



Rosicrucian Digest

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Mysticism • Science • The Arts

A BOOK OF INSPIRATION AND GUIDANCE

Mysticism—The Ultimate Experience

An experience is more than just a sensation, a feeling. It is an awareness, or perception, with meaning. Our experiences are infinite in number, yet they are limited to certain types. Some are related to our objective senses; others, to dreams and inspirational ideas. But there is one that transcends them all—the mystical experience. It serves every category of our being; it stimulates, it enlightens, it strengthens; it is the *Ultimate Experience*.

And this book, *Mysticism—The Ultimate Experience*, defines it in simple and inspiring terms.



About the Author

Cecil Poole has authored numerous articles and several books on the subject of metaphysics and mysticism. He makes no appeal to popular fantasy, but puts scholarly research and facts in a simple and enlightening language from which every reader benefits. This book, *Mysticism—The Ultimate Experience*, is such an example.

Cecil Poole is a member of the Board of Directors of the Rosicrucian Order, AMORC, a worldwide organization of mystical philosophy. He has traveled extensively, lecturing on this subject.

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HOLIDAY
GREETINGS
TO OUR
FRIENDS
OLD
AND NEW.

*With the thought that
peace and happiness can
only be obtained by way
of the light of knowledge,
we rededicate the pages of
this magazine to that goal.*

**WE WISH YOU
THE
SEASON'S
BEST.**

—The AMORC Staff

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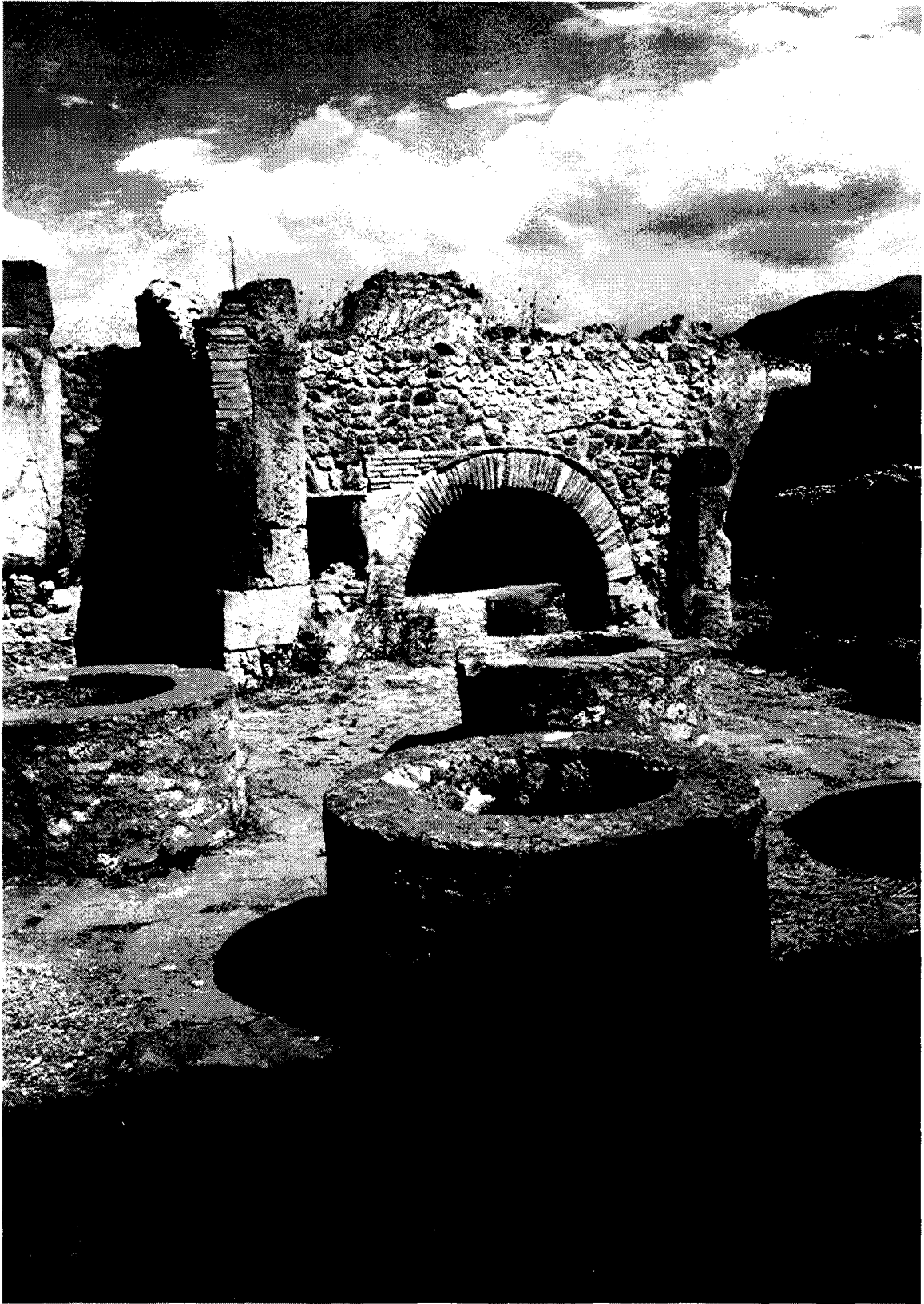
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A Silent Reminder of Catastrophe

Pompeii, a city near the foot of Mt. Vesuvius, Italy, was once a flour-
ing trade center. In the year A.D. 79 the mountain suddenly erupt
burying the buildings and most of the populace in hot ash. Rain sub-
quently hardened the ash and preserved all buried beneath it. More th
three-fifths of the city has been excavated, revealing a forum, theat
baths, shops, and dwellings. Shown here is a bakery on a main stre
Excavation revealed the bread still in the ovens, covered with ash.

(Photo by AMOF)

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The Aesthetic Value of Life

THE EXPERIENCES of life fall into three great categories for every human being. The first category is the *biological*. This consists of our instincts and our appetites, including our genetic, inherited characteristics. The biological category of life is principally compulsory in its influence upon us. We cannot suppress our appetites and instincts completely without disastrous effects on both our mental and physical selves.

We can attempt to understand these biological functions and thereby keep them in rein. We can endeavor to be the master of our own vital forces instead of being driven by them. Man must regard the biological side of life as a tremendous dynamic force. In this regard it is a marvelous, perfect, and mysterious cosmic phenomenon. But a dynamic force must have purpose or its energy is dissipated. Our responsibility is to set goals.

In this regard we may use the analogy of the candle flame. The chemical properties of the candle and of the air keep the flame burning. But why should a candle be ignited? Why should the flame continue to burn? We are the ones who must relate a purpose to the function of such natural laws. We light the candle for symbolic or practical reasons. If, however, we were to ignite a candle and allow it to burn without purpose, it would be a waste of both material and energy. Likewise, we must look upon the biological nature of our being and assign it a purpose.

The second category into which our experiences of life fall is the *sociological*. We use this term to indicate our human rela-

tionships. We do not live alone; we are part of a great human family. The vast majority of us cannot escape to a place of isolation and separateness—nor would we want to. There is thrust upon us, therefore, certain duties and responsibilities in respect to our fellowmen. In turn, we need and demand a certain reciprocity from our fellows.

Influence of Environment

This sociological category of life is not a compulsion of nature. Rather, it is something which we mainly shape ourselves. However, the form or order which we give our society is due to two major influences. The first is *environment*. Climatic conditions greatly determine the habits and customs of life. For example, prehistoric Alpine lake dwellers confronted conditions quite different from those experienced by desert nomads. The mild climate of the Nile Valley favored the rise of civilization long before the glacial climate of Europe did.

Geographical location even influences the kind of government which man establishes for his society. For example, Greece is a land dissected by many bays and inlets, which are often walled off from each other by high mountains. The bordering seas are sprinkled with islands. Thus the ancient Greek settlements were more or less isolated from each other. In these surroundings the Greeks cultivated a spirit of self-dependence and independence. This, in turn, inculcated a zeal for freedom on the part of each of these communities. Out of this grew the first form of democracy.

The sociological category of life is also a product of the *ideals* which men pursue. As

men think, so shall they live. If the fervor of an ideal is strong enough, it will surmount every opposition. An ideal that captures the imagination of a people eventually moves them to collective action. This idealism as a motivation has often been demonstrated in religion, politics, and social customs. However, not all ideals have been beneficial to our sociological category of life.

An ideal is something man aspires to. Ideals are not all virtuous. Some of them may be prompted by fear, superstition, or intolerance. Much religious persecution has been instituted by a wrong concept, an erroneous ideal. In our sociological category of life we all have known of previous ideals which have been modified or abolished. Today we have political ideals which divide the world. Each political ideal has millions of followers. Therefore, this sociological category of life which we experience is primarily one of our own making.

The third category of life which we experience is the *aesthetic*. It is the highest order of life, as it extracts from life its greatest value. This value of life, this quality of the aesthetic, is *beauty*. What is this beauty and how do we recognize it? Is the aesthetic sense inherited? Or do we acquire and develop it? Every noble human achievement in every capacity of human effort has had behind it an aesthetic impulsion.

Do we transmit the idea of beauty to things of our world which we call beautiful? Or do things arouse within us the consciousness of beauty? These are questions which philosophers have been pondering for centuries. Modern science in the realm of psychology has likewise assumed the quest for an answer to these questions.

It seems appropriate to touch briefly on these old and new speculations and conclusions. Socrates said that love is a mediator between God and man. It is the aspiration of the incomplete toward that which will complete it. Step by step love moves forward, says Socrates. First, there is love of

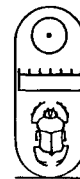


body, physical loveliness. Then, next, the beauty of mind and soul. Finally, there is loveliness in itself—absolute, separate, simple, everlasting.

Plato tells us that the joy of the beautiful is the imitation of the idea of good. It is in harmony with the good which we conceive. More simply put, there are certain values which we conceive as good. The beautiful, then, is that which represents or is in harmony with those ideas of good.

Immanuel Kant said that the beautiful has an *a priori* character. In other words, the notion of the beautiful is innate; it is an indwelling quality of man. The form that delights us has an outer relation to this *a priori* inner quality of beauty which we have. However, this inner sense of beauty is formless. Consequently, there can be no beauty which is universally recognized by all men. Simply stated, the fullness of beauty arises in connection with objects which harmoniously relate to our personal sensitivity.

George Santayana, a modern philosopher, said that aesthetics is objectified pleasure. He meant that it is a form of empathy. In



other words, we project our feeling of pleasure to some object.

The Scientific Approach

We have touched upon the philosophical notion of aesthetics. Actually, the various other philosophical views are principally a different reciting of the same or similar ideas. We will now consider a *scientific* conception of aesthetics and beauty. It is contended that we approach art through the needs, skills, and capacities of the human organism. More specifically, what we need creates a desire on our part. Whatever satisfies that desire has a quality of beauty to us. In other words, whatever is pleasurable is a kind of beauty, if by beauty we mean that which is harmonious. A sound may be beautiful. A color or form may be beautiful. Even a taste or feeling can be beautiful from the pleasurable point of view.

Psychology pursued further the question of whether beauty is totally subjective, that is, indwelling, or partly related to the physical properties within the object we call beautiful. In one scientific study, 4556 university students were subjected to a test. Their preferences in colors were found to be in this order: blue, red, violet, green, and orange. This order of preference was found among students of different races and cultures. Why was this so? Science offered no explanation except that such preference was probably related to the human organism.

Colors in Nature

We can further surmise that this preference was due to man's gradual evolutionary relationship to his environment. The colors which were preferred are the ones most commonly displayed in the various phenomena of nature which we experience. Common examples are blue skies, red and violet sunsets, and green foliage. These are what men came to adopt as being in harmony with their feelings.

Further, tests have shown that *extroverts* tend to prefer vivid colors. This is perhaps due to the organism's capacity to accommodate to different degrees of stimulus. An extrovert is more physically dynamic. He

has a greater physical drive. Consequently, more vivid colors provide that stimulus to which he is accustomed.

On the other hand, the *introvert* responds to more subdued colors. The more vivid colors are over-stimulating to the introvert. He would not consider them beautiful, but rather harsh, or even irritating. Different colors produce certain moods. Consequently, some colors have been judged as angry, soothing, melancholic, warm, lively, and so forth.

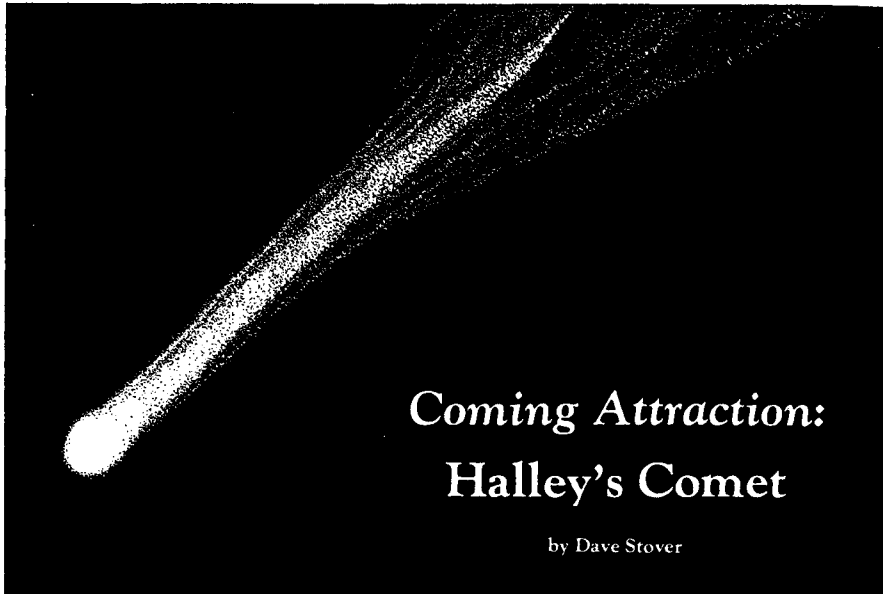
Our own subconscious may produce images of beauty in our minds. We then try to find in nature those things which will correspond to these mental images. When we do, we say that they are beautiful. This behavior is technically called *hypnagogic imagery*. A person with such a quality may close his eyes and experience a whole new world of visual activity. Many artists are said to express a debt to this inner world of color and form which they experience. Certainly the beauty of poetry is an objectification of the mental image of beauty had by the poet.

We can, therefore, make our world more beautiful. Or we can limit it to a few kinds of physical beauty. The search for beauty in the aesthetic category of life begins within us. It begins with the sensing and realization of the inner harmony and sensitivity of our own being. It then consists in cultivating the more subtle sentiments we have. When we thrill to these more subtle sensations psychically in meditation, we then seek to objectify them. We desire to make matter, the physical world, assume an order, a form, that will complement our inner feelings. When we do this, the aesthetic category of life is triumphant.

One of the Greek philosophers cited an example of this relationship of the world to the aesthetic self. He said that a sculptor begins with a block of marble. The sculptor then physically impresses upon it the ideal of beauty, the form, which he sees and feels within himself. The statue only becomes outwardly beautiful when it corresponds to the artist's inner beauty. Δ

***We are not chosen to be illuminated;
we must choose to be illuminated. —Validivar***

[6]



ONCE AGAIN the comet is coming. For more than thirty years Halley's Comet has been falling inward toward the Sun, the solar gravity pulling it ever more quickly along its orbit. And now it is almost here. . . .

Halley's Comet is no stranger to Earth's skies. It has made thirty-two appearances since it was first noted in the year 467 B.C., and it may well have been around for thousands of years before that—but we have no records of those appearances. Halley's Comet spanned the skies of England prior to the Norman Conquest of 1066; it heralded the soon-to-come birth of Christ in 11 B.C.; it appeared in 1759, as Great Britain defeated France for control of North America and the foundations of the British Empire were laid. It is, indisputably, the most famous member of an exotic group of astronomical objects, and now once again it approaches.

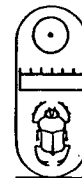
Halley's Comet follows a 76-year orbit, approaching the Sun to within the orbit of Venus and retreating more than three billion miles, beyond the orbit of Neptune, the eighth planet. In 1949 the comet reached its farthest point from the Sun; ever since it has been heading back inward and astronomers predict it will make its closest approach to

the Sun in February 1986. The first telescopic sightings should be made the preceding spring or summer.

The last appearance was in 1910, creating great excitement among both scientists and the public. Astronomers first sighted the comet in September 1909, when it was still 300 million miles away. In May 1910 the comet reached its closest approach to the Sun, and astronomers then tracked the comet until June of the following year, when it was more than half a billion miles away and became too faint to see.

The 1910 visit aroused fear as well as scientific curiosity. Fearing that the Earth's atmosphere would be poisoned by the gases of the comet's tail, many people bought gas masks and "anti-comet pills" to avoid suffocation. The Earth *did* pass through the comet's tail—but what people failed to realize was how thin the gas in a comet's tail really is. It would pass for a good industrial-grade vacuum here on Earth; some astronomers have said that a comet's tail is the nearest something can come to nothing and still be anything at all.

The most interesting aspect of the 1910 visit involved the famous American writer Samuel Clemens, better known as Mark Twain. Clemens had been born during the



comet's previous approach in 1835, and he wrote that he felt he would die during its next visit: "The Almighty has said, no doubt: 'Now here are these two uncountable freaks, they came together, they must go out together.'" And Clemens did die during the comet's visit, only a day after Halley's Comet made its closest approach to the Sun.

But Halley's Comet, while the most famous of its kind, is only one among billions. In fact, astronomers estimate that there are more than a hundred billion comets orbiting in a vast cloud beyond the orbit of the most distant planet, Pluto. Every so often one of these comets is disturbed by the gravitational pulls of the Sun's neighbor stars; it drifts out of its distant orbit and begins to fall toward the Sun.

The journey to the inner solar system may take tens of thousands of years. For most of that time the Sun is only a slowly brightening star in the sky ahead. Only in the last few months of the comet's journey does the Sun show a visible disk, and as the comet draws near, the Sun grows ever larger, hotter, and brighter.

Comets are composed of frozen ices and gases surrounding a small core of rock. As the comet approaches the Sun, these ices are boiled off by solar radiation. The comet develops a vast, luminous head or *coma* around its rock core, and streaming back from this coma is a long tail of brilliant gases.

The tail is the comet's most distinctive feature; no other object in the sky can compare with a brilliant comet. The tail may stream out for a hundred million miles and more, forced away from the Sun by the pressure of solar radiation. Comet is a Greek word meaning "long-haired"—a description, no doubt, of the beautiful streaming tail.

Many comets, once they make their closest approach, recede into the outer solar system, not to be seen for another million years and more. But the orbits of some are changed by the gravitational pulls of the planets; these comets are forced into shorter orbits with periods of only a few years or decades.

Halley's Comet is one such "short-term"
[8]

comet, but this fact was not suspected until the 17th century. Shortly after Isaac Newton formulated the law of universal gravitation—explaining how the same force controlled the paths of planets, stars, and apples falling from trees—his colleague Edmund Halley decided to apply universal gravitation to the paths of comets as well. Halley studied the recorded paths of over two dozen comets, and noted that four—the comets of 1456, 1532, 1607, and 1682 (the last of which Halley had observed as a young man)—seemed to follow identical courses in the sky. Could it be, then, that there hadn't been four comets at all—but only one, following a fixed orbit around the Sun?

If this were true, Halley said, then the comet should return again in 1758. Alas, Halley, being born in 1656, had little hope of hanging on to see his work verified, though he did live to age 86. In 1758 the comet did return, as per Halley's prediction, and it has been called Halley's Comet ever since.

Once the 76-year period of the comet was established, it became possible to check back through history and coordinate appearances of Halley's Comet with recorded sightings of bright comets—and thus we're able to note appearances of Halley's Comet nearly half a millenium before the birth of Christ.

Halley's Comet is a short-term comet and it is a dwindling comet, too. A comet only contains so much in the way of ices and gases, and enormous quantities of these are boiled away and lost forever whenever a comet nears the Sun and forms a coma and tail. Halley's Comet has not been nearly so bright during its last couple of appearances as it was hundreds of years ago. The brightest comets of all are those that have entered the inner solar system for the first time, so that all of their ices are still present. One such "non-periodic comet"—so-called because its length of orbit wasn't established—stole some of the thunder from Halley's Comet in 1910. The "Daylight Comet" appeared several months before Halley's, and was so brilliant it stood out against the daytime sky (thus its name). It is by far the most spectacular comet of this century—but it fol-

lows an orbit so long that it won't return for millions of years.

Another such comet was Comet Kohoutek, which astronomers established to have a period of about a quarter-million years. Appearing nearly a decade ago, Kohoutek was hailed as the "comet of the century," and was predicted to be extremely bright. Alas, it turned out to be rocky in composition, and became barely visible to the unaided eye—quite a disappointment, though valuable scientific observations of Kohoutek were made from the Skylab space station.

Still other comets have extremely short periods. Encke's Comet orbits the Sun in 3 1/3 years, receding no farther than the orbit of Jupiter. All its ices and gases are boiled away and only the rocky core is left.

Another comet, Biela's Comet, suffered a more spectacular end. It was first sighted in 1772. By 1846 it had split into two halves, and by 1852 the two halves had become widely separated. After that, Biela's Comet disappeared forever. Except that it didn't, not quite. In 1872 the Earth passed through the region of space where Biela's Comet should have been, and there was a vast

meteor shower—caused by the gravel-like remains of the comet's core.

Thousands of years from now, after several dozen more visits near the Sun, Halley's Comet could conceivably suffer such a fate. But for now we look forward once more to its visit in the winter of 1986.

Alas, the relative positions of the comet and the Earth mean that the 1986 encounter won't be one of the most spectacular visits, with the comet dimmer and less easily seen than in the past. But there are consolations. A consortium of European nations is planning on launching a space probe to intercept the comet as it approaches the Sun, and pictures of Halley's Comet from close-up could be exciting indeed.

This time we look forward to the comet's return, but not with fear or apprehension. It doesn't signal the end of the world, and there is no need to stock up early on comet pills as people did in 1910.

Instead, the return of Halley's Comet is, in a sense, the return of an old and well-known friend—and a reminder of the breathtaking and lasting beauty and wonder of the universe around us. Δ

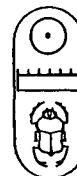
***All things come from somewhere, but you cannot see their root;
all things appear from somewhere, but you cannot see the door.***

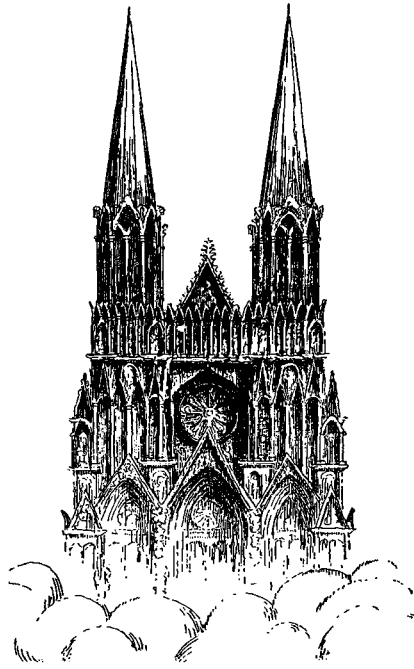
—Chuang Tzu

The Purpose of the Rosicrucian Order

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

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The Celestial Sanctum

The Christmas Spirit

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

CHRISTMAS is a time for celebration and thanksgiving. It is also a time for reassessing our progress, for looking back in order to rededicate ourselves to the year ahead.

In celebrating this special time of year we often remember that Christmas is universally recognized as a time to rejoice, and has been so for many hundreds of years. It is the most mystical time of the year, when mankind gives thought to some of the higher

things of life. It is a time for giving and sharing and also for receiving.

If our minds are receptive to the special mystical influences which prevail in man's consciousness during the Christmas period, we may become aware of the higher forces of the Cosmic which radiate an all-pervading love and peace to mankind. We can share in this blessing by being receptive to its influences and by raising our consciousness to become more readily attuned to it. By thinking of our loved ones, by sharing our gifts, especially the gift of good thoughts to all, we make ourselves the recipients of God's blessings and we help make the world a better place in which to live.

From the mystical point of view it is said that because man's consciousness is raised to a higher level at this time of the year, it attracts to it an outpouring of the Christ Consciousness to a point where those of a mystical persuasion, together with those who have learned to radiate a universal spiritual love, may become aware of the presence of the divine spirit.

Peace on Earth

The hope for peace in the world will come when wise and enlightened men and women with perfected natures come to reflect this divine consciousness and give voice to its influence in every walk of life, not merely in the mystical path, but in every field of science, art, and commerce. The influence of the Christ spirit can bring wisdom, love, and peace to everything we do if we become receptive to it and become a servant to its wise and loving decrees.

The story of the three wise men who represented the Great White Brotherhood is familiar, and has a deep significance, for us all. Casper was chosen because he had overcome lust, which is symbolized by his gift of refined gold. Melchior had overcome pride, and his gift was frankincense. Balthasar, because of his conquest of hate, brought myrrh, symbolizing perfected love. These three virtues symbolized man's gift to the divine spirit, for when we overcome the pride reflected in man's intellect, lust for pleasures of the material life, and the hate of evil thinking, we transform them into the highest ideals of the human spirit. These virtues attract to us the inspiration and wis-

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dom of the Cosmic, which will enable us to become instruments of service to mankind.

The virtues we acquire, and the talents and abilities we develop, are the gifts we may offer to the higher forces of the Cosmic, for only in service can the fullness of our personality find expression here on earth. The world needs those gifts from the heart and mind of man to uplift and guide humanity through the sorrow and suffering it has to bear. We will then know, in the giving of these gifts, the joy of giving of ourselves.

Therefore, this Christmastime may we take time to send a thought, a gift of love, to

all mankind to help raise the consciousness of humanity, that peace and love may be experienced by everyone. Δ

The Celestial Sanctum

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

A Christmas Letter

by Anton Rausell

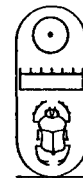
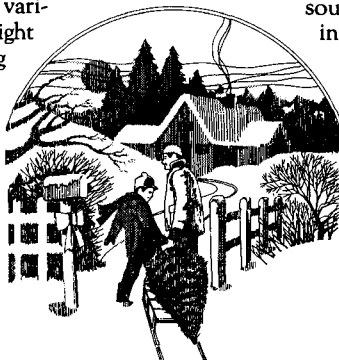
ALL PARENTS relish the joy children experience in their belief in Santa Claus. They also know that eventually this illusion will be shattered. This can happen in diverse ways. Usually it is done by one of the child's peers or a slightly older friend. Sometimes it is done inadvertently by a parent. Perhaps a slip of the tongue or a remark made within range of sharp ears can spill the beans. In my case it was done by Santa himself when he answered my one and only letter to him.

How old was I when it happened? I was as old as you were when you still believed in Santa Claus. Christmas was approaching and I had my heart set on a small wind-up train like the one in the window of Roth's general store. It was made up of a shiny black engine, three vari-colored freight cars and a bright red caboose. A gleaming oval track, freight station, and semaphore completed the outfit. Never before had I dared set my hopes so high but every time I walked by the store, and that was often, I would imagine myself on the linoleum floor at home running "my" train. By today's

standards it would have been considered a quite ordinary toy; but to me, that train was as big and real as the mammoths which thundered and whistled on the nearby tracks of the Great Northern Railroad.

Although many of my friends wrote to Santa every Christmas I never did for some now unremembered reason. This year, goaded by my desire for the train, I decided to write to him despite the sly, leering smirks of some of my slightly older friends who scoffed when I told them of my plan to write. At this point an element of doubt may have made me a bit uneasy, but I brushed it away. I was determined to believe. Besides, as far back as I could remember my mother and father had always insisted that there was a Santa Claus.

My parents were immigrants from southern Europe. After arriving in America and moving to northern Minnesota, they made their home in a small mining town squatting on the red earth that was becoming the great iron ore-producing region called the Mesabi Range. Their life was rigorous and free of frills. Father worked in an underground mine. He spoke broken English with a



foreign accent. Mother spoke only her native tongue.

Mother and father were devoted to me and made up with affection for the lack of many material things enjoyed by some of my other playmates. I had no store-bought toys. My mother's "old country" philosophy was that money should be spent for food and clothing, so I depended on my lively imagination for make-believe toys. Empty shotgun shells, gleaned from a trap-shooting range some distance away, made excellent soldiers. The ones with red casings became the troops of King George III. A marble plunked at their serried ranks wrought more havoc than any toy cannon and ensured victory over the hated red-coats. But a train that ran by itself on a real track was a little beyond my capacity for pretending. I had to have that train.

What bothered me was that although Santa never failed to bring me gifts, they were always socks, long underwear, hankies, candy, nuts, oranges, and other unexciting presents. I wondered why he left tricycles, skates, wagons, and trains at the homes of so many other kids. Maybe it was because they wrote him letters. It was worth a try!

On Christmas Eve I took mother and father into my confidence and showed them my carefully hand-printed letter to Santa. When I asked them where I should leave the note so he would be sure to see it, they were

at first strangely silent, and then suggested the living room window sill.

That night I went to bed early. My room was ice-cold. Our house was heated by a massive pot-bellied stove which stood majestically in the center of the living room. When heavily stoked with coal it glowed cherry red but could not overcome the penetrating cold of winter clutching at my bedroom some distance away. After undressing by the stove, I steeled myself and dashed into my room. Shivering, I jumped into bed and snuggled under my home-made feather stuffed comforter. I was determined to stay awake; Santa was bound to come soon. The subdued voices of my parents in the living room irked me. If they would only go to bed. After a while their voices began to fade away and then—it was Christmas morning.

Out of bed, heart pounding, I ran to the living room. My spirits sagged as I looked under the tree. There I saw a bowl of hard candy, a sweater, two oranges, and my letter to Santa which I picked up with foreboding. Beneath my printed "I LOVE YOU SANTA," written in my father's unmistakable script was Santa's reply. "I am midout da train."

Disappointment and unhappiness were my first reactions as I fought back the tears. I had wanted that train so badly. But as the full meaning of Santa's reply sank into my consciousness I began to eat some candy. Who wants a toy train anyway—toy trains are for little boys! ©1981, Anton F. Rausell

ATTENTION, HIERARCHY MEMBERS

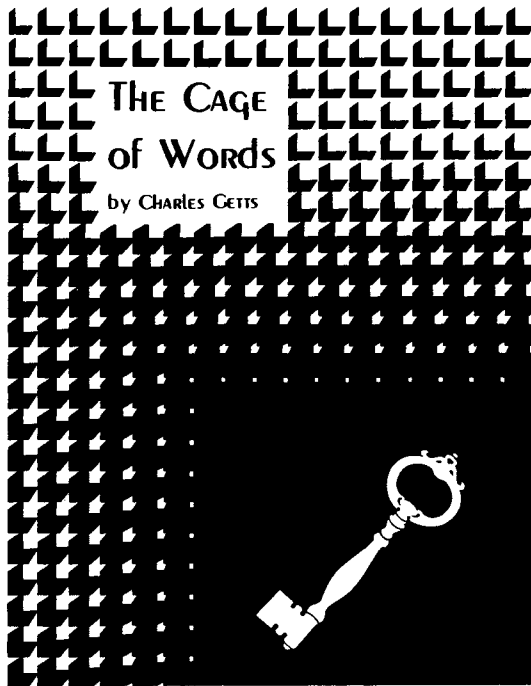
Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in and report on the following occasions.

First, *mark the dates* given below on your calendar. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the *last monograph*, as well as your degree. The Emperor appreciates your thoughtfulness in not including other subject matter as a part of your Hierarchy report.

Thursday, February 17, 1983
8:00 p.m. (your time)

Thursday, May 19, 1983
8:00 p.m. (your time)

It is requested that those members of the Hierarchy who desire to participate in these periods prepare a little card showing these dates—to be placed in their wallets or some other convenient location where it will be a continual reminder of the next Hierarchy Contact Period. Such, of course, should be changed with each announcement of future dates.



THE IMPORTANCE and power of words, their choice, arrangement, and use, constitute a tremendous force in today's world. The use of but a few careless words can damage the popularity of the President. A continual flood of words pours from the media, urging people to buy everything from expensive electronic toys to toothpaste.

And strange as it may seem, though he is not aware of it, the average person is confined in what might be termed a cage of words. The first bars of this cage are put in place early in his life.

Children are taught to label the objects they see about them: the things of Nature and the things created by men. This information is filed away in both their memory and their subconscious mind and the former is called upon for use during the rest of their lives. So they become adults with thousands of word-labels carefully attached to everything from the microscopic cells swimming in a drop of water to the galaxies in space.

But do they really *know* their world? Could it be that they are blind and missing

something of vital importance to their lives? Do people truly *see* what they are looking at—what Kant terms, “the thing in itself”? Will all of their word-labels open the inner doors to Truth—or simply lead them down mirror-paneled halls of a House of Illusion?

It is said in the *Yoga sutras* of Patanjali, taken from the ancient Indian Vedas, that a person who wishes to truly see any object before him must first close all the connections with it that lie in his mind and see it as if for the first time. Try this the next time you look at a tree, a flower, or a bird, and—if you can do it—you'll be surprised to find yourself filled with wonder at a beauty you never were really aware of.

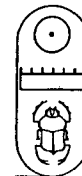
Nietzsche spoke in contempt of men and described them as rope-makers who “drag out their threads and always walk backwards.” He also said that in the heart of life “there are a thousand paths that have never been walked.”

Those seeking the Truth about the world and their lives—where they came from, what they are doing here, and where they are going—soon become aware, when reading uncounted numbers of words in the great libraries, that words can be subtle traps into which have fallen some of the wisest travelers toward the spiritual. They discover that most words deal with the things of the senses, that they must go behind them for the Truth. And when words deal with symbols, they must also go behind the symbols.

Escape From the Cage

Aldous Huxley tried to escape from his cage in various ways, some taken from teachings of Tibet, so as to expand his consciousness. Our great task, he wrote, is to “detect the whole of reality in the one illusory part which our self-centered consciousness permits us to see.”

Emerson was also aware that while the senses give man a representation of something, they do not reveal the truth. He



stated, "The heart in you is the heart of all; . . . one blood rolls uninterruptedly in endless circulation through all men, as the water of the globe is all one sea."

Recently, after long years of delay, a publication finally appeared of all the thirteen codices of an ancient Gnostic library which was discovered in Upper Egypt in 1945 and only printed in part. In this book, *The Nag Hammadi Library*, one tractate entitled "The Teachings of Silvanus" is one of the few in the collection that is not Gnostic in nature and is a unique example of early Christian Wisdom Texts. A brief selection is given below:

"Do not bring grief and trouble to the divine which is within you. But when you will care for it, will request of it that you remain pure . . . you will become a throne of wisdom

"Examine yourself to see whether you actually have the light . . . so that you may understand how you will escape."

Transcendent Experience

Many people question man's ability to experience anything originating outside of, or apart from, his mind and senses. Yet the experiences of mystics reveal that there is a spiritual insight within us—which some have termed intuition—that can lead us very close to the Power that is beyond words to describe and is the true nature of reality.

Concerning this mystical concept, Carl Jung wrote that there are unconscious aspects of our perceptions of reality . . . sights, sounds, and phenomena that pass from reality into the mind to become psychic events, "whose ultimate nature is unknown." Jung also wrote, "I do not doubt the existence of mental states transcending consciousness."

The mystical element is found in all of the great world religions, of the East as well as of the West. The Persian mystic, Al-Ghazali, in describing the philosophy of the Sufis, wrote, "the Science of the Sufis aims at detaching the heart from all that is not God, and at giving it to the meditation of the divine being."

William James steps over to the side of the mystics in his words, "the existence of [14]

mystical states absolutely overthrows the pretension of non-mystical states to be the sole and ultimate dictators of what we may believe."

So we come to the logical question: Can man break out of his cage?

* The answer is, of course, that he can. First, he must become aware that he is in the cage and this will give him the desire to escape. He can attain freedom through the power of his mind and his realization of the tremendous powers that lie undiscovered within it.

One of these forces that man, as yet, has little knowledge of is intuition, as mentioned before. Intuitive ideas that flash into the mind are in the form of language but come from an Intelligence that is behind all things. In intuition, our inner self speaks to us, but it is directed by an outside force. To open oneself to intuition, we must cultivate a receptive awareness through purity, training, and meditation.

But what proof have we of any outside force or intelligence?

The proof lies all around us if we would but open our eyes. Nothing exists in our universe apart from a law or governing power, from the small flower that opens its petals each morning to the orbits of the planets. A law forms the tiny snowflake into a hexagonal pattern of beauty; a force guides a hundred birds into a precise formation in which they rise, turn, or dip as one unit; a guided power in the cells of a living sponge will, after it has been torn to shreds, cause it to reassemble and build another body.

All men have the inherent ability to have sublime thoughts and the faith to carry them out. A person would be unable to conceive the idea of a Supreme Power if it were not already a germ-idea in his mind.

The discovery of such faculties as telepathy, clairvoyance, and so on, is simply a confirmation that the light of higher powers is ever-present for the use of mankind. And the successful user of these supersensory forces is the one who has faith and self-confidence in his ability to master them. The one who doubts is left in the darkness. Perhaps the key to the former's success lies in

Meister Eckhart's words, "Do not think about what you *do* but upon what you *are*."

However, intuition alone is not enough to ensure freedom. Man must use the power called the will, and which has been described as the conscious part of the soul. It is possible at any time for any man to put his will in accord with that of the Mind that rules the universe. And, by using his will, he can free his consciousness from the limitations of worldly affairs and allow it to join the great creative forces in life.

Only by the use of his will can he withdraw attention from his body and the gratification of the senses, thereby discovering the unknown powers within him. The entire outlook on life must be changed and the focus of thought lifted away from the small, unimportant things and up to the great uni-

versal truths. Man must ever keep in mind the awareness that he is the highest creation of the One Intelligence that contains all wisdom and truth, and, as such, he has rightful dominion over the things on earth.

He must know with absolute faith that his thoughts, desires, and actions are all part of the infinite plan of creation and, regardless of outer appearances, at the heart of all things lies a spiritual truth.

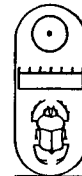
If he will prevail in his efforts—and it is neither easy nor quick—there is no power that can prevent him from reaching an understanding of the ancient, timeless wisdom which has never been fully recorded in the words of any of the world's languages. This understanding will open the door of his cage and allow his return to the waiting reality of his eternal life. Δ



Initiation at Eleusis

For the first time since antiquity a mystical initiation was recently held in Eleusis, Greece—site of one of the most famous mystery schools in the ancient world. Fifty Rosicrucians from France journeyed to Eleusis and conducted this initiation in conjunction with members of the Grand Lodge of Greece. The highly inspiring initiation, conducted at this special site held sacred by the ancients, raised the consciousness of all who took part. Later, Greek Rosicrucians hosted the French travelers at the convocation held in nearby Athens Lodge.

Shown above is the entrance to the sacred cave of Pluto at Eleusis. Initiations took place in this grotto, which represented a bond between the underworld and heaven and earth.



Art and the People

by Svetoslav Roerich

MICHELANGELO over four centuries ago uttered these inspiring words: "True Art is made noble and religious by the mind producing it. For those who feel it nothing makes the soul so religious and pure, as the endeavour to create something perfect, for God is perfection and whoever strives after perfection is striving for something Divine."

Rabindranath Tagore in his analysis of Art wrote these beautiful words: "In Art the person in us is sending its answer to the Supreme Person who reveals Himself to us in a world of endless beauty across the lightless world of facts."

Swami Vivekananda exclaimed: "That man cannot be truly religious who has not the faculty of feeling the beauty and grandeur of Art."

My father, Nicholas Roerich, affirmed: "Art will unify all Humanity. Art is one—indivisible. Art has its many branches, yet all are one. Art is the manifestation of the coming synthesis. Art is for all. Everyone will enjoy true art. The Gates of the 'Sacred Source' must be wide open for everybody, and the light of art will influence numerous hearts with a new love. At first this feeling will be unconscious, but after all it will purify human consciousness, and how many young hearts are searching for something real and beautiful! So, give it to them. Bring art to the people where it belongs. We should have not only Museums, Theatres, Universities, Public Libraries, Railway Stations and Hospitals, but even prisons decorated and beautified. Then we shall have no more prisons."

How beautiful and lofty are these sentiments, to quote just a few. And though [16]

expressed by people far apart in time, place and birth, yet how close they come in their innermost feelings. This essential unity is the unity of true culture and of the Arts as the exponents of that Culture.

When Leibnitz watched Rembrandt paint, he found that Rembrandt meditated and lamented about the appearance of his paintings more than he actually used his brush. Leibnitz writes: "Rembrandt believes in the magic of his excited eye, the magic of his invocation, the magic of a word. Rembrandt believes, that if he laughs in his soul while painting, the painting will exhale joy; if he covers it with his sighs and moaning the painting will exhale sorrow."

The Soul in Art

These words written by Leibnitz give us an insight into the processes that go into the creation of a great work of Art. In other words, the work of art is given a life of its own. The creator breathes a living soul into inert physical matter. Like all great artists Rembrandt knew well that in order to convey a living message, to convey the powerful truth of an experience, the artist must identify himself completely with the inner soul of the subject he was treating or expressing.

There, where our words come from our heart, our inner being, where we stand as a complete personification of our emotions and thoughts, our message will have the greatest power, carry the greatest conviction; in other words, it will be truth itself.

Why are we moved by the early primitives, their simple, often clumsy lines and forms, all far from the perfection of technique attained at later periods? The faith

which animated those artists, the directness and sincerity of their feelings, radiate upon us from these early works and convey the message with the same vibrant intensity as it was experienced by the artists themselves.

Have you ever felt a thrill when beholding a beautiful painting, listening to music or to the words of an inspired poet? Have you ever felt moved or elevated contemplating a beautiful statue, a great work of Art? Works of genius are the crystallizations of the artist's thoughts and emotions, his aspirations and trials. They are living records left to us by these inspired souls. These works of Art have a subjective force concealed in their outward aspect, and by tuning ourselves to them we respond to the vibrations that have originally called forth these particular images. We must consciously make an effort to rouse our mind to a receptive state, to draw inwards and let ourselves become aware of the influences emanating from a work of Art.

Art Is Alive

The true artist has the power to arouse in the onlooker or listener a sudden surge of emotions and thoughts to fill the soul of men with new images, new living concepts, experiences and inspirations.

It is not an accident that people like to keep some little keepsake of a beloved hero or leader—it is not only the memory or association. Take for instance the handwriting, even an autograph. The character of the writer can be read from the signature by an experienced graphologist. In other words, it lives imprisoned in those lines and curves and speaks eloquently to him who can decipher them, and for those who cannot consciously do so, it remains there still concealed and radiates its influences, but it will be felt subconsciously. This unseen energy, this inner life is ready to emerge for anyone who can attune himself to its influence.

Likewise, all great works of art are endowed with a measure of life. They are the living records of the artists' emotions, accumulated thoughts and influences. They are powerful storehouses of manifold energies, and we must respect and value them in the same way as we would any sincere and great emotions in a living person.

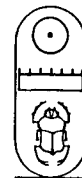
But would not this, in some way, lead us



Svetoslav Roerich is a world-renowned artist, whose paintings contain a wonderful spiritual quality. His works have been exhibited in many famous international galleries. An Honorary Academician of the Russian Academy of Fine Arts, Roerich has been honored with many awards, including the Grand Prix of art at age twenty-one, and forms of official recognition by India for his contributions to the arts and culture of that nation. He is much respected for his efforts toward better understanding in human relationships world-wide. He resides in India with his wife, Devika Rani Roerich, India's most beloved actress. Roerich is the son of the great artist, mystic, and Rosicrucian, Professor Nicholas Roerich. In recent years he has brought a Roerich Father-Son Exhibition to countries throughout Europe, including Russia, and to Central Asia. To Svetoslav Roerich, life is sacrosanct and art universal.

to hero-worship, it may be asked? Hero-worship is only the natural, I should say evolutionary, urge to aspire towards something beyond the manifestations of everyday life. It may degenerate only when it is misplaced, as almost any misplaced devotion is apt to, but otherwise it is essentially a most worthy feeling, this recognition of merit and achievement. Only by aspiring to something better and greater can we raise ourselves; and in this light, how paramount becomes the need to guard and preserve all the innumerable heritages entrusted to our safe keeping by generations already past!

Let us safeguard jealously and lovingly the living records of all great men. These





Portrait of Nicholas Roerich
by Svetoslav Roerich

great souls who left us their enduring records, will ever radiate their influence on those who can attune themselves to them. Let us strive and find a worthy purpose in life, not only to improve our material existence. Let us look beyond it, and life will assume a new aspect full of meaning, full of significance.

New and beautiful concepts regenerate our everyday life, with widening horizons will grow our interests and tolerance, the aspirations of our brother will assume a greater meaning through the spirit of understanding and cooperation. Let us beautify our life, let us carry the message of Beauty into every heart and every home. Let us make the pursuit of the Beautiful our daily prayer.

Violence hesitates under the vaults of a lofty cathedral while it will thrive in an ugly den. Beautiful surroundings will radiate their influence upon us, upon our children, and repay us a thousandfold.

We know of the influence colours have

on the mood of people. Extensive experiments have been carried out and have clearly demonstrated this reaction on the mentality of men.

Those countries which encouraged the Arts most had the greatest artists; as if to compensate for their striving towards Beauty, the souls of great artists were born in brilliant galaxies, where conditions were ready to receive them.

Let us remember the great popular enthusiasm aroused by great works of Art, enthusiasm which marked the performance of the Greek tragedies by Aeschylus and Euripides, the great influence exerted by the great poets of the Classical period and the Middle Ages, the great upsurges of popular emotion in response to great works of Art. There are moments when the people, the masses, suddenly recognise the influence of Art within the very heart of their lives and they respond to the inner call of a great genius. They, the people, feel the truth, the great emotions crystallized within a great work of Art even if they cannot always explain it.

Whenever we behold a great masterpiece let us remember the full meaning of the process that underlies its creation, and without prejudice try to read its innermost meaning and attune ourselves to the influence both of the Artist's inner life and those complex higher forces that flowed through the artist at the time of his realisation and creation.

The Heavenly Fire

Like Prometheus, a true artist brings down to us the Heavenly Fire of his greater inspiration, experience and beauty, and like Orpheus he builds through the harmonies of his art walls of his Heavenly City.

It is impossible to describe, to convey in words the importance of Art in our daily life. Besides the wonderful training the study and practice of the Arts provide, they help to crystallize the genius of the people and give an outlet to the creative faculty which resides in every human being, that

mysterious creative force which expresses itself throughout the infinite manifestations of life, from the flash of a butterfly's wing ready to alight on a flower adapted to its pollination to the happy song of a bird calling out to its mate and forgetting all in the ecstasy of its sublime expression.

Who can measure the true benefits which great Art bestows upon the people? So much of its influence can never be calculated or directly equated to any experience, besides the purely physical benefits of refining the taste, attracting people, making a place known and making others respect and admire the community or race which has produced great works of Art.

Even if vast sums were expended on the building of a Taj Mahal, it has paid for itself thousands of times, not only in fame and providing an endless source of inspiration, admiration, study, research, discussion and also imitation. It has even supported a large number of artisans for centuries making reproductions of the famous edifice or some details of its decorations.

It is the duty of every enlightened government, of every community to try to foster and help the National Genius to manifest itself by providing the opportunities and encouraging the creative genius of its citizens. Who can tell where that genius will appear and what great benefits he may ultimately bestow upon us?

Good examples of Art will multiply and encourage good Art, since Art like Life reproduces itself and refines and sublimates Life.

Leonardo da Vinci thus described the art of Painting: "He who despises the art of Painting despises the philosophical and sensitive contemplation of the world, for Painting is the legitimate daughter or rather grand-daughter of nature. Everything that exists has been begotten of nature which in turn has begotten the science of Painting. For this reason I maintain that the art of Painting is the grand-daughter of nature and is related to God Himself."

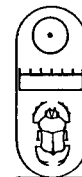
Who was better entitled to speak on this subject than that sublime Master?

To conclude, I shall quote a quaint Russian legend which came down to us from the Middle Ages. When Christ was ascending to heaven, some minstrels approached him and asked, "Lord Christ, to whom are you leaving us? How can we exist without you?" And Christ answered, "My children, I shall give you the golden mountains and silver rivers and beautiful gardens and you shall be nourished and happy." But then St. John approached Christ and said, "Oh Lord, give them not golden mountains and silver rivers. They do not know how to guard them, and someone rich and powerful will attack them and take away the golden mountains. Give them only your name and your beautiful songs and give the command that all those who appreciate the songs and who care for and guard the singers shall find the gates open to Paradise." And Christ replied, "Yes, I shall give them not golden mountains, but my songs and all who appreciate them shall find the gates to Paradise open." Δ

This Month's Cover

A winter snowstorm in California's high Sierra is the subject of this month's cover photo. As snow falls from the whitened sky, blanketing the ground, weighing down tree branches, the air is purified and a deep silence descends on the forest. Only the rushing waters of the icy river remain free of snow. Like the sanctifying presence of the Cosmic, a snowstorm creates in us a feeling of peace and oneness with all nature.

(Photo by Jerry Chapman)





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Wholeness and Self-Transformation

SELF-TRANSFORMING MINDS are creative and psychic. Often they release tremendous energy. Can a study of transforming minds teach us about the nature of our unfolding self and our desire for self-mastery?

When we are happy, contented, and at peace with ourselves, we are unlikely to perceive a need for change. If our realities are serving us well, we feel justified in leaving well-enough alone. Rather, it is during the difficult periods of life that we are apt to question ourselves in our search for a better way. When we turn within and ask questions, we become alive, embarking once more on the greatest adventure of life—personal growth.

Perceiving a threat to our happiness and well-being activates the autonomic nervous system, preparing us for a quick flight or an aggressive attack. Yet, on a psychological level, running away from a chronic problem or constantly fighting with it may result in inner feelings of separation, frustration, and futility. Fighting with or fleeing from problems temporarily separates us from them, but also leaves us feeling less than whole. In contrast, mystics through the ages have offered a more creative solution to threatening challenges. The creative approach is the way of love and reintegration.

Separation and integration suggest the broader theme of human duality. The central dimensions of human life are bipolar. Individuals, families, and whole societies tend to emphasize one pole and de-emphasize the other. To be independent we give up the gratifications of dependency. To satisfy

curiosity and the need for excitement we often sacrifice security. As a research subject said, "I desire love and admiration, yet my very longing, ambition, and aggressiveness have brought about disapproval and a sense of loss. As a person, I often feel isolated from others."

On the other hand, vacillation between the poles of human dimension can represent healthy experimentation. The character of a new stage or ascent in consciousness allows for testing of the new by exploring possibilities through play, fantasy, dreaming, meditation, and human interchange. During the explorative stage many people are surprised to discover that what appeared threatening was no threat at all. They also find that with the removal of fear there is no further need for confrontation, isolation, or rationalization. With guidance from the inner self they integrate their lives and bring about a greater sense of freedom and wholeness.

Self-Imposed Limitations

The putting aside of part of our human nature tends to submerge one pole of a creative inner conflict. For instance, a person who wishes to be "big" or important may severely limit the desire to be nurtured. Like other forms of separation and repression, this involves the exaggeration of one pole of the human dimension and a con-

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comitant submersion or devaluation of the other. For example, in cultures where an exaggerated version of male or female identity is emphasized, there is a limited interest in the devalued sex. Societies demanding excessively masculine behavior from their men encourage these same men to hide their tender or sensitive qualities. Excessive protestations of innocence and other forms of rationalization may mask underlying guilt. Bravado often masks secret, underlying fears.

Personal and cultural evolution often involves swings from one extreme to another. The form and extent is determined by individual talent and social pressure. Swings are normal at particular stages of development, such as an over-aggressiveness or an over-reliance on soothing behavior, excessive independence or conformity. Each stage represents the search of the evolving self for an identity within which the different aspects of human nature can be integrated into the totality of being.

Why then are such extreme and permanent choices of hostility, avoidance, or unconsciousness made? Why are some individuals able to avail themselves of opportunities for growth, while others remain stuck with one-sided solutions? Apparently, experiences that interact with personality characteristics arousing excessive anxiety and a sense of anger or isolation are apt to be deeply ingrained. These fears are resurrected on each occasion that recreates the original emotional situation. For example, the person who has experienced repeated separations or abandonments by loved ones may come to be anxious and untrusting in future relationships, expecting them to turn out the same way. In short, previous experiences can become the blueprint for future experiences.

Intense Experiences

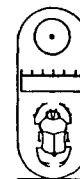
Avoidance, suppressive and hostile feelings are maintained when well established by repeated experiences, and when the painful emotions—i.e., anxiety, guilt, hysteria, hopelessness, low self-esteem, bitterness, loss, and so on—are so intense that we cannot tolerate the working out of new ways to deal with the problem. This means that the working out of new outlooks, atti-

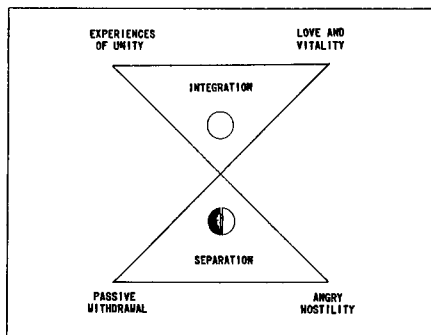


As initiation teaches, our own Terror must be met before the Threshold can be crossed to new planes of conscious awareness and wholeness.

tudes, and skills from our inner source of creativity will be less likely when previous experiences have led us to expect strong and painful feelings. These painful feelings can become so imperative as motivating forces that their arousal causes an immediate flight to the quick "solution" provided by established patterns of behavior. As initiation teaches, our own Terror must be met before the Threshold can be crossed to new planes of conscious awareness and wholeness.

Personal experiences that support active participation of self in life contrast with those involving withdrawal and hostility (see diagram, next page). The central factor is a response that facilitates integration, direct identification, or "oneness," as opposed to feelings of separation. When conditions of this kind exist, conflict may be dealt with by a natural and progressive transformation of





self. Our test subjects frequently report that the new understandings they receive through Rosicrucian techniques like concentration-contemplation-meditation seem to come from deep within themselves or from a cosmic source. Once they see the new way, transformation is experienced as actively initiated, as willed or belonging to oneself.

Both separation and integration have their internal versions of growth. Both produce changes in the expression of self. But their qualities are quite different. We come to feel helpless, victimized, or indifferent as a result of separation. This may be experienced as being propelled by emotions and forces that we don't understand, or being coerced by "symptoms," or being the victim of uncontrollable thoughts, compulsions, or fears. As one subject expressed her

feelings of fragmentation, "It's like life is pulling me apart."

Integrative, loving exchanges with ourselves, with others, and with our environment produce an active identification. The self forms a bond, a connection or sense of oneness with that which in previous experiences was thought to lie beyond self. Through meditation we then come to internalize the love and respect received from others—in short, their honesty and lack of ambivalence towards us. We then find it natural to love and respect the many diverse aspects of human nature that lie within ourselves. We find that we can control our impulses in a more consistent fashion and accept our own role in life. We have less need to split ourselves into inconsistent roles. We do not need to rationalize our behavior or to pretend to be other than we feel, deep within the conscience of our heart.

Using Rosicrucian techniques, subjects have demonstrated that we can liberate ourselves from old ways of thinking, behaving, and reacting. We can discover within ourselves new realms of freedom and understanding. As our transformations are directed from within ourselves, so we attain to ever greater self-mastery.

—G. Buletza, Ph.D., F.R.C.

ROSICRUCIAN DIRECTORY

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

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Please send only *one* notice, and send it to:
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The
 Rosicrucian
 Digest
 December
 1982

George Washington Carver— Discoverer of Plants' Secrets

by Joel Disher, F.R.C.

"A MYSTIC is no different from anyone else except in his attitude toward life and in his knowledge of the fundamental laws of the Cosmic. The conditions which surround others, surround him. His plans and aspirations are common to many. If he succeeds where others fail, something must account for it, for the mystic is not favored by the operation of the Cosmic Law just because he is a mystic."—Dr. H. Spencer Lewis

Each of us has entered Life's school to learn its lessons; and in order to profit by our efforts, we must evaluate properly the qualifications necessary for success. George Washington Carver was like the rest of us; yet in two very important respects quite different. We were born with a family and a name. He was born virtually without either—he was a slave, of parents with neither name nor status as humans, and left an orphan in infancy.

Again, we advance on knowledge cautiously; Carver boldly laid siege to it. We are often hesitant; he was confident. We are like the would-be champions of Israel who went forth to meet Goliath in the ill-assorted armor of others; he was like David with his trusted sling.

As I recall, my first knowledge of Dr. Carver came about 1920 when I read a magazine article entitled "Black Worker of White Magic." He was then a world figure, already acclaimed as the "first and greatest chemurgist," having changed the dietary habits of thousands by his researches into the hitherto unsuspected food properties of many plants and vegetables.

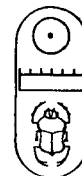
His work with the sweet potato and peanut alone had produced hundreds of items of use and benefit to man. As an agriculturalist and specialist in agronomy, his analysis of the soil of Alabama and the South generally had shown the exhausting effect of the one-crop system of planting. Almost single-

handedly he set about breaking the stranglehold of cotton on the land. How significantly this testified to Dr. Lewis' statement that while surrounding conditions are the same for all, the mark of the Master is seen in moving against them in full confidence that they can be changed.

Two further points are also relevant: One, that the greater the initial handicap, the more praiseworthy the reward for surmounting it; and two, that an individual's relationship with others is germane to his achievement. That relationship might be said to have been fairly stated, biblically at



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least, in verses 25 and 26 of Chapter 22 in the Gospel of Luke: "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." Though a person be universally acclaimed, unless his service to others is a basic element of his life, he cannot become a Master.

In January of 1943, Dr. George Washington Carver passed through transition. So much of what today contributes to our convenience and comfort is the result of his painstaking effort that we are as yet unable to evaluate it. Now, almost forty years later, in some quarters he is already a legend; in others, still scarcely known. The ceaseless flow of life seems to have swept him away without a trace. If this were completely true, it would merely be characteristic of his lifetime habit of devoting himself to ends which entirely eclipsed his personality.

Personal recognition, honor, acclaim, he had; yet he received it all impersonally. Knowledge was what he sought, and the opportunity to receive it was the only reward he wanted. In Rackham Holt's biography, his life story is told sympathetically and in detail. The state of helplessness at birth was almost inconceivably harsh, for

this weak and sickly infant was born in the early 1860s without a name, to parents denied even the status of human beings. He was orphaned when no more than six months old, kidnapped, abandoned, and finally redeemed for the price of a saddle horse. He was scarcely out of the cradle and little more than a toddler when errands and household chores were his portion.

Even then some Cosmic urge seemed evident . . . an intense love of nature and an unquenchable thirst for knowledge. In a secret spot deep in the woods, he nursed ailing plants back to health. Already he was concerning himself with the question that occurred to the poet at a maturer time of life—the question of the meaning behind the sur-

face of things. One may be deeply moved by Tennyson's lines to a "flower in the cranied wall" without ever being mindful of the challenge presented by it. Deep in the Missouri woods, however, a poverty-stricken little slave boy—of an age that ordinarily would concern itself only with carefree play—was reaching out for an answer to that question.

The Carvers were not educated, nor were they particularly affluent; yet they were principled people and treated their two slaves, big Jim and his little brother, George, like their own sons. Noting George's hunger to know and quickness to learn, Mrs. Carver gave him a copy of Webster's Blue-Backed Speller. With this and her uncertain help, George taught himself to read. A corner of the curtain of the unknown was lifted, and he opened his eyes in wonder.

When he was about ten, George left the only home he had ever known, walking eight miles to a school and the chance to be taught. He took with him all his earthly possessions—the clothes he wore, his Blue-Backed Speller, a penknife he had found, and a sickly plant or two which he couldn't bring himself to leave behind. The record of the ensuing years—roughly twenty—is such as to cause the reader some embarrassment when he recalls the similar period of his own life, which may have been difficult, but

was more likely to have been princely by comparison.

Those years for George, nevertheless, were years crowded with experience, unaccountably harsh and unexpectedly benevolent; yet he remained a stranger to self-pity. The fears, rebuffs, menial tasks, he managed to transmute. He could not permit himself to be held back from his goal. He learned to cook, to sew, to bake, to make lace, to wash and iron, and be generally useful. He was often humiliated and denied the normal civility shown to others; but he renounced bitterness and resentment. Doors of opportunity opened and closed in his face, and necessity seemed to move him almost constantly from place to place where his soul's craving might be satisfied.

George said he was twenty-six before he began to look upon himself as a human being, perhaps because he had found a college willing to permit a black man to enroll as a student. By the time he had attained his Master's degree, he was respected, even quoted, as an authority in the fields of botany and agriculture by one of his former teachers in a published article.

In 1896 the opportunity came—as he had so long hoped that it would—for him to do something for his own people. He went to Tuskegee, Alabama, to associate himself with Dr. Booker T. Washington and Tuskegee Institute for Negroes, an association that continued throughout his life. When he arrived, he found himself literally a Moses in the wilderness. The environment was unbelievably primitive and a real and challenging Goliath; yet from “God's workshop,” which Professor Carver called his meager laboratory, there soon came experiments, discoveries, marvels like showers of meteorites. Never for a moment was the Professor's “divine triangle”—plant, soil, and man—lost sight of. His favorite quotation was, “I will life up mine eyes unto

the hills, from whence cometh my help.” This, he explained, meant searching with chemistry and physics as well as with the eyes.

How is such a life to be appraised or accounted for? It is so replete with lessons of faith, humility, determination that one can only believe Cosmic inspiration must have been its guiding force. Thousands may have wept at the plight of a tiny flower struggling for rootage in a crack as a poet had written of it; and yet we have record of only one—a lonely little slave—who never stopped until he had the answer and knew it “root and all, and all in all.” Then it was that George Washington Carver knew what God and man are. Few individuals have accomplished so much where opportunities were so few. From a lowly status, he rose where all could see what in the beginning was evident to God alone: His image and likeness.

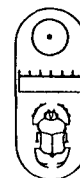
The subject is sufficiently elevated for the poet's touch, and brings poignantly to mind Robert Browning's description of the funeral cortege of students and disciples proudly bearing the body of their master up the mountainside to bury him at the very top. They wish to symbolize the triumph of the Spirit of Truth. They are chanting as they climb:

*Here's the top-peak; the multitude below
Live, for they can, there.
This man decided not to live but know—
Bury this man there?
Here—here's his place, where meteors shoot,
Clouds form,
Lightnings are loosed,
Stars come and go! Let joy break with the storm,
Peace let the dew send!
Lofty designs must close in like effects:
Loftily lying,
Leave him—still loftier than the world suspects,
Living and dying.*

No source for Dr. Lewis quote
“I will lift up mine eyes” Ps 121:1
Browning: “A Grammarian's Funeral” closing lines

The expression of beauty cannot be forced, for beauty itself is simplicity. To grow a flower, to trim a lawn, to paint a picture in neatness and cleanliness is to follow the simple lines of nature which is true beauty.

—George Petavine, F.R.C.



Mystique of the Second Covenant

The View of Hermetic Mysticism

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

THE FIRST covenant in the Judaic epic was with Noah; this was Jehovah's promise that He would never again withdraw His support from all manner of life on earth. In the Hermetic view, He never had withdrawn it; all is intrinsic with Him. However, in the Genesis story of the flood, it was audacious indeed to imagine and dramatize what might have happened if He did withdraw. In this fantasy the earth regressed to more primitive status—as of the second day of creation, before land had been differentiated from water.

This science-fiction sort of plot brings us back in a roundabout way to the guarantee that God is the support of all things and always will be. We might ignore or repudiate that source (just as Jehovah in the story is said to have repudiated), or we might violate our stewardship of its manifestations and resources. However, the source does not repudiate its creations; it is integral with them. This, of course, is a Hermetic view; but it is not incompatible with what the Judaic allegory is saying.

To carry this theme further, the energy that animates cells and creatures, that spins atoms and galaxies, is from God, or of God, or (as some prefer to say) is God. It plays no

favorites. Because of its perpetual support we are alive and doing, drawing on the mysterious resources of life and consciousness. Whether we do well or poorly, good or evil, the same resources make it all possible. Simply, these are the facts of life.

Further, this first covenant is unilateral, with no strings attached. Robert Browning's "Rabbi Ben Ezra" says it this way:

*Rejoice we are allied
With That which doth provide
And not partake, effect and not receive!*

The second covenant was with Moses. This covenant does differentiate among people—not that it is unavailable to any, but that some do not accept it. We cannot escape the divine relationship established from the beginning and dramatized in the first covenant; but we can choose whether to accept and explore the further divine relationship involved in the second; whether to claim our spiritual heritage of the Promised Land. Here is the domain of healing and other beneficences of a paranormal kind, fulfilled in the second covenant.

Where the first covenant was unilateral, the second is bilateral. Yet the reciprocal obligations are not the same for both parties. God's part of the bargain is to provide; man's part is to accept, acknowledge, participate, and celebrate with the provider, to make a commitment to this and be steadfast in it.

However, this is getting ahead of the story. The gist of the second covenant was not revealed so promptly. In fact, this same potential in any religious literature is

Dr. Edgar Wirt, a Rosicrucian for many years, is a member of the Order's International Research Council. Dr. Wirt earned his Ph.D. in psychology and education from Purdue University, where he later taught and served as an administrator. He is also an ordained (lay) minister and a professional writer. His insightful articles on mysticism, philosophy, and science have appeared frequently in the Rosicrucian Digest.

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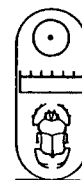
The Cosmic Sea

Daphne Lynn, F.R.C.

revealed more by implication than by statement. In the *Genesis* story we are teased by forecasts of the covenant long before it was revealed. It was foretold in turn to Abraham, Isaac, and Jacob. Not until much later—in the *Exodus* story, after much trial and preparation for it—was it concluded with Moses on behalf of his wandering, searching people. And even later the prophets were still predicting its acceptance and fulfillment—and amplifying or restating its scope (as in Jeremiah’s “new covenant”). Thus it has links with past and future, but the second covenant is always of the present; it is a standing offer. In the Judaic epic the build-up for this covenant is

tremendous. Little by little the allegory of the covenant builds up to a magnificent realization that it is really so, is now and forever so, for those who claim its promise.

The Hebrew word here translated *covenant* was used elsewhere in their scripture in the sense of league, alliance, or confederacy—as an agreement between equals. As in the first covenant, here too is audacity in depicting a mystical relationship in terms of a contract or compact. This Judaic compact does not go so far as to identify man with God, to say, “That art thou!”; but its reciprocity mirrors the resonance that mystics experience in their relationship to the ALL. For example, as one seeks this experience, he



often discovers that it has already been seeking him. In a parallel Christian aphorism, "Thou wouldst not have found ME, had I not found thee first."

In terms of the first covenant, all life and consciousness are infused with, and sustained by, something basic, primordial, and antecedent to them. The totality of this dependence is beyond fathoming. Accepting this much with worship, praise, and obedience expands our receptivity to it (and benefits from it)—and also to something much more, which leads to seeking consciously and persistently that further relationship in its fullness. This is the choice, the gist of the second commandment. Likewise, this is the way of the mystic.

However, Israel went in a new direction. Reviewing and revising their history, the Israelites came to see themselves as an experimental or "guinea pig" people who had compacted to make this great pilgrimage jointly and so, as a nation, to become a light to the world. Later, disappointed that not all the people had stayed with it, prophets berated them, and some isolated holy remnants undertook to fulfill all the prescribed conditions and so to complete the experiment on behalf of the people. In one way and another, the covenant was basic to their history and culture. Unlike personal mysticism, the Judaic goal is not individual favor or ecstasy but rather a group mind, walking in the path of God—to line up if not join up with God.

The basic requisites, expanded and itemized in *Exodus* as hundreds of rules, have tended to obscure the mystical import of the covenant proper; but even the presence of rules is part of that import. What we know as the Ten Commandments are only the first paragraph and differ from the rest (according to the story) in that the people themselves heard this much from the voice of Jehovah. Then, frightened, they ran away, leaving Moses as the only auditor who relayed to them piecemeal the additional rules as they were revealed successively to him.

Another stumbling block has been that, inevitably, scholars discovered that the portion of rules dealing with jurisprudence are similar to the earlier Babylonian Code of [28]

Hammurabi and probably were adapted from them. And why not? A large portion of the Israelites had been in Babylonia for a long time, where they must have learned much, at a time before their own scripture had become settled. But there are also other unique rules pertaining to observance of their relationship with God, to interpersonal relations, and special customs.

I venture to summarize the rules under three principles:

- 1) Never disregard the source and giver of all.
- 2) Never "harden the heart" against any person or creature.
- 3) Never swerve from the commitment to pursue these ways and their ultimate goal of relating to God.

Are not these the moral basis of all religions? Are not these basically the same ways by which a solitary or a cloistered mystic tries to qualify and to attain experience of God? Because these specific rules involve daily functions and reach into every aspect of living, this ensures that observance of the requisites will be habitual and comprehensive. The whole web is a formalized discipline for seeking the way of God consciously and deliberately.

Some of the special rules of custom that are peculiar to the Jewish people may seem arbitrary and capricious; but if not these, there would be others. They are, in a way, equivalent to the hair shirt of the ascetic; that is, they are constant reminders of the commitment, which commitment thereby includes the practice of such reminders. But this commitment is communal, and customs that are communal also cement the sense of communal identity and distinctiveness, no matter where they may go in isolated groups.

In this connection, it is worth noting how well the Jews, in their own way, have succeeded in not "hardening their hearts," not abandoning their God, in spite of persecution everywhere. They can even forgive God for not always rescuing them!

The Covenant Narrative

Those hundreds of rules in *Exodus* come in separate batches, strung together along a series of episodes of the underlying narrative. The basic narrative is there behind the details—in slow motion from episode to

episode. The next time you read this story, skip the details of the law, yet keep track of the framework of the narrative. You will see the story of Moses, already trained in the early religious and psychical mysteries of Egypt, nearing step by step the highest comprehension of the human heritage and partnership with God, couched in some of the most magnificent, awesome poetic imagery in all literature, with tiers and galleries of mystical and psychical significance. Moses performed the pilgrimage to which the whole nation later aspired. The sectioning of the narrative, interspersed with batches of revered details, helps to differentiate the successive experiences of Moses and to emphasize that his progress was gradual and sometimes agonized.



This same pilgrimage, which had been consummated also by some of their other fabled heroes, was undertaken by the Israelites as a "chosen people." This apparent exclusiveness of the second covenant to the children of Israel has been another stumbling block. However, in both Jewish and Christian symbolism, *Israel* is the people of God, whoever and wherever they are. For example, when Christians sing at Christmas, "Noel! Noel! Born is the king of Israel!" they do not exclude themselves. In other words, God's chosen people are those who have chosen God, have chosen to claim their heritage according to the second covenant, to make the pilgrimage towards fullest mystical realization of God, God's ways, and our human birthright under God.

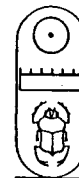
Each one elects himself to be chosen—and to be favored—for his work. The Christian version emphasizes individual election, being called apart by choice from national, tribal, or sectarian limitations.

"Thou shalt (first of all) love the Lord thy God." Yet the Christian mystic, knowing God more intimately, comes to recognize that he is not apart from, and cannot forsake, his less favored brethren who are also part of God, or of God's concern.

The Jewish version begins with brotherhood and community, a prerequisite as well as a result and confirmation of any true experience of God. This is also echoed in Christian scripture, "He who does not love his brother, whom he has seen, how can he love God whom he has not seen?" In other parts of Jewish scripture, however, as in *Psalms*, for example, there is no restraint on the personal ecstasy of relating to God. That is not excluded.

Thus the mystique of the second covenant is that it encompasses a unique, but not exclusive, mystical search for union with God (insofar as its theology permits such

(Continued on page 31)



True Humility

by Ruth Olson, F.R.C.

AS NECESSARY as it is to respect and love the higher self, we must also have these feelings for others. Many people radiate love and contentment, and are self-assured and happy. They reflect this by completely accepting others. These, then, are the humble.

In living day to day, we find that exploring the self—the thinking, emotional being—leads to all kinds of adjustments that need to be made. The more we are aware of ourself, our life, and our feelings, the more we will see our own and others' attributes.

We must cultivate our consciousness of being no better than others, and of being worthy. The Golden Rule says "Love your neighbor as yourself." The problem is that many of us don't love ourselves to begin with. As we delve more and more deeply into the inner consciousness, we need to get in touch with those characteristics that are really us, and realize the wonderful nature of the personality.

Many of us hardly *know* our own soul personality. Such insight comes as a result of deep and often painful introspection. As we begin to unravel our own truly complex nature, we must avoid criticizing what we find. Rather than dwelling on the shortcomings we unearth, we should concentrate most of our attention on those qualities we like. As we reinforce these points, the good begins to surpass the problem areas. In other words, we can eliminate the undesirable by emphasizing those things we want to keep.

There are different kinds of *humble*, and we all have our favorite example of an acquaintance who we believe is a true representative of what that word means. This is probably a person who has in some way subordinated important things in life to a

lesser place. Perhaps it is a person who is accomplished and successful, yet has not become aggressive and domineering, but has remained gracious and easy and considerate of other people. Or maybe it's someone who is *self-aware* rather than self-centered.

For some reason many people are preoccupied with the idea of being humble. It does seem to be a worthy goal. But what is humility? When we discover its elusive kernel of truth, we might learn its nature—not trying to *be* humble.

Humility is not abrasive, but a self-designated humble person can be irritating. That such persons generally lack humility is evident, because they have a tendency to belittle themselves. Some samples are the apathetic individuals who are adept at self-deprecation; or those who adopt an ingratiating attitude; or those who act more lowly than necessary. These are but a few. Such persons deserve patient understanding because their behavior is unknown to them, its reason buried in the subconscious mind.

The more we try to have humility, the more we haven't got it. Holding the thought that one is humble almost belies the probability. The earmarks of humility are modesty and an unassuming manner. It's a very subtle thing, because one doesn't act out these characteristics. What we call true humility is really an unconscious acceptance of oneself. Humble individuals are not servile and they lack affectation.

A humility quotient could go something like this: arrogance, narrow-mindedness, self-centeredness, low self-esteem, self-abasement—all minus. Offsetting these are open-mindedness, thoughtfulness, generosity, self-knowledge—pluses all. Those who score on the plus side have eliminated the egocentric dependence on self-aggrandizement and self-abnegation, and have achieved a happy medium that is something like humility.

For those people who score low, it means that their self-image is not strong enough. Remember every day that we are each a wondrous being, a combination of a fine, healthy body with senses and feelings joined with an exalted inner Self. That inner being

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has listened to our self-downgrading for a long time. Now it needs us to tell it that we are wonderful. If we follow this course on a

daily basis, we will find changes coming over us which will lead gradually to fullness of living—and we will grow in humility. Δ

Mystique of the Second Covenant

(From page 29)

union) in an extended allegory which also embodies all the requisites for this search.

Among the diverse New Age philosophies, with their emphasis on brotherhood, peace (not hardening the heart), stewardship and conservation, there seems to be more of the Judaic covenant with its commitment to community (or to God through community) than there is of twentieth-century Christian theology or of individual Christian or Eastern mysticism. Δ

In Memoriam

William J. Norris, who served many years as a Field Lecturer for the Rosicrucian Order, AMORC, both in the United States and overseas, passed through transition on September 22 at the age of 87 years. Frater Norris had been active since 1930 as a member until retirement because of age. He was well known by members of the Lodges and Chapters in the cities where he spoke for the Order. He served AMORC well, and was much respected.

Take Advantage of this Benefit!

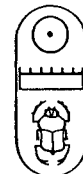


As an active member of AMORC it is your privilege to visit one of the Rosicrucian affiliated bodies—Lodge, Chapter, or Pronaos. You will enjoy the variety of Rosicrucian activities, demonstrations, experiments, and initiations which are available. You will also have the opportunity to become actively associated with the other Rosicrucians in the affiliated body you select.

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

- Name and address of the nearest Lodge, Chapter, or Pronaos.
- Day and time that they meet.

When visiting, please present your *active membership credentials*.



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

Your Religion and Mine

EVERY DAY I appear to some of our members as being a person who wears a cloak of many colors, or at least a robe with many religious denominations. I see from my correspondence that there are members who are quite positive that I must be Jewish by birth and Jewish by instinct, for they say that all of my writings tend toward praising and endorsing the teachings and activities of the Jews. But, on the other hand, here are other letters that claim that I am entirely too biased toward Christianity, while a few others say they are shocked to know that I have referred so enthusiastically to the Buddhist religion and that I must have been born in some Oriental religion.

Then on top of this comes the recent criticism regarding my kind comments about the Quakers and their beautiful mystical religion. Members have been writing to me lately saying they now understand my strange religious attitude and they realize now that I am a Quaker and can understand why I have been so derogatory in my comments regarding the Jewish, the Christian religion, and others.

I do not blame you for smiling at all this because it does seem peculiar. It does not seem to dawn upon the writers of these critical letters that I may not be truly 100 percent, dyed-in-the-wool in any denomination and that I may be one of those peculiar persons who see the good in all religions and praise each and every one of them for certain points or qualities. Do I have to be an orthodox Christian to praise the teachings of Jesus the Christ? Do I have to be an Oriental and born in an Oriental country to have inherited the Buddhist religion in order to praise the good things that Buddha

[32]



taught and that are being taught in the Buddhist Church today? And must I be a real convert and member of the Society of Friends because I praise Quakerism?

At any rate, for the sake of those who want to know, let me say again that I was born in the Christian religion and have not wandered very far away from an enthusiasm of most of its fundamental principles. I am a firm believer in the teachings of Jesus the Christ and in the same breath I say that I also endorse what Buddha said and a few other great messengers, while acknowledging Jesus to have been the greatest of them all.

Teachings Changed

But of all the great leaders and of all the systems of religious, moral, and philosophical thought, I think the teachings of Jesus and the fundamentals of Christianity as laid down by Him and His Disciples have been more mutilated, misinterpreted, and amended and modified than the teachings of any other ancient religion or school of thought. Even the teachings of Buddha, much older than those of Jesus, are given to us today in a more correct and pristine form than those of Jesus.

The Christian Church in its fundamentals has a mighty power because of the potency of the great truths in Christianity, but

that power has been commercialized and personalized and twisted and turned by institutions, movements, schools, and individuals until it is hardly recognizable any longer. On the other hand, some of the Oriental religions and philosophies did not possess that great power that is found in the teachings of Jesus and for that reason they have not been commercialized or poisoned with selfishness.

Some authentic mystical brotherhoods have been so perverted, controverted, and commercialized that today they are divided into many sections and many groups, many societies, and many schisms, each fighting the other or disagreeing with the other. In some cases, what the enlightened leader of the organization actually said and actually wrote has been carefully preserved and it is easy to get back to his fundamental teachings. In the case of Jesus, however, we have only the recollections of His Disciples as to what He actually said and actually did. However, the same thing is true of the teachings and actions of Buddha and many others. Why, then, should we have a form of Christianity today that is getting further and further away from the pristine idealism and magnificent beauty of truth as laid down by Jesus the Christ? However, I can find so much good in all of the ancient and modern religions that I would absolutely refuse to join one church if it was going to exclude me from all of the others. Fortunately, I have not found any of the Oriental churches forbidding me to follow the teachings of Jesus the Christ, while also admiring and practicing the good points in their religions.

It may be shocking to some of our members to know that a few days ago the Young Men's Buddhist Association and Young Women's Association of the West Coast had a convention here in San Jose (1933). Hundreds of young men and young women, devout followers of the religion of Buddha, were assembled in this city for an all-day program. Early in the morning a Buddhist Sunday school was held in the

Japanese language for the youngest of those in attendance. This was to be followed in the afternoon with all sorts of conferences and convention sessions and with a Japanese Buddhist service in the evening. But they thought it might be well to have a regular Buddhist service in English during the morning hours because nearly all of the young people attending the convention were graduates of California and other high schools and were perfectly familiar with the English language.

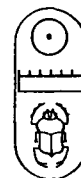
The committee invited me to conduct the English service in the Buddhist Temple for these people and their friends.

They invited me because many years ago I was ordained a priest (Bonza) of the Buddhist Church in the presence of high representatives and Bishops even from Japan. And so I appeared in the Buddhist Temple and stood upon the altar platform

in front of the most magnificent Oriental altar in gold and colors that I have seen in many years and faced this large audience of men and women just starting out in the business world and preached a Buddhist sermon to them in English. They sang songs of adoration in English. They repeated their Buddhist pledges and affirmations and all with a high degree of enthusiasm. Some of our members here in San Jose attended the services and were highly impressed with the sincerity, sacredness, and truly divine vibrations in that temple.

The Enlightened One

And again these members of AMORC were surprised to find confirmation of my oft-repeated statement that the Buddhist religion is not a form of heathenism or the worship of idols. On the whole of this great magnificent altar platform with all of its Oriental symbolism and decorations in gold, lighted candles, burning incense, huge chimes that rang out with mellow tones that stirred the soul, amid all of this there was no statue or idol of any kind. During the prayers all eyes were uplifted toward the heavenly space where all real Buddhists believe



their soul will pass into eternity. The God of their Heart and to them Buddha was the Enlightened One, a great messenger from the unknown God to guide them rightly on the path through making plain the virtues of life.

Yet an hour before I went to this service and during the rest of that Sunday afternoon I spent my time studying very carefully and analyzing the beautiful teachings of Quakerism, because I have recently secured more of their literature and I have become fascinated with the early foundation of that religion.

The early founder was a man by the name of Fox who lived in Europe during the very period when Rosicrucianism was having its great revival and when plans were being made to send the first Rosicrucians to America to carry on the great work started by the early founders. Fox was a mystic. There is no mistaking it because every statement he made in his early teachings is acceptable to you and me as a Rosicrucian or as a mystic. And again I say that one grand and glorious element in the religion of the Quaker is the recognition of the great Inner Light which is their point of adoration. Even now as I speak I have a little official Quaker pamphlet in my hands written by Jesse Holmes. In this little pamphlet I read: "The gospel of the Quakers centered about the experienced fact of the immediate association of the ordinary human 'self,' with a higher and nobler 'self'; an association to be attained by meditation and prayer and to be strengthened by the gathering together of people of God and in common worship."

The Thinking Mind

The Quaker understanding of God is truly Rosicrucian and most certainly acceptable to the mystic understanding. Through all the years of the building up of the Quaker movement it has attracted the attention of intellectual people because their religion appeals to the thinking, analyzing mind. It is not surprising, therefore, that so many eminent persons associated with colleges, universities, and other big movements are enthusiastic Quakers.

Looking also at the little Buddhist program containing my name in reference to my preaching of the Sunday sermon in that

temple, I find that the adoration which these Buddhists repeated in English before me was as follows:

"We praise thy name;
Thy Light of all;
Dispenser of wisdom;
Teacher of Truth and
Bringer of enlightenment to us."

Here the Buddhists are speaking of light also. The Inner Light, the Greater Light, the Divine Light, the Light that you and I and millions of others are seeking without ourselves and in the Cosmic. But whatever name the Path may be termed, those upon it are tramping steadily toward the same goal.

And as I write this there is upon the walls of my sanctum a large framed certificate proclaiming that the Buddhist Order of Europe and Asia has made me one of their honored priests with the title of Guru. I received a similar degree of priesthood from the Indian academy in India, making me a teacher in the Hindu systems. I praise all of these systems for the good that is in them and then when I wish to commune with God I send my consciousness into the Cathedral of the Soul and there find in the holy of holies assembled with me are the Buddhists and the Hindus, the Moslems and the Christians, the Quakers and all the others of strange or similar theories. God is the Father of all of us and we unite happily and cheerfully in the great work of trying to follow His laws.

If you were born in any definite religion or denomination of a religion you should try to find the good points in it and help to strengthen them. If you are not a member of any church, perhaps you should join one of them and support it. If you love beautiful ritualistic ceremony of a highly mystical nature, then you might investigate the Episcopal Church if you are not a Roman Catholic, for in either of these you will find mystical symbolism lifted to a high degree and the vibrations of it all will dramatize

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.

great lessons to your soul. If you do not like the ritualism of these high Christian forms, then perhaps you could go to the simple meeting places of the Quakers.

If you wish to enjoy and understand the spiritual point of view of various religions, attend the meetings and sacred services of the different churches in your community.

Hands of Service

IN TENSE CONCENTRATION shows on the faces of men in the repair shop who are working on bicycles that are in all stages of dismantling and assembling. Some workers are painting frames and fenders, others are sorting parts, stringing up wheels, welding. A typical scene in a busy, well-run bicycle repair shop. Actually, this is a workshop in a Veterans' Administration Hospital in California, and the mechanics are mentally ill veterans.

The workshop started several years ago when a few patients volunteered to repair bicycles used by hospital personnel for running errands around the spacious grounds. As more patients became interested, the workshop grew.

Some of the men rediscovered natural mechanical ability. "I used to take my bikes apart when I was a kid," explains one. "Never could get all the pieces back again." Another man comments that he wants to learn a trade and never had a chance before.

Other men became involved because they needed an activity to keep their hands busy. They found satisfaction and a sense of accomplishment after seeing their work develop into a finished, useful product.

This led to a project that was helping not only patients, but the community as well. One particular club donated \$100 to the workshop, and this was used to buy parts and a few old broken-down bikes. Many other old bikes were donated by interested friends. With the experience gained in rebuilding them, the men learned how to create a new bike or trike out of nothing but a twisted frame and an assortment of beat-up parts.

The bikes were first stripped down to the smallest parts. The parts were then sorted, classified, repaired, painted. The frame was straightened, and welded as necessary, and the assembly began.

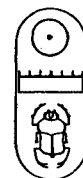


"Whenever we can," the manual therapist explains, "we use refinished parts rather than the new ones. This way the fellows learn what makes a bicycle operate. And they have to think in order to figure out how to put the parts together to make a machine that works. It is more than just working with the hands. It is real therapy."

The bike mechanics have learned to be quite ingenious. If they don't have a part, they manufacture one. They've even made new seat covers with the help of the textile shop.

One Christmas an assortment of shiny bikes and trikes were given to a Citizens' Christmas Committee. The committee distributed the bikes, along with other toys, to children of needy families. From all reports, the bicycles were a great success, and now several boys have badly needed paper routes that would not have been possible without the veterans' help.

The joy of giving and being needed again has helped patients forget their own problems and inspired them to make the Christmas program a year-round project. When they rediscovered that they could make a concrete contribution to society,





THE MYSTIC FIRE

Upon the altars of the ancient temples burned a mystic fire—ever tended by the vestal virgin. To this sacred flame were added special fragrances—incense of careful blending. What hidden value had those aromas? Was there a mystical significance to the passive atmosphere they created?

The Rosicrucians have prepared a fascinating discourse on "Incense—its Meaning and Value." This discourse is given free to all new or renewal subscribers to the *Rosicrucian Digest*. Just send one year's subscription only \$12.00* to the address below and ask for this discourse.**

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they worked with their hearts, as well as with their hands.

Another benefit is that the bicycle mechanics have been discovering for themselves the truth of a statement that bicycling is an ideal means of getting moderate exercise and releasing tensions. And working with a definite goal in mind helps even more, as these veterans are proving.

Many patients have returned to the outside world after treatment. Workshops such as this one have prepared them for jobs and for working with other people. When they are ready to leave the hospital they are capable of doing good work. All they needed was a chance.

—Wilma K. Thompson

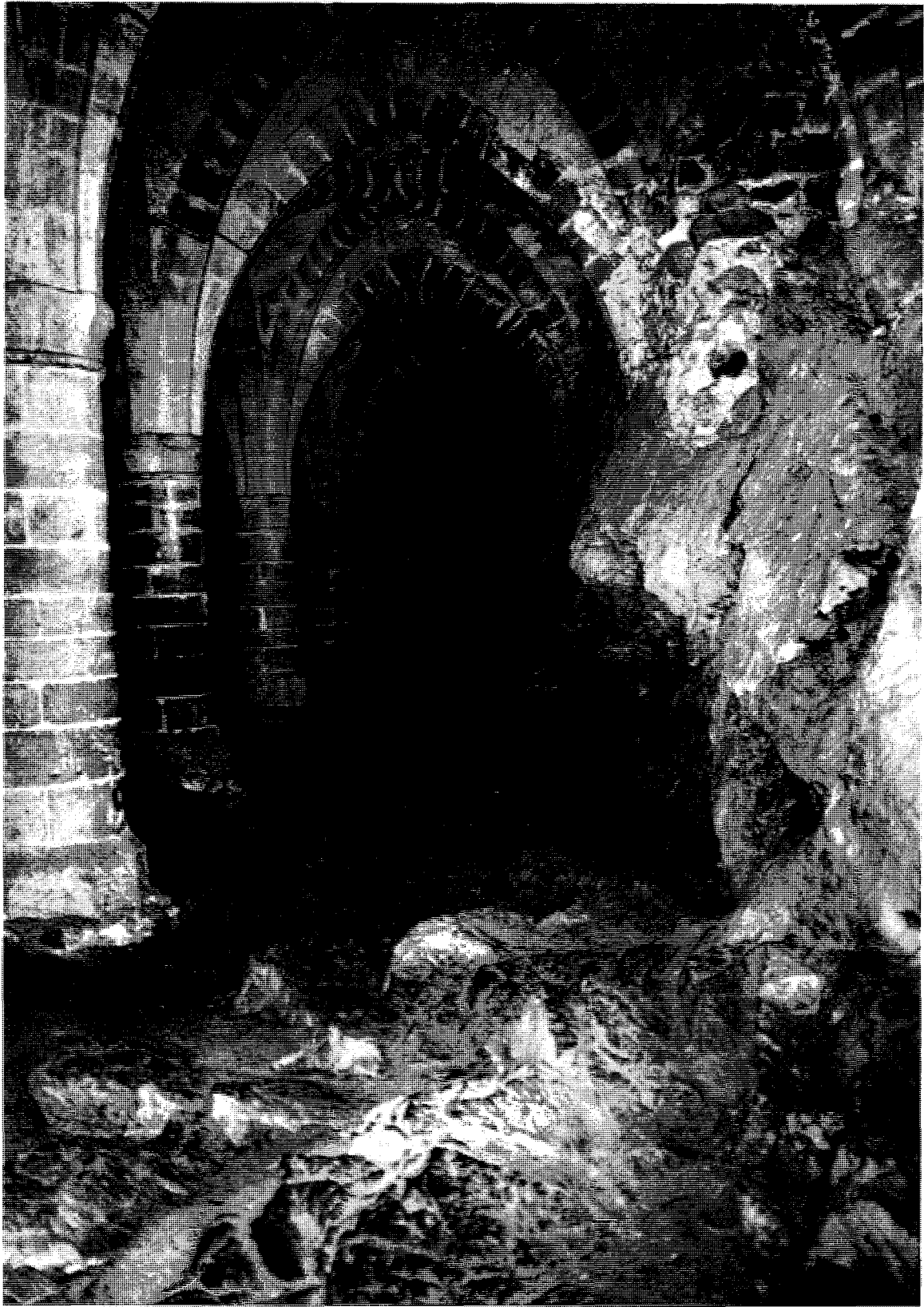
Prison of An Idealist ☞

Sixteenth-century Chillon Castle stands on an isolated rock near the eastern end of Lake Geneva, Switzerland. In its underground chambers political prisoners were incarcerated, one of whom was François de Bonnavard, an opponent of Duke Charles of Savoy. He was arrested after plotting to take control of Geneva. Bonnavard was confined in a subterranean chamber of the castle from 1532 to 1536. He became the hero of Lord Byron's poem, "The Prisoner of Chillon." (Photo by AMORC)

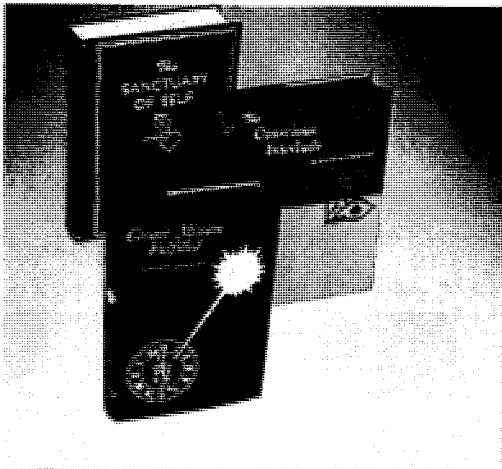
Perpetuating An Ancient Craft (overleaf)

A wood commonly used in Israel is that of the olive tree. Some of the wood is taken from gnarled trees centuries old. Articles made from olive wood are in popular demand by tourists. The method of shaping and finishing the wood, as shown here, has changed little with the passing of the centuries. (Photo by AMORC)

*The
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1982*







Sanctuary of Self

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

Here is a book that points out how you may find a sanctuary from the bitter disillusionments that spring from wrong thought and action! Do you know, for example, that happiness begins with yourself? Do you find that things once longed for often fall far short of the personal satisfaction you expected from them? This book reveals how you can discard the influences that enslave you and retain those which are worthy incentives.

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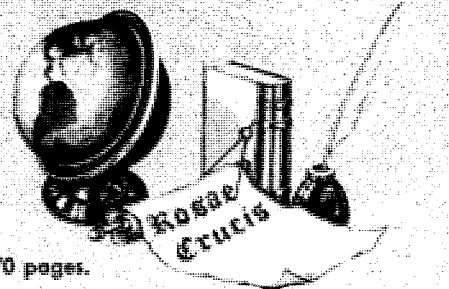
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HER-BAK

The Living Face of Egypt

by Isha Schwaller de Lubicz

Here is a vivid re-creation of the spiritual life of ancient Egypt. Isha Schwaller de Lubicz brings to life the world of ancient Egypt as seen through the eyes of the young Her-Bak, candidate for initiation into the sublime mysteries of the Egyptian temple. Her fictional account is based upon years of on-site research in the temples of Luxor and Karnak under the direction of her husband and teacher, R. A. Schwaller de Lubicz. She traces Her-Bak's development through progressively advanced stages on the path to self-knowledge and

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The Initiatory Process in Ancient Egypt

by Dr. Max Guilmot, F.R.C.

*Secret Rites Translated
from the Coffin Texts*

Long have practices of the ancient Egyptian initiations been a secret. Only partial elements of them have crept into the rites of Greek and Roman mystery schools. Never in antiquity have they been disclosed to the masses. Herodotus, an ancient Greek historian, after a visit to the priests of Egypt, relates: "Now for the stories which I heard . . . which the Egyptians call the mysteries . . . I am not desirous of relating them."

There has now been translated direct from the hieroglyphic writing of the Coffin Texts the Secret Rites of Egyptian initiation. This is the work of the renowned Belgian Egyptologist Dr. Max Guilmot, Consultant for the Rosicrucian Egyptian Museum.

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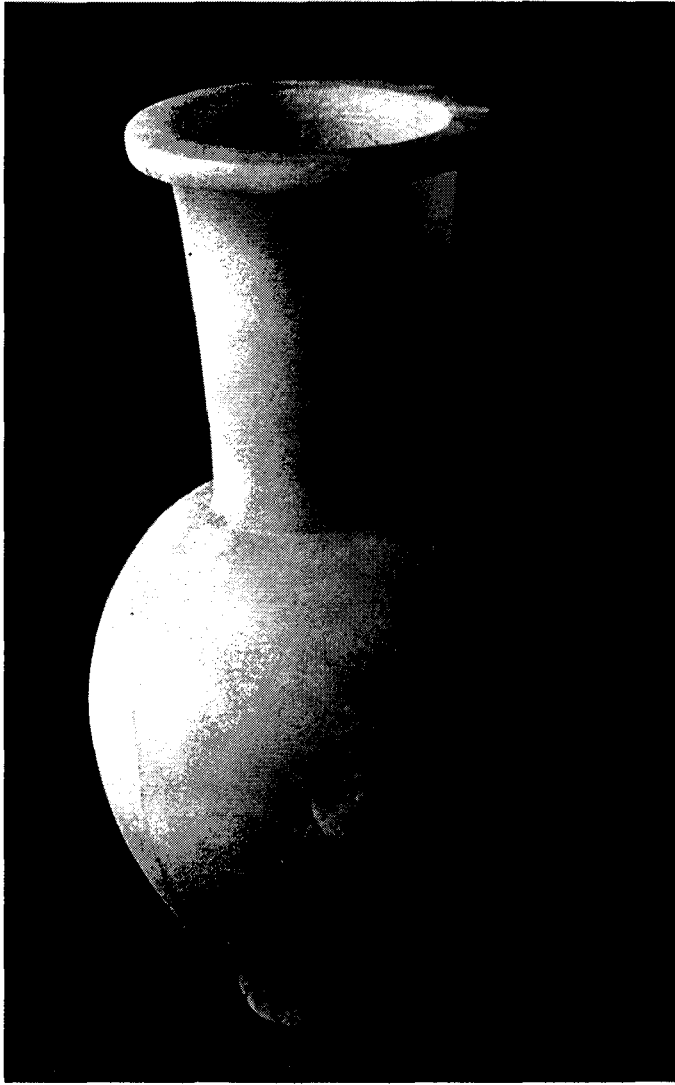
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TREASURES

FROM OUR MUSEUM



Egyptian Alabaster

From earliest times, the Egyptians quarried a range of granite mountains between the Nile and the Red Sea. These mountains were rich with deposits of alabaster and quantities of various fine rocks along with veins of gold. Large numbers of men were employed, especially at the Hatnub quarry behind Tell el-Amarna, where beautiful translucent alabaster was found in great abundance.

The early Egyptians used this material extensively for statuary work and the carving of ornamental objects and functional artifacts, such as the famous canopic jars in which the internal organs of the deceased were placed.

Alabaster is usually white, pink, or yellowish in color, often with darker streaks and patches. It has a very soft texture, and can be readily distinguished from marble in that it does not effervesce when acid is applied. The best type of alabaster is pure white and translucent, as may be seen in this elegant and priceless vessel from the New Kingdom (1557-343 B.C.). This is one of many authentic alabaster artifacts in the extensive collection found in the Rosicrucian Egyptian Museum.

—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

Mover of
the Heavens

ON A SPRING DAY in 1543 an aged, partly paralyzed cleric lay in a bedchamber of the heavily fortified cathedral of Frauenburg, Prussia. From the balcony of this chamber, overlooking the cold Baltic Sea and the green fields of Prussia, he had observed for thirty years the heavenly bodies of the night and had wondered about their mysteries. He had set down a theory, backed by years of laborious research, which he knew would overturn man's concepts of the universe. The fruit of his labors, the book *De Revolutionibus Orbium Coelestium*, had been printed only a few days before, and now a copy was placed in his feeble hands. He sensed his work on earth was completed; and then he breathed his last.

This cleric, Nicolaus Copernicus, was a true representative of a questioning age. Born in Torun, Poland, at the height of the Renaissance in 1473, he shared a thirst for knowledge and a dissatisfaction with dogma that was evident in such contemporaries as Leonardo da Vinci and Erasmus. His career as a scholar was guided by a wealthy uncle, Lucas Waczenrode, the bishop of Ermeland, who recognized and encouraged his nephew's talents so as to ensure the young man a lucrative career in the church. When 18, Nicolaus was therefore sent to the University of Cracow, the foremost school in Poland, and afterwards to the Universities of Bologna and Padua in Italy, the land of classical learning. The young man studied all the subjects needed to be a well-rounded scholar in his age. He earned a doctorate in canon law, and was knowledgeable in medicine, philosophy, language, and mathematics.

Copernicus' first love, however, was astronomy. He was acknowledged as an expert in the field, and even after he had returned to his native Poland in 1503, to serve as canon in Frauenburg Cathedral, he was sought out by scholars who valued his great knowledge. In the early years when Copernicus was the chief aide to Bishop Waczenrode—acting as a physician, diplomat, and estate manager—he had little time to devote to astronomy. But as his worldly activities diminished over the years, he pursued his scientific studies more carefully.

By 1510 Copernicus had prepared a summary of ideas he had long been considering. Even as a young scholar at Cracow, he had come to distrust the ancient authorities, such as Ptolemy, whose *Almagest* claimed that the earth was the center of the universe and that the moon, sun, planets, and stars revolved around it in perfectly spherical orbits. Yet how was one to account for the highly irregular movements of the planets, which defied the logic and simplicity of Ptolemy's system? Copernicus intuitively felt that the sun, instead, was the center of the universe and that the earth revolved on its axis around the sun. He did indeed harken back to the ideas of certain ancient Greek scientists, such as Aristarchus of Samos, who had proposed a heliocentric universe; but Copernicus attempted to *substantiate* his theory by evidence, and not resort to mere speculation.

Copernicus was hobbled, however, by rudimentary equipment and an over-reliance upon faulty calculations compiled by other astronomers. Thus, even though his basic idea—that the earth revolves around the sun—was accurate, much of his data was flawed and was eventually disproved. Copernicus himself hesitated to publish his work for many years. Being a perfectionist, he perhaps sensed the flaws or incompleteness of his evidence. Moreover, the growing intolerance for new theories—a situation stemming from the strife between the Catholics and Protestants—made publication inauspicious. Fortunately, however, a young German disciple, Joachim Rheticus, prodded Copernicus to finally publish his lifework, and thus the master's work came to be known to the scholarly world after his death.

Copernicus' achievement could not be properly appreciated in his own age. It took several generations of thinkers to fully comprehend the ramifications of what he had set into motion. Great men like Kepler, Galileo, and Newton spent their lifetimes redefining the structures and forces in the universe. But the Copernican revolution was more thorough: not only was the earth dethroned from its preeminent position in the cosmos, man too could no longer be seen as the favorite of the gods. Man may have lost in his illusions, but he ultimately gained in wisdom. This the true gift that Copernicus bequeathed us.—RWM

