this self-aggrandizement of the Individual, and we see, on the covers and the inner pages of them, such deifying phrases as: "I am," "I am God, individualized," "I am Goodness, Love, Peace," etc.

Always the "first person"! Always the Individual I!



In answer to your question you will hear an outline of a philosophy which is as convenient and self-satisfying as the traditional religion, and as catering to vanity as the average pink-tea palm reading.

But ask just this: "What do you mean by 'I' when you say, 'I am God, individualized,' or 'I will be what I will be to be?'"

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

The True Inner Man

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

Mind, I do not say that it is possible to attain such independence, for I know,

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with the Rosicrucians, that individuality in that sense, and in the sense meant by those who use the terms previously quoted, is impossible. But it is the philosophy and the attempt to apply such philosophy which works the harm, not the success of the attempt.

An Analogy

I can imagine the electric light bulbs in the lamp on my desk as human beings. Four of them, very similar in corporeal form, joined by a slender wire through which they receive, in common, the soul of their expression. Suppose, if you please, that one of those bulbs should proclaim its individuality and say, "I will be what I will to be!" And suppose it should decide to be an individualized light of some more alluring or superior hue. It might reason to itself thusly: "I have power within me which I know is used to run mighty machinery; I know that the force which courses through my nerves (wires), is a mighty force, that it can reduce cities to ashes or rebuild a nation. I have seen smaller lights using the same force, and I have seen larger, almost blinding lights whose expression and existence on earth depended upon the same force as I have within my body. Here I am situated among others who have the same body as mine, whose light is the same as mine, and I SHALL BE DIFFERENT henceforth. I will will myself to be greater, more powerful; I will be the great power individualized; I cannot continue to be one of a group—just a unit of the unity, a part of the whole."

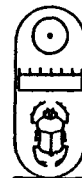
O vain lamp! Once you really succeeded in attaining that individuality, once you succeeded in isolating yourself from all other lamps, your light would be gone, your power no longer available, and your practical use on earth ended.

And I look to the little closet shelf where lie a number of burned-out lamps. They are useless, their light is gone, the silver threads which united them with the great force are broken, severed. Each lamp as it lies there now is an individual lamp, unconnected with any other lamp—isolated, absolutely free to call itself what it pleases. But one thing is sure, the purpose for which it was intended by the maker is no longer being served. It is not fulfilling its mission in life!

Suppose, on the other hand, that lamp which seeks to do greater work FOR OTHERS, unselfishly, should say: My mission in life is to give light, to dispel darkness, to bring joy, to aid industries, to assist the weak eyes, to bring forth the glory of colors by illuminating them, to help the physician to make sure of what he is doing, to guide the wayfarer, the wanderer, the trainload of passengers, the shipful of trusting souls; my maker decreed for me this FORM of body, this SIZE, this PLACE among the illuminating ones. The material dimensions and qualities of my body are the result of my maker's wise knowledge and wonderful laws. Some of my companions he has made smaller—yea one-twentieth my size, and while they may cast their light only occasionally and in small places—as, for instance, at the end of a surgeon's instrument—still they may do more real beneficial work than this large body of mine may do. Others of my companions are much larger than I; yea, some are so large that I seem like a pygmy in comparison, yet I am not jealous, for they show forth their greater glory and splendor but occasionally while I may serve often and long.

Our missions, one and all, are to give light—each after his own form and kind of lamp—and would I serve my purpose in life better I should at once not concern myself with my LIMITATIONS or my seeming COMMONNESS, but glory in the fact that I have within me the same power as have all other lights and that THAT POWER UNITES ME WITH ALL OTHER LIGHTS; that whereas my body is separated from other lamps, my soul, my real self, that which makes my existence necessary, that which gives expression to my body—THAT IS A PART OF THE UNITY OF ALL LIGHTS, INSEPARABLE, WITHOUT INDIVIDUALITY!

Therefore, reasons the lamp, I will concern myself in keeping my body clean that the maximum of light will shine forth LIKE AN AURA ABOUT ME. I will keep other neutralizing, impure, poisonous forces out of my body that the pure vacuum, the rarefied gases, which my maker charged into my body at birth may not become contaminated and thereby weaken the expression of my light. I will prevent injury to my body, I will not become over-heated through sudden



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

I shall not forget my unity with that wondrous power of which I may be but a small unit, but I shall ever keep in mind that so long as I remain humble, retain my INFINITE ATTUNEMENT, forget my personal body, and ever shine clearly and cleanly with the light that my maker has instilled within me, I shall be fulfilling my master's law; NAUGHT ELSE CAN I DO AND RETAIN THE POWER THAT IS WITHIN ME!

That is what the lamp would reason, were it a good lamp, serving the master well.

And, that is what every human being should do if it would serve the Master well.

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

Not at all. Is there any greater ambition than to serve well? Is there any greater ambition than to do those things which God has given us ability or abilities to do? Can greater perfection be attained than that which enables us to shine forth clearly and cleanly IN OUR OWN SPHERE? Is not he or she the most nearly perfect, who at the close of life has maintained and retained the perfect qualities instilled in us by our Maker at birth? Can God's

work be perfected by man? Or is the attempt an indication of vanity and presumption?

Further, personality is one's expression in life; not one's form of body, features of face, quality of clothes, or earthly possessions, but one's character, ONE'S LIGHT as it shines and manifests through and in the body. This personality, then, is not something which can be individualized, but can be permitted to manifest at its maximum, that the power and divinity which is in you may show forth in splendor, not as an isolated, separate individuality, but as a flash from heaven, an illumination of the Divine Mind.

Rejoice, all ye humble, that so far as your bodies are concerned, individual characteristics count for naught, and find greater rejoicing in the FACT that what is REAL of you, what you have to do, and have to give, and render in service is a part of the whole—an inseparable part, small, temporarily passing through your body, not belonging to your body or YOU, but USING YOU as a means, an instrument for a purpose. And all YOU can do is preserve that instrument and KEEP IT ATTUNED WITH the Infinite Power that is indivisible. Remember the separated lamps upon the little shelf—they are individualized non-entities, and ceased to be lamps when they severed their attunement with the Great Power.

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first 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.

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Cover Across the high plains of the West are hundreds of abandoned homesteads like this one near Havre, Montana. The Great Plains—the nation's breadbasket—can be very productive. But there have also been hard times—years when drought or severe weather closed down many family farms. Exploring these old places, one still senses the hard work, joy, sorrow of these early settlers and the dreams of plenty that spurred them on.

(Photo by Woodrow F. McLain, F.R.C.)

Burden of Postage Costs

We all know that postage costs have increased throughout the world. However, most persons are only aware of the increase in First Class rates; they are not aware of the increases in Foreign Mail, Parcel Post, Second Class mail for publications, Third Class mail, as well as Air Mail Package rates.

These increases have become a considerable burden for commercial organizations, publishers of periodicals, and non-profit cultural organizations. It may surprise many of our members and friends to learn the size of the postage expense of AMORC at this time. As a point of information, note the following figures for the month of April 1981 and annual total.

POSTAGE EXPENSE APRIL 1981

Air Mail	\$ 38,261.92
First Class	\$ 45,215.25
Parcel Post & Third Class	\$ 27,581.53
Total	\$111,058.70
Total for April 1980	\$ 71,184.15
AMOUNT OF INCREASE	\$ 39,874.55
ANNUAL GRAND TOTAL 1980	\$880,455.76

The estimated increase this year will be 21% higher than the total shown above for 1980.

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



Symbolism of Flowers

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

WE HAVE been told that there is a sermon in stones. There are also stories in flowers. The tales that flowers relate are ones that were first conceived by man. They have come to reflect man's most profound thoughts and transcendent ideals. Botanically, a flower may be but a plant, a bloom of a plant or the means of its germination. Long before such physical characteristics were understood, flowers were a source of gratification to man's senses of sight and smell. The exquisite perfume of flowers represents one of the two general qualities of the sense of smell. Flowers, therefore, became the physical ideal of the olfactory sense, symbols of its satisfaction. A harmonious or agreeable state to the sense of smell would be one that is free of offensive odors and, obviously, would include the aroma of flowers.

Other scents are likewise agreeable to man, but not in the same manner as the fragrance of flowers. Psychologically, the aroma of fruits, vegetables, and cooking foods may have a tantalizing appeal. They, however, provide a *negative* kind of pleasure. They stimulate the appetite and, with its gratification, they lose their appeal. The scent of newly sawed timber or even the pungent odors of a stable may provide satisfactory olfactory sensations to some persons. Such satisfactions, however, are primarily the result of the arousing of agreeable memories or because the scent falls into a pattern of habitual experience.

The fragrance of a flower is *abstract*. It stands alone for what it is. Its enjoyment is not dependent upon reminding us of something else. The perfume of a spring flower is not less titillating be-

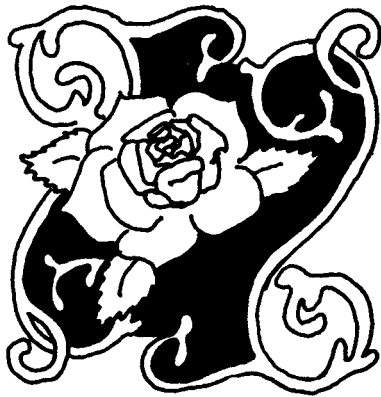
cause it is not associated with fond memories. The perfume of a flower, therefore, symbolizes not necessarily particular things or events but the state of mind of *imperturbability*—freedom from aggravation.

The full gratification of each of our physical senses of perception is not realized in the source of their stimuli, but in the sensations themselves. In the final analysis, it is not what produces pleasing sounds or exquisite fragrance, but the ecstatic experience itself which is sought. The fragrant flower, thus, can depict an exalted mood or a moment of rapture, no matter what its particular kind.

Color being one of the dominant qualities of the physical senses, it is quite comprehensible that man should be attracted by the vivid hues of flowers. Physical beauty is a gratification of the sense of sight. It is what is perceived as an agreement of perspective and of color. Since human vision is capable of discerning varied wavelengths of the solar spectrum, a monochrome existence would produce for us a condition of monotony and ocular fatigue. Certain combinations and contrasts of color, consequently, become physical ideals because of the satisfaction which they provide. Habit also plays a part in our enjoyment of color. We become accustomed to combinations of colors in our environment and they become preferred arrangements.

Unlike the olfactory sense, the visual one has come to immediately identify flowers with other forms and experiences. The colors of some flowers remind man of the green of the sea, of the pallor of death, and of the fiery heat of the midday summer sun. The coloring and scent of flowers early compelled man's admiration and invited closer examination of them. The symmetry of their form and the geometrical structure suggested order. To man that which has an easily comprehensible arrangement and uniformity or order is an example of intelligence. The varied structure of flowers, their coloring, fragrance, and the circumstances of their growth served to objectify, or to portray in form, man's abstract spiritual and mystical ideas. Flowers thus became living symbols of the moral truths of an ever-evolving human consciousness. As Wordsworth said:

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*To me the meanest flower that blooms
can give
Thoughts that do often lie too deep for
tears.*

Any attempt to review, even partially, all the symbolism which has become an accretion of our common flowers would be an arduous undertaking. I have, therefore, selected but three which are particularly rich in meaning. Today they influence alike religion, mysticism, philosophy, and art.

The Rose

Tradition relates that the ancient Egyptians used the rose as a symbol in their mystery rites and attributed to it a sacred function. It is held that the rose was consecrated to Isis or the mother-nature goddess and was a symbol of regeneration. Nothing has come down in actual inscription from antiquity to confirm this tradition. Since, as we shall see, Egypt has strongly influenced the symbolism of flowers, we shall consider much now related about the rose as having originated there.

The rose of Jericho is indigenous to Arabia, Persia, and Egypt. It is actually a small herb of the family *Cruciferae*. Upon the ripening of the seeds during the dry season, the leaves fall off and the branches curve inward. This causes it to assume a globular shape. When the herb becomes wet, the branches then unfold, and it assumes temporarily the appear-

Above: Modern Rose
Right: Wild Rose
Art by Lyn Taylor

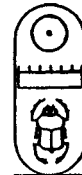
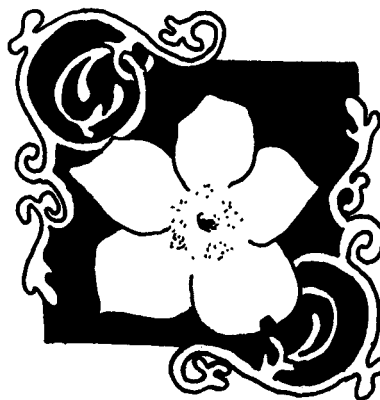
ance of a living plant. This characteristic caused it to depict *resurrection*.

There is a haggadic (Hebrew legend) reminiscence that the rose had no thorns before the fall of man. In this same lore, youth was described as a garland of roses, but age, a crown of thorns. The rose is said to have formed part of the bridegroom's garland in ancient Jerusalem. According to halakic regulations (rabbinical law), the oil of the rose was extracted and used by the upper classes instead of common oil. Rosewater has long been the favorite perfume of the East.

In the Sepher Har Zohar (Book of the Kabala) the rose signifies the community of Israel. Its color, which is red or white, has reference to the severity and mercy which alternate in the life of Israel. Its five petals allude to the five ways of salvation and the five gates of grace. It is also related that Maimonides, famed mediaeval Jewish scholar, used a rose preparation in his diet and prescribed it for others.

Finally, the Hebrews ascribed to the rose the symbolism of Paradise. Dawn is the reflection of the rose of heaven, as the sunset glow reflects the flames of hell. Ancient Hebraic tradition relates that eight hundred of these flowers adorned the tent of each pious man in heaven.

Grecian mythology recounts that the rose was sacred to the goddess Venus. It was also a palmary symbol of the Thracian mystery school. The mythological account states that the white rose was made red by Cupid's maladroitly up-



setting a cup of nectar during a course of dancing before the gods.

The Romans honored the rose by naming a state festival after it. *Rosalia* or the Festival of the Rose was in memory of the dead. The catacombs in Rome become symbols of the hopes of future blessedness because those buried there held such ideas. Subsequently, rose inscriptions on tombs came to represent Paradise or the future life.

Among the many titles given to the Virgin Mary in mediaeval times, we find Santa Maria della Rosa. The rose being consecrated to her, it became, in the Middle Ages, a symbol of *virginity*. Dante wrote, "Here is the rose, wherein the Word Divine was made incarnate."

The *Naometria*, published in 1614 by Simon Studion, a Rosicrucian, was a chronicle of the first conclave of the Militia Crucifera Evangelica, held July 27, 1586. This conclave was principally formed by Rosicrucians to protect the cross and to prevent it from becoming an instrument for the persecution of the nonconformists to Roman Catholicism. The *Naometria* has reference to the mystical significance of the rose. In fact, on page 271 of the book, there is an illustration of the "Joining of the Rose and the Cross." Accompanying it is the Latin phrase, *Hierichuntis Rosa ex quatuor ins Partes*.

The term *sub rosa* (under the rose) came from the fact that the rose had long been a symbol of *silence* among the mystical sects in the Middle Ages. In the early centuries, after the advent of Christianity into Germany, a garland of roses was suspended from the ceiling of banquet halls and at private gatherings as a reminder not to divulge the conversation elsewhere. Perhaps the rose became the symbol of silence because it locks within its petals the source of its fragrance and some of its most beautiful hues, thus showing that virtue and noble intentions should be carefully guarded.

Michael Maier, Grand Master of the Rosicrucian Order in Germany in the sixteenth century, made much of the mystical significance of the rose. He spoke of it as the most beautiful and most perfect flower, guarded, like a virgin, by its thorns. He also said that it abounded in the Garden of Philosophy, the latter being a "poetic name for the Order of

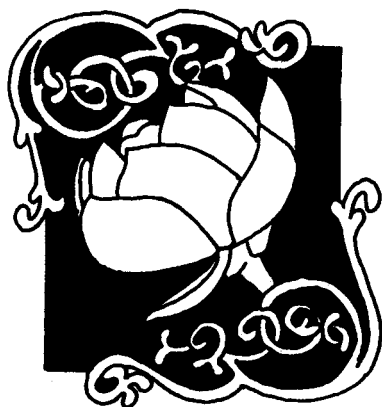
the Rosy Cross." He contended that, as the natural is sweet and fragrant, so the philosophical rose exhilarates the heart and gives strength to the brain. As the actual rose turns toward the sun and freshens with the rain, so the metaphysical rose is nourished in the light until it reaches perfection.

The Rosicrucian alchemists often associated the rose with dew, since the Latin word *rosa* is similar to the word which stands for dew. The rose placed in the center of the cross, which depicted to the alchemists the four principle manifestations of nature—namely, air, earth, fire, and water—became the alchemical symbol of *regeneration*.

The Lotus

Among the flora of Egypt, so we are told by one Egyptologist, "the only kind which may be said to be sacred is the lotus." Some of his contemporaries, such as Wilkins, do not agree with him. However, the weight of evidence supports the conclusion that the lotus was a sacred symbol in ancient Egypt. It is prominently displayed in the symbolism of Egypt. From the cup of the lotus blossom, we see issuing the boy Horus, "the rising sun," symbol of resurrection. On sculpture and paintings of altars of offerings, we see a profusion of lotus flowers. In the replica of an Egyptian tomb in the Rosicrucian Egyptian Museum, we have a statue of the Nile Goddess holding forth a tray of her offerings to mankind. This tray is richly inscribed with fowl and fruits, and a bas-relief of numerous lotus flowers. In an early Memphite ritual there is the salutation, "Hail, thou lotus, thou type of the god Nefer-Tem." The lotus, we do know, was symbolic of this god.

Plutarch tells us that the Egyptians thought that the sun sprang from the lotus plant. The Egyptians undoubtedly did not believe that the sun came from the lotus flowers, but invented this symbolism because of the phenomenon of the lotus opening with the rising sun and closing at sunset. However, many are the inscriptions showing Ra, the symbol of the sun and the eternal creative power of the universe, ascending from the lotus flower in the marshes. Also a hieroglyphic inscription reads in part, "the lotus at the nostrils of Ra," revealing the association of the two.



The lotus came to represent the Upper Nile; and the papyrus plant, the Lower Nile. The two, the lotus and the papyrus, were joined together in a symbolic device typifying the king's rule over both regions, in the same manner as we would join two flags to indicate political unity of a region. Just why the lotus represented the Upper Nile has not yet been disclosed. The lotus, with the papyrus, also played a tremendous part in architectural ornamentation and design. Almost all primitive art begins with a copy of the indigenous manifestations of nature: flowers, fish, astronomical phenomena, and animals. The Incas, who lived along the coast of Peru and Ecuador, used the marine motif in their decorations on pottery and in their weaving. Those who lived inland used the animals peculiar to those regions. The lotus and papyrus, being common to the Nile, influenced early Egyptian design in a similar manner. Egyptian columns are in the form of papyrus or lotus stalks, tied at intervals by bands, giving them a fluted appearance. The capitals of the columns mostly follow the form of the lotus, either open or closed. When open, the capital has an inverted bell-like shape. The lotus bud become conventionalized, that is, a balanced geometric design—which was used as a frieze or dado along temple walls or in tomb decorations.

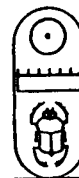
It must be realized, of course, that the lotus has various colors. The white lotus was placed upon mummies. The lotus flower, upon which the god Horus is always shown seated, is the *sesbni*, meaning white lotus.

The lotus is mentioned in the oldest of the *Vedas*. It is there held to be an emblem of beauty to which the faces of the heroines are compared. In India, it appears on the oldest architectural monuments and as a design in sculpture. In the *Atharva-Veda*, the human heart is compared to the lotus. It is referred to elsewhere as "the flower born of the light of constellations."

The Lotus and Creation

In the *Brahmanas*, the "lotus first appeared associated with the creator in cosmogonic myths." In fact, its relation to the divine birth and creation is most significant. The lotus is further conventionalized as a *seat* or pedestal upon which divinities are found seated or standing. The most striking example is that of the Hindu goddess *Laksmu*. She is always shown either seated or standing on a lotus and holding a lotus flower in each hand. After Buddha became represented in sculpture, his image is continually given as seated cross-legged on a lotus seat, or he is shown standing on a lotus pedestal. The number of the petals vary from four to six. In this connection we must not omit mentioning the very famous sacred prayer of the Buddhists of Tibet, "*Om mani Padme Hum*" (Yea! O Jewel in the Lotus. Amen.)

To the ancient Aryans, the lotus symbolized superhuman or divine birth. We cannot help but see the similarity of the symbolism of the lotus flower in India and in Egypt. Though the Aryans, on their migration southward from Europe and Northern Asia into India, undoubtedly introduced the symbolism of the lotus to that land, I do not think it was endemic to them. Since the Aryans divided as an Indo-European people, some finally settling in what is now Iran, their contact with the great civilization of Egypt was inevitable. Just as the Arameans introduced into India a writing which became the Sanskrit language, so, in all probability, the symbolism of the lotus came to India from Egypt via the Aryans. We have noted how in Egypt the lotus was shown as a seat for the god Horus. Is it just a coincidence that it was likewise shown as a seat for the Indian and Hindu deities? Buddhism undoubtedly borrowed the symbolism from the Aryans.



The traditional Indian and Buddhist explanation of the glorious lotus flower is that it appears not to spring from the sordid earth but from the surface of the water and it is always unsullied and pure, no matter how impure the water. This symbolizes all first created objects arising from primordial chaos—confusion and darkness. In other words, from out the darkness came *light, beauty, and form*. No matter what one's environment, the spiritual truth latent in one's nature may blossom forth and remain uncontaminated if one turns toward the light.

As a symbol of divine birth, the lotus is the commonest symbol in Buddhism. It is always identified with the sun. Undoubtedly the same natural reason that was the cause of the Egyptians' identifying the lotus with the sun caused the Buddhists to do so. The phenomenon of the sun suggested that, symbolically at least, it resided in the closed lotus flower in the underworld at night and was resurrected the next day. In *Mahayanist Buddhism* (the Buddhist interpretation of theism or a supreme god), there is a most important sacred scripture known as *Lotus of the True Law*. It is really a dramatic play concerning creation, much as in our Book of Genesis in the Old Testament.

As in Egypt, the influence of the lotus on the art of India has been considerable. In Tibetan literature there are references to the three lotus deities. "The lotus order of deities represents the deified principles of certain functions within ourselves." In other words, the lotus deities are but *esoteric* symbols of certain human capabilities. In the Dhammapada (Path of Law) there is a chapter on the symbolism of flowers and their relation to human virtues and frailties. There are, however, no particular references to the lotus.

The Lily

Much reference is made to the lily in ancient Egyptian literature. However, it would appear that the lily and lotus are synonymous, because often the same symbolism is attributed to both. We have seen that the lotus is the symbol of the god Nepher-Tem. But we find also the following, "the blessed one rises like Nepher-Tem, like a *lily*, at the nostrils of Ra. He appears on the horizon every



day and the gods are purified by the sight of him." Elsewhere we noted that the lotus also was "at the nostrils of Ra." Budge, eminent Egyptologist, in referring to the symbolism of the lily, says, "lotus or lily," further indicating that they were used synonymously. The lily is also seen as growing out of streams and lakes with the figures of the four sons of Horus standing on the flower.

In "The Virgin of the World," a fragment of the lost Trismegistic treatise, entitled *The Sacred Book* and said to have its origin in ancient Egypt, we read, "I am the pure lily, carrying forth from the Lily of Light. I am the source of illumination and channel breath of immortal beauty." This symbolizes, we note, spiritual life, beauty, and illumination. According to mythology, the white lily is fabled to have sprung from the milk of Hera, who was the wife of Zeus. Thus it was a symbol of *purity*.

The Zohar of the Hebrew Kabala speaks of the thirteen leaves which surround the lily as the thirteen attributes of God which encompass Israel. It likewise mentions that the five leaves of the rose are the first five words of the *shema* (short passages from the Pentateuch). The faces of the righteous are as a lily, we are told. Later Kabalists use the lily as a symbol of resurrection. The Hebrews held that, "as a lily withers in sunlight but blooms beneath the dew, so Israel withers away except as God becomes dew for her." A lily among them is likened to "Rebecca who remained pure amid evil surroundings." The passage in Psalms 130:1, "Out of

the depths," is explained as an allusion to the lily-of-the-valley.

The symbolism of the lily has passed from the Jews to the Christians, and perhaps originally from the Egyptians, if the lotus and lily were held by the latter to be synonymous. The Angel of the Annunciation is conventionally represented as bearing lilies. Then, again, in Matthew 6:28, we find "Consider the lilies of the field, how they grow." This is interpreted to mean that Christ was alluding to the fact that no wealth or raiment can make man as beautiful as the real nature of the flowers of the field.

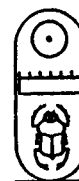
The fleur-de-lis or the emblem of the lily of France, it has been contended, had its origin in the ancient crux ansata (Egyptian looped cross), the symbol of the duality of the forces of nature. The lily has likewise been used for centuries in the coats of arms of Florence and ancient Syria.

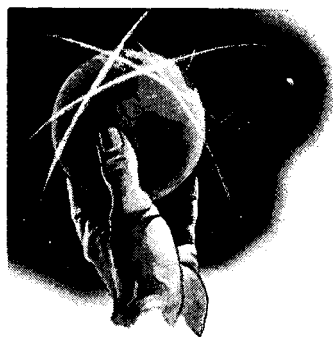
At least we must concur with Francis Bacon who said, "God Almighty first planted a garden and indeed it is the purest of human pleasures; it is the greatest refreshment to the spirits of man, without which buildings and palaces are but gross handiwork." △



Mayor Declares Rosicrucian Day

MAY 1st was declared Rosicrucian Day by the Honorable Mayor Frank Fischl of Allentown, Pennsylvania—site of the 1981 Middle Atlantic Regional Conclave. The Mayor is shown here (left) presenting the official proclamation to Harry Kellem, Grand Lodge Chaplain from San Jose. Frater Kellem was one of the featured guests at the Conclave, along with AMORC Grand Councilor Mary Ann Fowler. The program featured several membership participation events which were enjoyed by all. Conclave Chairman Terry Unger and his efficient crew are to be commended for a successful and enjoyable weekend.





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HONG KONG'S FLOATING POPULATION

Thousands of sampans like the ones shown are harbored off the shore of Hong Kong Island and Kowloon in the British Crown Colony of Hong Kong on the China coast. Most of these small boats are personal residences; the inhabitants sleep, prepare their food, and wash clothes on board. This floating population consists principally of refugees from mainland China. The exodus from southern Asia has added to Hong Kong's highly congested population.

(Photo by AMORC)

A HAZARDOUS PROFESSION (overleaf)

Shown are Indian snake charmers in the holy city of Benares. Contrary to general opinion, most of the cobras used by these men are venomous—their fangs have *not* been removed. Ultimate caution must therefore be used. The King Cobra of India greatly exceeds in size those shown here.

(Photo by AMORC)

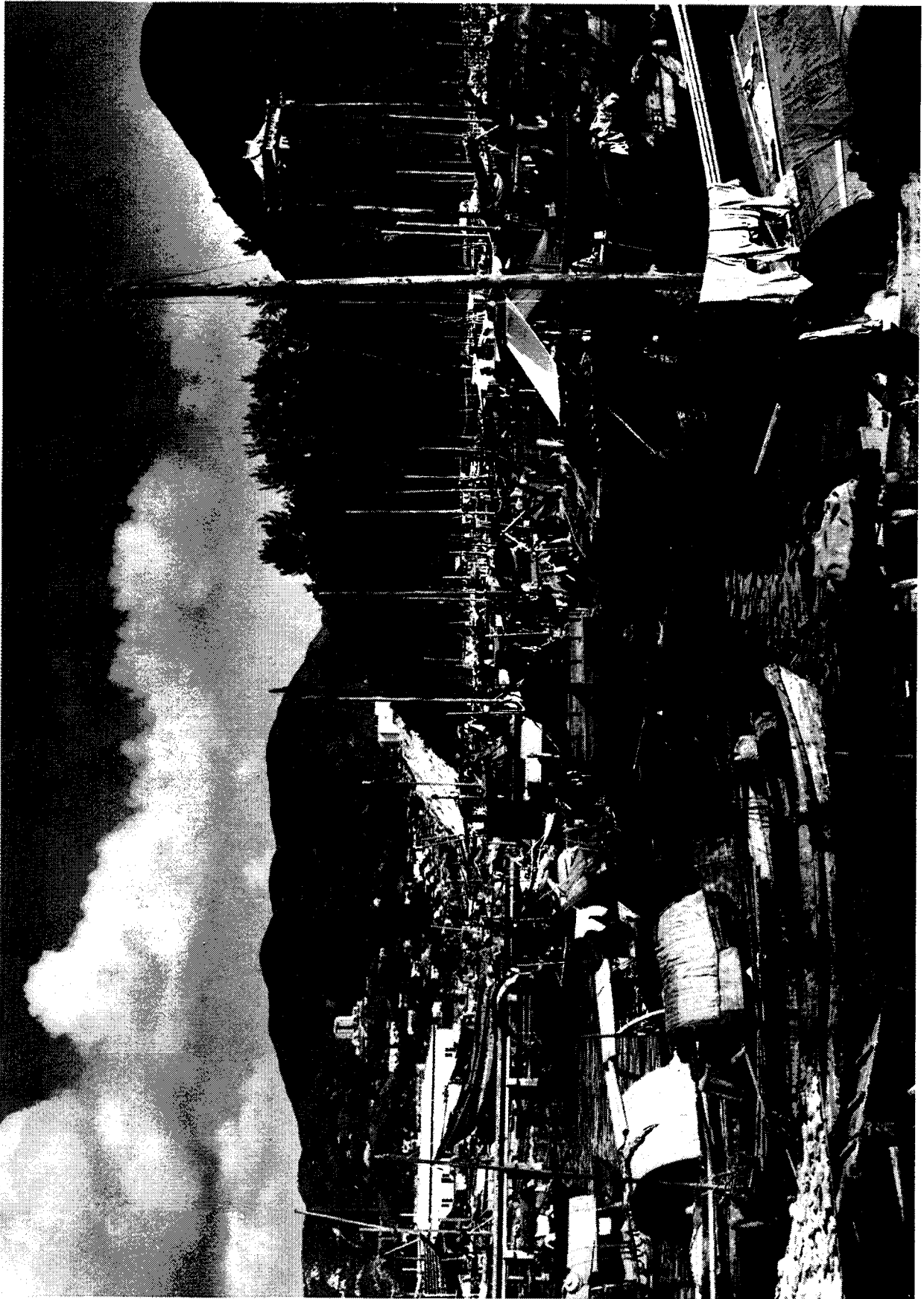
ROSICRUCIAN DIRECTORY

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

ROSICRUCIAN REUNION

OHIO, AKRON—Sixth Akron Pronaos Reunion—October 11, 1981, I.O.O.F. Temple, 277 East Mill Street. Guest Speaker will be Soror Rose Galuska, Grand Councilor for Western Pennsylvania, Ohio, and Kentucky. Contact: Soror Susana Stockert, Pronaos Secretary, P.O. Box 615, Akron, OH 44311.

**The
Rosicrucian
Digest
September
1981**







TODAY'S CHILDREN TOMORROW'S CITIZENS

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

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

Accept This Free Book

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

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Yesterday Has Much To Tell

By Robert A. Lewis

**An Intimate Glimpse
Into Hidden Places,
Experiences, and Sites**

For the busy, time-pressed professional, yesterday's adventures and experiences are often forgotten. This book is a collection of 100 photographs and captions that will help you relive the past. It is a collection of memories that will help you relive the past.

Each page is a window into a hidden place, an experience, or a site that is not normally revealed.

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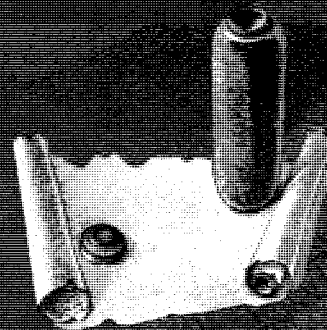
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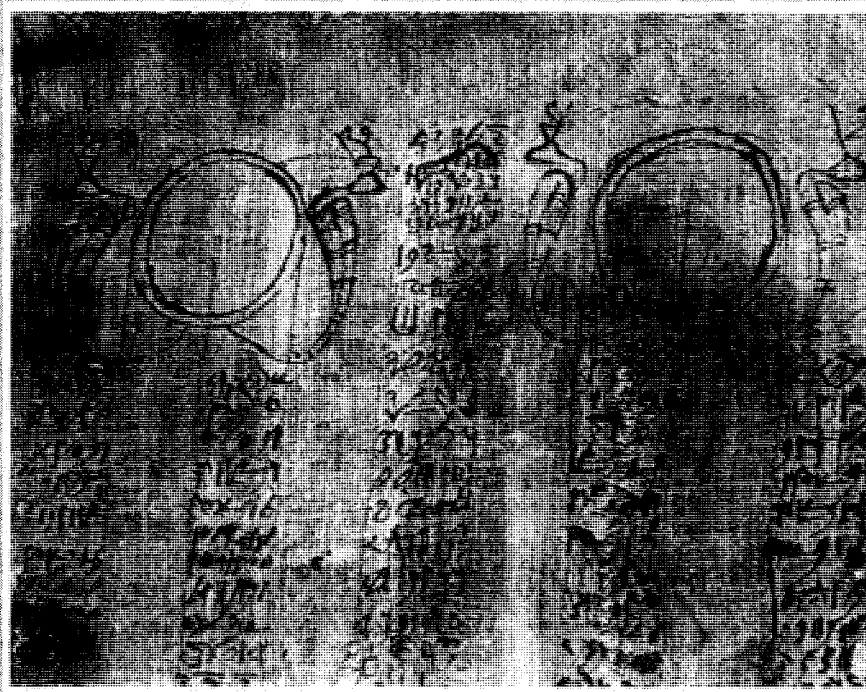
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TREASURES FROM OUR MUSEUM



Ancient Egyptian Linen

This large linen mummy shroud from the Late Dynastic Period (1085-332 B.C.) is painted with inscriptions from the Book of the Dead. The higher a person's status, the more linen was used to wrap the mummified body. Linen was also used for clothing the gods and goddesses in their temples. Wrappings of linen symbolically ensured protection and purity in the afterlife.

The uses of linen were many, including sails for boats, medical dressings, and bedding. The ancient Egyptians dressed lightly; those of high rank covered their linen dress with a net of brilliantly colored beads. Peasants wrapped a coarse cloth about their loins, and children went unclothed.

The linen industry is ancient, going back to Neolithic times. Although using primitive equipment, Egyptians made wonderful textiles. Several hand methods were employed for making linen. One example was beating the flax with mallets and then separating the fibers with combs.

Officials of ancient Egypt were requested to pay taxes with gold, silver, grain, cattle, or linen.

—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 II

TOMMASO CAMPANELLA lived at a time when traditional medieval thought was giving way to the new ideas of the Renaissance. The centuries-old authority of the Church was being questioned in many areas. Philosophers, scientists, and artists with new ideas were expressing themselves more openly.

Tommaso Campanella was a priest, scholar, philosopher, Rosicrucian, and political activist. His independent thinking brought him into conflict with established authority—the Church and the law. Imprisoned by the Spanish Inquisition for 27 years during the prime of his life, Campanella devoted the time to writing. He produced many volumes, including his famous utopian work *Civitas Solis* (The City of the Sun).

The City of the Sun describes Campanella's ideal city-state. The book is a dialogue between a Grand Master of the Knights Hospitallers and an adventurous sea captain who claims to have visited the ideal city. The captain describes a wildly utopian republic in the New World. In some ways this utopia resembles Plato's **Republic**, but there are also other influences, and Campanella's own ideals are certainly apparent.

The City of the Sun is built on a hill encircled by seven walls. It is ruled by a Sun Priest—a philosopher king named Metaphysic—assisted by three philosopher-collaborators: Power, Wisdom, and Love. The social system of this ideal state is communistic (as in Plato's **Republic**)—everything is shared in common. Each individual works toward the common good, and poverty and extreme wealth are eliminated. As in other utopias, there is a strong ethic of social utility and public service, and learning and invention are encouraged and put to use for the public good. Education of the young is vital to this society, and the arts, science, and metaphysics are held in high honor. The population is well-educated and virtuous, and the society is obviously an enlightened one.

On a hill in the center of the city stands a great temple—a perfect orb supported by massive columns. On the temple's interior walls are depicted the major stars and planets. And this brings us to one of the most dominant elements of the City of the Sun—astrology. Life is lived in harmonious relationship with the stars and planets. From this relationship comes all happiness, health, and virtue. In connection with this, Campanella introduced a most daring and unusual innovation—selective breeding. Men and women are matched astrologically, and the right moment of conception for the best possible child is discovered through the stars. Campanella was dedicated to transferring the ideals and values to the next generation.

The Hermetic tradition—metaphysical and magical teachings handed down from the priesthood of ancient Egypt—strongly influenced the social and religious structure of the solar city. Also, Campanella anticipated some of the social and educational reforms of the future in his utopian work. He was an original thinker far ahead of his time. All of these potent elements—including the Hermetic and futuristic—are apparent in his design of the City of the Sun.

Campanella was eventually released from prison and left Italy for the more favorable intellectual climate of France. In prison he had completed many volumes of philosophical works which are still being studied and translated by scholars today. Across the years of great pain and imprisonment Campanella had triumphed. His heroic efforts—the books which lived on to serve the community of man—distinguished Campanella as a brave mystic and thinker in the Rosicrucian tradition.—RMT

