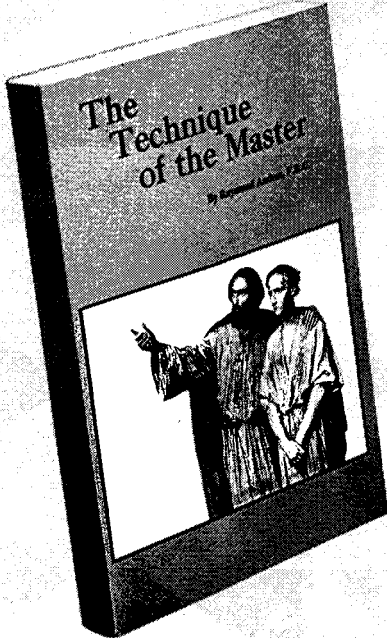


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Mysticism • Science • The Arts

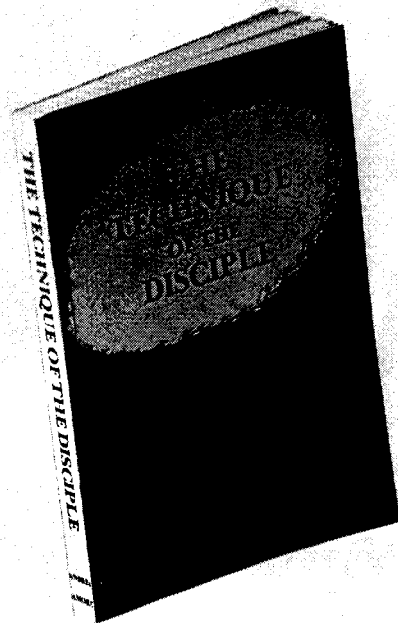
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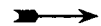
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Cave of the Dead Sea Scrolls

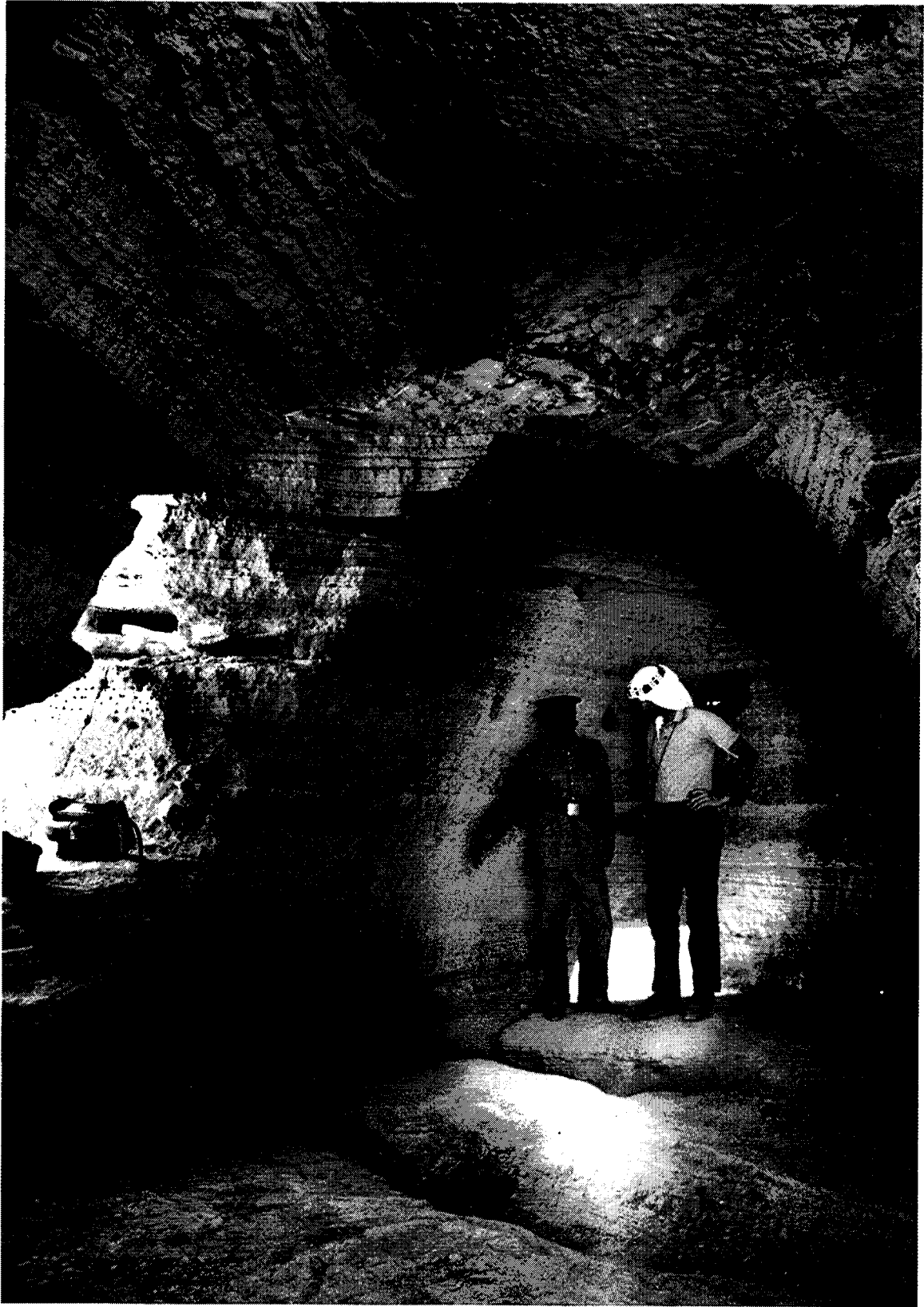


In 1947, near Israel's Dead Sea, a shepherd accidentally discovered scrolls deposited in a cave centuries ago by the ancient mystical sect, the Essenes. The scrolls make references to previously unknown texts of the Old Testament of the Bible. An AMORC staff photographer and an Israeli official are shown investigating the cave of the Dead Sea Scrolls.

(Photo by AMORC)

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The Enigma of Love

POETRY HAS long acclaimed love as the acme of human feeling. But love has not been confined to the lofty realm which the poets have assigned to it. Love has also been commingled with the lower motivations of human nature, such as the appetites, ambition, and the cupidity of material gain. The true nature of love has been sought after as earnestly as the Holy Grail or the Philosopher's Stone of the alchemists.

Is love a divine endowment, a gift of the gods, a realm of supreme ecstasy to be attained, a biological impulsion, or an inexplicable psychological phenomenon? Although the philosophers of Ancient Greece did not make the earliest references to love, they were the first to reduce it to intellectual scrutiny. Empedocles (5th Century B.C.) offered a theory for *motion* in the universe. Parmenides, his predecessor, had said that Cosmic Being was without empty space and, therefore, denied the possibility of matter moving in space. Empedocles said that matter consists of but four elements: earth, fire, water, and air. The *motion*, he said, was caused by *love* and *strife*. In other words, love was a force of *attraction*; and strife, *repulsion*. Here we see an analogous relationship between cosmic forces and human nature. *Love* is said to move the elements into a harmonious commingling; and strife, a gradual separation of the elements.

In Plato's dialogue, the *Symposium*, the author has Socrates discourse extensively on the nature of love. To what degree these are actually the words of Socrates, as opposed to those of his devout student Plato, is a moot question. We can only touch upon a few points of the lengthy dialogue to show the attempt to reduce love to a concise definition.

In referring to love Socrates asks, "First, is it not the love of *something*, and of something, too, which is wanting in man?" Here we see an interesting concept. Love is made the need for something which man does not have. It is a personal inadequacy which he feels and thinks he must overcome. But conversely, if man is *self-sufficient*, does he then *not* love? Must love be a condition of perpetually demanding, or does it become evanescent, that is, pass away when the object or condition sought has been attained?

Qualities of Love

Socrates, in the *Symposium*, relates certain qualities to the nature of love. "In wanting the beautiful, love wants the *good*." This must not be construed as meaning just that which is physically appealing and attractive. Moral implications exist as well. The statement also suggests this question: What are the *beautiful* and the *good* which love is said to want? Further, it is said in the dialogue that there are "the aspirations of the incomplete, step by step to goodness of beauty, physical, mind, soul and the absolute beauty, which is a divine beauty."

The important idea presented here is that in each category of self—the physical, mental, and spiritual—there is the realization by man of imperfection, the *incomplete*. Man then aspires to the perfection of each of these categories of self. The perfect of each is the *good* and the *beautiful*. The beautiful is the *harmony* which arises from the attainment realized.

The finality is said to be "absolute beauty, which is a divine beauty." This supreme beauty is a *oneness* with the Divine and a harmony which embraces all aspects of reality of which man can be conscious. This kind of love implies a transcendence above all other kinds of love.

We will turn again to the subject of beauty and the good which Plato so closely related to love. What do we ordinarily consider the beautiful? What is it that engenders our idea of it? Is not the beautiful the *good* which we experience in every emotional satisfaction? Whatever, for example, we perceive by sight, sound, touch, smell, or taste, and which is very pleasing to us, is the *good* of that thing. It is likewise the *beauty* of it, for we accept it as the *harmony* of the particular quality of that thing or condition.

We call a delectable food *delicious* rather than beautiful, but the substance of meaning is the same; that which is delicious is all that which is considered *good*. Therefore, the two words, beautiful and delicious, are interchangeable for that value which we consider the good. Where the words beautiful and delicious do not by custom apply to that which is satisfying to us, we instead directly apply the word *good*; as for example, a good tool, instrument, or solution to a mathematical problem.

Academic psychology does not expound extensively upon the subject of love. When it does, love is given two definite categories, that is, *instinctive* love and *parental* love. The primary *instinctive* love is explained as *sexual* attraction, as it is the necessary factor for procreation. Without this inherent drive, it is psychologically assumed that sexual relations would be more repugnant than attractive. Love, in this physical sense, is the mere satisfying of an organic want, just as the necessity for nutrition. The gratifying object is idealized as the *good*, the beautiful.

Parental love, an immanent extension of the *self*, is also instinctive. Simply, the child is not exclusively loved for himself. At the most sublime level, there is a subconscious *extension* of self, that is, the child is accepted as an integral part of the parent's body. More simply, the mother instinc-



Nicomedes Gómez

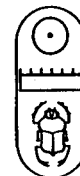
"If love has been the origin and cause of creation, of the unfoldment of spirit in matter, it is also the agent of the spiritual progress and of return to unity."

tively loves the child as an intimate part of herself. This is most commonly manifested in the exceptional maternal protection, which is an example of the differentiated self. The mother rationally accepts the child as a separate entity, but subconsciously she loves him as a part of her *personal self*.

Another form of love is principally referred to as spiritual love. In its most pristine form, it may be termed *mystical love*. It is appropriate, before attempting to arrive at an understanding of mystical love, that we relate some principal examples of it.

Mystical Love

Isaac of Nineveh (A.D. 7th century) was the author of a famed work entitled *Mystical Treatises*. It was intended for the guidance of those seeking the "mystical way." We have selected the following aphorism from this work as it is characteristic of



numerous others by the author: "True love for God is always disinterested, for such is not increased by what benefits it nor decreased by what neglects it."

A depth of meaning is contained in these words. We may infer that divine love should not be construed in terms of personal benefit to the lover. In his devotion, the individual may experience an ecstasy or other emotional or physical benefits; but such are not necessarily the result of his love, nor will they intensify it.

Conversely, this pure or divine love is not affected by the neglect of any formal demonstration of it. In other words, if one has this intense indwelling divine love, there will be no diminishing of it, even though he neglects an objective personal display of it.

Bishri Yasin, a prominent Sufi mystic of the 8th century, was a prolific writer. The following is representative of the theme woven throughout his literary accomplishments: "Divine love is the endeavor to remove self interest from the dealings of God." We may construe this to mean that absolute divine love must be distinguished from a mere appeal for divine intercession in one's personal behalf; or, in other words, it is a love given without an expectancy of personal benefit. It is a love sought for its essence, that is, the experience itself.

An East Indian mystic exclaimed that "forsaking the appeal of evanescent appearances, the devotee's love is directed solely to the one ineffable reality." In its apparent meaning, this has a relationship to the words of a Christian mystic, "So long as the self is attached to desires, it is blind to its real nature, which is only revealed to it when God is the sole object of contemplation." These two mystical concepts may be understood as defining divine love as *selfless*, that is, with none of the qualities which we attribute to the mortal existence. Its value is in itself, not in any of the changing values of human life.

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Origin of Creation

One of the myriad pronouncements of the Islamic mystics is, "If love has been the origin and cause of creation, of the unfolding of spirit in matter, it is also the agent

of the spiritual progress and of return to unity." This we can understand to mean that divine love both initially caused the physical world and also gave matter animation and consciousness. Therefore, that same spiritual impulsion should be used as the means of bringing man's mortal consciousness to a realization of its divine nature; the mystic experiences a return to the *One*—a unity with It.

The mystic's conception of absolute, or divine love, is fundamentally the same, regardless of time, place, or religious influence. May we presume to offer what the mystic conceives this universal thought, or concept, to be? First, all reality is of a primary *One*, that is, it is of a God, a Divine or Cosmic Source. Though all things in essence are the same in function, their expressions are not. The God, or Cosmic Source, passes through a cyclic state emanating outward in lesser stages of perfection. However, all such must return again to the Source, completing the circle. Thus man, a mortal being, must return in consciousness to the full realization, the awareness of his divine origin. This, then, is the ultimate *unity* with Reality, the Absolute, that which the mystic seeks.

No intermediary is needed for man's return to a conscious unity with the *All*. This concept is symbolically presented as a *dot* from which a line extends in a circular form, evolving around and upward to the dot again.



Now, for a summation of all the foregoing: It must be apparent that there is a *diversity* of loves. If we, however, look at the subject analytically, we are aware that all loves have one basic thing in common: Love is *desire*. The different loves are but a *collection* of desires. Love is the desire for a particular kind of sensation or experience.

The various types of desires are all motivations for *happiness* (pleasure) of a kind. And such is the substance of love. There exists a *hierarchical* order of loves. One love in this scale is considered to be *supreme*. This arbitrary determination is based upon its sustained intensity and duration. The lowest order of loves, the sensual desires,

are transient and must be continually aroused for their satisfaction. They are like an itch that is not satisfied until it is scratched; once appeased, the pleasure quickly passes. The desires of all the appetites have this transient nature.

The next class of love in the rising order of the hierarchy of desires (of love) is the *intellectual*. This includes the desire to create, the acquisition of knowledge, and the achievement in various arts and crafts. It involves calling forth and utilizing the powers of the mind in mastering the environment.

Unlike the sensual desires, intellectual love provides no gradual diminishing of satisfaction. Each realized intellectual desire stimulates the mental faculties and fortifies the talents. The pleasure provided by the satisfaction of such desires increases; it does not satiate.

This type of love is also the love of *wisdom*. It is the love of abstraction as the idealism of freedom, the mystery of Being, the inquiring into the phenomena of nature.

The highest type of desire (of love) is the spiritual motivation. It is more impersonal than any of the others. In this type of love, self wants nothing for itself. Rather, it desires only to experience a merging with that Wholeness it considers to be the Ultimate Transcendence, be it called God, Cosmic, Absolute, or Universal Mind. The pleasure of such a realization is an ecstasy which is inexplicable and also ineffable.

Such a love, theoretically, is the goal of religion. It is the mystical spirit and love of *true* religion. It is, however, the *subjective* aspect of religion. When religion relates other desires to its doctrines, then this supreme love retrogresses to the lower order in the psychological hierarchy of human desires.

Love is the desire for happiness, and happiness, we repeat, is *pleasure*. There is nothing greater than pleasure; each phase of it has an intrinsic value in the service of man. If man confines himself solely to any one of the loves, and its pleasures, then he is denying himself the full extent of the hierarchy of loves. Δ

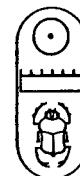
All types of desires are a motivation for happiness of a kind. And such is the substance of Love.

—Validivar

The Purpose of the Rosicrucian Order

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

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Why the Hurry?

by David Gunston

“I THINK by far the greatest luxury you can have these days is simply to be able to take your time,” a friend said to me recently. I think she was right. Certainly her remark set me pondering on this greatest twentieth-century riddle: Why all the hurry and rush? Then I came across a press article by the venerably wise J. B. Priestley, in which he posed this very question: “People are always telling me what they would do if only they had more time to do it. Only nowadays, things being what they are, all these people simply haven’t the time. Everything is in such a rush, isn’t it? But the queer thing is that all this rushing we have today is supposed to be saving time for us. What is the explanation? It seems to me that either time itself is shrinking—or we are all going mad.” With speed an essential component of all travel and movement these days, we have a right to ask just why it is that we should always be in more of a rush than when these things took a long time.

Constant hurrying, or worrying about the need to hurry, is an intrinsically modern intemperance that can quite literally kill. Too many people are hurrying and worrying beyond human endurance. Many of our corrosive frustrations—themselves leading to related ills ranging from impatient bad temper and ulcers to actual violence and crime—are clearly caused by our driving desire to make an end of something or other, for what eventual purpose we are seldom clear; often to make that the end in itself. We work and harass and fret ourselves silly trying to make an end of unfinished business. We are frequently in a blind

cold rage to bring about some often unimportant (or even unworthy) end in what we feel is our available time and by our own means—and woe betide anyone whom we feel is delaying us, intentionally or not. “Eternity must laugh at our pretences,” says Robert Reynolds. “To be driven by a passion to hurry the end is to famish our lives of a living present.”

“People in a hurry cannot think, cannot grow, nor can they decay. They are preserved in a state of perpetual puerility,” adds Eric Hoffer with perceptive bluntness.

Why We Hurry

What is the reason for all of this hurry? That interestingly philosophical writer John Stewart Collis, has been putting forward (at the age of 81) some possible explanations. He believes it is due in part to our imperfect present-day appreciation of the simple facts of time and space. If we remain completely stationary in space, we have plenty of time to do what we want. But the world offers many facilities for moving about in space, including our own legs. Few of us can—or under our current system of society, can afford to—ignore these facilities, so what happens? “You will spend a large portion of your time on space,” Collis explains. “You will have less time left for other things. You will always be in a hurry since you are obliged to pay for your consumption of space with time. Motion cannot be had for nothing; every inch must be paid for—with time. We should not be surprised at this, for everything commands the just price.” But although he feels there is no real mystery here, people *are* surprised,

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and their failure to understand these simple truths makes them more and more bewildered and unhappy. It might almost be true to say that we have built our whole society on this apprehension.

Certainly it is beyond question that most serious road accidents throughout the world are caused by excessive speed through space. The drivers of the cars concerned believe—subconsciously, perhaps—that they are able to cut into time by hurtling through space. They glance at their watches and step on the gas. For once, they feel, they can check time's onward rush by simply moving fast, rarely with any real benefit or profit but all too often with eventual frustration through an instant frittering away of the time apparently saved at the other end of the journey, all too frequently with disaster to themselves and others.

Suitcase of Time

Similarly, people are always saying that when they move, change jobs, retire or are promoted, when their children start school, leave school, leave home, they will have more time, but they rarely do. In the meantime, they accept rush as a necessary of life. They invariably overlook what G. K. Chesterton discovered long ago, that "One of the great disadvantages of hurry is that it takes such a long time."

Yet time, as well as space, has the great advantage of being measurable, and therefore it can be apportioned, allocated. Time carefully chosen, intelligently apportioned, is always time saved. Often it is those who make the worst and most haphazard use of their time who complain most bitterly of its shortness. A good secret of how best to use each day's time is to try to pack it like a suitcase, filling up the small spaces with small things. Likewise it is always the so-called busiest people who get the most done—and have most time to spare.

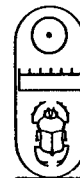
Taking time out of time—to do the things we *really* want to do as well as to ponder, meditate about life, or just stand and stare—is an exercise much needed these days. It requires determination and will-power, also perhaps a reversal of views on what one considers important, not to mention a reorganization of one's daily life; but it can be done, even by the most hurried and the most harried. It brings with it a definite if limited improvement in the way

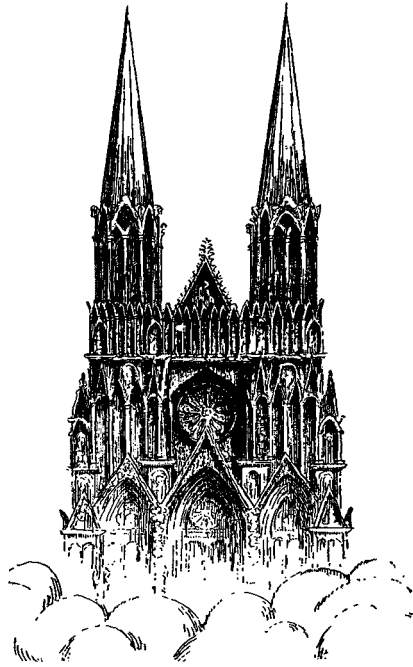
we pass our days, or as we so accurately say, *spend* our time.

Haste, therefore, has a number of causes; and we all suffer through our society's desire to beat the clock in all things. There is even another reason for being in a hurry: human vanity. Nobody wants to be left behind or left out of things, and nobody wants to admit to ignorance of anything. Authorities or specialists on this or that consider themselves disgraced if they are compelled to admit: "I do not know; I must look into this." Television and radio in particular encourage the swift, inconsidered response of instant opinions on everything, as if speed of reply were more important than accuracy. This aspect of haste only fosters public ignorance and actively encourages prejudice.

Nowadays it is unwise to stand and stare too much, at least in big cities. It tends to attract the unnecessary attention of urban police forces which have become so converted to the hurry-and-rush principle that they term it "loitering" and feel it must invariably have sinister or nefarious intent. In many countries the police seem unwilling to believe that any innocent citizen has the time to stand or move slowly; bustle and hustle are more to their liking. "Move along there!" has become a meaningful catch-phrase of the age, as if movement were good in itself and slowness suspect and usually wicked in intent. Yet, "Get a move on," or "Hurry up" are allied admonitions we all use constantly. Only when a man is dead and in his hearse is he allowed to go slowly, it would seem.

All this is sad and foolish, a far cry from the sculptor Auguste Rodin's dictum that "Slowness is beauty." Every time we hurry to get somewhere or do something we run the risk of missing more than we gain. How can life prove rich if we dash breathlessly through it? "The greatest assassin of life is haste," says the modern Spanish poet Juan Ramón Jiménez, "the desire to reach things before the right time which means overreaching them." Elsewhere he suggests that "If you go slowly, Time will walk behind you, like a submissive ox." I can only add from personal experience that this is true; and even a little proof of this encourages more effort at making time a friend instead of a mad tyrant, and at forging a determination not to be hurried. Δ





The Celestial Sanctum

a TIME FOR DECISION

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

THERE COMES a time for each of us when we must decide upon the future direction of our lives. Perhaps up to this time of decision we have lived a life of some usefulness, but for many this critical decision must be faced, because in spite of all our past efforts we see no meaning to the future unless we take ourselves firmly in hand and decide that our future must have a new purpose. Much of our past has failed us; we need to rededicate ourselves completely to a new way ahead, leaving aside all those things that are unworthy and have held us in bondage to our material way of thinking.

Knowledge of all kinds is so easily available to us today that we often lose sight of [10]

the need to apply it to some worthwhile purpose. We can be well versed in all kinds of knowledge yet our lives may appear to lack a satisfying purpose and direction. This is a time of testing and a time for decision. The soul within has given us a sign, and we can no longer be truly satisfied with our former way of life. Something dynamic must be aroused within us to carry us forward into a life of real meaning and usefulness, one of real satisfaction wherein we have at last found our path to attainment and service.

Looking Within

The world in which we live can give us little encouragement. We are therefore driven inward to the wise silence of the soul, where lie all the solutions to our difficulties and the answer to our needs. It is within where we must look for the new direction in our lives. The soul seeks to guide our path ahead and it will provide all the encouragement and knowledge we need if we decide to live life more purposefully in the future.

Many of our old values will gradually fall away, and we can look to greater and higher values in the future. Everything within us must become gradually attuned and reoriented towards the higher and finer things of life, but such adjustment cannot come by merely thinking about it. Life is a matter of experiences; once we aspire to advance in mystical and spiritual understanding, we evoke those experiences which will reveal the truth of life to us, but this happens only when the voice of the outer personality acknowledges the wisdom of the inner self and all it can do for us.

Once we set our hearts upon inner development, we are often beset by opposition and problems. Those who have difficulty resolving these problems believe that love will conquer all. However, they soon realize that until they develop a courageous spirit they will not have the strength to combat the opposition of circumstances which faces each of us on this higher path.

We must be ever mindful that the forces of opposition will endeavor to thwart our progress, and many retreat from these inner difficulties and return to the safety of

the masses. But the Rosicrucian way to the highest evolution of consciousness requires that we step out from the crowd in order to ascend—and spiritual courage is the one quality which makes that step possible. We need spiritual love for a wise perspective in life, but only spiritual courage and a determined will can carry us forward.

Therefore, once we make the decision to move onward and upward in our spiritual quest, the host of cosmic forces will consciously assist our progress. We can be sure that our service to mankind will prove to be the steppingstone to the highest attainment in the mystical life. With a determined and courageous spirit, we can face and overcome our daily difficulties and meet our

problems as a challenge to life's greatest attainment. Let us then resolve to use each day as our greatest opportunity to take another step towards our ideal, knowing that each step receives the blessing and encouragement of the God of our Hearts.

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.



There is a basic truth in everyone we meet. Look closely and listen well, and the true meaning of a fellowman will be revealed.

—George Petavine, F.R.C.

This Month's Cover

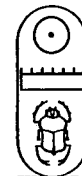
Featured on this month's cover is an overall view of the ruins of the ancient Incan city of Machu Picchu, high in the Andes Mountains. In this spectacular view Huana Picchu, or "Mountain of the Moon," towers above the ruins with its head in the clouds. This view is from the Inca trail which descends the north side of Machu Picchu, "Mountain of the Sun," from which the name of the city is derived. The city is so remote that the Spanish never found it, and Machu Picchu remained a lost city until 1911, when discovered by Hiram Bingham.

(Photo by Burnam Schaa)

IN APPRECIATION

I use this occasion to express my appreciation for the many good wishes and greetings received from members throughout the world on the occasion of my birthday, February 14. I regret that it is not possible to acknowledge all of the kind thoughts personally. Please accept my sincere thanks.

Ralph M. Lewis
Imperator



Mysteries of the Andes

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

A MYSTERY SHROUDS the enormous antiquity of Andean civilization today just as tales of fantasy concealed the golden Inca in the 16th century.¹ Like the ancient Egyptian cultures, Andean civilization appears to be something of an enigma—a mystery that ever invites us to explore the hauntingly beautiful land of the Inca.

In childhood who has not felt the excitement of mythical adventure—the Odyssey of Ulysses, the Arabian Nights, the travels into stellar space, or into Middle Earth? These adventures seem too fabulous to happen to a real person in an everyday world. But we are mistaken, for an adven-

ture of this kind once happened to a common Spanish soldier. The adventure was like tumbling all at once from an uncharted star, to suddenly find oneself on a newly discovered planet inhabited by living “gods” in golden attire surrounded by all the accouterments of an advanced civilization. Thus, it fell to the lot of common Spanish soldiers and missionaries to hand such an experience down to posterity.

It is no historical secret that this discovered splendor was systematically destroyed. In an all-devouring lust for gold and within the sanction of fanaticism, Pizarro’s army in the early 1530s annihilated the Inca, the last rulers in a long line of Andean cultures. The conquistadors received a vast, resonant world in full creative fever; they left nothing but a world strewn with rubble. But before we assure ourselves that this is only an isolated example of destruction, let us consider the monumental ruins still being unearthed elsewhere in the world today. What fanatic soldiery, what grave-robbers from the dim past, plundered the vibrant civilizations that created the fabulous step pyramids of Egypt, or erected the ancient stone circles of Celtic Europe, for example?

Unfulfilled greed soon grows tiresome whatever the historical setting, and the unsuccessful search for the legendary *El Dorado*, the “golden man” of Peru ended, only to be taken up again by 20th century archeologists. For as a favorite storyteller, Rudyard Kipling, would say, “Something is hidden! Go and find it!” New understand-

Photo 1



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[12]

ing and new civilization will always arise phoenix-like; this rhythm of creation, destruction, and re-creation is the eternal song of the Cosmic in its ceaseless efforts to be.

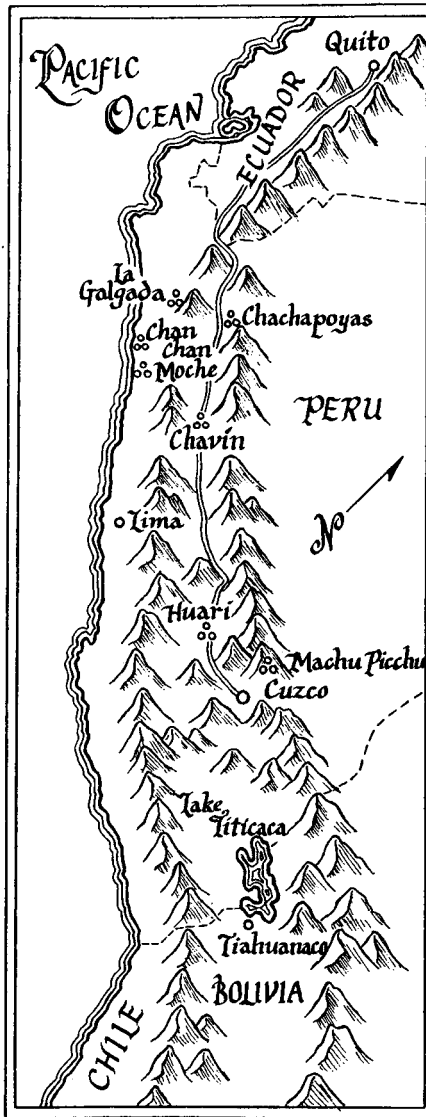
A Vast Empire

At the time of the Spanish conquest in the early 16th century the culture of the Inca dominated a progressive empire that stretched outward like the spokes of a wheel from the sacred hub, Cuzco, the city of the Imperial Falcon or *Inca*. By an extraordinary network of partially paved roads, the successive Inca rulers controlled a vast kingdom, centered on Peru, and stretching from modern-day Ecuador in the north to central Chile in the south. From whom did the Inca receive their heritage? Perhaps before considering further the lost city of the Inca, it would be helpful to review briefly the even more illustrious periods of Andean civilization which preceded them.

Five thousand years ago, amidst the arid Andean highlands of northern Peru, the people of La Galgada built exceptionally fine architecture, which is still well-preserved, handing down to posterity beautiful art in bone, shell, stone, basketry, and especially in cotton textiles. Today this culture is known as the Pre-Ceramic.² Some of the shaft tombs of La Galgada are considered to be the prototypes for the so-called galleries of the Chavín temples of the Early Horizon period (1500-500 B.C.). The pre-Inca Chavín and the earlier Chachapoyas began the cultist period, in which elaborate white stone faces were carved into the walls of elaborate rectilinear structures.³ Of even greater interest, however, is the evidence of a developed writing with definite characters incised upon wall plaques found in a Chavín temple.* Monochrome ceramics such as depicted in *Photo 1* have been found in one of Peru's most northerly districts, created by the ancient Vicús, whose art appears to be a forerunner of the Mochica ceramic civilization.⁴

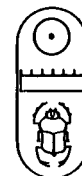
Archeological Evidence

The northern Chan Chan of the Mochican Classical period (500 B.C. - A.D. 1000) brought ceramic art into its finest flowering, although their architecture was constructed of less durable adobe brick.⁵ The



Map: R. Majka/Calligraphy: D. O'Neill

*It is sometimes held that pre-Columbian peoples of the Andes had no writing and relied entirely on the *quipus*, their mnemonic system of variously colored and knotted cords. But, according to an article written in 1956 by Dr. G. H. Francis of the British Museum of Natural History, there are numerous examples of petroglyphs in all parts of Peru. Petroglyphs are certainly crude forms of writing; however, a more developed writing with definite characters was found by Dr. Francis to be incised on plaques set on the walls of the castle-temple of Chavín de Huantar.





Burnam Schaa

Photo 2: View of the city.

earlier prototypes from the Chavín and Chachapoyas appear to be echoed in the cities of the Huari, in southern Peru, to the northern tip of Bolivia at Tiahuanaco, the mythical center of Incan civilization. The quarried remains of pre-Incan roads also exist near the mountain fortresses of the Chachapoyas. The Chan Chan of the Moche Valley elaborated on these engineering feats, adding stone aqueducts, still useable today, for the irrigation of their desert crops.

The classical period of Mochica was truly the golden age of Peru. They constructed monumental and decorative centers for religious and political purposes. Fortunately, much was covered by sand at the advent of the Spanish conquest. However, the two formerly gigantic Moche pyramids, the shrines of the Sun and Moon, deliberately destroyed by hydrolysis in the 16th century, still remain the most impressive structures of the classical period. Although the Huaca del Sol is two-thirds destroyed, archeologists today theorize it may have been built in the form of a cross.⁶

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The last of the Peruvian empires appears to be the Inca. The mythical beginnings of the Inca are said to have taken place through the Gate of the Sun at Tiahuanaco, a city along the southern shore of Lake Titicaca, high in the Bolivian Andes. Incan history can be traced back as far as 1100 A.D., to the founding of their ruling city of Cuzco, considered to be the holy seat of the Imperial Falcon or Inca.⁷ Today Cuzco sprawls across the fertile floor of a 12,000-foot-high mountain valley in the Andes. The Inca built the longest and most important road in the ancient world which ran over 2000 miles from northern Chile to Quito, Ecuador. The excellence of this road and others linking the four quarters of the kingdom of Inca was paradoxically the very thing that enabled a relatively small band of raiding conquistadors to locate the capital so quickly and to eventually reduce to rubble all visible signs of Incan civilization.

Fortunately for posterity, however, the last ruling Inca fled Cuzco to hide out in the almost impregnable snow-covered peaks

nearby. Although this last Inca and his three remaining sons were each garrotted as they ventured forth one by one in the attempt to recapture holy Cuzco, their hidden retreat was never found by the conquistadors or by those who followed, searching for the legendary El Dorado—the golden man of Peru.

Then 350 years later, while visiting Peru, a young professor from Yale University became intrigued with the native tales of a lost city of the Inca.⁸ Beginning in 1911, Hiram Bingham began to uncover the hidden site of Vilca Bamba, the legendary lost city, perched atop a magnificent mass of granite outcropping of Machu Mountain. *Machu* in the Quechua language means “The Ancient Summit.” Vilca Bamba became known as Machu Picchu. Much controversy continues to rage about the history of this strange citadel, so remote and inaccessible. Certainly it is evident to the eye of the beholder that Machu Picchu may have been built by an earlier culture than the Incan. The uniform appearance of graduated refinements in stone masonry raise natural questions, as do the difficulties inherent in importing soil to fill the rock-formed terraces.

Following the departure of the thousands of daily tourists, the few who are privileged to stay the night at Machu Picchu are instantly struck by the resounding quiet of a lost civilization. Fewer still may see the city, as the ancient Incan messenger did, from the steep path leading from the eastern gate through which the sun’s rays touch the sun altar in the city beneath his feet. (See *Photos 2 and 3*.)

At the summit of the small pyramidal mountain, rising toward the northern side of the Sacred Plaza, stands a finely worked rock whose one solid piece shows the base in the form of an oddly shaped rectangle. One of its sides is comprised of narrow stairs, and above the surface level of its upper part is a stone protuberance. Many stories are told as to the significance of this rock, but a satisfactory study has not yet been made. Some picture it as an altar of worship to the Sun God, while others consider it a solar observatory. The latter version is more acceptable, for from this vantage point the Indian astronomers could

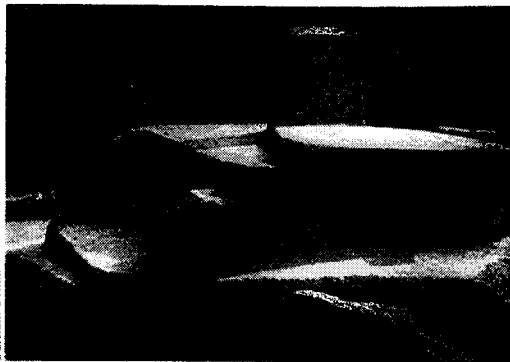


Photo 3: The Sun Altar.

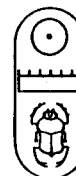
see the rising and setting sun. It is of interest that one of the corners of this rock “altar” points directly north. This fact may justly indicate that there existed a highly advanced civilization capable of determining the geographical north of earth.

The Quechua, the descendants of the Inca, call this altar *Intiwatana*, the “hitching post of the Sun.” *Inti* means Sun; *Watana*, hitching post. *Wata* also signifies year, another fact which adds to the theory that this site was once used as a solar observatory.

One fabled lost city of the Inca has been uncovered; yet this only appears to have deepened the mystery. Who were the original builders? Why did they build a mountain city at the headwaters for the mighty Amazon? Perhaps as mystics we can travel in imagination back into the annals of prehistory and thus “seeing” come to rediscover and then uncover a past both glorious and sad.

Footnotes:

- ¹ Von Hagen Victor W. (1974) *The Golden Man: the Quest for El Dorado* Plata Publishing Ltd , Chur, Switzerland, Bahnhofstrasse 7.
- ² Grieder T & Mendoza A. B. (1981) “La galgada: Peru before pottery” *Archeology* Vol. 34 number 2 (Mar/ Apr) pp 45-51.
- ³ Archeological Section 2237 (1965): “A lost city found in northern Peru” *The Illustrated London News* November 13; pp. 32-33.
- ⁴ Archeological Section 2342 (1970): “A new source of Peruvian pottery.” *The Illustrated London News* September 5; pp. 24-25.
- ⁵ Moseley M. E & Mackey C. J (1973) “Chan Chan, Peru’s ancient city of kings”. *National Geographic* (March) pp. 319-344.
- ⁶ Moseley M. E. (1975) “Secrets of Peru’s ancient walls”. *Natural History* 84 (1): 34-40.
- ⁷ Guidoni E & Magni R. (1977) *The Andes*. Grossett & Dunlap, Inc. NY.
- ⁸ Bingham H. (1948) reprinted 1975 *Lost City of the Incas*: Librerias A.B C., S.A , Lima, Peru.



The Energy of Creative Intelligence

Every day is an exceedingly invigorating occasion to develop ourselves to higher degrees. It's an opportunity to discover relatively new levels of mental activity, rediscover our past, and plan constructively and imaginatively for our future.

Solutions to international problems in meeting the daily needs of humanity are ours to command. We have a reservoir of knowledge from our past with which we can find assurance and reliance for the future. Our universe is not a chance arrangement of

atoms. It is an orderly, fantastically complex system of creative intelligence.

As I ponder in awe our majestic world, I am filled with exhilaration and reverence at being alive and a part of the unique family of man. As each individual strives toward fulfillment, an admirable enduring human spirit survives. A constant flowing energy of creative intelligence will ultimately sustain humanity and its collective will to forge ahead into the future.—Robert E. Brooks



*The flow of humanity doth pause, touch, and pass ever on,
like unto the bee who touches each flower, gives, takes,
and is gone.*



—Sylvia Sakowski, F.R.C.



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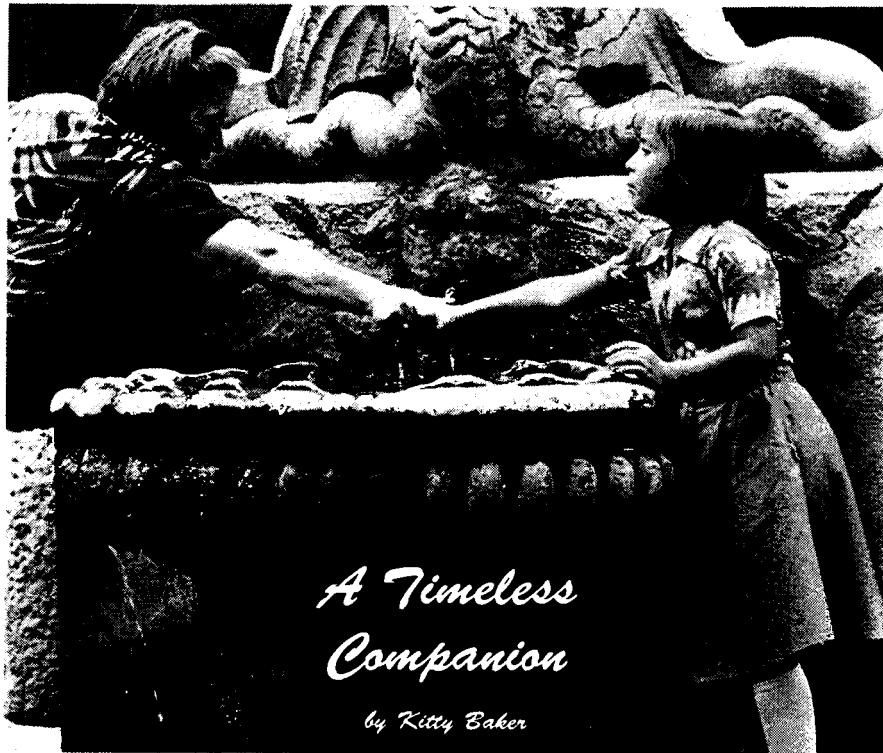
Mysteries of the Mind

A Seminar
presented by
The Rosicrucian Order, AMORC

**CLEVELAND, OHIO
Saturday, April 10, 1982
Hollenden House
610 Superior Avenue
Cleveland, Ohio 44114**

Seminar Desk
The Rosicrucian Order, AMORC
P. O. BOX 5423
Cleveland, OH 44101
Phone: (216) 953-0081

*The
Rosicrucian
Digest
March
1982*



A Timeless Companion

by Kitty Baker

IN THAT primitive time before the 60's and the pill, when babies often arrived uninvited into the world, I came rushing, embarrassingly early, into the reluctant arms of my mother. She never forgot my transgression—and hers. It has made a difference in my view of life, and might have been devastating, had it not been for my optimistic nature inherited from my father, and a doting paternal grandmother. It was her loving, ample bosom that cushioned many psychological hurts that would have festered in the bewildering deep recesses where the scars of childhood are stored.

Mother and I never synchronized. We agreed on nothing. I was not an easy, flexible child—I was scruffy—preferring the adventures of boys to playing with my doll-like, golden-haired sister.

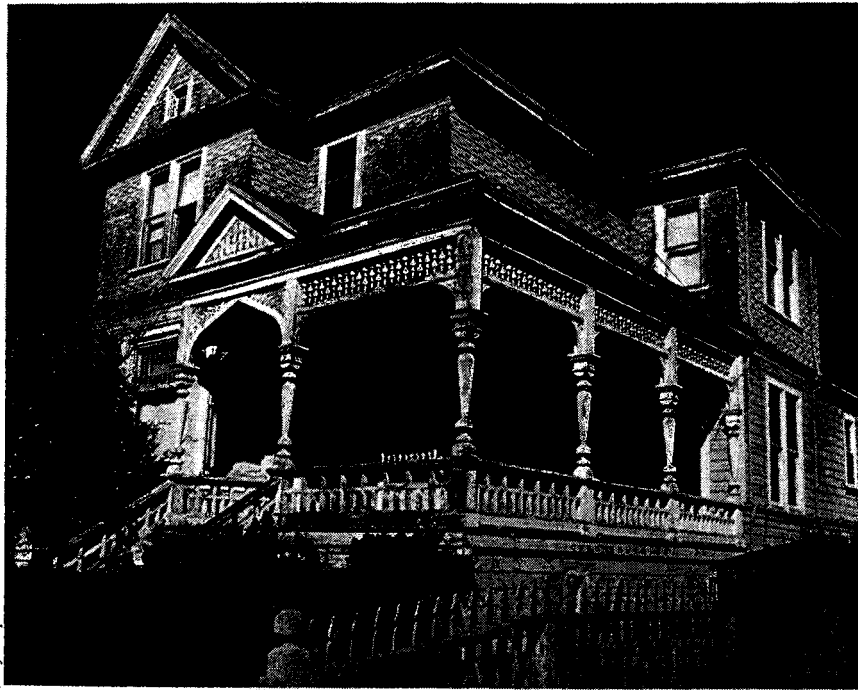
As a child, I managed to weather the stormy relationship because I had Grandmom for unbridled love, and now that I am a grandmother, and she is gone, I have her loving presence in my mind to sustain me.

She and I harmonized with a rollicking joyfulness—tramping the silent forest, picking berries; kneading huge globs of elastic bread dough in which she carved my name before baking it in her black coal cook stove. Thoughts of those learning, laughing times with her still make my heart sing.

Grandmom would leave her great white house beside the dark pine forest, taking the train from Pottsville to the Reading Terminal, for a week's visit with us in our house on a crowded city street in Philadelphia. Because she knew how to play, her visits filled the living storybook of my childhood with pages of wondrous escapades. She would don a long black coat, and secure her hat to her mound of gray hair with an enormous jet hat pin, then she and I would “run away.”

She was fascinated by trolley cars. When I was five years of age, she allowed me to pretend I was the conductor collecting fares from passengers. She furtively returned





Jerry Chapman

the pennies. By trolley, we explored the city, a jungle, and several oceans. One day she turned the trolley into a four-masted schooner. She was the captain and I the mate. We sailed the H.M.S. (His Mighty Ship) Trolley through islands of city blocks to League Island where we docked and took a swim.

I was permitted to pretend I was a fireman as we walked past the Frankford Avenue Fire Station, imitating the men with hands in hip pockets, as I lifted my dress and walked with hands in my pants. She told the story often—how the firemen laughed and called, “Missus, you sure have a funny little one there.”

She was permissive in an age when discipline was *de rigueur*, especially for little girls like myself, who preferred red wagons and caterpillar zoos to doll coaches and wind-up animals. She always took me from a restrictive world into one where nothing was impossible.

Grandfather had built the white frame house for her beside the forest on a rise of land that caught the afternoon breeze. A

terraced front lawn with beds of red calla lilies circled in grass sloped down to a narrow dirt road. As a teenager, I remember sitting on one of the front porches sipping blackberry juice and listening to the lazy bong . . . bong . . . of bells which heralded cows coming and going along that road in the dust of a less hectic time.

In back of the house was a garden with asparagus and most other vegetables. Beside the kitchen porch was a Concord grape vine and a hand pump that drew water from a well deep in the earth. It gushed from the gooseneck spout frosty cold and tasting delicately of iron.

It was in the summer before I married that I made the dove-gray silk dress for Grandmom on the Singer treadle sewing machine. We patched calico pieces in the wedding ring design for the top of my quilt which she would hand-stitch that winter. She was 82 years old. She wore the silk dress to church a few times, then packed it away, telling Dad she wanted to be buried in it.

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Ten years later, my father decided Grandmom should not live alone in the big house, and brought her to live in the city with my parents. The backyard was not as large as her potato patch and the kitchen was too small for more than one woman. There was nothing for her to do. Life was no longer interesting. She stayed in her room praying the Lord would take her.

At 99 years, with all organs still functioning and a heart "as strong as yours," the doctor said, she decided the Lord would never take her if she did not *take* matters into her own hands. With the characteristic élan of old, she ordered a celebration of her birthday. It was her last good-bye. As the party ended, she said, "God be with you."

Then she took to her bed, folded the gnarled hands on her bosom, closed her eyes and refused all but liquid food—determined never to rise again. It was not an easy time for my mother—taking care of the silent old woman for the next six months, but she did it with a tight-lipped grace.

On that sunny May day in Llwellyn, a young pastor intoned, "We are gathered here today to bid farewell to our dear, departed sister . . ." He may have comforted some mourners with the service, but what he said had little to do with my grandmother. I felt a slowly rising swell of emotion within me unlike any sensation I had felt before. My hands trembled as words, ". . . departed sister, departed sis-

ter . . ." whirled in my head. She was not a sister to anyone there. She was a loving mother; inspirational grandmother; mysterious great-grandmother; and devoted friend to those who sat in the chapel.

When the pastor ended with words I could no longer hear, he turned off the podium light in preparation for her final journey. With no conscious decision on my part, my body moved me up the aisle to the podium where I turned on the light, and someone who was me began talking . . .

I reminisced, in a rambling fashion, about how it felt to visit her in the summers of my childhood . . . to climb up to her big attic where old chests held memories of my father's youth. I told them about the odor of drying apples hanging in gauze bags from the rafters . . . and the sound of rain on the tin roof while I read *Treasure Island*.

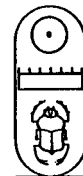
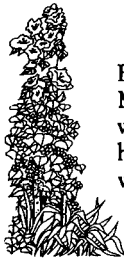
At the end, I think most of them were confused about my purpose. I was simply talking to Grandmom . . . I knew she was listening.

Finally, I whispered, "Goodbye, Grandmom," and having said what was in my heart, I turned off the light. As I turned away, I thought I heard her say, in the same loving tone she used after we had played together, "Goodbye, my funny little one."

To some it may have seemed a strange thing to do, but I was calm then and content. Δ

Congratulations!

On January 16, 1982, Emperor Ralph M. Lewis and Soror Margaret Burt were married in a private ceremony at Rosicrucian Park. Soror Margaret was once secretary to the Emperor, and she and her husband were for many years close friends of the family. Both she and Frater Lewis had been widowed in recent years by the loss of their spouses, and we wish them every happiness in their new life together.



THE EMPEROR PROCLAIMS

Saturday, March 20 Beginning of the Traditional Rosicrucian New Year 3335

WE COMMONLY measure time by the periodicity of some recurring event. If something impresses itself sufficiently upon our consciousness to be easily recalled and constitutes a *beginning* for a series of following impressions, it is then a *time* factor. For example, a person may say, "It was just the year before the great fire" or "It followed some years after the severe blizzard." Thus, time for us is a *duration of consciousness*, that is, the period of which we are aware of something. A transition in our awareness is the ending of a period of our consciousness of a certain particular.

The ancients used certain natural phenomena to indicate the beginning of a period of time. To the ancient Egyptians, the star Sirius, or *Sothis* as they called it, was the foremost of all stars, because this heliacal star arose at dawn at the time of the summer solstice. This also corresponded to the annual inundation of the Nile upon which the Egyptians depended for the irrigation of their otherwise arid land.

This event was a great occasion, one of festivity and piety. Prayers were offered to the beneficent Nile god upon whom they depended for the cultivation of their crops. The phenomenon of Sirius recurring each July became the *beginning* of a *New Year* for the ancient Egyptians. Today, in the little villages along the Nile, away from the sophistication of the modern cities of Egypt, people still perform ceremonies at the beginning of their traditional New Year, not unlike those performed by their ancient forbears. Thousands of years past, on the night of the High Nile, the mothers of Egypt stood in the great river to implore the God of the Nile's blessing upon their children, this just before the annual rising of the star Sirius.

[20]

The modern women of these little villages show their reverence of this natural phenomenon, the beginning of the New Year. They enter the river and stand knee-deep in the running stream praying; they drink nine times, wash their face and hands, and dip themselves into the water.

An Ancient Observance

In nearly all cultures, the New Year has begun with some impressive annual event, most often some easily observed astronomical occurrence. Archaeological evidence discloses that such phenomena were even used by prehistoric peoples, the early *Homo sapiens*, to indicate a period, or transition of time.

In the Northern Hemisphere, the vernal equinox, which occurred on or about March 21 when the sun in its zodiacal travels enters the sign of Aries, was accepted as the beginning of a New Year. It is when dormant plant life seems to awaken and be rejuvenated. There was an apparent parallel in this awakening with the idea or concept of rebirth from death; at least, spring-time came to symbolize rebirth. Nature appeared to be teaching a lesson. It gave rise to a symbolic mystical concept, that is, that mortal death is not final annihilation—man may live again.

Down through the ages, the ancient mystery schools perpetuated this concept of death and rebirth in dramatic allegories. These early rituals subsequently had an effect in their rites and doctrines, on contemporary religions and those that followed.

For centuries the Rosicrucians have perpetuated the fundamental symbolism of this beautiful *New Year Ceremony* in their fraternal Lodges and Chapters throughout the world. There are no specific religious doctrines associated with the ritual, only

the beautiful presentation of the concept of rebirth itself, dramatically and symbolically portrayed.

All Rosicrucian Lodges, Chapters, and Pronaoi of the Ancient Mystical Order Rosae Crucis will conduct this ancient traditional New Year Ceremony on or about March 20. The ceremony and mystical symbolic feast are most impressive, inspiring events.

The February issue of the *Rosicrucian Digest* contains a directory of Lodges, Chapters, and Pronaoi. Members are requested to consult this directory, select the affiliated body closest to them which they would like to attend, then write to the Rosicrucian Order, AMORC, Rosicrucian Park, San Jose, CA 95191, U.S.A., and ask for the address of the affiliated body which they have selected. After this is received, they may address a communication to the Secretary of that Lodge, Chapter, or Pronaoi—as the case may be—and ask for the specific date and time when the ceremony will be held. Every *active* Rosicrucian is eligible to attend. There are no fees or admission charges. Only the presentation of one's membership credentials is required.

The *Rosicrucian New Year Ceremony* will be conducted in the Supreme Temple of AMORC in Rosicrucian Park, San Jose, California, on *Friday, March 19*. Doors open at 7:30 p.m., and the ceremony begins promptly at 8:00 p.m. All active members are eligible and cordially invited to attend. Those who cannot attend an affiliated body for the ceremony because of distance or some other reason may participate in their own *home sanctum*. For this purpose, a *Sanctum New Year Ceremony* is available for home use. It contains the essential elements of the more elaborate ritual held in our fraternal temples.

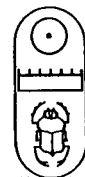
Please address a letter to the Rosicrucian Order, AMORC, Rosicrucian Park, San Jose, CA 95191, U.S.A.; and ask for a copy of the "Rosicrucian New Year Ritual for the Home Sanctum Member." There is a nominal charge of \$1.95*, or the equivalent in postal coupons, to cover postage and handling. Please do not send stamps. California residents are kindly requested to include 6% sales tax.

*Other Currencies:

£ .98	A\$1.69	NZ\$2.29
₦1.30	R1.95	CA\$2.29



[21]





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Photosynthesis and the Dance of Creation

WHERE do plants get their substance and energy? As with other living things, do they eat, breathe, and make music? That the answers are far from obvious is shown by the long history of man's struggle to find a solution.

Aristotle thought that plants took their substance from the ground. Two thousand years passed before a Flemish alchemist named Jan Baptista van Helmont tested the not-unreasonable assumption by accurately weighing the soil around a potted willow tree. This classic experiment convinced van Helmont that plants do not consume earth. But where then did they derive their substance?

Many more tests were needed before Joseph Priestley proved that plants breathe as they grow. In 1772 he enclosed a growing plant in an airtight chamber. He found that the plant suffocated just as surely as would an animal. But more surprising and wonderful was the result of his subsequent experiment. When he enclosed a plant and an animal in the same airtight chamber, both could live and breathe. This was seemingly a miracle. The miracle was soon explained by the exchange of gasses in breathing that later came to be named oxygen and carbon dioxide. Priestley's discovery led to an unprecedented use of flowers in sickrooms, a custom that has continued ever since.

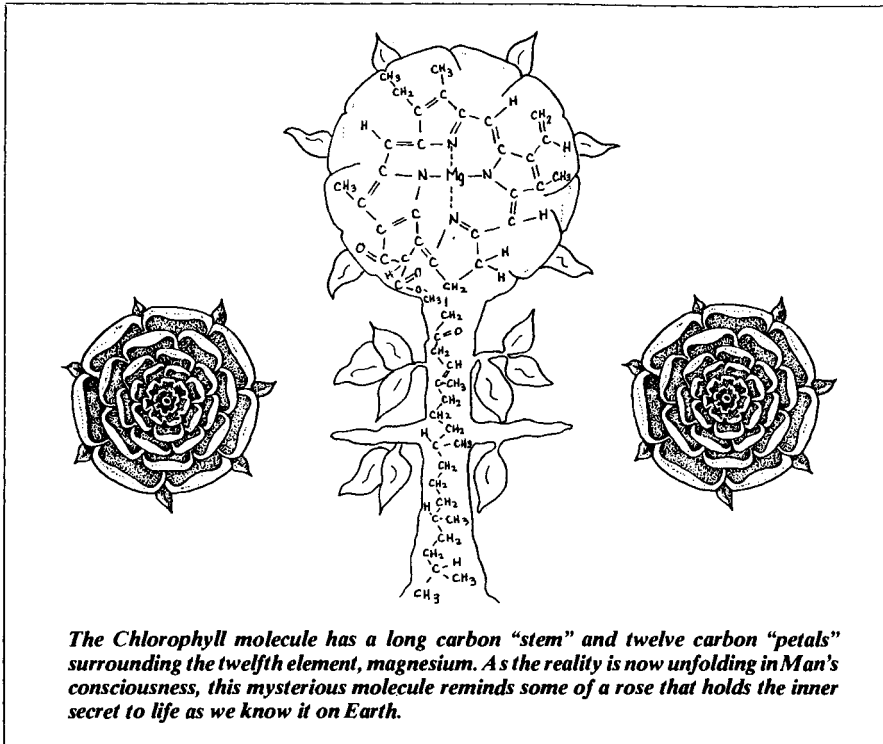
The concept that plants do breathe was at first met with some scepticism. But even scepticism can be healthy and positive if we [22]

are willing to question and investigate our doubts with an open mind. A Dutch sceptic, Jan Ingenhousz, investigated further and by 1779 he discovered that a plant's exhalation of oxygen occurred only in the green portions of the plant and only when illuminated by light. In darkness the plant inhales more oxygen than it exhales. By 1796 he was able to postulate that green leaves by day decompose carbon dioxide. The plant then uses the carbon by combining it with water to build its body. Leftover oxygen is simply exhaled. Ingenhousz's experiments resulted in the first human realization of the process we now call photosynthesis.

Let us now summarize the essential chemistry. When green plant tissue is under strong light, water molecules (H_2O) are split into separate oxygen and hydrogen atoms. The hydrogen (H) combines chemically with the inhaled carbon dioxide (CO_2) to make carbohydrate molecules ($C_6H_{12}O_6$), particularly sugars, starches, and cellulose. These carbohydrates are used to build the plant. The excess oxygen is exhaled as a byproduct that only incidentally supports oxygen breathers such as you and I. In capsule form, that is the fundamental life process called photosynthesis. When it was first discovered, photosynthesis was thought of as being miraculous.

In some ways, the early explorers of the life force may have been correct about the miraculous nature of photosynthesis. In the first place, the prime source of energy

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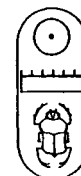


for photosynthesis in unearthly. The energy comes from photons of light streaming at 186,282 miles per second out of the Sun. This light ordinarily has little effect on water outside of plants. However, light striking water inside green plants is a different matter. Inside the green plant light has a helper—chlorophyll. This curious magnesium-centered, rose-shaped green molecule ($C_{55}H_{72}O_5H_4Mg$), with its long carbon "stem" and twelve "petals" surrounding the twelfth element, is the mysterious key that unfolds the secrets of plant life (see illustration). As this tiny key absorbs light energy, its hundreds of subatomic particles jump momentarily from their normal orbits in each atom to larger, more potent orbits. Although the leap of excitement may last less than ten billionth of one second, on reverting to normal the jolt somehow splits hydrogen from oxygen in adjoining water molecules; whereupon the separated hydrogen is grabbed by big spiral-shaped protein molecules, called enzymes. The enzymes promptly introduce

the hydrogen to inhaled carbon dioxide, which is likewise held in the arms of an enzyme. The two substances immediately go into a kind of dance, called a chemical cycle. As they dance, new ingredients are intermittently added and extracted as they whirl and merge into new structural forms.

The Music of Life

According to legend, the Hindu prophet Krishna played the flute to make flowers bloom. Can such music actually enhance the dance of molecules within the plant and bring about an increased metabolism? A surprising answer may come from the investigations of Dr. T. C. N. Singh of Annamalai University in southern India. Dr. Singh serenaded mimosa, marigold, petunia, tobacco, sugar cane, sweet potato, onion, garlic, pepper, rice, tapioca, and other vegetables with the sound of the flute, violin, electric tuning fork, and human voice. To his delight, plants which "heard" the music grew at a faster rate than companions not treated to the benefits of a musical serenade. Music-loving plants grew about twice as fast, particularly those sere-



naded with high-pitched violin music and soprano voices. Some even grew too fast and soon withered and died. But on the whole Singh reported that "the treated seedlings were darker green, healthier, sturdier, with a more profuse root system than those derived from nurseries not excited by sound waves."

A new reality never appears without detractors. One sceptic was prompted to ask "if corn had ears for music." But while scepticism greeted this discovery, similar research programs soon appeared in Europe and America in the 1960s and 1970s. The National Research Council of Canada, for instance, reported that seedlings of Rideau wheat continuously exposed to 5000-cycle sound invariably exceeded the weight of control seedlings by more than 250% and sprouted almost four times as many grain-bearing shoots.

One explanation for the metabolism increases relies on theories of resonance. Since light of two different wavelengths or pitches is needed for photosynthesis, even with light alone a resonance is present in plants. Thus, the energy in plants comes from the radiational equivalent of a musical chord, implying to some that life indeed is like a melody or dance.

Of course, photosynthesis and its dance is more complicated than this brief portrayal would suggest. Photosynthesis includes the participation of many other molecules such as carotenoids, molecules that help chlorophyll absorb energy of out-of-reach frequencies. There are literally a bookful of additional characters, including other catalysts, subcatalysts, acceptors, bouncers, cops, cooks, nurses, janitors, and other chemical and cellular functionaries who keep things coming, going, stewing, dancing, growing, transforming, and unfolding.

When we come to realize that all of this is going on naturally and invisibly amid intri-

cate valves, thermostats, and regulators—making every fluttering leaf a vast automatic factory—our visualization becomes awesome. We can hardly grasp the immensity when we remind ourselves that the millions of invisible, subcellular chloroplasts in a leaf are huge football-shaped worlds in relation to the thousands of bustling, coin-shaped grana packed in neat piles. Each grana in turn bristles with tens of thousands of bead-shaped quantasomes, each quantasome made up of about 200 rose-like chlorophyll molecules, each of whose 137 atoms contains the mystery of a dancing creation.

The microcosm of the dancing electron and the middle earth of man appear to be two worlds apart. Yet the total energy transformed by plants has definitely created the middle earth in which we breathe, and live, and participate.* The dance of creation continues from world to world, from microcosm to macrocosm, from electron to cosmos. From our middle ground we witness the very small and the very great, the dance of electrons and the music of the spheres. We analyze the smallest part and we are amazed at the immensity of what is produced. Likewise, we receive intimations of the whole that leave us spellbound before the awesomeness of creation. And we may experience all of this as a result of asking a simple question, "Do plants breathe, do they eat, and do they make music?"

—George F. Buletza, Ph. D., F.R.C.

*From a chemical standpoint, present-day plants and animals could not survive without one another. Within a year or two photosynthesis could consume all atmospheric carbon dioxide were it not replenished by combustion and the exhalation of animals and microbes. Even minerals would be drastically disturbed without both these living kingdoms.

ROSICRUCIAN DIRECTORY

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

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

Are You Saved?

*An analysis of a
common question*

I WONDER if I may be perfectly frank and express my personal opinion regarding something that is often analyzed in a serious manner by many thousands of our readers?

It is not my intention to discuss the relative merits of the different religions represented in a religious classification of our world-wide membership. Officially, throughout our organization, we do our utmost to avoid any attitude of sectarianism. We try to praise the good points of every religion, and say nothing about those minor points that may be controversial. But there is an attitude of intolerance often expressed by the followers of several religions, which attitude has been in the past and is today the basis of many unpleasant national and international situations. Religious intolerance has always been either a primary or secondary cause for many great wars, and for many sad events in the lives of the peoples of various nations.

The foregoing thoughts are the result of an incident which occurred here recently, and which is typical of similar incidents occurring in many places. We recently employed a man to assist in some special work on our lawns. He was hired as a laborer at his own terms and conditions, and was given a free hand to carry out his own ideas in connection with the work he was supposed to do.

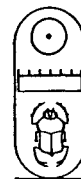
Very soon after becoming acquainted with our grounds and our different buildings here at Rosicrucian Park and contacting the various employees as they came to



work in the mornings and moved about on the lawns at lunch time, or passed through the Park on the way home in the afternoon, he began to speak with them as though he had a long acquaintance. We found that in almost every case his first question to the employees and to members and others who visited the grounds was, "Are you saved?" In most cases the persons to whom he spoke were somewhat puzzled, and naturally asked, "Saved in what way?" The answer invariably was, "Have you been saved by the blood of Jesus, and have you taken up the cross?" At other times he would ask, "Are you a *good* Christian?"

Are Non-Christians Damned?

To those who realized that the man was fairly intelligent and in no sense an extremist or fanatic, but merely an enthusiast, the foregoing questions provoked further discussion. Those who were not Christians such as Jews, Moslems, Buddhists, and others of oriental religions who visit our grounds practically every week in the year, would ask such a question as this: If I am not a Christian, am I eternally damned and are only Christians saved? Those who were not devoted members of any church, but doing their utmost to live according to the golden rule and to live a clean and noble life, would resent the man's further argu-



ments that unless they went to some Christian church and confessed all their sins and *accepted Jesus as their personal savior*, they were forever damned and in no sense saved to immortality or even a happy life.

We became quite concerned about the man's remarks, and had to dismiss him from our services. He was not attempting to carry on any special propaganda for his Christian denomination, and he could not be called a proselyting disciple in the usual sense, but he was most certainly of that type of superior, egotistical complex which believes that all who are not strictly orthodox Christians in the utmost sectarian meaning of the term are damned to eternal suffering. It cannot be argued that this man is an exception, or that his statements or ideas are unusual, or that I have selected an uncommon Christian type.

Without meaning in any way to cast any reflections upon the Christian religion or doctrine, I must be frank in saying that we have met altogether too many Christians who hold the same attitude as is held by this man, and the fault does not lie with the individual, and therefore the individual should not be picked out as an extreme and individualistic exception to the general rule. Some Christian denominations are wholly to blame for the attitude of mind and beliefs held by such persons, and there would be many more of such persons in the world today were it not for the inherent tolerance, broad-mindedness, and intelligent reasoning of many who are sincere Christians.

Master Jesus Misquoted

Jesus himself in nowise promulgated such ideas despite the mass of arguments to the contrary that will probably be mailed to me as a result of this statement. I do not care how you quote passages from the Christian Bible, or how you attempt to take isolated, separated, and unusual sentences from the general writings in the Christian Bible, you cannot prove to me that Jesus intended to preach a doctrine that claimed that no matter how good you live, that no matter how you followed His teachings, His advice, His commandments, and His laws, unless you worshipped Him individually, personally, and exclusively as a God, and

as the only means of salvation, you were forever damned. It is true that you can quote from the writings of the disciples and the apostles and the fathers of the Christian Church that which supports the modern Christian idea expressed by this gardener, but in such cases you are not quoting what Jesus actually meant, but what the disciples and apostles believed He meant, or what was their personal opinion long years after Jesus had ceased his public preaching.

When you quote to me that Jesus said, "I am the Way," or that unless you believed in Him you would not find the path to the Kingdom of Heaven, you are not proving that Jesus meant that He, as a unique savior of men, was to be individually worshipped and bowed down to as a god. When Jesus said that "I am the Way" He meant that the Christ spirit dwelling in Him, that the Christ Consciousness made manifest by Him, was the light of the world leading men toward salvation. Jesus had no idea of building a religion that centered about Him personally. There is no such evidence anywhere in the original Christian writings that will absolutely prove that Jesus intended to establish a new religion or a new denomination, let alone a sect that would worship Him as an individual.

I am not going to quote isolated passages from the Bible to support my argument, for as I have often said the Bible of all books known to man is one which lends itself through the extracted or isolated passages to support almost any kind of argument, and I could easily prove my argument or the very opposite of it, or possibly a third or fourth proposition by using such scattered quotations. But I would call your attention to one statement purported to be made by Jesus, and which I find is typical of His attitude on many occasions, and in connection with many demonstrations. It is the statement in which He rebuked His followers and others for calling him *Great*. He reminded those who did so that there was none great but God.

A Messenger

The real esoteric and fundamental idea which Jesus attempted to instill in the minds of His closest followers was that He was a messenger sent by God, and that

what He said and what He did was neither the personal opinion nor the result of a personal power, but that of the spirit of God working through Him. And all of His esoteric laws and principles for right living were based on the fundamental that by following His teachings and living the life He suggested, salvation might be assured or would be assured. Most certainly He did not say that the multitudes living rightly and according to their best light, and doing their utmost to love God and obey God's principles as revealed to them, would be eternally damned unless they also acknowledged Him, the Jesus of Palestine, as their personal Savior and Personal God.

It is unthinkable that the God of the universe, the Father of all living beings, proclaimed by Jesus and all of the disciples to be merciful and just, kind and loving, would fail for centuries to reveal His special laws and ways of salvation to the millions of persons He had created and placed upon the earth, and then for the purpose of redeeming these millions upon millions send one messenger to a small section of the world to preach to but a fraction of the populace, and bring them the true light that they might be saved, while the rest remained in eternal damnation.

Worldwide Message

It is true that Jesus argued that His message was to be carried to all points of the world, and that He believed that the new Way to salvation should be proclaimed to all living people. We may assume that those who heard of the new Way and did not harken to it, or adjust their lives accordingly, or benefit by the illumination were damned into eternal darkness and by their own willfulness closing one of the real portals to the Kingdom of Heaven. We may assume that attitude, if we wish, with considerable authority for doing so, but what are we to say to those millions who never were reached by the apostles and the disciples, and those living today who have never heard of Jesus the Christ or the Christ doctrines? Are all of these damned to eternal suffering and denied the benefits of immortality and the blessings of future development and spiritual blessing simply because God failed to provide them with the Light, or with the revelation of His laws?

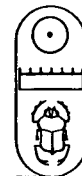
In the first ten centuries following the life and preaching of Jesus, His disciples, apostles, and messengers, of the new dispensation reached only a small portion of the world. But making allowance for every written or verbal form of Christian message that may have wended its way to the most remote points, and to the understanding of every person who heard of these things, we still have to admit that the number of persons who received even a small degree of the Christian light represented only a very small fraction of the population of the earth. Yet up to the end of those ten centuries millions of persons must have passed through transition into the future life. Were all of these persons damned to eternal punishment because they had failed to live in accordance with laws never known to them, and withheld from them, not by their own willfulness, not by their own desires or choosing, but by Omnipotence?

Even man in his stupidity, ignorance, but glorious exaggeration of his great wisdom would not think of going from America to a South Sea island and punishing the natives of that place for the infraction of an occidental or Western world moral law of which the natives could never have had any knowledge or suspicion. If the human mind would consider such procedure unfair and unjust certainly the God of all wisdom, the perfection of all understanding, the spirit of all mercy and love would not assume such an attitude.

A Good Life

Is it right, therefore, for the Christian, no matter how sincere and devout he may be, to assume that unless any and every human being accepts Jesus as his personal savior he is unsaved from eternal damnation, regardless of how good a life he may lead or how loving, merciful, brotherly, tolerant, and kindly he may conduct himself in his relations with his human kin, and how devotedly and sincerely he may love God in his heart, and seek to obey God's laws?

It may be argued that only the devout Christian who has pledged himself to follow strictly along the path pointed out by Jesus the Christ may attain the utmost of spiritual happiness or the highest degree of



spiritual development, or the complete forgiveness of his sins. It may be argued that no matter how perfectly one may live and attempt to abide by God's laws, unless he follows the newer Light, the newer Way, he is imperfect to some degree. But this is not the attitude assumed by many Christians, and by most of the Christian denominations. If we assume, or believe, or even concede tentatively that Jesus was sent to the earth to point out a better Way that would lead to assured salvation, or a greater degree of salvation, or to give us a new and higher code of thinking and living, we cannot then argue that unless this new Way is followed there is no degree of salvation for us.

Absolute Salvation

The enthusiasts of the Christian religion insist that it is not a matter of degrees, but a matter of absolute salvation. They will not admit that the person who has never heard of the Christian doctrines, and yet who worships God devoutly, and tries to live a godly life may have some degree of salvation, and attain some degree of heavenly bliss, perhaps incomparable with that of a true Christian, but, nevertheless, far more satisfactory than that which will be the lot of those who willfully live in sin and ignore God and His laws. The insistence is upon the point that those who have failed to make Jesus their personal Savior through ignorance of the Christian doctrines, or through a different interpretation of them, but who nevertheless live a godly life, a noble, clean, wholesome life, are as eternally and completely damned as those who have willfully and knowingly lived in the deepest sin.

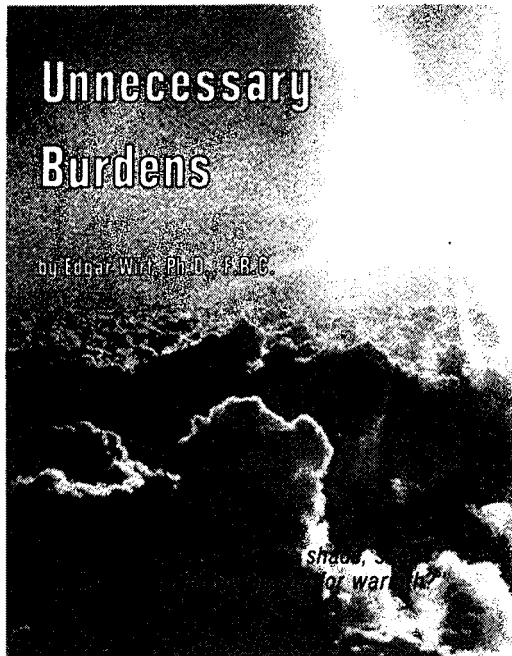
The contention is equivalent to saying this is the only way to any degree or any condition of salvation from eternal damnation, and this is the only way to win back the love and mercy of God which He never has made manifest to those who do not go this way; and all who do not follow this path which we point out, the only and exclusive Way to the Kingdom of Heaven, are eternally damned! Does not such a statement or proclamation smack of human personal opinion, human vanity, and human injustice? Is it not equivalent to and typical of the many similar attitudes assumed by

man in regard to many human matters, and human relationships? Is it not typical of the attitude assumed by some so-called heathen tribes who contended in their ancient days, and contend even today that unless certain beads are worn or certain grotesque marks painted on the human body, the god that they proclaim as supreme will manifest his wrath and destroy them?

Does it not sound like the proclamation of those potentates who said that unless tribute was paid to them as the supreme rulers of the universe or the great light of men, or the most powerful and magnificent rulers of men, they would be beheaded or imprisoned? Does it not sound like the many decrees in the past that led to the destruction of temples, the murdering of innocent men and women and children, the destroying of homes, and the burning of cities? Does it not sound like some of the strange human pronouncements of persons who have said that they had found the true God, the only God, the unique path to human blessing, and unless mankind allowed his hair to grow, lived unkempt in primitive colonies on mountaintops or desolate valleys, disease and famine would overtake them, and slow death would be visited upon them? Most certainly such an attitude expressed by even the most sincere Christian is not typical of the almost universal idea of God's mercifulness, love, and justice.

Some may argue that I am unfair in selecting the statements of only the Christian enthusiast in this regard, and that the enthusiasts of other religions hold the same ideas regarding their religion and their Way. I will admit that I may find among the Jews, the Moslems, and Buddhists, those who will say that only their Way leads to the true and perfect salvation, but I must also admit that I have never heard such statements made by even those very enthusiastic representatives of these other religions who often preach and talk over the radio, or to large public assemblies. Nor have I heard them make such statements in private conversation. But even if the enthusiasts of other religions would have a similar attitude, I would still argue that it is most objectionable, and most inconsistent on the part of Christians

(continued on page 32)



ONE WAY to lighten the burden of *karma*, the law of cause and effect, is simply to step out of its radius. This may be a big step, a small step, or several steps. If it took only one step to get into a shadow, it may well take only one step to get out of it.

Such action suggests that we accept karma as our own doing, not limiting it to long-term penalties for actions long past. The statement, "As we sow, so shall we reap," may be more appropriate, for this metaphor implies that there is a growing season, a cycle, between cause and effect. No doubt there are such delayed effects, some of which we may not have foreseen.

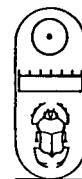
However, there are also immediate effects; karma also occurs *now*. Karma is what we are doing to ourselves right now—whatever is promoting or stunting our growth, creating harmony or unnecessary burdens of woe. For example, if we close a door, we cannot enter through it until it is opened again. If we fall down, we can only crawl until we stand up again. To pound on the door, or to bemoan crawling, not only misses the point; it means we are accepting results (karma) that are not mandatory. We need not endure this discomfort.

Our religious tradition has been rather heavy-handed regarding *sin*, a word that has surprising scriptural background. In Jewish scripture the Hebrew word *chet* comes from archery and means missing the mark, or (by metaphoric extension) falling short, not coming up to specifications in some way. In Christian scripture the Greek word *hamartia* also comes from archery and has the same meanings. In English scripture these words are occasionally translated as *fault* or *offense*, but most often as *sin*. The hundreds of references to *sin*, *sinner*, and *sinning* almost exclusively originate from these roots that mean missing the mark.

In a similar way, words whose roots relate to wandering are translated *error*. In both cases the connotation of the source words is failure in relation to some purpose, rather than a violation that calls for extraneous penalties. The penalties for error are its built-in results, the inescapable effects of a cause.

Sin and *failure* are emotionally loaded words in our present culture. We brand someone a failure, not necessarily in terms of *his* purpose, but in terms of our own purposes that we expect of him. We impute *guilt*, rather than merely *error*, to a failure or a sinner. Our society strongly emphasizes guilt. Some applications of psychoanalysis demand acceptance of guilt for one's childhood emotions. Some religious "conversions," in recognizing the importance of accepting divine grace and guidance, ask postulants first to accept their own guilt, even to magnify it. The theological doctrine of original sin implies that human error, failure, and guilt are inescapable. We have been on the way to becoming a guilt-ridden society.

For many acts *retribution* is exacted through our civil laws and courts. We also know that, through karma, we will meet retribution for other acts—these of omission or commission, not covered by civil law. We usually think of these acts as harm-



ful to others, not recognizing the harm to ourselves. Civil laws have tried to recognize this, forbidding acts that are deemed destructive or harmful to our own well-being—or future rewards. Laws against blasphemy are examples. These are victimless crimes, where no one but the offender feels that he has been adversely affected. Today, it seems increasingly futile, if not improper, to legislate such personal morality.

When harm is done to others, there are sometimes opportunities for *restitution* or *compensation*. Guilt feelings might impel one to make amends; which can be accomplished without belaboring oneself with guilt. When harm is done to oneself, there is no such alternative. Any burden of guilt, of itself, makes no amends; it is crippling and destructive, not constructive. At best it helps to prevent repetition of an act. At worst it spills over into other matters and poisons the well from which we draw spiritual sustenance. It makes us forego some cosmic benefits that might disclose opportunities for compensating and helping others, as well as bringing about personal growth and spiritual maturity.

Feeling guilt, then, is one aspect of immediate karma; it is something in which we indulge that causes present woe as well as present and future limitations. It lames us like a stone in our shoe. But it is not so easy to lay aside this burden once we have taken it up. For one thing, we do not want to think of ourselves in the same class as those we call *degenerate*, those who seem to feel no compunction or guilt in what they do. But until we can, with compassion and humility, forgive ourselves for missing the mark or falling short or our purpose and ideals, we continue to limp, thus compounding the woe.

Atonement

A salutary exercise at the close of each day is to review the day's events, particularly those in which you took some action or made a decision—or in which you could have done so, but did not. It will be encouraging to recall that you handled some situations pretty well. But in others you fell short. What could you have done better, more in line with your overall purpose and

ideals? Such review is not meant to castigate yourself for your errors, but to anticipate how to do better the next time. We learn from our shortcomings only when we recognize them as shortcomings; and that in itself is the principal ingredient of *atonement*.

Atonement, which means putting ourselves right, is not the same as punishment or expiation. What about those errors or offenses of which we are not aware? We are not immune from their results. The ancient idea of a *sin offering* was not meant as expiation, but as a token of acknowledgment that we have other shortcomings of which we are not aware, and also that redress has not always been possible for those we are aware of. In fact, we do not perceive fully the divine law of cause and effect—what we call karma. Acknowledging this is the first step in asking for more enlightenment.

It is not our further responsibility to punish ourselves; that has been decreed otherwise: "Retribution (*not* vengeance) is mine, saith the Lord"; which is to say that retribution is built into the cosmic system. Expiation, when we have harmed or offended someone, depends on redress or restitution to them, or alternative deeds of merit that can balance the scales to some extent. Asking further that our errors (sins) be *remitted* to us—be handed back to us—is not asking for punishment "in kind," but rather that we may have opportunity to do it over, this time correctly, or to make adequate amends. This is fulfilling the law.

Negation

There are other ways in which we stand in our own light, or stand in shadow when we could be in the sun. These ways are legion, but it may help to point out one rather common element. We have had a tradition of self-denial, of foregoing things we want and especially things that are pleasurable. This was fostered in pioneer communities where life conditions were more austere. (It is surprising what we can do *without* when everything we do *with* must be toted on our backs or pulled in carts.) But it has also been fostered in other circumstances as self-discipline. On the plus side, at least in theory, self-denial

compels people to reshuffle their priorities and discover what is most important and most enduring. But it has also been used as punishment, and it can become a fetish.

Most of us have done without something when we could not afford it. But other things we do without by choice or omit intentionally, not knowing what we are missing. Negative thinking shuts many doors to us that positive thinking would open. True, we are beset by a barrage of negative *expectations*—as to health hazards,

inflation, corruption in high places, and so on. But by not exercising whatever spiritual competence we have, and not counteracting such negative expectations, only leaves us in want, not enjoying the available cosmic benefits of health, happiness, and achievement.

If we stand in the shadow, how can we be warmed by the sun? If we turn away from the fountain, how can we quench our thirst? In these ways, unwittingly, we create somber karma *now*, while brighter karma is only a step away. Δ

The mystical experience provides the pulse of the Absolute, if not its anatomy.

—Validivar

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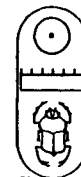
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Are You Saved?

(From p. 28)

inasmuch as they in their devotion represent themselves to be followers of Jesus the Christ, and as such they misrepresent the very spirit of brotherly love and good will toward all beings which was more beautifully taught, more humanly exemplified, and more idealistically demonstrated by His traditional martyrdom than by any messenger of God or avatar of the spiritual world.

There is no particular moral to my discussion this month. I do not hope that my remarks will be the foundation for any change in the attitude of enthusiastic Christians. My sole purpose in making these remarks is to cause many thousands of persons to stop and think for a moment. Whatever their conclusions may be they will have benefited individually by the brief period of thinking. If I were asked, however, to express my opinion in any one of the many forums that are being held in the various parts of the world by Christian leaders in an attempt to answer the question, "What is wrong with the Christian Church today?" I would say that the lack of understanding of the esoteric principles which Jesus taught and which are the very fundamentals of the Way He revealed to man, is the cause for the unrest in the Christian religion.

Ever since that period in the progress of Christianity when human beings began to apply reasoning and logic to the under-

standing and interpretation of the Christian doctrines there has been a confusion in the minds of many who were willing to adopt the beautiful spirit of Christianity, but could not accept many points of its limited, inconsistent creeds. Throughout the world today the thinking minds of men and women apply reasoning and a higher degree of spiritual understanding to the examination of all religious doctrines, and only those which appeal to them as being compatible with an increasing understanding and faith in the universal love, mercy, and justice of God are acceptable. It is for this reason that thousands of persons have changed from one religion to another, from one leader to another.

The restlessness in religion is universal, and if I may venture to make a prediction at this time I will say that if and when a great leader appears among the thinking civilized nations of the world presenting a tolerant comprehension and understandable religion in harmony with the illuminating consciousness in man which the Cosmic is developing for this very purpose, we will discover that mankind generally is more ready and more anxious to be the follower of a new light with more sincerity and real sacrifice than he was in the days when Christianity presented itself as a new star in the heavens, and a new Light on the Path. Δ

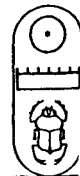
Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle, each month one of his outstanding articles is reprinted so that his thoughts will continue to be represented within the pages of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

CONSTITUTIONAL GUARANTEES

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

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A Little Smokehouse

EVERYBODY needs a solace place. A place to be alone . . . to think . . . to let inner feelings surge forth . . . a place inhabited for the moment by you and God alone.

Even a place to make grimaces.

I had such a haven when I was growing up on a large farm. The nearest "next door" neighbors were a mile down the country lane.

My inner sanctum was the smoke house, where meat was cured, removed some distance from our house.

I could enter there, pull the creaky door shut, and no one could interfere with my reveries—no phone would ring, no quick calls or demands on my time would come.

I could sit in this little shelter odorous with mildew smells, mingled with earthy fragrances still clinging to the produce stored there, touched off further by the pungence of rock salt crystals.

I could muse according to my mood—sometimes in wonder, sometimes in puzzlement. I could even delve into self-analysis on occasion.

The only eyes looking on me were those of the friendly Irish potatoes stretched out in neat even rows in the far corner. These little fellows looked for all the world like they were winking at the sleek, sweet white onions in the other corner.

I recall that a few times I hid in this refuge to get rid of some frustration. At this time I always felt better when I reached up and took a swing at the sausage hanging from the rafters in long, narrow sacks. Sometimes I would also punch the hamhocks swinging from the ceiling in their tantalizing deliciousness. I also felt less under pressure when I kicked out at the large pecans waiting on the floor, beginning to emerge from their hulls.

Yes, it was in the little smokehouse that I successfully thrashed out many a problem and opened the door to look out once more in peace at the open skies.

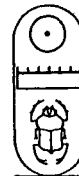
My wish for every child of modern times is that he or she might find such a very private place as I revealed in—somewhere this side of Saturn! —*Faye Field*

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ROSICRUCIAN ACTIVITIES



The Honolulu Pronaos recently presented their first Rosicrucian Humanitarian Award in 26 years to 76 year old Alice Holokai. The honored recipient has spent her life caring for people in the community who seek assistance with their difficulties. She distributes food and clothing, counsels the sick, helps with burial arrangement and employment seeking. Mrs. Holokai is also a recent recipient of the national Thomas Jefferson award.

Honolulu Advertiser newspaper columnist, Sammy Amalu, participated in the presentation of the award which was held on the grounds of Iolani Palace in Honolulu. From left to right: Alice Holokai, Master Rich Fall, Secretary Frances Carter, Sammy Amalu, and Grand Councilor Jerry Schwartz.

FRENCH-SPEAKING Rosicrucians of Quebec, Canada, gathered last fall for a Regional Conclave with the theme of *Love, Simplicity, & Service*. The Conclave was [34]

held under the high presidency of Frater Christian Bernard, Grand Master of the French Grand Lodge, AMORC. Frater Michel Mercier, Conclave Chairman, and 825 Rosicrucians were honored to have as honored guests Frater Bernard and Frater Henri Caillaud, official lecturer for the French Grand Lodge, and his wife Soror Marie-Louise, as they added their light to a memorable program of mystical events.

Two sublime mystical convocations were presented by Atlas Lodge of Montreal and *Lumière de l'Est* Chapter. The first one was presided over by Frater Georges Dhéry, Grand Councilor for Western Quebec, and the second by Frater Yoland Guérard, Grand Councilor for Eastern Quebec. At each Convocation Frater Bernard gave an illuminating message. Also, Frater Guérard gave an interesting lecture on the spiritual nature of sounds while Frater Caillaud explained the nature of the universe and human beings.

Three Loves

THERE are three words for "love" in the Greek New Testament, one is the word "eros." Eros is a sort of aesthetic, romantic love. Plato used to talk about it a great deal in his dialogues; the yearning of the soul for the realm of the divine. And there is, and can always be, something beautiful about eros, even in its expressions of romance. Some of the most beautiful love in all the world has been expressed in this way.

Then the Greek language talks about "philos," which is another word for love, and philos is a kind of intimate love, between personal friends. This is the kind of love you have for those people that you

get along with well, and those whom you like on this level, you love, because you are loved.

Then the Greek language has another word for love, and that is the word "agape." Agape is more than romantic love, it is more than friendship. Agape is understanding, creative, redemptive goodwill toward all men. Agape is an overflowing love which seeks nothing in return. Theologians would say that it is the love of God operating in the human heart. When you rise to love on this level, you love all men, not because you like them, not because their ways appeal to you, but you love them because God loves them.

—Dr. Martin Luther King, Jr.



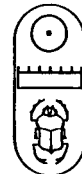
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Now you may attend either one or two courses in one week's time, for up to six courses over the three week period. Classes run from Monday through Saturday. If you elect to have any morning or afternoon free, this time can be spent in library research, museum study, and for interviews with the Rosicrucian staff.

Please see the January issue of the Rosicrucian Digest for more details, or request an application and list of courses from the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California 95191.





THE PHILOSOPHER'S STONE

What great secrets did the ancient alchemist-philosophers possess? Why was their knowledge so carefully hidden from mankind—veiled in ciphers and cloaked in ritual? Was the making of gold their primary concern? Were they devoted to creating a physical *stone* whereby life could be prolonged or were they seeking a transcendental transmutation of the baser elements of man's true inner self?

Free Manuscript

An interesting discourse, "What Is The Philosopher's Stone," will be sent *without cost* when you subscribe or resubscribe to the *Rosicrucian Digest* for one year at the regular rate of \$12.00*. When writing, ask for the manuscript by name.**

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Vista of Istanbul ▷ ▷ ▷

In the distance may be seen the famous Blue Mosque, its graceful minarets towering over Istanbul, Turkey. Until 1930 Istanbul was known as Constantinople. In ancient times the city was known as Byzantium, founded by Greeks in c. 660 B.C. At Istanbul the continents of Asia and Europe are separated by only two miles of water, a few minutes' ferry trip across the Bosphorus.

(Photo by AMORC)

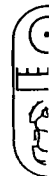
The Old Far East (overleaf)

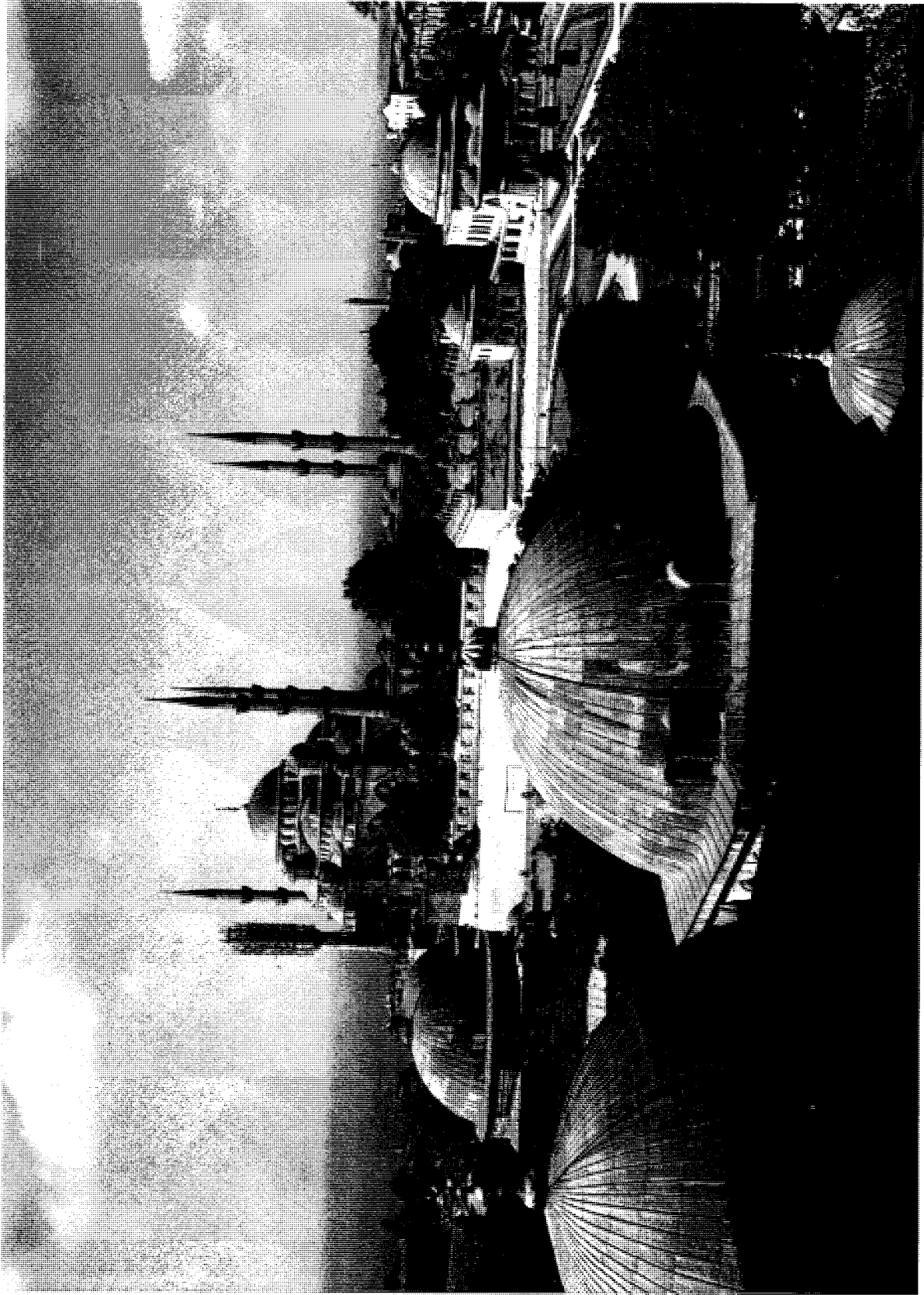
These three-wheeled *pedicabs* were once a common form of transportation in Malacca, Malaysia. However, the thriving industrialization of Malaysia has brought about more modern means of transport, changing many old customs. Notice the small cat between the pedicabs.

(Photo by Jerry Chapman)

ROSICRUCIAN DIRECTORY

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









TODAY'S CHILDREN TOMORROW'S CITIZENS

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

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

Accept This Free Book

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

Child Culture Institute

ROSICRUCIAN PARK
SAN JOSE, CALIFORNIA 95191

DO YOU KNOW THE ANSWERS?



Do your friends and acquaintances gather around you with question upon question when you mention the Rosicrucian teachings? Are you prepared to defend your statements with facts and experiences? Can you present the Rosicrucian viewpoint as clearly as you wish? If not, then you should read

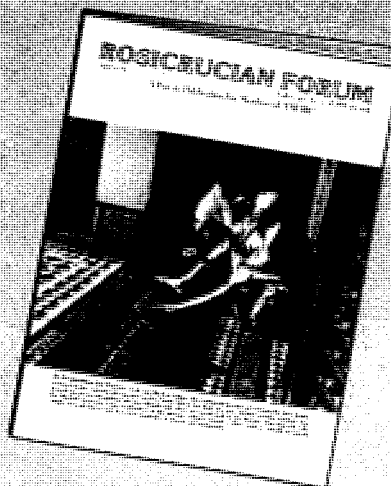
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TREASURES FROM OUR MUSEUM



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.

Isis

This elaborately carved wooden figure, whose year of origin is unknown, represents the goddess Isis.

Isis was most venerated as wife of Osiris, who was the God of the Dead, and as mother of Horus, but she had an equal reputation as the Enchantress.

Mythology depicted Isis in many different ways, alluding to her as "Divine Mother," "Corn Goddess," and "Rain and Wind Goddess." She was the personification of the female creative power, which conceived and brought forth every living creature and thing.

Isis used her power not only to create new things, but to restore what was dead. She was also the noblest example of a faithful and loving wife and mother. In that role she was highly honored by the ancient Egyptians, who called her Aset.

Her worship even spread beyond Egypt to Western Europe and Syria, where she was identified with several deities. The most beautiful and well-preserved of all her temples and shrines is located on the Island of Philae, and is known as the "Pearl of Egypt."

—Juan Pérez & Doni Fraser



ODYSSEY

Avicenna

WITH today's rising oil prices and political turmoil in Middle East, the Moslem nations are seen as emerging into the modern world—eager for the West's technology, capital, and standard of living. Sometimes it is forgotten that centuries ago other civilizations flourished in these lands. A thousand years ago the Moslem world had attained a high degree of civilization with a rich and diverse culture, great centers of learning, a developed commerce, and a high standard of living. Fired by the zeal of a new religion, the Moslem civilization exhibited a vitality and energy unmatched in backward Europe. In fact, the Moslem world, with its roots in what was left of Classical civilization, acted as a cultural bridge between the great civilizations of the past and the later European Renaissance. Knowledge which might have been lost was preserved and elaborated upon in this important Middle Eastern civilization.

Building on what the Egyptians, Greeks, and Romans had earlier synthesized, Moslem thinkers made much progress in science—particularly in mathematics, astronomy, alchemy, chemistry, physics, and medicine. Many great minds emerged as guiding lights of this civilization. One who is best known in the West is the Persian physician and philosopher, Avicenna (ibn Sina) (980-1037).

Raised among intellectuals in Bukhara (now part of Soviet Central Asia), Avicenna was exposed to philosophical and metaphysical ideas at an early age. Exceptionally bright, he mastered all branches of formal learning, including law and medicine, and became a physician while still in his teens. At seventeen Avicenna successfully treated the seriously ill ruler, Nūh ibn Mansūr, and his renown as a physician spread throughout the Moslem world. The successful cure gained Avicenna admittance to the ruler's library, which contained one of the most extensive collections of works on philosophy and science then extant. Avicenna studied avidly and within a few years was recognized as one of the most learned men in the world.

Avicenna's writings on medicine and the sciences brought him fame in both the East and West. His most famous work, the *Canon of Medicine*, is an extensive encyclopedia of all medical knowledge available at that time, based on the findings of the Greeks, Romans, and Arabs. The *Canon* was eventually translated into Latin and for several centuries it was *the* medical authority in both East and West. Avicenna's early interest in medicine and science probably led to his interest in alchemy. Along with many learned men of his time, he considered alchemy to be very important. Through his alchemical researches Avicenna created new compounds and distilled new medicines.

Avicenna is also remembered as a philosopher. His early reading of Aristotle's *Metaphysics* and other Greek thinkers led him to pursue philosophy with an intense interest and original thinking. His own philosophy combined elements of Aristotelianism and Neoplatonism—attempting to reconcile Greek and Islamic beliefs. Avicenna was also a Rosicrucian mystic, and mystical, Hermetic, and Gnostic ideas are evident in some of his later writings. His *Kitab al-Shifa* (The Book of Healing) is a vast scientific and philosophical work covering the natural sciences, mathematics, astronomy, music, philosophy, metaphysics, and diverse other subjects. It is a compilation of all the knowledge of the ancient world. In the words of Will Durant, "Avicenna's *Shifa* and *Qanun* mark the apex of medieval thought, and constitute one of the major syntheses in the history of the mind."

The modern world owes much to this Moslem scientist-philosopher, who truly deserves the title "The Leading Wise Man."—RMT

