

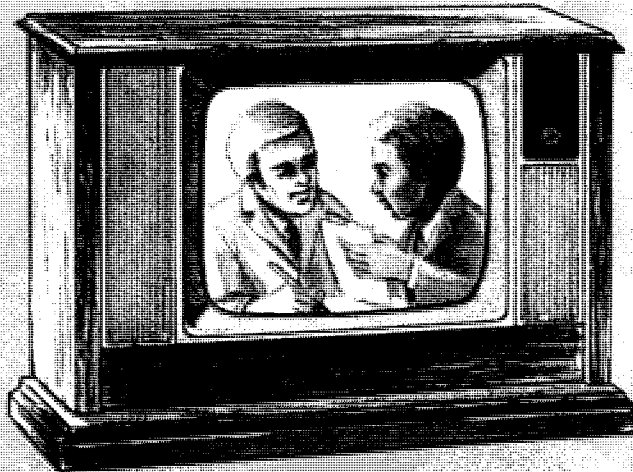
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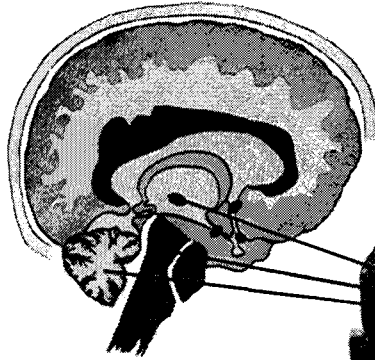
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Rituals— Origin, Meaning, Purpose

RITUALS are commonly associated with religion; however, their function is far more extensive in the demands of society. We may propose a general definition of ritual as a formalized system of *symbolized actions*. More simply, it is a procedure established where certain acts convey a special meaning. Without the customary forms which rituals assume, the value which they express could be lost in time.

Rituals date back to primitive cultures, where they apparently began as an essential need. Most primitive people believed that a supernatural force infused man. This force, termed *Mana* by some groups, was apparently associated with the will and desire, and with other inner impulses which man experienced. Thus man felt that he was a captive of this inner force—mana—from which he must seek liberation. It became incumbent upon primitive man to seek ways of controlling Mana. Thus, various acts were performed that were thought to influence the supernatural power in accordance with the human will. The habitual use of these procedures eventually resulted in the formal order of acts that became *ritual*.

To the proto-Egyptians, that is, the people indigenous to the land, there was no religion as we think of it. To these people, the universe was made up of three kinds of beings: the *gods*, the *dead*, and the *living persons*. Two groups—the gods and the dead—were thought to be *unnatural*, that is, quite apart from the phenomena of nature. All dealings with these two groups were therefore similarly performed.

Certain fundamentals in the rituals were of the utmost importance. The proper *time*, for instance, was determined by many fac-

tors, such as the season of the year or the rise of a river. *Place* was quite as important as time. Some areas were thought to possess a greater sacrosanct condition than others. Also, certain roads, eminences, and boundaries became sacred symbols, as something about them suggested a nexus, a link with the conceived supernatural force. Certain *objects* became essential to the ritual because of their imagined sacred value. Wands, lamps, and threads of different colors had their place in the rites. All these different things constituted what has been called “the machinery of the rites.” Every ritual has its appurtenances, the tools to express its symbolism.

Shamans

Among forest and nomadic tribes, when some were affected by a disease, a sacrifice was made to a monument that represented the tribal deity. This monument consisted either of a large stone whose unusual shape attracted attention, or a collection of stones that represented the god. The *shaman*, or medicine man, presided at the ritual. The shaman was often a descendant of the former shaman if he met the qualifications, or he might have been selected because of some physical abnormality, such as epilepsy.

The actions of the afflicted person and his cries were thought to be of a supernatural being manifesting through the victim. Interpretations of such incoherent cries were accepted as prophetic words. The shaman learned and performed secret rites and acts which deceived people as to the powers that they were assumed to possess. Simply, most of the shamans or medicine men were practical psychologists; they played upon the fear and superstitions of



Ralph M. Lewis

Ritual in India: Buddhist procession entering the Mulagandha Kuti Vihara, second greatest of all Buddhist shrines, during the annual Maha Bodhi festival. It is here that Buddha delivered his first great discourse, "The Foundation of the Kingdom of Righteousness." Buddhist pilgrim Bhikkus (monks) and laymen from throughout Asia, accompanied by elephants, banners, and drums, throng to this colorful and sacred ritual. AMORC Imperator Ralph M. Lewis has attended this festival and addressed the assembled pilgrims.

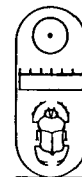
their people and used them to mutual advantage.

The author has seen in Africa and Asia the rites of these shamans. Their actions and chants at times have almost a hypnotic influence upon the observer; the whole procedure, however, constitutes a *ritual* in its systematic performance.

The sacrifices offered in primitive rites included animals, and evidence also exists that in the past human sacrifice took place as well. The survival of implied blood rites and rituals is found in the practice of smearing red stones and images with red paint. However, actual blood sacrifice is still practiced, for example, in the Kali Temple in

Calcutta, India. Kali is a Hindu goddess, both the giver and destroyer of life. The ritual consists of tying a lamb to a wooden stake placed in the courtyard of the centuries-old temple consecrated to Kali. A priest cuts the throat of the victim, and its blood spurts on the wooden stake. After the body is taken away the worshipers come forward, and with due ceremony, dip a finger into the warm blood and then trace a symbol on their forehead.

The purpose of ritual acts varies. One may wish to express devotion, or to cajole the gods. Since *prayer* is also a ritual that is either institutional, as of a religious sect, or personally formed, we find its purposes similar to certain objectives of even primi-





Ralph M. Lewis

Near many Hindu temples in India are found small sanctuaries in the form of alcoves attended by priests or holy men of various cults. Each alcove contains the image of a particular deity. Before the image are laid amulets and other sacred articles used in conferring blessings upon those who stop by

tive people. In the primitive rites, words of special meaning were often recited to warn and threaten another human being. In this sense, the prayer rite and curses are similarly related. Among the common people of ancient Egypt, such acts were *magical rites*, except those whose purpose was to present the symbolism of a mystical religion. Such advanced rites were confined to the inner shrines of a temple in which the masses did not intrude; only those who were *initiated* were admitted.

Religion emerged from magic as a more profound and intellectual concept. Nevertheless, the *law of sympathy* in magic carried over into the rituals of religion and mysticism. Certain objects used in sacred rituals are thought to be imbued with a supernatural power. We find this concept in modern religions where images and articles used in worship are sympathetically thought to have a divine essence. Such ritual items may not be so proclaimed, but many devotees accept them as having supernatural power.

Ritualistic Implements

The implements, the machinery of rites, are numerous, as we note in modern reli-
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gious and fraternal ceremonies. Examples are the use of water, for aspersing, that is, sprinkling on a person or an object; pouring libations of water or wine; oblations of food; the raising of hands in a posture of adoration; genuflection; the blowing of a horn; the ringing of bells; and so on.

Many primitive rites were *apotropaic*; in other words, their principal function was to avert or turn aside a malevolent force, just as many prayers today are intercessory—that is, one calls upon a supernatural power to avert evil. The fear of death was great among all primitive peoples. When a person died, it was an early practice to burn the whole village where the corpse existed to prevent his spirit from tormenting the living. Subsequently, burial rites developed which were to placate the spirit of the dead and keep it “firmly rooted.” Villages, then, gradually created graves for their dead.

Rites and rituals evolved from the arboreal worship of trees, bushes, and twigs that was common among primitive peoples. For example, members of an Australian aboriginal tribe attach bunches of boughs to different parts of the body. These boughs are thought to be sacred and to imbue the wearer with a healing power. In Hindu villages the ritual of marriage is marked by the creation of clay images representing the god and goddess Siva and Parvati. The devotees then attach to the figures the ends of forked sacred branches, the prongs of which are stuck into the heads of grass and flowers. Christmas trees date back to arboreal worship, said to have begun with tribes of Northern Europe.

Ritual in Egypt

Now, let us turn to *Egypt* where ritualism reached a high state of formulated ordinance, that is, rigid rules and procedure. In the earliest ages of Egypt, the gods were simple in design and description. The gods of the highways were depicted by rough stakes or heaps of stones. The famous goddess of Memphis—capital of ancient

Egypt—was Sekhmet, who appeared as a lioness. The goddess Hathor of the Temple of Denderah was depicted as a cow. In later centuries, there were advances in the symbolic meaning; nevertheless, the gods and goddesses retained their form.

In the later dynasties, images of the most important gods were kept in the “Holy of Holies.” This consisted of a costly shrine attended only by the priests. On ceremonial days, the images were exhibited to the common people. They were then paraded with pomp, as a festive occasion, just as religious sects today ritualistically exhibit images of their sacred personages. In such an inner shrine or ark of the temple, there was inscribed upon the wall: “So that people may behold beauty [the] beauty of their god.”

“The luxurious lords of the Empire no longer look forward with pleasure to the prospect of plowing, sowing and reaping in the happy fields of Yaru (the Afterworld). They would escape such peasant labour, and a statuette bearing the implements of labour in the field and inscribed with a potent charm is placed in the tomb, thereby ensuring to the deceased immunity from such toil, which will always be performed whenever the call to the field is heard.” Such servant-statues are called *ushabtis*, or “respondent” gods. A number of these statuettes that were placed in the tombs to do menial work in the afterworld for the lords of the Empire Period of Egypt can be seen in the Rosicrucian Egyptian Museum in San Jose, California.

Purification or lustration rituals by the use of water were common not only in Egypt but in the mystery schools of Greece and Rome. The rite of purification by “holy water” is perpetuated today by numerous religious sects. In Tell-El-Amarna, during the reign of Akhnaton (XVIII Dynasty), there was a special structure for such a ritual, known as the “House of the Morning.” The building was given that name because the ritual was generally performed in the morn-

ing. Water containing natron (sodium carbonate) was used and incense was burned in the same chamber at the time by an attendant.

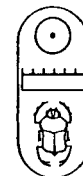
The hands were considered an essential part of the purification ritual. A papyrus of the period reads: “Thy hands are washed . . . thy ka washes himself, thy ka sits down, he eats bread with thee . . .” (Ka was distinguished from the soul, it being man’s double, the self or the shadow of the body.)

Though the Babylonians devised and perpetuated a high stage of culture, they believed that every misfortune—especially disease and death—was caused by a malevolent spirit often instigated by a human enemy. Rituals of apotropaic magic, that is, rites to turn aside such evil spirits, were used.

The early Christian Church was led to believe that its rites and ceremonies had



A street astrologer of India. The two metal implements by his side are used in a brief ritual he performs before giving his interpretation of astrological influences on one’s life. India is a land of great contrasts, great human variety, and age-old customs and rites. This fascinating land contains one of the oldest civilizations on Earth.



been commanded by God. In the Old Testament, the principles were enshrined in a form that was suitable to the primitive times. They were a way of illustration and explanation.

The Moslem rituals of purification are based primarily on the Koran. "O believers, when ye come to fulfill the prayer, wash your faces and hands as far as the elbow . . ." It is assumed that these rituals were copied from Jewish and Christian sources. The Sufis, an Islamic mystical sect, have elaborate rituals, many of which are very illuminating in their symbolism.

There is a definite distinction between a mere methodical procedure and a ritual. A ritual has specific rules and an order of arrangement, but its components are not mere tools, that is, acts, leading to a final conclusion. Each aspect of a ritual has a

symbolic meaning in itself, whether it be vocal, as a chant; or a gesture, such as genuflection and the raising of the arms; or the posture of the body. Further, the objective of ritual is not primarily pragmatic, that is, for some material end alone; but rather to express an ideal and to provide a corresponding emotional satisfaction.

Rituals are not all of traditional origin, descending through institutions and organizations. There are certain things which we all do in our lives not solely for material advantage, but because they satisfy our higher sentiments and emotions. These acts, then, become symbols of our thoughts and feelings, and we repeat them at certain times and occasions. We may not think of them as being rituals as they may not have any religious connotation; nevertheless, they are *rituals*. No human is without this symbolic action in some form.

This Month's Cover

The great cycles of the seasons move steadily onward as autumn sweeps across the Northern Hemisphere. Our cover features colorful fall foliage along an Indiana river in the American Midwest. The flaming colors of the trees and clear, crisp air make this the most beautiful time of year in the countryside—a time of thanksgiving and looking forward to the restful silence of winter.

(Photo by Ralph M. Lewis)

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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MARCONI

FATHER of Global COMMUNICATIONS

by David GUNSTON

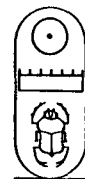
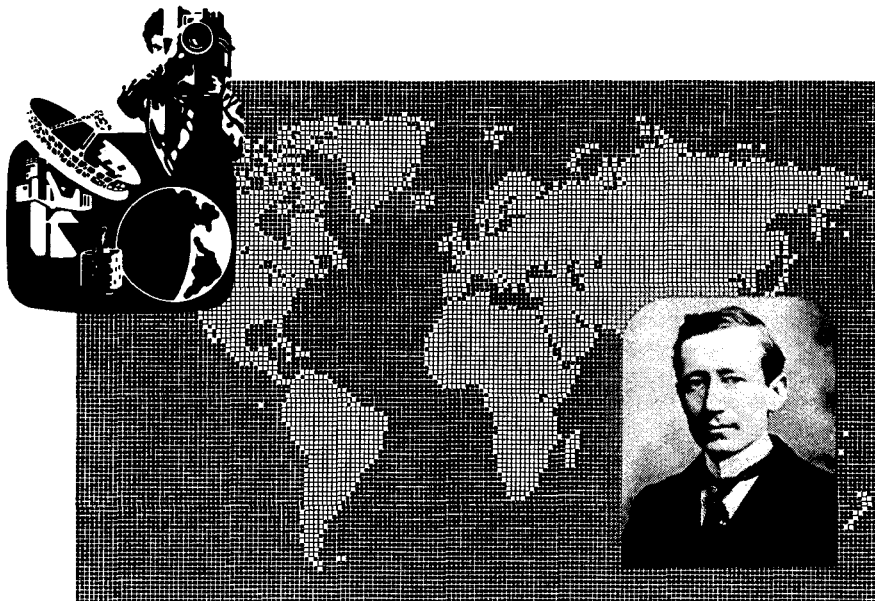
OVER 100 years ago was born Guglielmo Marconi, "the man who made our modern epoch" by making it possible for men to communicate instantly from a distance, even in space or on the Moon. From solitary and obscure beginnings, he emerged as the last of the great amateurs of scientific inquiry and invention, and although his proud belief that he would "put a girdle round about the Earth" was scoffed at, he lived to see it a wholly beneficial reality.

When Guglielmo (or William) Marconi was born on April 25, 1874, in his father's big town house in Bologna, Italy, an old family servant, on seeing the new baby, exclaimed: "What big ears he has!" To which his Anglo-Irish mother, who had married a rich Italian landowner, replied in fiery fashion: "He will be able to hear the still small voice of the air."

A remarkable prophecy, one might think,

for the man who was to become the father of modern radio, radio-telephony, television, radar, space travel—and so, of our entire epoch.

Before Marconi, if an urgent message had to be sent, it either went in a Morse Code telegram between the comparatively few places linked by overland wire or undersea cable, or else it was carried by a man on a horse. After Marconi, the entire globe was





U.S. Library of Congress

Marconi. After many bitter family rows he persuaded his father to finance some more ambitious experimenting, and in 1895 he produced radio waves that transmitted Morse impulses on the first real "wireless" more than two miles across the Italian hillsides.

As he said afterwards: "I first saw a great new way open before me. Not a triumph. Triumph was far distant. But I understood in that moment that I was on a good road. My invention had taken life." For he knew then that there was no limit to what radio could achieve.

Even Marconi's family grew enthusiastic, and his mother took him to London in 1896, a tall, skinny, nervous youth loaded down with heavy metal trunks of mysterious-looking equipment that

directly linked with our living rooms, and men talk with their fellows on the Moon effortlessly.

Always a restless lad involved in some scrape or other, young Marconi spent his long holidays experimenting with what he called "my electricity." He rigged up weird contraptions of batteries, bobbins, bamboo masts, sheets of tin foil, glass bulbs, needles, bells, and wires. Working alone in the family country mansion and its surrounding vineyards and nut groves, he was fired by a burning ambition to be able to "talk at a distance"—but without wires.

Radio Waves

While still a teenager he was sending weak radio waves from one end of his attic den to the other, where they rang bells as if by magic. Soon he was ringing bells or buzzers between rooms in the house, much to the disgust of his unimaginative father.

Then, one summer holiday at Livorno, the lad befriended a kindly old man named Nello Marchetti, who was going blind. In return, this really far-sighted man taught the youth the only thing he knew—the Morse Code—for Marchetti was a retired telegraph operator in an age when that was a rare occupation.

After that, there was no holding back

aroused great suspicion at the customs posts.

The young inventor was swiftly taken up by the British Post Office. Through a series of sponsored experiments in southern England, Guglielmo succeeded in sending his primitive signals across some eighteen miles of open sea, a fantastic achievement for 1897.

Before very long what had come to be called "Marconi's wireless" was aiding shipping. Various British, Italian, German, and American warships and merchantmen were fitted with increasingly more powerful apparatus, chiefly for communicating with the shore, and when the first lives were saved at sea by radio, the inventor's heart was gladdened, for he was at heart a sailor himself.

But exciting though all this was, Marconi was showman and realist enough to know that he could never achieve largescale success without huge commercial backing—and that would never come without some truly spectacular success to encourage potential investors.

So, from about 1899 onwards, he secretly planned what he boyishly called "the big thing." This was to throw an invisible radio link across the entire Atlantic Ocean, to join the Old World with the New by means of the strange new medium of the ether.

Months of frustrating work found Marconi at last ready in December, 1901. He had already built the world's largest radio transmitter at Poldhu, in Cornwall. With its nowadays tiny power of 25 kilowatts, he hoped it would flash across to Newfoundland ••• the Morse signal for S, every ten minutes for four hours daily.

In Newfoundland Marconi set up a primitive receiving station in a hut on a clifftop, suspending his aerial wire, 600 feet long, from a large kite flying in the teeth of a fierce Atlantic gale.

After many disappointments, success came at 12:30 p.m. on December 12, 1901. "I placed a single ear-phone to my ear and started listening. I was at last on the point of putting the correctness of all my beliefs to the test. Suddenly there sounded the sharp click of the 'tapper' as it struck the coherer, showing me that something was coming, and I listened intently. Unmistakably, the three sharp clicks corresponding to three dots sounded in my ear." Signora Marconi's prophecy had come true.

What had happened was that the transmitted waves had overcome the natural curvature of the Earth by being "bounced" back again and again in giant leapfrogs to the Earth from the dense layer of the ionosphere about 100 miles above the ground. In spite of what the skeptics thought, the spherical shape of the Earth did not affect long-range radio reception.

From that historic day on, the world lay at Guglielmo Marconi's feet. He continued to concentrate on wireless at sea, and within a few years saw many hundreds of lives saved at sea by means of his now widely used invention, among whom were the 702 survivors from the ill-fated *Titanic*.



U.S. Library of Congress

G. Marconi sending first Wireless Marine Message in America.

After World War I, in which field radio played a vital part, Marconi bought himself an ocean-going yacht, the *Elettra*, and for years studied the more complex aspects of radio transmission, especially short and ultra-short waves. When he died in 1937 he had already paved the way for global and inter-global microwave transmission, radar, and television, all of which the world takes so much for granted today.

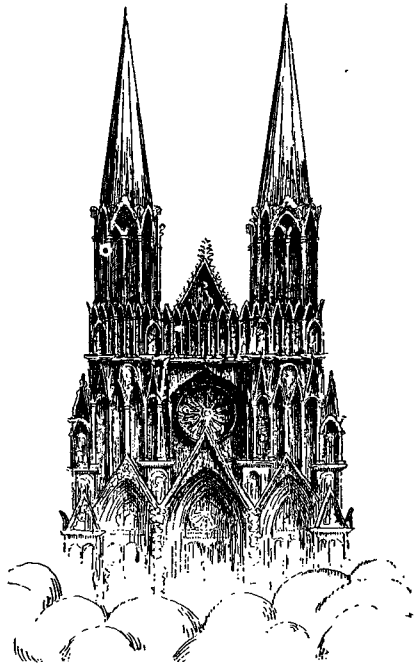
"Do you hear them talking of genius?" he asked his daughter once. "There is no such thing. Genius, if you like to call it that, is the gift of work continuously applied. That's all it is."

But it was Marconi's unique and special genius that has made the modern world we live in today. Δ

ROSICRUCIAN DIRECTORY

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





The Celestial Sanctum

Looking to the Future

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

MANY have written pessimistic things about the future of our civilization, emphasizing its turmoil and strife, and point to a decline in the human race. A contrary point of view is that the Cosmic has a plan for the future of man which cannot fail. Obviously, both viewpoints cannot be right: one, that the human race is on the decline; the other, that mankind has a great destiny decreed by the Cosmic which will be achieved.

From several points of view, humanity faces many problems: shortages of natural resources and a growing population, combined with the domination of several nations armed with the means to annihilate the human race and vying with each other for

supremacy. But when we permit the influence of the spiritual forces to express themselves for the benefit of mankind, we find that all conditions, however hopeless they may appear, can be changed for the better.

Cosmic forces are always working for the upliftment of man and nations. Once we permit them to operate in our lives, considerable changes can quickly be brought about and any situation can be transformed into a more constructive and beneficial one. The Cosmic strives for individual security, perfect trust, and universal love. Those who are dedicated to the advancement of mankind and to the spiritual life are used as channels whereby the Cosmic can bring into manifestation these conditions for the evolution of humanity. In essence, they become the instruments of the Cosmic.

We are all familiar with the power of positive thinking. When we allow ourselves to become receptive to the inspiration of the Cosmic and radiate constructive thoughts to people and problems and situations, we assist the cosmic forces to bring about necessary changes. We keep in mind the situation that needs to be changed, and viewing the conditions with compassion and understanding, we petition the cosmic powers to bring about a condition of harmony in that area. We must not underestimate our own powers and abilities to appeal to the Cosmic for the improvement of society and the upliftment of man. There are no limitations to what we can achieve once we make it our business to work for the benefit of others through the use of our good thoughts and deeds. We can become conscious cooperators with the Cosmic and do a great deal to bring about a new and better world for all to live in.

We see, therefore, that the decline of the human race can occur only if we, and the thousands of others dedicated to the spiritual life, neglect our responsibilities to work for the betterment of society. By proper and conscientious use of our spiritual powers and by the use of good thoughts we can create the necessary conditions in the world. We can see, therefore, that we carry a great responsibility to improve the world in which we live. Yet it is also a great privilege to share in the great work by cooperating with the Cosmic in bringing about the ideal

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world for all to enjoy—where individual security, perfect trust, and universal love will be the birthright of everyone.

Rosicrucians throughout the ages have used visualization to help bring about changes in society by consciously cooperating with the Cosmic. Through the mysterious working of cosmic forces, conditions in society have been changed for the better. We must hold on to the thought that our concentrated powers of mind working in conjunction with the higher powers of the Cosmic can advance our society. Even though there appears to be an apparent decline in the material affairs of the human race, this situation is a necessary prelude to the new birth which will eventually manifest.

We must place our faith in the fact that cosmic forces are bringing about a new cycle of change for humanity. The old values are being purged, uplifted, or molded into new ideals for greater living for all. Many values of the past are now being challenged, and higher and wiser views are coming forth which will change our thinking on many aspects of life. This new momentum for change is obviously very disturbing to some who wish to hold on to the past, but we must discern the workings of the Cosmic in the trend of world affairs and cooperate with its wise decrees.

There are, of course, many changes which do not bring credit to our society, and there is much to be deplored in many walks of life, but we must constantly keep in mind the ideals of a greater life based on love, liberty, justice, and security for all. Life today is not as God and the Cosmic intended. However, if we cherish the ideals of a great society and visualize a world of Peace and Harmony where all people experience the love and beauty of a full and useful life, and pledge ourselves to be a channel for the

Cosmic to bring about its plan for mankind, you may be sure that God's plan will be fulfilled because we will then be worthy of it.

In conclusion, let us quote the wise thoughts of Dr. Lewis on this subject: "Thoughts have wings. They can penetrate the furthest ends of the Earth. The first ray of the Sun heralds the brilliant dawn. A little cloud no bigger than a man's hand can grow into a refreshing shower. A little community of Light and Love can inspire the world. We are not alone. There are groups throughout the world that cherish this dream, that seek the way to God, that are children of Light and Love. If we contemplate the obstacles and difficulties, we shall be dismayed. We refuse to see the hosts arrayed against us. We keep our eyes steadily fastened on the Divine Light. We do the task nearest at hand. We hold the thought of love. We send forth our love as far as we can. Race and sect and creed and color do not exist for us. We teach by precept and example. We let beauty illuminate our lives in every possible way. We learn the great lesson of working patiently toward a great ideal although the results are not immediately apparent. Where the divine seeds are sown, the results are inevitable. God cannot fail!"

The Celestial Sanctum

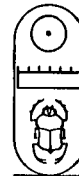
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The Mirror-Like Mind

by Michael A. DeMarco, M.A., F.R.C.

"MIRROR, MIRROR on the wall . . ." So the questioning goes for those who seek to understand the deepest significance of their true self. For both Eastern and Western peoples, the mirror has been a classic symbol, used as an aid to see one's Self. Its vital metaphorical usage is illustrated by such Western writers as Dante, St. Bonaventure, and Shakespeare. Various religions and philosophies have not neglected the mirror symbol as a powerful tool in illustrating how the mind should function. They also show the benefits gained by those who would make the mind mirror-like, thus offering an incentive for its individual cultivation.

In the East, within the great writings of Buddhism, Hinduism, and Taoism, for example, there also exists a constant recourse to the mirror symbol. We will concentrate on the school of Taoism to see just how and why they used this symbol, and of what value it holds for the individual in modern times.

Lao Tzu, generally believed to have lived in the late 6th century B.C., is considered the founder of Taoism. The *Tao Te Ching*, ascribed to him, is the sacred book upon which Taoist religion and philosophy took root. Another major writer in this strain is Chuang Tzu of the 3rd century B.C. It is the *Chuang Tzu* and the *Tao Te Ching* that provide much of the information on the Taoist mirror-like mind.

The common mirror of early China was made of bronze: a circular disk, flat and polished on one side, and having engraved or cast images on the other. Such mirrors had to be polished regularly, otherwise they

would soon become tarnished and of little use in giving a clear reflection. Just as this mirror would not show the true face of its observer, an "unpolished" mind cannot give a true view of reality. Therefore, Lao Tzu asks: "Can you polish your mysterious mirror, and leave no blemish?" (*Tao Te Ching*, Ch. X).

A metallic mirror must be grinded, buffed, and polished until perfectly smooth. Any particle resting on its surface, or a minor undulation within, will distort its ability to reflect accurately. Because of this, the Taoists chose "dust" to represent that which disturbs the mental processes.

The Taoist Concept

To fully understand the Taoist conception of "dust," we must look closely at the mirror's characteristics. It receives whatever appears within its scope, not selecting, leaving out, or changing any detail. Because of its evenness, the mirror shows exactly what is—nothing more or less.

Dust clings to the mirror and obscures the reflected image. When the usual mind observes, its desires and emotions cause it to cling to, and ignore, certain parts of the world within its grasp. Judgments arise from these desires and emotions, and bias develops as to what is "right-wrong" and "good-bad." Thus, a rainy day may seem a curse to the picnicker, while a blessing to the farmer. For the Taoist, it is just a "rainy day."

From a partial viewpoint the world is seen as being composed of various segments, many of which are paradoxically opposite in function. The dusty mirror exemplifies this through its partial, obscured reflection. It fails to represent the true harmonious unity which encompasses, and surpasses, all the parts comprising the whole. The world operates through an ever-changing turbulence of physical, as well as mental, conditions. There are the changes of seasons, political power, state of health and financial status, just to name a few variables which are certain to have profound effect on our everyday lives.

The Taoists have viewed this world of change as the cause of all conflict, and therefore, discontent. By choosing to identify with one, or even a group of particular ele-

ments, we have decided to become prejudiced. We then necessarily prefer one over another, and form a value system accordingly. Right and wrong are arbitrary judgments made according to our biased view. As a result, we desire certain effects which would benefit our own position, and choose to deter other effects which would go contrary. Usually, with the support of all our most selfish emotions, we attempt to keep an identification with our chosen dogma. This dogma can be religious, political, social, or composed of an admixture of beliefs. But isn't it silly attempting to hold steadfast to an ideology based upon variables? According to the Taoists, it is wise to find security by adapting to change.

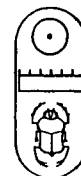
Cleansing the Mind

The mirror is still and impartial. It has no emotional colorings to cause bias and to distort its object. Likewise, the mind is to be cleansed of all bias and emotion, since "dust" misrepresents reality. The Taoist attempts to polish his mind of the dust in order to find his natural mental state which was originally free from restraining prejudices.

A common maxim advises: "Cling to the Unity!" Seek your full mode of existence by not clinging to only a part of it. The Taoists further advise one to "still the heart." This entails bringing desires and emotions under control, since, as calm water gives a clear reflection, so too does the calm mind.

In the process of polishing the mental mirror, the end result remains unknown until complete enlightenment takes place. Like the hidden treasure, its contents are revealed as it is being uncovered. To seek the Unity, the mind is reverted from its usual analytical mode. Forms of conceptual thought serve to further dissect and separate reality. Thus, reason, analysis, and knowledge are discarded in the polishing process. When these are removed, bias and inner conflict are removed with them.

What the Taoists have defined as an ideal mental state may seem to be somewhat useless and vegetative: a blank mind, unreasoning, uncritical. It appears this way only until the deeper psychological aspects are pointed out, and the benefits for the individual and society are shown.





Lao Tzu, Father of Taoism

First, we must ask ourselves: Why would anyone wish to make the mind mirror-like? The Chinese saw many people who performed their particular work or art to perfection. It was especially in the field of art that this was most notably appreciated. For example, once a painter set out his paper, inks, and brushes he proceeded to produce a perfect landscape executed with a spontaneous creativity which seemed to equal the miraculous creations of nature. When asked for the secret in producing such masterpieces, the artist would say it was to "first make the mind mirror-like, then the artwork seems to be produced naturally on its own."

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The mirror-like mind was said to benefit the individual physically, mentally, and spiritually. Living examples and legends supported this belief. Many people who were noted for their great longevity, creative genius, or profound wisdom and character, credited the mirror-like mind as the prerequisite for the perfection of these attributes. But what actually is this mental state that is so desired? An explanation was given that to become mirror-like is to become Tao-like. *Tao* literally means the "way," "path," or "road," and signifies the proper *Way* of living in accord with nature. We look to Tao's attributes to understand the mirror-like mind.

Lao Tzu and Chuang Tzu both often described the Tao as being limitless, infinite, and all-pervading. It nourishes and sustains all things. For this reason it is often called the "Mother Tao," which provides all the essentials for physical, mental, and spiritual development.

Important in Taoist psychology is the concept that the Tao operates throughout all of nature as a guiding intelligence. Unlike our ordinary knowledge, which is based on limited perception, the wisdom of the Tao is Ultimate. Using the regular means of perceiving, we notice only the limited qualities of the human condition. This is defined as living in the Earthly Realm. In contrast with this, there is the Heavenly Realm which represents the eternal, infinite intelligence of the Tao. When these two realms become united, a Heavenly Identity takes place. The resulting effect upon the individual is that he now lives in the Earthly Realm endowed with the attributes of the Tao: infinite, eternal, all-intelligent. Cleansed of all imperfections (dust), his mirror-like mind now clearly reflects Tao's potencies.

Tao-realization is the result of polishing the mirror-like mind. In this state of consciousness, the finite and infinite are brought together, allowing the Absolute Tao to perform through the enlightened person. Thus, his actions are in perfect accord with nature, being guided by the all-intelligent Tao. What the Taoist does in the Earthly Realm is secondary when compared to the realiza-

tion of how the essence of his being is intimately connected with the cosmos. The individual, through the experience of Tao-realization, comes to a complete and immediate awareness that he is Tao-like. He is an embodiment of the infinite, eternal, all-intelligent Tao! Herein lies the Taoist's greatest joy and profound peace. He has realized the goal of all religious and philosophic endeavors.

Since the individual comes to possess the same qualities of the Tao, his personal character and actions exemplify these same traits. He is "One with the Universe," in harmony with all things. Self-liberated through polishing his mirror-like mind, he spontaneously acts according to universal laws. Thus he enjoys life without strife. Like a polished mirror, his vision of the world is unbiased. All people and things are of equal relative importance from the standpoint of the Universal Tao. Also, as the mirror remains unaffected by passing objects, he likewise remains unaffected by the troubles of the mundane Earthly Realm.

As a psychological process, polishing the mental mirror is a civilizing endeavor. The mirror symbol is seen as an aid to reflection, and the polishing process is but the refining endeavor by which the individual proceeds toward the fulfillment of the human condition. Chuang Tzu says this eventually produces a "sageliness within" that becomes manifested in worldly relationships as "kingliness without."△

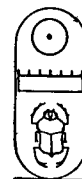
In God's eyes, there is no rejected person.
—Lao Tzu

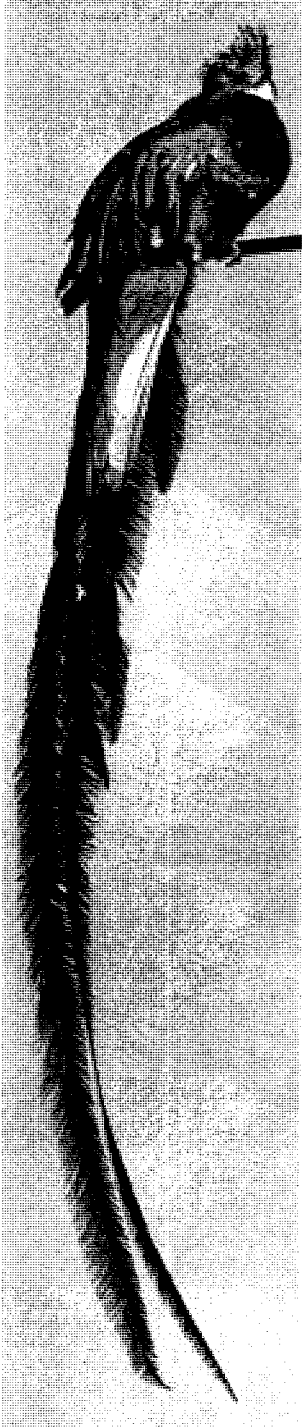
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The Quetzal

Sacred Bird of the Mayas

by Isabel Perkins

ABRILLIANTLY colored bird with long, graceful tail plumes darts through the tropical forest plucking fruit. He pauses, then pounces on an unsuspecting lizard. With a melodious "cuauk-cuoo," he swoops up to perch on the high branch of a rotting tree. While he eats his prey, his mate incubates two blue-green eggs in an abandoned woodpecker's nest a few feet away. When she leaves in search for food, he snuggles into the nest. Only his streamers, resembling lacy ferns waving gently in the breeze, can be seen projecting from the tree.

The quetzal (ketZAL), *Pharomachrus mocinno*, a rare bird of southern Mexico and Central America, is a member of the trogon family. The quetzal inhabits dense rain forests in altitudes up to 9000 feet along the cordilleras of southern Mexico to western Panama, a distance extending 1000 miles. The bird is also known as the Resplendent Quetzal, to distinguish it from related species living in the Andean rain forests and the Amazonian rain forests of South America.

This dove-sized bird with its four trailing plumes may be the world's most beautiful bird, its iridescent golden-green head, neck, wings, and tail are surpassed by yard-long plumes—possessed only by the male—that curve and vibrate in flight. A yellow beak, white underparts, bright red breast and abdomen provide striking contrasts. Hues and shades vary with the light—like a rainbow or soap bubble. Soft feathers are attached to the tender skin. Unlike other birds, quetzals have no down feathers.

The bird's diet consists of wild avocado, berries, and other fruit, insects, caterpillars, invertebrates, small tree frogs, and reptiles.

Nesting Habits

In April, a courting pair selects a nest abandoned by woodpeckers or barbets in a decayed tree. The nest is carved to accommodate their bodies, and chips placed inside where the female lays two light blue-green eggs. The female incubates the eggs during the night and most of the day. The male takes about two turns during the day.

Incubation lasts about eighteen days, according to Alexander F. Skutch, a botanist who observed quetzals in the rain forests. The young, naked at birth, are reared in the nest until ready to fly which takes about thirty days. Two clutches are hatched in a year. If a female does not return to the nest, the male incubates the eggs and successfully raises the young.

When Hernando Cortés landed on the eastern shores of Mexico in 1519, native Indians believed he was Quetzalcóatl (quetzal-bird-serpent), the fair-skinned and bearded god of air. Centuries before, as the legend goes, the bountiful god had been pushed into the sea by Tezcatlipoca, the evil god of wind. Before sailing, Quetzalcóatl promised his

faithful followers, "I shall return to reclaim the land in the year of *Ce-Acl* (One Reed). The year "One Reed" in the Aztec calendar happened to be 1519 in the Julian Calendar.

From Tenochtitlán (Mexico City), the Aztec ruler, Moctezuma II, sent runners decked with gifts for Cortés. One gift was a headdress made of beautiful green quetzal plumes. Cortés presented the headdress to Charles I, King of Spain. Charles later sent it to his Austrian Habsburg relatives. Today, the headdress is displayed in a Vienna museum.

Another legend of Quetzalcóatl relates that he first appeared in the form of the quetzal and as a result, the quetzal became the sacred bird of the Aztecs and Mayas.

Quetzals were protected by Mayas, Aztecs, and Toltecs. The birds were never killed for their feathers, but plucked. Released, they grew more. Quetzal plumes decorated royalty and nobility. Plumes which adorned chieftain headdresses were handed down to succeeding heirs. The feathers were used for money and in religious ceremonies. Indian women wove designs of the quetzal into fabrics. Quetzal feathers were also used in basketry work. Wall hangings made of the quetzal feathers decorated palaces, and the bird was painted on pottery. In Vera Paz, Guatemala, it was a capital offense to harm a quetzal bird. "We value the *quetzalli* ('green blade' or 'precious') more than gold," native Indians told the Spaniards.

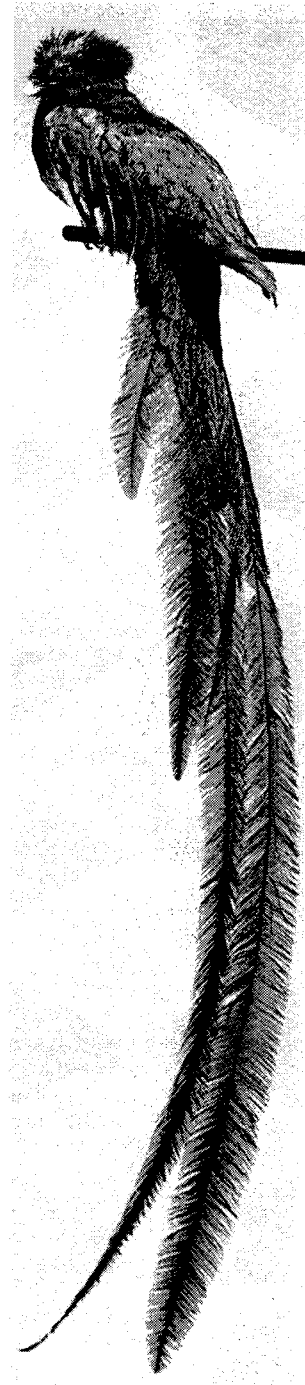
The quetzal-and-snake motif became a dominant theme in pre-Columbian architecture and artistry. In Mexico, quetzal plumes are sculptured on stone stelae in Copán and Uxmal. In Chichén Itzá, quetzal plumes and snake's mouth decorate stone columns. The design of the Plumed Serpent (Kukulcán, the principal Maya god) appears extensively in the pyramids of Teotihuacán.

A symbol of peace and freedom, the quetzal has been the national bird of Guatemala since the country's independence in 1812. Quetzaltenango, Guatemala's second largest city, means "place of the quetzal." "Quetzal" is the name given to the country's standard monetary unit. The quetzal appears on the state seal, flag, coins, bank notes, postal stamps, public buildings, and is incorporated into Guatemala's coat of arms. The *Orden de Quetzal* is Guatemala's highest decoration. Guatemalans believe that whenever a quetzal is deprived of his freedom, it dies of a broken heart.

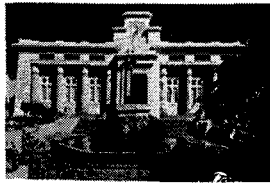
Once Endangered

Despite its status, the quetzal became so rare that for 300 years it was considered a mythical bird. In the 19th century, naturalists were thrilled to find quetzal nests and described the species. English ornithologist and illustrator John Gould (1804-1881) included the quetzal in his book of trogons. In 1832, French ornithologist Pablo De la Llave named the bird *Pharomachrus mocinno* for Mexican naturalist José Mariano Mociño. A sudden demand for quetzals ensued. Taxidermists wanted the skins. Zoos wanted live birds. Fashion designers wanted the plumes. Farmers and industries destroyed its habitat and main source of food. The quetzal's existence was in danger.

Researchers and conservationists, alarmed by the rapidity of tropical forests' destruction, took action with favorable results. In 1957, Guatemala's President Mendez Montenegro declared a national tree year. This inaugurated a five-year program to plant (Cont. on page 22)



Photos: Field Museum of Natural History



MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Fear—A State of Mind?

IN A CLASS on visualization at Rose-Croix University, a soror was having difficulty. A few years before, her husband had died. From that time she experienced considerable memory loss, recollecting little of her life before that event. Sleep, relaxation, and meditation were difficult for her. As soon as she began to relax, memories would return. She greatly feared the pain that recollection might bring. In spite of her anxiety she elected to participate in a visualization class. During the course she decided to face her fears.

During one of the exercises she "let go" and ceased resisting the return of her memories. As recollection flooded her consciousness, she quietly left the room in tears. She halted outside the door. "No!" she exclaimed, stamping her foot, "I will not allow fear to rule my life." She returned to her seat. The memories again flooded her consciousness, but now there were no tears. Astonished, she witnessed her past life and there was no fear.

As this soror and many other fratres and sorores have demonstrated over many centuries, fear, ignorance, and superstition are states of mind that can be mastered and changed. As the ancient Rosicrucians pointed out, the alternatives are psychic bondage or freedom.

People fear the loss of what they have now and the loss of what they may have in the future. The loss may be one of power, position, material possessions, or relationships. We may fear the loss of life, the world, well-being, or comfortable realities. Do we have the capacity to endure, to succeed, to be what we are even in the face of

disapproval? Can we face the unknown within ourselves as well as in the world? Do we have the fortitude to meet the unknown and the terrors of the night? Studies of creativity, imagination, and visualization reveal that the greatest fears are those we meet within ourselves.

A doctor once related to me the example of a naval captain who drank a cup of tea on the bridge of a destroyer under dive-bombing attack. When the look-out shouted, "Aircraft on the starboard bow, sir," he didn't even look up. When he heard, "Aircraft diving, sir," he sipped once more, and took a casual glance skyward. And when the look-out said, "Bomb released, sir," he ordered, "Hard a-starboard," and finished his tea as the bomb hit the water nearby. Although such restraint made the captain a hero to his men, the real conflict between fears hidden inside his mind was revealed to the ship's surgeon when later he chanced to glimpse the captain sitting alone in his cabin, weeping. "Nerves of steel" was this captain's worldly reputation, but within himself he still had to meet "the terrors of the deep."

Near-Death Experiences

Many people who have experienced near-death report feelings of peace, of love, and surprisingly, the absence of fear. One soror reports that time stood still as the car she was driving flew off a fifty-foot embankment. She added, "There was no fear even though there was nothing I could do except heed the intuitive message to shut off the ignition. That I was alive and not severely injured was a miracle. When the police arrived and saw me, the car, and the embankment, they were stunned."

*The
Rosicrucian
Digest
November
1982*



Animals too may be free of fear as death approaches. A hunted animal is commonly assumed to be very frightened when predators close in. Yet the understandable urge to escape is not necessarily based on fear, at least not fear in the human sense. Take a running antelope overtaken and killed by a lion. There is no doubt that the animal has suffered a severe shock, but it is a natural shock that is accompanied by the release of brain "opiates" and hence involves little pain or fear. The normal kind of pain that causes an animal to reduce activity until wounds heal has obvious survival value, and so does reasonable fear. Yet what could be the survival value of pain or fear in a mortally wounded creature who is soon to be out of the "living" world? There appears to be little value outside of warning of danger in the despairing last cries possibly produced by painless shock.

Effect of Brain Endorphins

Studies of predation suggest that the prey usually behaves as if stunned once seized by the predator. Rarely does the animal struggle and often does not protest the fait accompli that has overtaken him. Brain chemistry suggests that the animal indeed may be anesthetized by natural opiate-like substances called brain enkephalins or endorphins.

A case in point is the story of Major Redside, a hunter in the Bengal jungles some fifty years ago. Redside had stumbled while crossing a swift stream. In stumbling, his cartridge belt was lost in the water. His companions happened to be beyond earshot. Out of ammunition, he advanced in their general direction, until he noticed a

large tigress stalking him. Turning pale and sweating with fright, he began retreating toward the stream. It was too late. The tigress charged, seized him by the shoulder and dragged him a quarter of a mile to where her three cubs were playing. As Redside recalled afterwards, he was amazed that his fear vanished as soon as the tigress caught him. He hardly noticed any pain while

being dragged and while the tigress intermittently played "cat and mouse" for perhaps an hour. The major vividly remembered the sunshine and the trees and the look in the tigress's eyes as well as the intense "mental effort" and suspense whenever he managed to crawl away, only to be caught and dragged back each time while the cubs looked on and playfully tried to copy mama. He said that even though he fully realized his extreme danger, his mind somehow remained "comparatively calm" and "without dread." Redside even told his rescuers that he regarded his ordeal as less fearful than "half an hour in a dentist's chair."

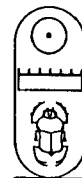
Action and Fear

Something of the kind also occurs during other occasions of severe stress and danger. What is indicated is that the more active the role played the less is the feeling of fear. Staying still in the trenches is reported to be more difficult than "going over the top" and exposing oneself to danger. Such exposure appears to lessen the fear and dread. It would appear that the adrenalin flow that triggers fear is greatly influenced by the state of mind.

Still another side of fear is its slow development over a period of time as the mind is allowed to assess the apparent risk. An Air Force general in Vietnam once remarked that "after six months flying many pilots have aged twenty years." Many have reported the sobering experience of receiving the gift of life while the lives of those around them were lost. The report is often the same: During the experience there was no fear.

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These incidents indicate that fear is a conditioned state of mind often brought about by negative anticipation, avoidance, and procrastination. Fear is a reality of the mind, not an actuality of the Cosmic Mind. In actuality there is no darkness or fear, only the presence of Light, Life, and Love. In

actuality there is no death, only an ever-transforming Life in its "ceaseless efforts to be." What is actual within us cannot be lost or destroyed. In actuality we are what we are, and thus, in actuality there is no need to fear.

—George Buletza, Ph.D., F.R.C.

Quetzal

(From p. 19)

25 million trees each year. In the same year nearby Costa Rica placed 3.5 percent of its land in national parks and preserves.

Clubs and organizations in faraway places heard about the quetzal's plight. In Oklahoma, U.S.A., a bird club and ornithological society raised \$1400 from the sale of miniature *quetzalitos*, handmade by Gua-

temalans from beeswax and dyed chicken feathers, to help the bird. The International Union for the Conservation of Nature and the World Wildlife Fund provided signs, fencing, and so forth, for a private preserve.

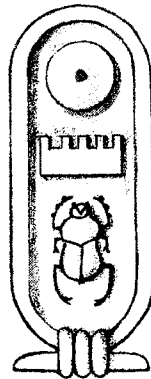
The quetzal's future looks brighter since governments in Central America have taken action to save the bird and its habitat. To ensure full protection experts hope this sacred bird of the Mayas, Aztecs, and Toltecs will be designated an endangered species in the *Red Data Book* of the International Union for Conservation of Nature. Δ

Man cannot be an escapee from nature, but he likes to believe that there were mortals who were.

—Validivar

The Seal of Pharaoh Thutmose III

Cartouche Pin



This cartouche is a historical memento to all Rosicrucians. It appears on the pages of the *Rosicrucian Digest* and elsewhere in Rosicrucian literature. Now it can be worn as a handsome emblem by all Rosicrucians. The cartouche can be worn either as a medallion, attached to a chain; or as a pin or tie tack, using its back clasp. This attractive symbol comes in your choice of simulated gold, gold-filled, or sterling silver. Actual size is 1½ inches (3.5 cm).

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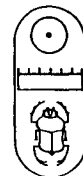
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November
1982

GRAND COUNCILORS OF AMORC 1982-1983

At the meeting of the Grand Council held at the World Convention, San Jose, California, on July 15, 1982, the following were recommended for appointment to the office of Grand Councilor for the English-speaking Jurisdiction for a one-year term, and were approved by the Supreme Grand Lodge.

TEXAS and OKLAHOMA	Mr. C. E. (Gene) Bledsoe Arlington, Texas
COLORADO and UTAH	Mrs. Elizabeth Angell Aurora, Colorado
WEST CENTRAL STATES	Dr. Lonnie C. Edwards Chicago, Illinois
OHIO, WESTERN PENNSYLVANIA, and KENTUCKY	Miss Rose A. Galuska Irwin, Pennsylvania
EASTERN NEW YORK	Mr. Frederick J. Onucki Metuchen, New Jersey
NORTHWESTERN NEW YORK	Mrs. Alberta Patterson Angola, New York
EASTERN CANADA	Mrs. Faith Brown Toronto, Ontario, Canada
MISSISSIPPI, TENNESSEE, GEORGIA, and ALABAMA	Mrs. Mary Ann Fogg Athens, Georgia
FLORIDA	Mr. Juan Alvarez Miami, Florida
HAWAII	Mr. Gerald Schwartz Aiea, Hawaii
BRITISH COLUMBIA, OREGON, and WASHINGTON	Mr. Jean-Paul DeBreuil Port Coquitlam, B. C., Canada
LONDON and SOUTHERN ENGLAND	Mr. Peter Allen London, England
MIDLANDS and NORTHERN ENGLAND	Mr. Norman Fitzpatrick Warrington, Cheshire, England
NEW SOUTH WALES, AUSTRALIA	Mr. Robert Neil Duck-Chong Hunters Hill, N.S.W., Australia
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KANO and KADUNA STATES - NIGERIA	Mr. Haruna Mek Sabo Kaduna, Nigeria
BENDEL, RIVER, and IMO STATES - NIGERIA	Dr. D. A. Amaso Port Harcourt, R. S., Nigeria
GHANA	Mr. John Coleman Accra, Ghana



Courting Mystical Realization

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

MYSTICAL ENLIGHTENMENT is seeing through the nature of things. A transcendent cosmic view of things, as reported by mystics in all times and all religions, we may deem beyond our reach. However, our own realization can move closer to such a view, in preparation and anticipation of further stages of our own enlightenment. Those who attained great mystical enlightenment no doubt had made preparation in one or more Earth lives, and expansion of their conscious grasp of things came in progressive steps over a long time.

"We must realize that this Cosmic or Divine Illumination has no unique language of its own; that is, the psychic stimulation causing the mystical experience uses the elements of our existing knowledge to bring about an enlightening transformation in our conscious mind."* Therefore it behooves us to expand our concepts, those elements of our existing knowledge. Then, in the event of Cosmic inspiration, there will be a more competent basis, or set of mental building blocks, that can be reorganized and transformed into a higher pattern of illumined perception.

This is not to say that rational processes by themselves will become mystical insight. Words can only approximate our holiest concepts, and our highest expectations only move closer to the real thing. Yet to some extent our expectations chart the pathway by which we approach; they can introduce zigzags and detours.

This might be taken as an invitation to program one's mystical advancement; and indeed many different programs are available. The Rosicrucian Order, AMORC, recognizes the importance of concepts and promotes expansion of concepts as well as experiment and discovery. Yet any enlightenment is always an adventure, as it is not possible to program the next occasion of insight nor the shape it will take. That will be in part the result of human effort and courting of Cosmic insight, and in part the response of Cosmic Mind to such courting. In fact, the constant stimulus from Cosmic

*From a private communication (Pl. 6:15) to advanced members of the Rosicrucian Order, AMORC; quoted by special permission.

Mind prompts such study and seeking in the first place, as epitomized in the statement, "Thou wouldst not have found ME had I not found thee first."

Describing the Experience

Such verbal clues to hidden truths are bonuses that often accompany a new experience of more enlightened understanding. They come in the language of the one who experiences, which is evidence that such experience depends on, and makes use of, not only the conceptual framework but even the vocabulary that the seeker brings to it. What goes beyond his vocabulary and conceptual framework he can only describe as *ineffable*, impossible to communicate. As a rule such experience does stretch comprehension beyond what we can verbalize. To try to find words for it is often disappointing or even restricts our understanding. That is why the highest mystical experiences have been enshrined primarily in non-verbal forms such as art or symbols, or in the verbal forms of poetry, metaphor, parable, allegory, and anthem.

All psychic discovery or illumination is different from, or goes beyond, what we expect. The essence of *transcendence* is that it surpasses the most that we can anticipate. Yet it is important to seek and anticipate. In all such experience there is not only discovery but also *serendipity*, that is, the good fortune of discovering more than we were seeking, as the response of Cosmic Mind is not scanty but generous. This bounty of Cosmic Mind is one aspect of what some call *grace*.

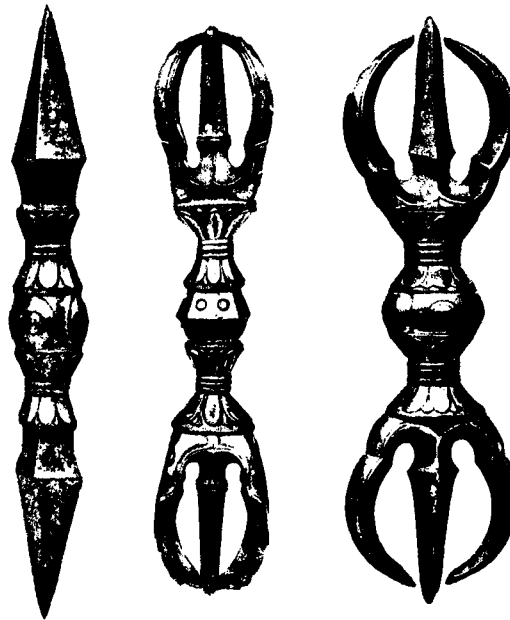
The fact that enlightenment comes at all

is another aspect of grace. As it is not feasible to specify or program a discovery, we court whatever gains may be pertinent. This parallels how we court Cosmic guidance in the solution of an immediate problem, but in this case is courting personal growth and understanding. As in any courting, the response may be elusive or delayed; circumstances may be unfavorable, or our preparation inadequate. To cope with this, different programs recommend acts of preparation. Most of them also counsel patience and humility because no procedure is a magic formula that guarantees success.

Still another aspect of grace is that Cosmic revelation can come to persons who have not courted it, have not prepared for it, even have no concern for it. The continuous nourishment and "nudging" from Cosmic Mind can cause a psychic breakthrough in unexpected circumstances. How the recipient handles this unexpected and alien experience depends on his conceptual framework. If such an experience, for example, breaks through into a primitive concept of God as a person in his heaven, it will likely be a "religious" experience in the familiar, literal terms of that religious background.

Even though primitive, it is no less transcendent and can have profound consequences in that person's life. It would be misleading to classify mystical experiences as *big* or *little* ones according to their intellectual content. Any of them may lead on to more highly developed conceptual experience, or might become a dead end. That is, it might confirm and fortify primitive concepts so that they are accepted as the last word, the ultimate in spiritual realization.

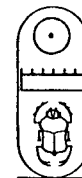
However, a sort of dead end is also characteristic of mystical discovery at any level. That is, the new view seems so self-evident and satisfying that nothing more need be



Vajras, shown above, are ritualistic objects used extensively in Esoteric Buddhism. Vajra translates as "lightning bolt" or "diamond." Like lightning the vajra cuts through darkness and ignorance. Vajras are made of brass or gold, often with 5 prongs at each end forming a lotus-bud shape. The vajra without the lotus petals (above) represents the diamond sword. The one in the center is partially unfolded. The vajra on the right has "full bloom." The vajra also represents duality in the structure of the consciousness of the world. Mark of the sage, alchemist, mystic, the vajra represents the evolution of consciousness.

anticipated. But for continued growth, just as an older concept yielded to the newer one, so the new one in turn must yield to still another when its time is right. Everything so far could seem "wrong" in contrast with the self-evident "rightness" of a further new disclosure. Courting mystical insight is not a one-time occasion but progressive.

An integral part of any courting is its expectation or anticipation. Religious and mystical instructions generally aim in part to expand that expectation, to frame it in a theology or cosmology that warrants such expectations. Yet by necessity such instruction, if it is to be effective, must be graded, that is, be presented in successive stages so as to develop concepts step by step from present accepted and ingrained ideas into more refined ideas that were formerly unacceptable or unimaginable.



To insist at the beginning on an ultimate mystical notion as to the way things are might make that notion seem outrageous or at least untenable. Furthermore, the gist of much mystical advice is not to set our expectations to see only *beyond* our sensible world but to see *into* it, to see it as acceptable, manageable, part of the whole.

At any rate, expanding one's expectations is essential and makes courting more productive and satisfying. Expectation can be expanded with the scope of our concepts. However, another approach today is to expand one's capacity to *experience* rather than to conceptualize. At one time the vogue was *sensitivity training* to enhance experiences of physical stimuli that are ordinarily overlooked. This same approach has moved into areas that relate to certain characteristics of mystical experience, but depending now on imagination rather than objective stimuli.

Unity of All Things

For example, one element of mystical experience is a God's-eye view of the oneness or unity of all things, which brings feelings of universal love and harmony. Now, even without the God's-eye view, try to experience that unity, those feelings of love and harmony. Another element of mystical experience is perception and acknowledgment that everything is right, that even our woes and ills, as well as our happiness, are all *right*. "God's in his heaven; all's right with the world." Try to experience that feeling and to acknowledge the *rightness* in all things.

Still another element of mystical experience is loss of self-ness or self-identity by merging with the divine unity that encompasses and comprises all things. Sometimes this happens in the presence and contemplation of great beauty or glory. At first one experiences oneself as the observer, observing something other than oneself. But this can slip into a different relationship in which there is no longer observer and observed. Instead the beauty or glory alone is there, and oneself is simply caught up into it as part of it—and adoring it. Try to experience that feeling of selflessness and adoration.

To be sure, there are other ways to feel
[26]



Rosicrucian students court mystical realization in the privacy of their home sanctums through the Rosicrucian system of instruction—graded study and metaphysical experiments in meditation, concentration, and the laws of nature.

and practice selflessness, some of which are misguided. Unselfishness is only a beginning. Some of us identify ourselves with the work we do, or with our church, children, lodge, or fraternity. We court Cosmic guidance and assistance in connection with our responsibility in such activity. But such identification can be just another face of self, that is, self by extension or by proxy. Cosmic illumination cannot be courted by way of such proxy; its starting point is truly oneself.

A Zen Precept

The exercises cited above introduce expectations for mystical experience without much in the way of concepts to support them. By way of comparison, a Zen precept, recognizing that right thought and right action are both essential, says that you can *act* your way into right thinking easier than *think* your way into right acting. But the above examples seem more an attempt to *feel* your way into mystical enlightenment, to back up into it, bypassing any conceptual preliminaries; that is, to adopt the end results of enlightenment and from there hopefully to reach the realization which would have produced those results. It remains to be seen how helpful this may be for some persons. Imagination is useful and necessary to expand one's concepts and

expectations, but its results sometimes are not easily distinguished from mystical or psychological revelation.

How to Court

There are things to do and things not to do in courting mystical insight; some thoughts, motives, and actions help, others interfere. This may suggest codes of moral behavior, most of which are based on the teachings of great mystics in the past. Yet in terms of our current standards, some adepts of earlier times would be considered rascals; but they were good courters, had good preparation, and were rewarded accordingly. Because many mystics become non-aggressive and non-competitive, some

persons today adopt that sort of lifestyle. However, courting is not just passive waiting; it is purposeful and to that extent aggressive.

The best pattern of thought and behavior in courting mystical insight is much the same as for any other courting—respect, petition, sincerity, devotion, humility—plus lively anticipation. Anticipation comes before realization, and acceptance (or willingness to accept) precedes any discovery. Cultivating cosmological concepts is a traditional way to shape anticipation.

As to pertinent feelings, *thanksgiving* is appropriate in advance, for whatever is anticipated—and more. Then, with practice, and in quiet and joy, let it happen. Δ



Intend To Visit Rosicrucian Park?

IT IS disappointing to arrive at Rosicrucian Park and perhaps find the Administration Buildings, Library, Museum, Planetarium, Temple, and other facilities not open. Obviously, these buildings must be closed on *holidays* and for certain hours each day. Therefore, for your convenience and pleasure please note the following hours of availability so that you can derive the utmost from your visit:

ADMINISTRATION BUILDINGS:
Mon.-Fri., 9:00 A.M.-4:00 P.M.

EGYPTIAN MUSEUM:
Tues.-Fri., 9:00 A.M.-4:45 P.M.
Sat.-Mon., Noon-4:45 P.M.

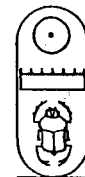
PLANETARIUM:
June-Aug., daily, Noon-4:45 P.M.
Sept.-May, weekends, Noon-4:45 P.M.
Sept.-May, weekdays, 1:00 - 4:45 P.M.

RESEARCH LAB TOURS:
Wednesdays, 11:30 A.M.

RESEARCH LIBRARY:
Tues., Thurs., Fri., Sat., 1:45-4:45 P.M.
(for members only)

SUPREME TEMPLE:
Convocation every Tuesday, 8:00 P.M.
Sept. 14-May 10
(for members only)

Appointments If you wish an appointment with a particular officer or staff member, please write in advance to determine if such an appointment will be possible at that time. However, during the *Administration hours* shown above there are always some officers and staff members to greet you and to be of every possible service.



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

Our Weaknesses

IN THE PAST I have commented upon the habit of smoking and tried to make plain why the Rosicrucian organization did not forbid its members to smoke any more than it attempted to forbid them to eat meat, or drink alcoholic liquors, or to stand on the edge of the roof while asleep, or to walk out on the end of the pier at the ocean while blindfolded, or to put their fingers in a revolving electric fan, or any other things that might or might not injure or affect them detrimentally. It is unquestionably our duty to point out to our members such habits, tendencies, traits of thinking and doing that are possibly injurious, detrimental, unethical, immoral, or otherwise harmful to the progress and development of the individual, but it certainly is *not* our duty to forbid our members to do any of these things if they so choose.

The utmost that we can do is to suspend a member who wilfully performs immoral acts that bring disgrace upon the individual, and may reflect discredit upon the organization, or suspend members who are wilfully guilty of criminal acts or acts against the state and country. But we cannot attempt even in such cases to dictate to the individual that he must or must not do certain things. Our organization is not a reform school except as each individual is a reformer unto himself alone. We may be a school of individual reformers, but we are not an institution of reform for others. There is a considerable difference between attempting to reform an individual, and attempting to help him evolve to a higher and better state of thinking and living.

All of this I have said to our members and [28]



friends many times, and I feel in a rather humorous mood about it today because since my last comment was made about *smoking* I have received a number of letters from persons who do not smoke, and who call my attention to what they believe is an outstanding fact; namely, that smoking is an evil weakness, and at least a weakness upon the part of human nature, and for that reason it should be condemned, and our organization should include it among the many things we constantly tell our members to overcome.

What Is A Weakness?

I want to know in what sense any one of us has the right to stand up here and say that smoking—and a number of other personal habits—are weaknesses either of evil or good. Because one indulges in a thing that is pleasing, enjoyable, and contributing to contentment and happiness, and because this indulgence is participated in quite frequently, does it become a weakness?

Take, for instance, a very dear friend of mine who is deeply religious and devotional, and who thinks that his Sundays must be spent mostly in meditation and prayer, and who avoids any form of physical pleasure on Sundays. He invariably indulges in a long Sunday-afternoon nap. It not only helps to have his monotonous

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Sunday pass by quickly, but it gives him the utmost of pleasure to lie down in the middle of the day, and have that much additional sleep and relaxation. Even when he is forced to go visiting with the other members of his family he generally succeeds in separating himself from the others and finds a quiet corner in the home and goes to sleep. He looks forward to this day of rest throughout the week, and it is as great a temptation to him as the going to a prize fight every Friday is to those who are devoted to such kinds of sports. Now is this pleasurable indulgence a weakness simply because it is so constantly and regularly enjoyed?

I know hundreds of people who must go to at least one movie a week and who invariably take a large box of candy with them, and the candy is usually of a certain kind because it has a special appeal, is exceedingly pleasurable, and gives some peculiar and special satisfaction to one or more of the human emotions or taste. Is this indulgence a weakness?

According to statistics there are many persons in America who must chew chewing gum from early morning to late at night; otherwise the million and billion packages of chewing gum consumed by those persons would never be manufactured and sold. Is this chewing of gum a weakness simply because it is one of a few outstanding pleasures in the lives of of these persons? If it is, then the chewing of candy or the chewing of tobacco are also weaknesses. But then what are we to say of those who must have fruit with their breakfast, or coffee? What are we to say of those who must have their afternoon tea?

If you have ever visited London or any other typical British city you will know what I mean when I say that there are some persons who simply must have their tea in the afternoon. When one goes to the theater in London in the afternoon to enjoy a real dramatic play on the stage one finds the third act being interrupted with the serving of tea throughout the whole theater, and while the words are being spoken on the stage there is the rattling of cups, saucers, spoons, and other things. The actors and actresses seem to take this noisy interference as a matter of course just like we would take the blowing of the wind on a cold night

as a matter of course. We here in America would think it was the most impolite and unfortunate interruption that could be conceived of. When one goes to a box office, as for instance to a tourist ticket office, to hurriedly buy some tickets for an outgoing train or steamship, if it happens to be the precise minute and period of the day for the usual afternoon tea, all of the clerks and even the employer himself suspends all business operations for fifteen or twenty minutes while the afternoon cake, crackers, buns, and tea are being enjoyed, and we as customers can sit on a chair in the waiting room and wait. Is this universal daily indulgence in an enjoyable incident of life a weakness?

Pleasurable Indulgences

The smoking of cigarettes or a pipe, the chewing of tobacco, or the drinking of tea or coffee, the eating of candy or ice cream, are just a few of the pleasurable indulgences that the people of the Western world have created or discovered. When we go to foreign lands we find that in many countries the people will go wild in their mad rush to indulge in handfuls of salt, and will eat it with greater relish and more pleasure than the average child eats ice cream. There are other people who take daily tramps into the woods and forests seeking certain green leaves that they like to chew on at least once a day because of the pleasure it gives them. There are those who would count the day wholly void of any real pleasure to the soul and mind if it did not include at least one-half hour of prayer and meditation in a kneeling position in their chosen cathedral or church. This daily indulgence in spiritual and mental communion is a pleasure that is as enthusiastically valued as any that I have enumerated. Is it, therefore, to be condemned or classified as a weakness?

Now comes forward from the rear of our room that army of critics and reformers who raise their hands and say "But, we say that any habit or pleasurable indulgence which becomes so fixed that it cannot be broken or discontinued is truly a weakness, regardless of what its nature may be." These persons insist that because the smoker of cigarettes or the chewers of tobacco, or the eaters of caramels, do not discontinue their regular indulgence it is a sign that they



are enslaved by the habit, and therefore a victim of a weakness.

I want to protest on behalf of those who do not immediately abandon their pleasurable habits merely because others criticize them. It is not a fact that every smoker and every drinker cannot abandon his habit if he really wants to. It may be true that on many occasions he has tried to discontinue merely for the sake of seeing whether he could or not, and after a day or two of trial he may have found that the desire was stronger than his will to discontinue, and he has started to indulge again. But that is not positive proof that he could not discontinue if he had some real motive for doing so, and it is not a positive proof that his habit is a weakness that is enslaving him. It is only when these habits actually are mentally, physically, spiritually detrimental and destructive that we can look upon them as weaknesses to which we should not submit, and which should be overcome. Each and every case must be considered from the individual's point of view for the mere fact that cigarette smoking or tea drinking or any other indulgence affects and injures the health of one person or another, or a multitude, does not prove that it has the same injurious effect upon each individual, and that therefore it should be condemned in each and every case alike and considered a weakness that is enslaving.

Some of us enjoy these weaknesses—if they are weaknesses—and do not want to abandon them any more than we want to abandon the habit of once a week visiting a

very fine moving picture production, or once a week going to some good philharmonic concert, or once a week reading a good book with our feet propped up on another chair, and the light adjusted properly over our shoulder, and a glass of lemonade at our side. The fact that some of us find our enjoyment in spiritual things, as artists find their enjoyment in visiting art galleries and musicians find music to their liking more than anything else, is no reason for us to think the other fellow's preferences are weaknesses because we do not find it in our consciousness to enjoy them.

Once more the moral to be found in this foolish little talk is that of *tolerance*. Let us be tolerant of the other fellow's ideas and tendencies. It takes all types of persons to make this world interesting, and to teach us the valuable lessons we must learn. I do not know which one of us is justified in saying that his viewpoint and his ideas are the correct ones, and therefore can be used as a standard by which to change the ideas and standards of another. Therefore, let us avoid judging others lest the practice becomes universal and others start to judge us.

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

It is said that the life of the sage is like the action of Heaven.

He does not take the initiative in producing either happiness or calamity.

He responds to the influence acting on him and moves as he feels the pressure.

He rises to act only when he feels the pressure.

He discards wisdom and the memories of the past.

Thus his life seems to float along, and his death seems but a resting.

—Chuang Tzu

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THE VALUE OF PAIN

by Walter Albersheim,
Ph. D., F.R.C.

TO MANY PIOUS Christians who believe that the world was created by an all-powerful and merciful God, the existence of pain, suffering, and death is a dark mystery and a stumbling block. The first chapters of the Bible state that it was Adam's disobedience, his eating of the forbidden fruit of the tree of knowledge, that brought death and suffering not only to mankind but even to the dumb animals that had no part in man's sin.

Why should a loving and almighty Father-God inflict such prolonged and universal punishment for a single act of yielding to temptation? The Bible claims that Adam's trespass was unforgivable because it was committed at the instigation of Satan, the personification of evil, with whom God does battle through eternity. If we accept this view of the world as a battleground between Good and Evil—a concept not only proclaimed by the Jewish, Christian, and Islamic religions, but even more strongly by the ancient Zoroastrian religion of Persia—then God is not almighty. He may be sure of ultimate victory, but in the meantime, Satan wins many skirmishes on this earth, turning it into a Vale of Tears, belying the claim that God's creation was very good.

Therefore, the literal belief in the Bible story is unacceptable to mystics on two grounds: First, to mystics the Creator is truly all-embracing and all-powerful; therefore, He cannot have any external power of evil to contend with. Second, mystics do not regard the Creator as a person with

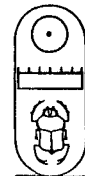
humanlike emotions and resentments who would punish one act of defiance by universal suffering.

To mystics, God is the life-giving, power-pervading nature, symbolized by the triune attributes of Light, Life, and Love. From the viewpoint of eternity the world may be perfect here and now; but to our limited understanding, enmeshed in time and space, the world, the universe of countless galaxies, is forever evolving.

A divine life-seeking force gradually built, and is still building, the vast structure of organic, conscious, and finally, self-conscious life, consisting of countless individual beings. By unceasing trials and in spite of untold errors, progressive adaptation has continued. It is nearly the same story as that told by Darwin's theory of evolution—with one basic difference: The sequence of trials and errors is not entirely random or "haphazard" but is directed toward greater refinement and consciousness by the underlying, inherent divine principle that Rosicrucians call "Vital Life Force."

Evolving Life

In order to endure and to take hold on earth, the initial life forms must become self-perpetuating. Mere trial and error might lead to endless repetition of the first life synthesis. To evolve, life must take advantage of its trials and errors, it must strive to avoid errors; hence it must become sensitive and forever seek favorable surroundings while trying to escape unfavorable conditions. This is the polarization into



pleasure and pain, the indispensable tools of evolution.

We see this principle at work in the upbringing of every human infant: It would not learn to walk without the discomfort of repeated falls, nor to avoid serious burns without the painful experience of coming close to, or touching, a hot stove.

Therefore, the mystic interprets the Biblical saying "The wages of sin are death" as *defining sin* as that which wantonly reduces the quality or quantity of human or animal life. The same necessity that required pain as teacher of the individual decreed death as teacher of the species. Since evolution advances by trial and error, failures are erased by death to make room for the increase of the successful. At the outset, failure and success referred only to the utilization of available nutrients and sunlight. Later, competition extended to living rivals and to predators. The initial unchecked growth of plant life depleted the air of carbon dioxide and saturated it with oxygen that became poisonous to plants. Then nature invented land-dwelling animals that fed on the bodies of plants, burning up the carbon compounds into the original carbon dioxide and consuming the excess oxygen in the process. Kindhearted people feel that the world might be a better place if all animals were vegetarian instead of devouring each other. But this is not a reasonable attitude. In the first place we do not know how much plants suffer in being cropped by animals. In the second place, unchecked reign of plant-eating animals would soon destroy all plants, and thus all life on Earth. So they must be preyed upon and, incidentally, separated into well-adapted species and failures by carnivorous animals, and by the counterattack of plant life in the form of disease bacteria.

The entire interplay of climatic environment and competing life forms has covered the earth with an intricate network of checks and balances that tends to maximize the amount of organic life and, subsequently, of consciousness possible on Earth—and presumably on other planets suitable for life. The amount of suffering and of killing is appalling; but, since death of all individual living beings is inevitable, may it not be

more merciful to die from the bite of a predator than by slow starvation of the aged and unadapted?

From the merely evolutionary viewpoint we must accept pain, suffering, and death as indispensable tools of refinement. But where do we stand as mystics? How do we reconcile the natural law of tooth and claw with the love we attribute to the Cosmic Mind? Does pain have a psychological and mystical value over and above its biological necessity? Can it help us to rise above the vicissitudes of individual existence? Can it advance spiritual as well as physical evolution?

Pain reveals its value on different levels. The lowest of these is *karma*, that is often regarded as punishment for past sins. Mystics recognize it as a means for the restoration of moral balance and for education. Just as a loving parent must occasionally rebuke his child to teach him a needed lesson, so does "bad karma." It serves a good purpose when it brings about realization of past error.

On a higher level, pain is a warning, indicating physical or, as often, nervous imbalance. Tension, fear, or seemingly trivial causes such as wrong stance or wrong gait cause much needless pain. The mystic learns to avoid or overcome it by a positive mental attitude and by control over negative emotions such as jealousy and envy.

Having learned the power of mind over our own pain, we can apply it to others and become channels for cosmic healing. Finally, the experience of our own present or past suffering enables us to help others by assumption, which may be interpreted as a mystical term for total compassion.

Remember that compassion is a divine attribute in many religions! Orientals revere the Compassionate Buddha; the Moslems know "Compassionate" to be one of the names of Allah, and the first words of the Christian mass calls upon the mercy and compassion of the Lord and of the Christ.

Since *compassion* means "shared suffering," the experience of pain as well as ecstatic joy may bring us closer to illumination, to Oneness with the Cosmic Mind and to Peace Profound. Δ

THE HUMAN MIND is the locus of astonishing powers, alone in its capacity to reach across the galaxy as readily as it probes the depths of atoms. Its powers have enabled a small, weak, tender, naked, defenseless creature—humankind—to assume mastery of the earth, taming other creatures in spite of their greater strength, sharper fangs and claws, faster speed, keener senses, and tougher hides.

Only one thing on earth possesses greater powers than the human mind, and that is the conjunction of many minds in close rapport, intent upon a common purpose, counseling one another in the making of a joint decision. When participants prepare themselves correctly and are empowered by the precepts of *consensus*, such conjunctions magnify the powers of each person's mind by each of the others. Time and again have unsure, bewildered people forged themselves into a unified whole, and by using consensus become resolute and bold, knowing and purposeful. This is not the trivial process of the weak borrowing from the strong. It is the vital process of creating power where all was weakness before. It is not the molding of the many by the dominant few, but the self-molding of each in the common vision. It is not a loss of individu-

The Conjunction of Minds in Decision-Making

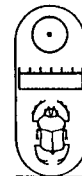
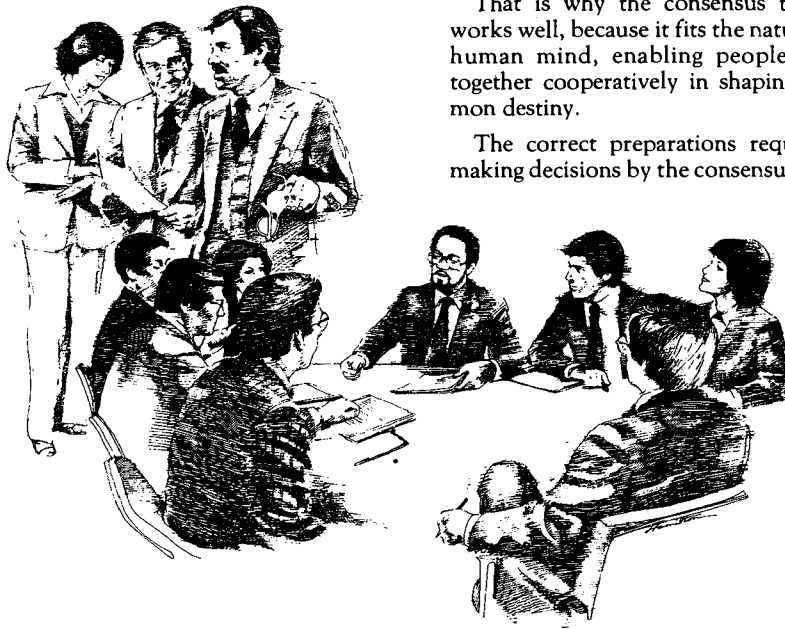
by Joel David Welty

ality in the mass, but the augmentation of each personality in resonance with other personalities.

This conjunction cannot be achieved with traditional rules of order, which are based upon the ritual combat of debate. Participation in decision-making under debating rules of order is usually awkward—often painful—for most people. Debate requires hostile confrontations with others, while the nature of human beings draws them not to hostility toward others but to collaboration, consensus, and a sense of unity. Only a few take part in the debates which some organizations use in making decisions; most people sit quietly, hoping they will not be required to enter into the battle. They yearn to join and to work with others, not to be thrust into hostile confrontations against them.

That is why the consensus technique works well, because it fits the nature of the human mind, enabling people to join together cooperatively in shaping a common destiny.

The correct preparations required for making decisions by the consensus method



are, first, the right attitudes of mind. Approach a session of consensus with hearty good humor, reasonableness and open-mindedness, perceptiveness and a buoyant spirit. Be willing to draw upon your intuitive instincts for cooperation.

Eliminate conflict in this decision-making session by your conscious effort to:

- consider alternatives on their own merits, not on the merits of their proposers;
- seek agreement on the wisest course of action—do not seek “victory” over the other participants;
- encourage a diversity of approaches, not merely “pro” or “con” on a single proposal;
- refuse to permit personal put-downs or attacks on participants;
- welcome fresh ideas, as one who hungers welcomes food and drink;
- encourage everyone to share leadership.

Consensus is not a ritual combat like debate; consensus is the supportive counsel of respected peers, each known to have unique and valued contributions to make.

When these attitudes are clearly understood, your group is prepared to begin the consensus process. Next, you need a decision format, a step-by-step framework which you use in making your decision. Here are the five steps of the decision format:

1. Define your objective. Don't begin your journey until the group knows where it wants to go.
2. Examine the facts. Each person contributes what he knows to the group's pool of knowledge about the matter.
3. Create a list of alternative actions. What are all the possibilities?
4. Interpret the effects of each alternative—advantages, disadvantages, side effects, and probable results—based upon the experiences of all members of the group.
5. Select the wisest alternative for action. A consensus as to what the wisest course of action is can be made upon the foundation of common understanding laid down by the first four steps.

The first step focuses the group's common will. The second step joins together

all the facts known to any member of the group and makes them available to all members. The third step stimulates the creative powers of the group as a whole as it functions in a spirit of unity. And the fourth step covers all the implications of possible courses of action. Each step builds upon the unity developed in the preceding steps, bringing the members closer in their thinking.

Unlike debate, which pits people against one another, the consensus process develops the natural cooperative powers of everyone in the group, bringing together the best thoughts of all. The ideas produced by this mutual stimulation of mind-powers are far superior to what could be achieved by those same minds acting in isolation from one another. The powers of each mind are enhanced by this cross-stimulation, making possible a range of thought which goes beyond their powers as individuals.

In making the final selection, do not rest content with a solution which satisfies a mere majority of votes. Go on negotiating a consensus to blend in more of the group's ideas, asking those who remain dissatisfied to say what changes in the alternative being selected would make it acceptable to them. By accommodating those ideas, you may be able to achieve 75%, 90%, or even 100% approval. A decision supported by all, or virtually all, of the members of a group will have a far better chance to work successfully than a decision supported by only 51%.

The consensus process transforms people. People find consensus to be supportive, not threatening like debate. Therefore, people enjoy the consensus process and participate more fully, without worrying about being put down by debaters' hostilities. People find their creative powers stimulated by the close interaction among searching minds. A sense of power and confidence grows even among people who were irresolute and indecisive before. We become more human in the consensus process, knowing our own minds more fully in this conjunction of many minds. We find our place in our world, a world which we ourselves help to shape with our minds, our powers of mind being magnified beyond anything which we may do alone. Δ



THE DERELICT

SEVERAL years ago I visited some married friends who had recently retired. After a perilous drive up a mountainside, I stood gazing at their house in utter astonishment. It was the worst-looking place I had ever seen.

Battered and worn, the ugly structure sat on top of the mountain like a huge, discarded packing box dropped there tastelessly by some 19th century litterbug.

"Come in!" cried Florence as she stood by the sagging front door. "I want you to see my new home!"

Dressed in blue jeans and an ill-fitting sweater, my disheveled friend hardly resembled the fastidious woman I had seen six months before. I wondered if something had gone wrong with her mind.

"Isn't this an exquisite view?" she said enthusiastically. "We've been working on the back of the house, and it's dark in here now, but we plan to put a picture window in the living room and build a stained glass window for this old front door. We can do miracles with this place." she said, making sculpting motions with her arms and fingers. Uncomprehending, her imaginative pictures eluded me, but I did see her work-worn hands.

Skeptically, my gaze wandered over the mud-filled entranceway, the absence of

trees and plants, the decrepit barn, and the jagged, perpendicular scar that served as a road.

"Hope you didn't mind the drive up here," Florence sympathized. "It is a little steep, but we plan to blacktop it eventually."

"My life was in jeopardy every second," I answered truthfully. "Do you mind if I leave the car here and walk down?"

"Have a cup of coffee!" Florence laughed. "It'll steady your nerves! Come, I want you to see my marvelous old wood stove. Of course, we don't have electricity yet."

Upon leaving, I tried to say a few encouraging words, but Florence saw the doubt in my face.

"I know it looks hopeless now," she said, smiling, "because it's been neglected. But we see its potential worth. You see, we believe in it."

A few weeks ago I made another trip up the mountain. As I circled the wide, paved road stretching in gentle curves up to Florence's home, I recalled that first visit. She had, indeed, created miracles.

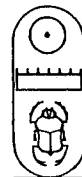
Now, pebbled paths wind from the sturdy barn to the house through evergreen trees and countless shrubs, flowers and potted plants. A wrought iron gate opens through a rose-covered split-rail fence to stepping stones in the dichondra lawn. And the house, handsome and serene, with a special dignity all its own, looks down protectively upon the pine-covered valley. I remembered my friend's simple words: "We believe in it."

Standing on the front porch, I watched the late afternoon sun sparkle over the tiny town of Los Gatos, along the coastal range of the Santa Cruz mountains, and come to rest on Florence's home. I started to knock, then waited, observing the final miracle.

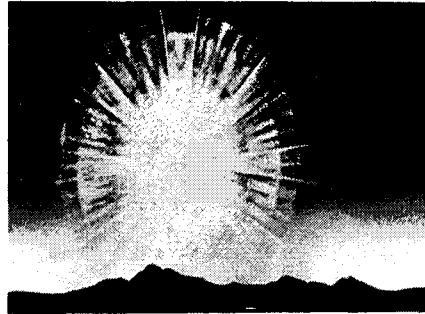
Brilliant in the sun's last rays, the colors of the new stained glass window appeared in green, gold, rose and blue, a shining tribute to the loving hands which had placed them there. Spontaneously, I touched the pieces of colored glass, feeling their warmth. Quietly, then, I raised the knocker on the old front door.

—Virginia Merrill

[35]



Metaphysics and Mysticism



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Near the Dead Sea



Surrounding the Dead Sea are cliffs of limestone and mounds of sulphur exposed by earthquakes that occur periodically. The Dead Sea is actually a lake 46 miles in length, lying between Israel and Jordan. The water is intensely salty. The region produces potash, bromine, magnesium, and other minerals. A factory for this business is located in modern-day Sodom. The Biblical city of Sodom, destroyed in antiquity, is thought to lie at the bottom of the Dead Sea.

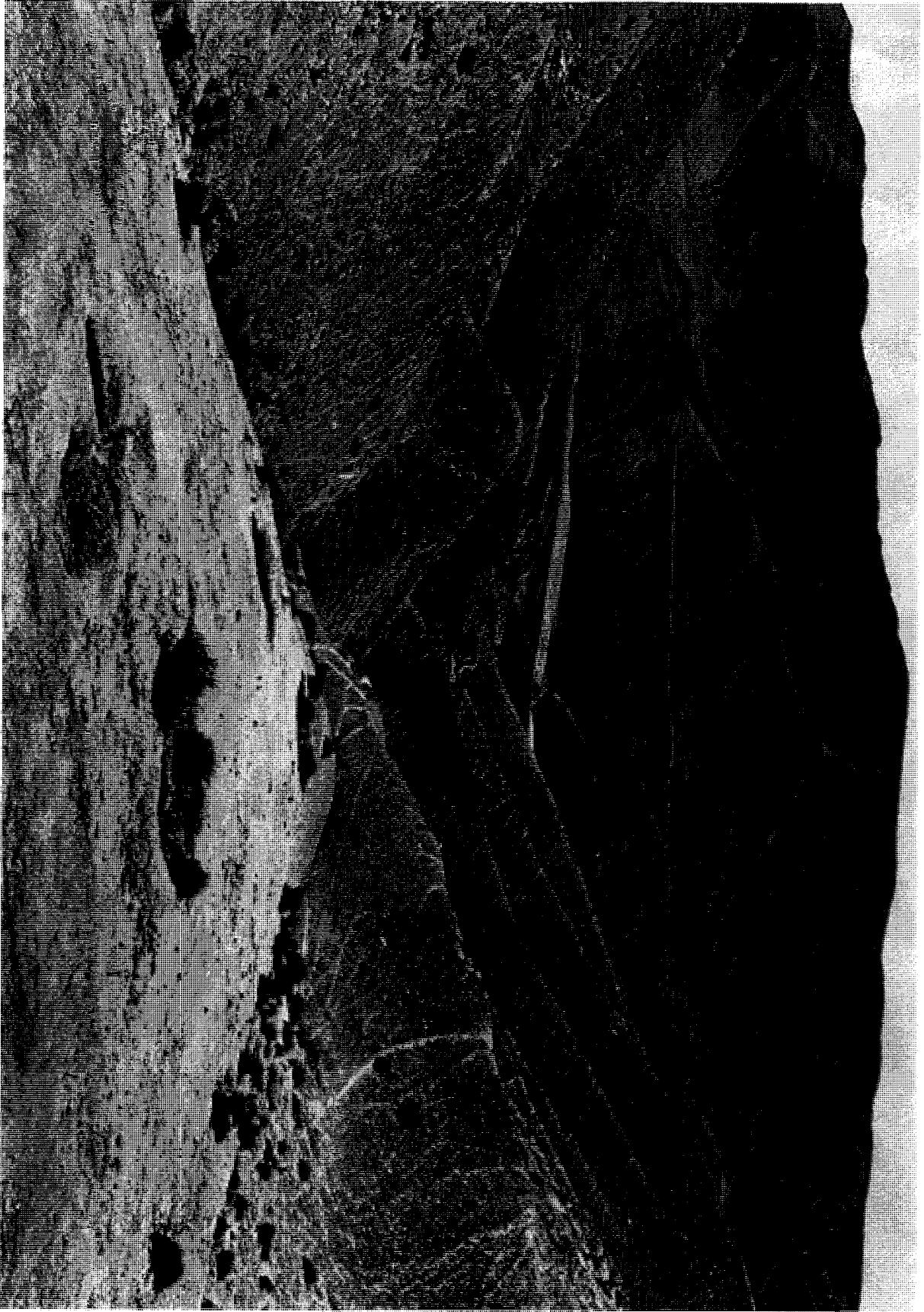
(Photo by AMORC)

A Bit of Old England (overleaf)

The atmosphere of the past is conscientiously preserved in many of the cities and small towns of England. The beauty of old architecture is thought to be a friendly link with the past. The public house, the "Six Bells," in St. Albans is typical. Its only exterior concession to the present is the TV antenna.

(Photo by AMORC)

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

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TREASURES FROM OUR MUSEUM



Apis

In ancient Egyptian mythology it was said that the sacred bull of Memphis was born of a virgin cow who was divinely impregnated by the god Ptah, the god of creation. After birth, Apis became a living incarnation of Ptah. Originally, Apis may have been a fertility god concerned with flocks and herds. In Egyptian art Apis was portrayed as a powerful animal with massive limbs and body.

When the Apis reached his twenty-fifth year, he was put to death with great ceremony. He was drowned in a cistern, mummified, and entombed in an underground temple chamber called the Serapeum, and mourned for seventy days. In the Serapeum at Memphis were found twenty-four mummified bulls sealed in granite and basalt sarcophagi. The heaviest sarcophagus weighed almost seventy tons. Shown above is an original mummified head of the Apis bull on display in the Rosicrucian Egyptian Museum. After the ritualistic death of Apis, a new incarnation of this god was sought. When the right calf was found, the process was begun again.

In a late dynasty, Ptolemy I, in an effort to unite Greek and Egyptian worship, introduced the god Serapis into the country as a composite of Osiris and Apis.

—Juan Pérez & Doni 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

Talbot Mundy
Mystical Adventure

AN INSANE GENIUS uses Atlantean science in an attempt to overthrow the world from his Himalayan stronghold. A hidden tunnel leads from the Nile to the underground treasures of the Great Pyramid. The successor to the Dalai Lama is kidnapped and a dark brotherhood is bent on replacing him with his evil counterpart. A secret valley in Tibet holds a clear emerald jade, several stories high, which reveals men's souls when they gaze upon it.

These are but some of the situations one may encounter in the novels of Talbot Mundy (1879 - 1940). Mundy's tales were published in *Adventure* magazine, among others, while his novels were enjoyed world-wide. Though these tales hold enough manly adventure to please the most stalwart, they contain more than intrigue, danger, and action. They are often gateways to mystical enlightenment, leading us to mysteries only the East can reveal.

Mundy was an Anglo-American, born in London, educated in England. He worked for the English government in India, wandering all over the country on horseback, even penetrating Tibet. He learned as much as he could about occult teachings. He also explored most of Europe, Africa, much of Australia, Egypt, and the Near East, as well as Mexico.

His early works were historical novels of India, Arabia, and Africa. Later, Jimgrim, Ramsden, Narayan Singh and Chullunder Ghose appeared, the men who became the center of numerous Mundy novels. Jimgrim was based on a friend of Mundy's, an American officer attached to British Intelligence in Palestine.

"Jimgrim—born James Schuyler Grim, but known as Jimgrim all over the Near East, Arabia, parts of Africa and from Dera Ismail Khan to Sikkim—has served in the Intelligence Departments of at least five nations, always reserving United States citizenship . . . a protagonist of peace where there is not peace . . . Arch-pragmatist is Grim . . . a man with whom you can sit for hours on end, saying nothing, enjoying his company . . ."

Narrating, and doing much of the heavy work, is Jeff Ramsden, "another independent, who rather prides himself on being slow of wit and heavy on his feet, whereas he is really a solid thinker . . . He is stronger physically than almost any two normally developed athletes." He is able to accompany Jimgrim all over the world due to his wealth. It was Ramsden who told of the approach through the Himalayas to Shambhala, to which Jimgrim was allowed entrance, and he was not.

Then there is Narayan Singh, ". . . soldier of fortune, a Sikh with pantheistic tendencies . . . He regarded this life . . . as something like an armed camp, in which all the hosts of evil are arrayed against each individual's manhood." Narayan Singh finally dies on the way to Shambhala, falling thousands of feet in mortal combat with a *dugpa*, or black magician.

Adding a lighter touch amid dark mystery and intrigue is Chullunder Ghose; "One grain of salt is never enough to add to the fat babu's misstatements . . . Chullunder Ghose considers all truth merely relative at best . . ." A typical Ghose quote: "Verity in all her nudity is priceless . . . Nevertheless, am scoundrel personally and would sell same. Sealed bids will be answered very promptly."

And there are various mystical characters who are essential to each story: in *Om, the Secret of Ahbor Valley*, there is Tsiang Samdup, aged Tibetan lama, and Samding, his mysterious *chela*, or disciple, who we find is really San-Fun-Ho, incarnation of a female Chinese saint; in *The Devil's Guard*, Rao Singh, initiate of the White Lodge, and Lhaten, his *chela*; in *Black Light*, Ram-Chittra Gunga, yogi, and Amrita, his lovely *chela*; in *Old Ugly Face*, Lopsang Pun, the ruthless, cunning, and enlightened guardian of the Thunder Dragon Gate; as well as numerous abbots, fathers, magicians, initiates and devotees of all types. These characters make Mundy's books especially desirable to the mystic.

Perhaps the heart of Mundy novels may be encapsuled in a quote from *The Nine Unknown*:

"Play your parts, tell only truth, say no more than you must, and remember you are rendering a service to humanity."

"Nevertheless, I will take my sword with me," announced Narayan Singh.—DJB

