

Rosicrucian Digest

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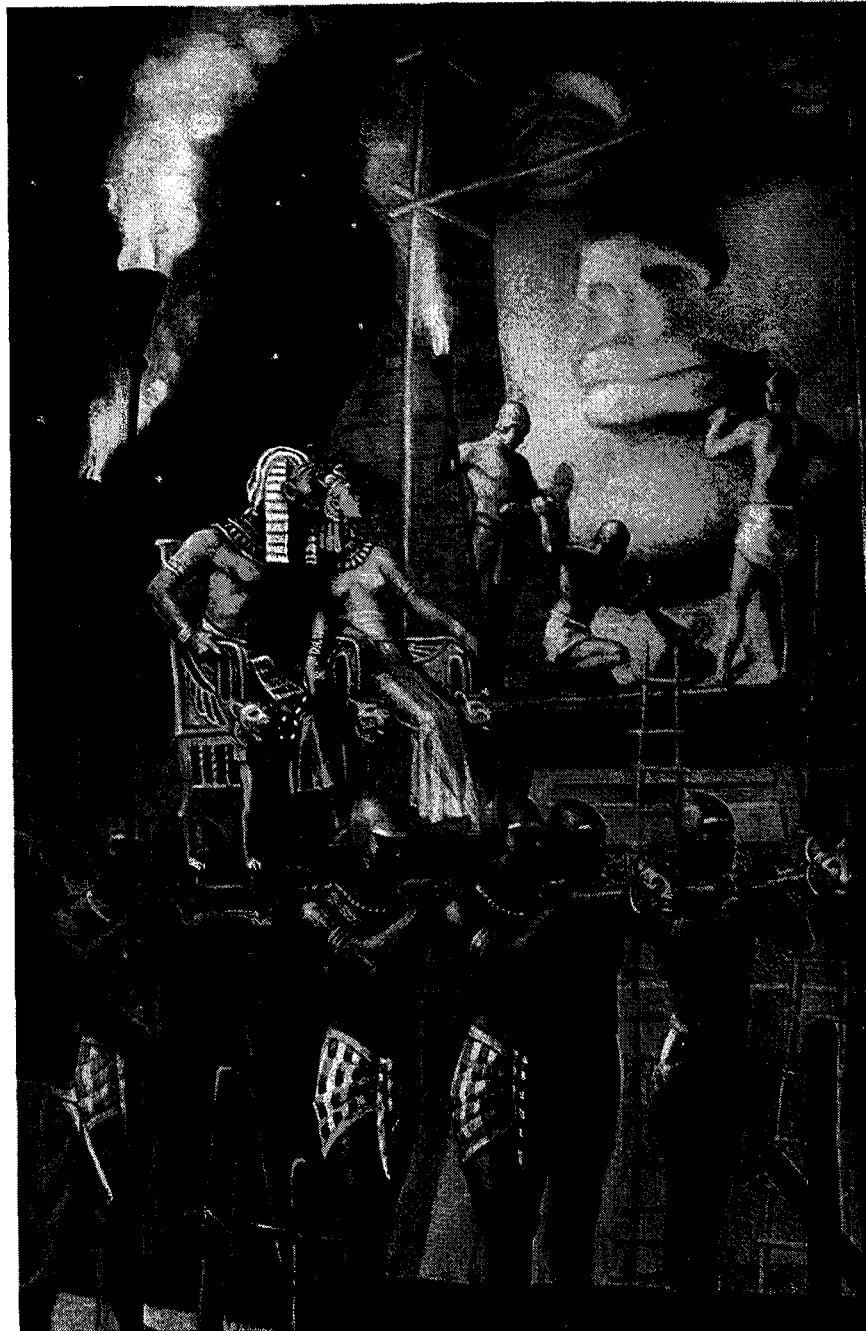
- **Mysticism**
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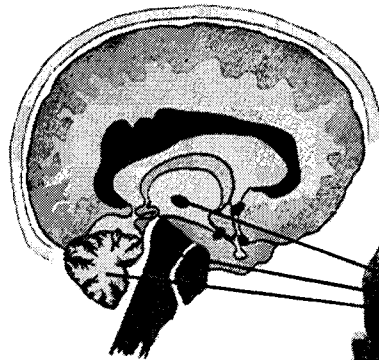
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Approach to the Parthenon

The famous Propylaea is the monumental entrance to the Acropolis in Athens. It acts as the gatehouse to the sacred Parthenon, atop the Acropolis. Work on the structure began in 437 B.C. after the completion of the Parthenon, but was interrupted by the Peloponnesian War. Through the colonnade, one has a glimpse of the small Temple of Athena Nike, which possesses some of the most elegant examples of the Ionic order of columns.

(Photo by AMORC)

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THOUGHT OF THE MONTH

By THE IMPERATOR

The Space Wars Syndrome

THERE is much heard today, in the realm of psychology and parapsychology, of expanded consciousness. Man is told in academic brochures and in popular periodicals that there are many levels of the *Self*. He is encouraged to make an exploration into these different theaters of his personal psychic realm. In contrast to this personal expansion is the growing realization that man's sphere of existence, his habitat as a human, is diminishing. The *Earth* is losing its *eminence*. The Space Age and its explorations have detracted from the prominence that was given Planet Earth in the Middle Ages. The finiteness of the microcosm on which he dwells is dawning more upon man.

The stupendous astronomical figures of distances in our galaxy, the Milky Way, stagger the imagination. Astronomers estimate that there are at least two billion suns in our galaxy. Many of these suns are thousands of times larger than our own. Vast millions of them have planetary systems, including literally billions of satellites.

Our galaxy with its countless stars and planets is one of an infinite number of galaxies. "Space is so unbelievably vast that if we reduced the suns and planets in correct mathematical proportions with relation to the distances between them, each sun would be a speck of dust, two, three and four thousand miles away from its nearest neighbor. And there are billions of these galaxies, each spaced at about one million light-years apart (one million light-years is about six trillion miles)."

It is increasingly apparent that it was only ignorance that could have caused man to acquire the egocentric opinion that he and his Earth were especially chosen and

avored in the Cosmos. The insignificance of the Earth in size gives rational cause to believe that life has not been a caprice of nature, nor is it limited to the cosmic minuteness of Earth. As Giordano Bruno (1568-1610) said, "It is not reasonable to believe that any part of the world is without a soul life, sensation and organic structure. From this infinite All, full of beauty and splendor, from the vast worlds which circle above us, to the sparkling dust of stars beyond us, the conclusion is drawn that there are an infinity of creatures, a vast multitude, which, each in its degree, mirrors forth the splendid wisdom and excellence of the divine beauty."

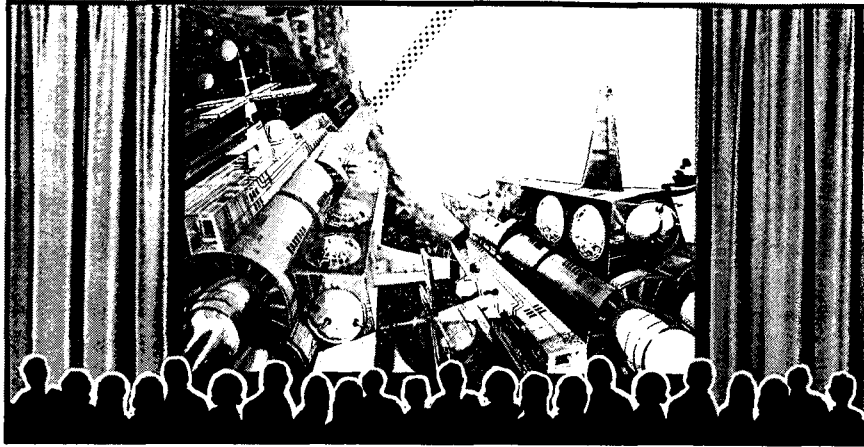
Man Is Not Alone

Because this statement implied that man was not the sole or greatest of beings in the Cosmos, Bruno was burned at the stake! Today, the probability that man is not alone in the vast universe has gained support with thinking persons. Professor Lloyd Motz of Columbia University said, "that life exists beyond the solar system now is taken for granted by most scientists, even though we have no direct evidence of it." The Nobel-prize-winning scientist, George Wald, stated, "The universe is uniquely designed to breed life. Ours is a universe permeated with life. It is a universe that breeds life, inevitably, in many places given enough time."

What conclusions, what suppositions may be drawn from such pronouncements? The biological life sciences disclose that the complexity of living organisms is the result of an evolving process. An as yet undetermined passage of time was required for man to have attained his present mental stature. *Intelligence* is ascribed as the high-

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est quality of life's attributes, and on Planet Earth man is said to represent this status. If these myriad other stars with their planets exist, and, as it is assumed, they are of a far greater age than Earth's; and if the Cosmos is "... uniquely designed to breed life," then there must be beings in space with intellects *far exceeding* those on Earth. One probability, at least logically, supports another.

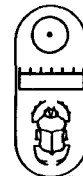
The idea of the existence of other minds, intelligent beings of space, has captured the imagination of man. It is assumed that the accomplishments of these beings, the result of a long period of creativity, would far exceed those of the Earthlings. The imagination further concludes, and not without some rational justification, that if *we* can probe outer space, reach distant planets with atomic-powered vehicles, then any being existing on a distant planet over longer periods of time than man's existence should have the means of transcending our relatively elementary efforts.

This type of reasoning, or speculation if you will, has given emphasis to the belief in space vehicles called UFO's and their regular, though assertedly secret, visitations to our planet. One must ask himself, however, why the sudden influx of UFO's in this period of man's long development? If these intelligences of other worlds have become so greatly advanced over aeons of time, would they not have left indubitable evidence in centuries past of their visitations to Earth? Certainly, it would not be credit-

able to the intelligence of these beings from outer space, that only *now*, in the long period of their existence, have they acquired the means of reaching this planet!

The wide selection of current fiction concerning beings and intelligent life in outer space extols their highly developed technological ability. Yet, in one important regard, it seems that time has left these super beings morally inert. In other words, they are said to manifest all the violent aggressiveness and cupidity of humans. They seek conquest and the destruction of life here on Earth, for fame and power—such characteristics as humans display. The same fiction, found in periodicals, motion pictures, and on TV, shows such beings seeking to invade Earth and behaving as ruthlessly as man. The moral qualities of these beings from outer space, for all of their antiquity and aeons of mental development, are made to appear as not having advanced one iota in self-discipline or those moral standards which man wants to attribute to a future "advanced civilization."

Recently, the leader of an organization sponsoring UFO investigations criticized the government of the United States for not revealing any information that might have been obtained in official investigations. This individual said, "If UFO's do not exist, then Uncle Sam (U.S.A.) has nothing to hide. If they do exist, then we (U.S.A.) may be in *trouble* and we ought to know about it." Certainly, this is no attitude to take



toward the reception of intelligent beings thought to be advanced far beyond man emotionally as well as intellectually. They are thought to be potentially *troublesome*, and yet on the other hand, they are said to be far advanced!

Boys play for hours with electronic games in which they repel, shoot down, and destroy "space invaders." In other words, man is attributing his own vices and militancy to the superior intelligences of other worlds. What does this presage for man? If man will survive for thousands of years on this planet, with the aid of accelerating technology, will he not advance morally and idealistically any further than the level he attributes to the intelligent beings elsewhere in the Cosmos? If that is the future man assumes for himself, it is not an inspiring one to look forward to!

This attitude, this state of mind, is a common fault of man. Throughout history he has assigned his own attributes and qualities to a transcendent being or beings. He has done this to his God and has demeaned Him by ascribing to Him human-like qualities and desires. Now he is doing likewise to intelligences which he thinks may possibly populate other worlds. Simply, it would appear that man principally thinks of refinement in terms of his physical organism, his body and mind, and of his environment; but not of the *Self*.

How can we aspire to *peace* in a future which we concomitantly people with warriors from outer space who are dedicated to destroy humanity—and against whom we plan to retaliate in turn? Δ

This Month's Cover

THE cover illustration depicts *The Carving of the Sphinx*. The painting was executed by Diana Bovée Salyer, AMORC staff artist, from an earlier conception of the subject by the same title. The Great Sphinx down through the centuries has intrigued the imagination of men. World conquerors have stood in awe before it. Even in antiquity the masses of men knew little of its origin. There are many lesser sphinxes in Egypt. In general, they portray a king, the lion's body symbolizing the temporal and imagined divine power of the Pharaoh.

It is assumed that the Great Sphinx was built during the reign of Khafre (reigned about 2850 B.C.) who erected a pyramid nearby. This assumption is based on an obscure reference to Khafre found between its forepaws. However, the reference was inscribed some fourteen hundred years after Khafre's reign.

There is an interesting legend that Thothmes IV (grandfather of the famed Amenhotep IV), while still a young prince, was hunting in the vicinity of the Great Sphinx. Becoming fatigued, he lay down in its shade to rest. During his sleep he had a

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strange dream. Ra, the great sun-god, appeared to him and ordered him to clear the Sphinx of all the accumulated sand. Even at the early time, sand had covered a large portion of the great statue. During the period of Thothmes IV, it was believed that the Sphinx was a portrait of the sun-god, Ra, and erected fourteen hundred years earlier by Khafre, as stated.

Thothmes IV was obedient to the command and ordered the sand cleared away. He then recorded the event on a stele (huge stone tablet). A later version of Thothmes' mystical experience was made by the priests of the Temple of Osiris on a huge architrave, an ornamental support. This was eventually removed from the temple, and placed against the breast of the Sphinx—there it may be seen today. Legend relates that candidates of the ancient mystery schools took solemn obligations between the paws of the Sphinx, and in front of this sacred inscription, as part of their initiation.

The scene of the cover depicts the Pharaoh, presumably Khafre, and his queen, Meri-S-Anch, inspecting the Sphinx as the sculptors work during the cool of the night. Δ

Return to San Jose, a welcome back
to Rosicrucian Park . . .

1982 Rosicrucian International Convention

July 15 - 16 - 17
(English Language)

Program Highlights . . .

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- Emperor's Demonstration of Mystical Principles
- Forums
- Class Master Interviews
- Administrative Sessions
- Drama
- Children's Events
- Films

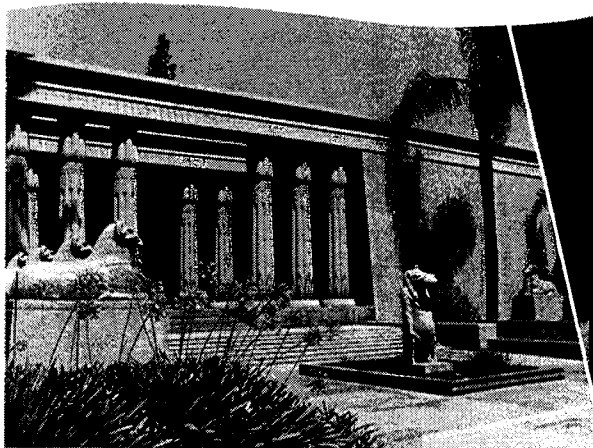
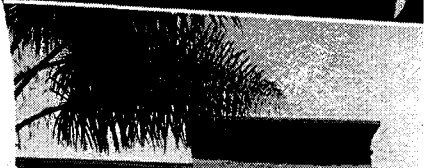
Before the Convention . . .

Members wishing to visit Rosicrucian Park prior to the Convention may take advantage of that time to tour the facilities, visit the Supply Bureau, enjoy the Planetarium and Egyptian Museum, talk with staff members, join in Supreme Temple Convocations and Initiations, or participate in administrative committee functions, all on an informal schedule. You may also register; or pick up your packets if you are pre-registered; or just relax. Rosicrucian Park will be open to those attending the Convention from Sunday, July 11, to Wednesday, July 14, for the above purposes.

During this period there will be no set schedule of events, nor any special bus services to and from Rosicrucian Park.

The Convention's opening session will be held on Wednesday evening, July 14, at 8:00 p.m. From then till the close of the Convention on Saturday night, July 17, there will be special bus service between major hotels, the Convention Center, and Rosicrucian Park.

For complete information, see the October 1981 *Digest* or write to: Convention Secretary, AMORC, San Jose, California 95191, U.S.A.



RIGOR MORTIS

by Nicholas de Roerich

THE Rigor Mortis of the corpse has aroused considerable discussion. The ancient Rosicrucians speak very definitely about this strange phenomenon, from the point of view of matter. It is described how gradually the deplorable process of *rigor mortis* sets in not only corporeally with transition but, still worse, during life, injuring the organs of thinking.

"Seemingly soulless people are being created under our eyes," we are told. One should recognize this process, not as an abstract symbol, but as evidence of psychophysical involution. Much is given to man; vaster therefore is the breadth of his wavering. But there exist sticky regions to which the pendulum of spirit may cling for a long time, if not forever.

Much, much effort is needed in order to escape from this *rigor mortis* of thought, in order to enter again upon a broad plane of conscious thought-creativity.

A known British engineer—an inventor—states in the press that humanity is not ready morally to accept all the new inventions and discoveries. This affirmation from a scientist is timely and characteristic. It coincided with the ancient as well as most recent teachings of the East.

Nicholas de Roerich (1874-1947) was a renowned Russian mystic, artist, poet, writer, and archaeologist. His paintings have been exhibited by most major museums worldwide. He was considered a great master by Dr. H. Spencer Lewis, and his work was truly a mission as legate to the higher brotherhoods. He toured Asia extensively, spending his later life in Northern India and Tibet.

In addition to the daily newspaper communications about all manner of anti-cultural terrors, one may find in the columns of the press, extraordinary indications in a quiet tone, as though they quite correspond to the twentieth century of our era and to our incalculable age dating from the beginning of our planetary life.

Verily, humanity is not ready to accept the latest discoveries. On one side, the revelation of the almighty atomic energy, —on the other side, the black mass, the cult of Satan, Bophamet and the bloody terraphim.

The human consciousness has become divided. In the general dis-solution of the world the tops and bottoms have separated so widely, that an advancing movement is hardly conceivable.

But, at the same time, under the pretext of the crisis, the activities of various cultural institutions are being curtailed. The servitors of darkness scream: "To hell with culture!" And this is not fiction. It should be a great happiness to be able to acknowledge that all these ominous threats and actions did not exist.

And the workers of culture weaken on seeing how their best tasks are being covered with the ashes of darkness. And they seek vainly for something to which to turn and a place in which to gather.

Jesting, ribaldry, derision, blasphemy have reached their limits. Those that say that evil is equivalent to good must not forget that evil should be regarded as

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"Watch on the Himalayas" by Nicholas de Roerich. Courtesy of the Nicholas Roerich Museum.

imperfection. Behind good there always stands the origin of creativeness. But now, instead of the invincibly guiding source, verily, the guiding Good retreats to a defensive position, thus losing the initial command and advance.

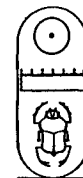
Out of shameful physical self-defense, people avoid coming close to Truth, even at the price of spiritual disgrace, but unwilling to lose their conventional standing. One may hear the killing whispers: Preferable is fossilization, preferable *rigor mortis*, rather than to dare to attack ignorance.

So far, irresponsible consciousnesses calm themselves and succumb to the darkness of *rigor mortis*, but decay does not slumber. It realizes that now because of human cowardice, it possesses the possibility of initiative. And, verily, the initiative of darkness becomes apparent in the great as in the small.

And darkness uses its usual tactics; it creeps in and crawls about unnoticeably. The servitors of darkness penetrate under various guises; and having once penetrated into the fortress, they scoff in self-content. The book FIERY WORLD says: "Souless beings are known to all. This is not a symbol, but a chemical reality. One may be asked whether these incarnate in this deplor-

able state. This question discloses the ignorance of the foundations. No one can incarnate without a store of fiery energy and soul. No one can enter the dense world without the torch of Agni. The dissipation of Agni takes place here among all the wonders of Nature. It is not at all necessary while scattering Agni to commit some beastly crimes. From various Teachings we know sufficiently about the successes even of robbers. Usually the dissipation of Agni is committed in daily life and in the dusk of the spirit. The growth accumulation of Agni is arrested by smallest actions. One must understand that the bliss of Agni grows naturally but when darkness encases the process towards perfection the fire departs from the unfit depositors unnoticeably, although chemically proven."

"Beautiful is the law of eternal motion whether of evolution or involution. Beautiful is the law which bestows on every incarnated being the eternal Agni like the Light in the Darkness. Beautiful is the law which even contrary to karma endows every traveler with Light. Beautiful is the law which does not arrest the growth of the fiery garden, even from the age of seven. Let those first flowers be small; even though they bloom upon tiny thoughts, yet they



are a true inception of the future thinking. What a multitude of beautiful thoughts are generated in the heart of a seven-year-old child, when the dim images of the Subtle World have not as yet left the brain and the heart. Dissipation may also begin then, if the soil of the plant be rotten. In the case of such depletion, one may help or, as was long ago said, lend the Fire. This borrowing occurs also in tiny actions. Thus thrice already I remind you about crumbs. Out of these sparks grow tremendous Fires. Do not think of 'soulless people' as monsters. In various fields we find those who attain some mechanical advantages, even when the Fire has left them and their works have grown pale and they appear to be 'soulless'.

"Every one is free to choose his own destiny, even to his physical dissolution. But 'soulless beings' constitute a very infectious and harmful realization."

Following the catch in tiny nets, come the "civilized savages," a manifestation most dangerous for culture. Then, in order to purify the home from these enemies, tireless in meanness and vulgarity, one will have to apply and waste the most precious energies. For else there will sneak in the same *rigor mortis* which will result in the horrible "death" of all benevolent accumulations.

The crumbs of meanness can creep into the tiniest crevice. This shows how impene-

trable must be the armour of spirit! The servitors of darkness can explain each one of their actions. And they also envelop necromancy with pseudo scientific explanations. First, pseudo-civilization, then pseudo-science, pseudo-friendliness, pseudo-dignity, and then already in the full ugliness of *rigor mortis*, the pseudo-man.

All this is not far from reality. The banners of darkness and meanness float not only over "occult ceremonies" they also bloom forth at many festivals, sideshows, and bazaars, and in the teachings of pseudo-humanitarian schools and brotherhoods.

People still pray at times about the peace of the world, about the unity of all churches, about brotherly love, about magnanimity. But what peace is conceivable for the grinning skull, when the heart has become silent and the fires are extinguished! And has not pseudo-fraternal love garbed itself in the garment of a subtle executioner?

Save us from *rigor mortis*! Safeguard us from all the crumbs of darkness, from all domestic vermin, bristly and infectious!

Light conquers Darkness!

*At the Temple of S...S...
Himalayas, 1933.*

More information about Nicholas Roerich and his work may be found in the "Odyssey" articles of January, February, and March, 1981, Rosicrucian Digest, or by writing or visiting the Nicholas Roerich Museum, 319 West 107th Street, New York, New York, 10025

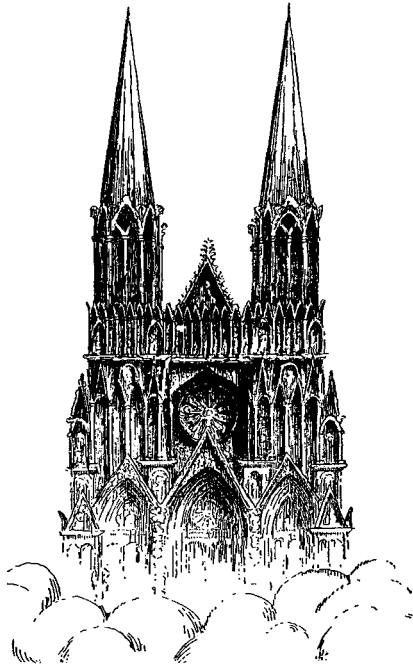
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The Celestial Sanctum

The Ideal of Character

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

VARIOUS QUALITIES of character and moral and ethical standards clearly denote the true Rosicrucian; it is these ideal characteristics which we should all strive to acquire, for in their expression we reveal the qualities of the divine inner self which we all seek and admire.

A Rosicrucian seeks always to improve his character and to emulate the highest ideals of thought and conduct that he personally can conceive and visualize. He never feels that he cannot achieve his aims, but realizes that all is possible to those who mentally create their ideals, and whose consciousness is imbued with the love and

harmony that results from the presence of God in their daily lives.

He is always constructive and kind. He seeks to help others by his positive approach to life and by his example. He seeks to build and create better conditions in his present environment by encouraging and inspiring others. By the application of the principles he has learned, and fortified by the uplifting and practical philosophy he has acquired, he becomes an example of what each individual can achieve by a sane and practical approach to all of life's problems. He also acts as an inspiration to those who recognize his sensitive and loving understanding of other people.

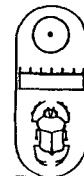
He seeks to demonstrate the qualities of tolerance, humility, cheerfulness, justice, compassion and love, blended in a trained and disciplined mind, and possessed of a powerful will. The true mystic is ever sympathetic, ever courteous, gentle and refined, and the steps to attain his ideal are life's greatest adventure.

Only through purity of thought and nobility of purpose can we hope to attain to higher consciousness. As we think, so we become. We will never reach beyond our present level of consciousness until we remove from our thinking all the impure things of life.

True Happiness

The Rosicrucian seeks happiness; however, he recognizes the changing nature of all things, and knows that happiness is found only in the pursuit of knowledge and understanding in the true expression of the qualities of the soul within. It is by expressing the real life of the inner spiritual self that man finds the greatest satisfaction and, therefore, the greatest happiness. He learns to fulfill the will and desires of the God Within rather than his own personal likes and dislikes, and his own personal goals for achievement in the world. True happiness, then, is obtained by becoming a channel of useful service for the benefit of others. There is no real thought of self, but instead a real commitment to service, for this brings the greatest of satisfactions.

The truth of life will reveal itself to us only through the deeper insights we receive



from within and then only according to our needs. Truth is not found in books, but in an intimate response to life and by being actively engaged in living and thinking to the best of our ability. Books open the door to wider understanding; they evoke various responses from within, allowing the spiritual vision of our psychic consciousness to illuminate our minds with truth.

Meditation, contemplation, and the discipline of mind and heart will allow this central spiritual force to awaken and gradually reveal itself. But a persistent and active mentality is needed to stimulate and actively awaken it. Nothing is more important than the daily thoughts of allowing the God Within to be ever present in our minds and hearts.

Wisdom is essentially experience; it is knowledge applied to practical and useful ends. As a Rosicrucian, one is, therefore, seeking wisdom rather than knowledge, for in the application of the knowledge we have acquired, we demonstrate our mastery of life and utilize the real knowledge that comes from within to serve and truly express the psychic and spiritual nature of self.

A Rosicrucian is always optimistic, thoughtful, and compassionate. His periods of attunement with the inner spiritual self have made their mark upon his personality, and his character is one which inspires confidence and trust. He has a practical nature and is always willing to give assistance to those in need, but he has also developed the will and faculties of mind to a high degree, and accepts life as a challenge. He realizes that through strife, opposition, and the trials of life, he can make the greatest progress to life's ultimate attainment of illumination.

No goal is too large, no ideal is too remote or too difficult to attain if we sincerely desire and work towards it. These goals and ideals are in no way limited to the material plane, but apply as well to our highest aspirations of the mystical life, and to our search for greater knowledge and the illumination of consciousness we sincerely seek to achieve. Rosicrucians know that every goal and every ideal we seek to attain must be gained through a plan created in our minds.

Service has always been the center of the
[12]

Rosicrucian ideal. It is through service that we truly express the Soul Consciousness within, and as we develop and unfold the beauty of the divine light from within, and allow it to radiate from us, so do we express the divine will. The spiritual life is one of service, expressing the will, the intellect, and the love of God in action. Whenever we devote ourselves to useful endeavors, the divine spirit seeks to express itself through us, and use us as a channel in its plan of service to man.

To negate love is to curtail our inner spiritual growth. To express love on every level and in everyday experiences is to allow the love of God to grow in our hearts, until after many trials and tribulations, love blossoms into the illumination of our spiritual consciousness, whereupon we are reborn into a new life of great achievement for the benefit of others. Only when we enter into our daily life with a balanced outlook of heart and mind and try to see and understand others and ourselves, as well as the circumstances we find ourselves in, from the point of view of a deep, heartfelt contentment, can we see clearly the true meaning of life and all it has to offer us. Then, and only then, will the spirit and harmony of pure love begin to grow within, because we will have made a sacred place for it. Others will see and feel this heartfelt sympathy that will prove so helpful to them.

Love is the most sublime of all emotions, yet it is never gained in its highest form without suffering and loss. The crucible of life must take its toll before we are enlightened as to the fullness and beauty of its great power. We must seek its perfection and strive for its attainment because it is the greatest of all goals in life, to be made perfect in love when man and God become as one. Δ

The Celestial Sanctum

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



Intuition Chooses

by Faith Brown, F.R.C.

INTUITION SETS us afire; it is the flame of soul, the flame ignited by our noble aspirations. Using Intuition we make wise decisions; we are in the right place at the right time; we are creatively inspired; we sense what people mean regardless of the words they choose; we reach out where there is need, and we act rightly to meet the need.

Intuitive knowledge has three general qualifications: It is self-evident; it flashes suddenly into our consciousness; we have no doubt that this knowledge, this direction is right for us.

Of course when we are ready to receive intuitive guidance we have that sense of knowing—an inner sense giving great comfort and security. The ability to sense intuitively is probably one of the greatest antidotes for worry.

Illustration: the Alchemical marriage from the *Rosary of the Philosophers*.

Intuition is referred to in the *Fama Fraternitatis*, a pamphlet which was distributed in Europe in the 17th century to announce another cycle of Rosicrucian activity. The *Fama* refers to Intuition as “the heavenly bride who comes to him whom she selects.”

Mystical Marriage

The fraternal home of this “bride,” who is the intelligence of the Cosmic Mind, is the subconscious. From time to time she meets her “bridegroom.” His name is Reason and his home is in the objective consciousness. The meeting place is the borderline state and it is the experience we call the “hunch.”

These meetings—the courtship process—lead to the “Mystical Marriage”—the experience of Cosmic Consciousness, for Intuition is an expression of Cosmic Consciousness in man through the attunement of the Inner Self with the Universal Mind.

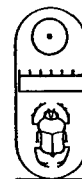
The *Fama* points out that it is the “bride,” Intuition, who selects. Divine Wisdom chooses human intelligence worthy of her companionship. She seeks the vehicle of Reason with whom she can work compatibly. She is potential, he the vehicle for her potential. From this analogy we find the key to the wooing of Intuition, which lies in the qualities a sensible woman would expect in her future spouse.

Perhaps her first requirement would be for a suitor who recognizes his need for her. Is Reason, the footloose bachelor, ready to give up his independence? Does he realize there are blessings in wedded life which make the necessary sacrifices worthwhile? Some people do feel that reason alone is sufficient for the mastery of life.

Eventually Reason recognizes his limitations, realizes that all he has to draw on are the memories of this life’s experiences and his training and education. If there are to be offspring or truly creative results he must have resources beyond his own. To attract these resources, so that these resources might work through his experience, he must attain certain standards.

What are these standards? What do wise young women expect in a husband?

A thoughtful person wants her spouse to be trustworthy and trusting. She must



know he will be true to her and will trust her judgment. And so, too, Intuition knows Reason must trust her before she can trust him.

Through confidence in the reliability of our intuitive impulses we develop the ability to carry through as directed. The more trustfully we carry through, the more often are we inwardly impressed.

A sensible person expects commitment, for the secret of a happy marriage is not in the fifty-fifty concept. Dividing lines cause conflicts. When Reason turns himself over completely, Intuition meets him fully, and an attunement comes about that satisfies both the outer and inner natures.

Most important to selective people is health resulting from habits of nutrition, exercise, and cleanliness. Wholesome habits make an attractive appearance regardless of bodily features. And habits of thinking are what attract our lady Intuition.

Reason chooses his diet—namely, thought. Reason has the ability to accept or reject the many types of thoughts available to him every moment. Intuition will be attracted according to the quality of thoughts. She seeks those most akin to her nature, the nature of Cosmic Mind.

Reason is exercised in the filtering process, in the accepting and rejecting of various ideas. He is aided in his contemplative efforts by imagination and will.

A mature woman looks for a goal-oriented partner. She seeks one who knows what he wants to do, and his goals must harmonize with hers. Divine Wisdom is concerned for the good of all and serves

only the cosmic whole. Reason is therefore decisive and his decisions are in harmony with Cosmic Law.

A delightful lady looks for sparkle in life, for laughter, gentleness, and the lighter touch. Therefore Reason does not take himself too seriously. He forgets who he is and what he is in complete surrender to Intuition, who brings him into cosmic union.

Communion is the result of good communication. The groom is willing and able to express himself, to listen, to draw from her the thoughts she has to share.

Mystical communion takes place in meditation. In the active phase, Reason pours out his finest thoughts and feelings for the good of all. In the receptive phase, the true meditative state, Intuition tells him how these ideals are to be fulfilled in service to others. The resulting service takes many forms; all bring beauty and harmony to the world. All are expressions of the basic energy of life, which is love. Love sets us afire, for love is enthusiasm, or God in action.

This energy of love is an untapped potential in the bosom of the Mother-to-be or the Bride, Intuition, until she is wooed and won by Reason.

Intuition chooses because Reason is, as we stated, trusting and trustworthy, completely committed, discriminating, pure and strong, goal-oriented, joyous, communicative, dedicated to unselfish service. This is the "bridegroom" selected by Intuition so that she may become Divine Mother, symbol of watchfulness, director of human evolution. Δ

REGIONAL CONCLAVES

GEORGIA, ATLANTA—Southeastern Regional Conclave—May 7-9. Grand Lodge will be represented by Frater Edward Fisher, AMORC Grand Treasurer. For more information, please contact Atlanta Chapter, AMORC, P. O. Box 254, Atlanta, GA 30301.

OHIO, DAYTON—Penn-Ohio Regional Conclave—May 20 - 23. Grand Lodge will be represented by Frater Robert E Daniels, AMORC Grand Master. For more information, please contact George Meeker, Jr., 1850 S. Wayne Avenue, Dayton, OH 45410

CANADA, ALBERTA, EDMONTON—Alberta Regional Conclave—May 29-30, Highlands Masonic Hall, 5526 - 118 Ave., Edmonton Grand Lodge will be represented by Frater Arthur C. Picpenbrink, AMORC Supreme Secretary. For more information, please contact Daryl E Gazloff, Conclave Chairman, P. O. Box 8416, Postal Station F, Edmonton, Alberta, Canada T6H 4W6

The Traditional Martinist Order

An Affiliate of the Rosicrucian Order, AMORC

by Olivé L. Asher
Grand Recorder
Traditional Martinist Order

THIS ARTICLE *has been taken for the most part from a piece written by Dr. H. Spencer Lewis for the Rosicrucian Digest of October, 1937, and entitled "What is Martinism?". The material has been updated to acquaint you with the present status of the Martinist Order, but its basic ideals remain the same as reported by Dr. Lewis as Imperator of the Rosicrucian Order, AMORC.*

During the past several years the Traditional Martinist Order, which was brought to North America by Dr. H. Spencer Lewis and placed under the protective wing of the Rosicrucian Order, has been manifesting considerable growth among Rosicrucian members, who have accepted these teachings as a beautiful and inspiring complement to their Rosicrucian study.

Perhaps the most enlightening book available regarding the establishment of the Martinist Order is one entitled *The Life of Louis-Claude de Saint-Martin, the Unknown Philosopher*, by Arthur Edward Waite, the famous British author of many books dealing with the history of Rosicrucianism, Martinism, Freemasonry, and so forth. It was our hope that we could make this book available through the Rosicrucian Supply Bureau, but for the present you may find it in your local book store.

When Dr. Lewis brought Martinism to the Americas there were many questions from students and much speculation regarding its heritage and origin. A few writers of the time, commenting on ancient and very old organizations and secret societies, erroneously stated that the Martinist Order was semi-Masonic in its origin, and semi-Masonic in its past and present activities, teachings, ritualism, and practices. Nothing could be farther from the truth, and we wish to reiterate this statement in order that it may be clearly understood and to avoid such an erroneous impression. The

fact that AMORC has taken a deep interest in Martinism and the Martinist Order and has re-established this activity not only in America but throughout the world should be sufficient indication that the Martinist Order is not a part of any other organization, including Freemasonry, nor does it imitate or usurp any of the rituals, practices, principles, etc., of other organizations.

There has always been a very close relationship and companionship between the Martinist Order and the Rosicrucian Order. It is because of this old friendly relationship and cooperation that the Rosicrucian Order felt obligated to encourage the reorganization and redevelopment of the Martinist Order. The organization was an affiliate of the international orders of initiation known as the FUDOSI, and as such was welcomed wholeheartedly under the protective wing of AMORC, in order to assist the Martinist Order in its growth and development everywhere.

Martines de Pasqually

Referring briefly to its historical origin, it is generally acknowledged that the founder of the Martinist Order was Martines de Pasqually. Historical records indicate that it was he who instituted the organization in Europe. Various records indicate that there were some individuals or some groups of individuals preceding him who outlined and conceived the physical form of the organization based upon a concept of



Christian Mysticism. In this respect it differs from the Rosicrucian Order, which is strictly non-sectarian in nature.

When Pasqually came into Europe in 1766 or 1767 he announced his intention to organize a secret society of a truly mystical and religious nature. The organization grew very rapidly with Lodges and forms of activity in France and other countries of Europe, finally spreading to England, and eventually America. In later growth and development of the Order, Pasqually did not become as well known as a later famous Officer and leader of the organization, Louis-Claude de Saint-Martin. In fact, Louis-Claude de Saint-Martin became so well known and loved as the Martinist leader throughout the world, and the most famous of the organization's Unknown Philosophers, that many believed and still believe that the Martinist Order derived its name from Saint-Martin. Certainly, Saint-Martin did more to spread the work of the Martinist Order, to beautify its teachings, to follow the true cosmic mysticism and its ideals, and to lead thousands to live a better life, than any other one of the past officers of Martinism.

Perhaps the best description of the Martinist Order we can give is that written by an unknown author some years ago and included in our records of miscellaneous writings pertaining to Martinism. It is as follows:

"The Martinist Order is composed of two distinct parts: One interior, spiritual, mystical, closely connected with ancient tradition; the other, exterior, practical, which depends according to Saint-Martin from a complete Hierarchical System of Intelligences and Powers.

"Martinism is derived directly from Christian Illuminism, and has adopted its principles. It is connected with it by its chiefs.

The Order in its ensemble, is especially a school of moral chivalry, endeavoring to develop the spirituality of its members by the Study of the Invisible World and of its Laws, by the exercise of self-Sacrifice and intellectual assistance, by the creation, in each mind, of a faith so much the more solid that it is based on observation and science. Martinism constitutes a chivalry of Altruism, opposed to the selfish league of material appetite.

"Martinism is the way of the heart rather than of the brain; it has created in the visible and in the invisible a strong chain of many links."

During the years of World War II, Martinism in Europe, and particularly in France, was almost completely obliterated. The fact that it had been brought to America by Dr. H. Spencer Lewis was, in effect, its salvation. It continued to operate on a small scale under the protection of the Rosicrucian Order and recently established a direct affiliation with the "parent" organization. Its teachings are recommended to Rosicrucian students, and members are encouraged to participate in its activities.

As a result of the dissolution of Martinist activities in Europe, during World War II, the Sovereign See of the Order was established in San Jose, California, and maintains offices in Rosicrucian Park, working directly with the Rosicrucian Order.

As stated previously, Martinism is the "Way of the Heart" and as such has a strong appeal to all mystical students, particularly Rosicrucians who have direct access to its teachings. The recent spurt of growth is indicative of the need for this school of moral chivalry, and we wish to extend our sincere appreciation to the Rosicrucian Order for making it possible for us to deliver our message to you. Δ

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ROSICRUCIAN DIRECTORY

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

DO IT!

by Mary Unterbrink

DO YOU WISH you knew your neighbor's secret for taking terrific photos? Would you like to brush up on the latest office procedures and increase your typing speed?

You need not go farther than your phone book to find an absorbing hobby or activity to share with others. Many adult education courses are offered through high schools, colleges, and social centers at reasonable fees, with discounts usually available to senior citizens. Universities offer extension courses by mail or TV. And don't overlook your local library for how-to books on everything from astrology to woodworking. The reference department will be happy to answer your questions and give you a program schedule of future lectures and exhibits.

Sign up for a course on camera techniques and composition to unravel the mystery of taking spectacular shots. Spend two evenings a week in a secretarial class. The proficiency you gain may lead to a satisfying hobby or second career.

A friend of mine had a desk job at a printing firm but didn't get much satisfaction from her work. She really enjoyed making her own stylish clothes and was soon swamped with requests to sew for her co-workers. She attended adult education courses in clothing design and construction, and within a few months acquired enough confidence to open a dressmaking and alteration shop. Now she can't wait to get to work in the morning!

I once met a detective in an evening gourmet cooking class. He relaxed at the end of the week by having friends over to help prepare and enjoy the special dishes he learned to cook. Attending many cooking sessions throughout the year, he never ran out of culinary endeavors to share with his guests.

A successful artist in my area joined an aerobic dance class for exercise and thought it was so great she entered the rigorous training course and dieted to reach the required weight to qualify as an instructor. Now she has a dual career and balanced life style. She teaches several dance classes a week and weaves fibre art creations in her home studio.

Volunteer work provides an opportunity to help others while brushing up on your skills. Check your newspaper for openings in state or local service agencies in your area. They are often in need of people to answer phones, type, and do light filing. This sometimes leads to a part-time position or prepares you for a new occupation.

If you love sports and children, volunteer with a local sports or recreation pro-

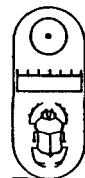


gram. Working with kids will shift your brain into high gear and their energy will be contagious.

Perhaps a thrift shop run by a charitable organization can use your help sorting donated articles and clothing or selling to customers. There are many opportunities to help, and you will find self-renewal by serving others.

If you've always been secretly stage-struck but felt you must be content to sit in the dark theatre and watch others emote, make a few phone calls. Offer your backstage assistance for a children's play or community presentation. You may not get

(continued on page 32)



Salvation

A Mystic's View of this Concept

by Walter J. Albershelm, Ph.D., F.R.C.

MOST CHRISTIANS believe that the concept of salvation is essential not only to their faith but to all religion, but this is not necessarily so. Primitive religions consisted mainly of magical rites designed to propitiate or to coerce nature spirits. Even in Judaism, from which Christianity sprang, there was initially no thought of salvation. It was believed that God could become angered and punish individuals or entire nations; that He could be appeased by repentance, by obedience, by right living and right faith. But there was no official belief in personal survival; neither in eternal bliss nor in an eternal damnation from which one had to be "saved." Survival was not an individual matter, but consisted in continuance of the nation, the tribe, and one's personal offspring—in children and children's children.

The inner need for salvation arose usually under conditions of widespread suffering and despair. Such conditions were rife in the Near East under the Roman yoke and in war-torn ancient India, where life was hard for all but a few rulers, and even more so for the lower castes. When earth was a vale of tears, salvation—either in the negative form of liberation from suffering, or in the positive form of heavenly bliss—was hoped for in a transcendental Beyond. This desired consummation was regarded as a special grace reserved for those who had the right knowledge and faith; all others, by implication, were eternally damned.

Christianity and to a greater degree, Islam, depicted the rewards of the Faithful and the tortures of the Disobedient in crude, material terms: streets of gold, jewelled garments, rivers of milk and honey and sensuous female companions for the Good, serpent fangs and hellfire for the Wicked.

The concepts of original Buddhism were more sophisticated. The illusion of individual, personal existence itself was regarded as the prime evil that one had to overcome in order to become free. Final liberation could only be attained by renouncing all desires and cravings, because these were the chains that tied all living beings to the wheel of rebirth and new suffering. Every selfish thought, every passionate action brought its own automatic punishment by forging new links to the chain of Karma. According to the original texts, the Buddha—meaning the Awakened One, the One who had attained full insight—was merciful enough to teach His noble truths to personal followers and to found an Order that could perpetuate them and to help many to become free like Himself; but after one lifetime of teaching He withdrew from this world and attained the final liberation of Nirvana in Death.

This initial version of Buddhism was too austere for the downtrodden, unlearned multitudes. Therefore, his followers created the new image of a "Compassionate Buddha" who renounces His own Nirvana and voluntarily returns to earth, time and time again, to preach His Gospel until every last living creature is *saved*.

Who Shall Be Saved?

Let us further compare the two interpretations of salvation—that of Christianity and Islam on one hand and that of Buddhism on the other. Both ask: *Who* shall be saved, and *how*?

The monotheistic religions of Jerusalem and Mecca answer: only those human beings who believe in a particular personal God and obey His commands unto death. These commands include belief in certain articles of faith: In Christianity, literal belief in the Holy Bible and in Lord Jesus,

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the Christ, through Whom alone salvation comes. In Islam, belief in the teachings of Muhammed, the Prophet of Allah, as laid down in the Holy Koran.

Both these religions believe in only two lives: this earthly one and an eternal after-life. They exclude animals; the Roman Catholic Church, at least, goes out of its way to state that animals have no souls.

From the mystical point of view, Buddhism seems to be more inclusive and more merciful. It promises ultimate salvation to all creatures. Even in the popular versions that include heavens and hells, such abodes of reward or of punishment are regarded only as interludes and way stations in the long journey toward liberation. Since Buddhism, like the closely related Hinduism, believes in transmigration, all animals must also be saved: the tiger and the lamb and every gnat and mite!

The difficulty of this all-encompassing hope is obvious. If it seems to require untold eons even for humans to overcome all selfish passions, what eternities must pass before every microscopic bug attains human nature and perfection! The problem becomes even greater when we realize, as mystics, that life has no lower limit. There is life in plants, in viruses; in every one of the hundreds of billions of cells in each human or animal body and in every one of the countless atoms and electrons that compose our oceans, primeval rocks, and the fiery interior of the stars.

Must every one of all these be saved to vindicate the Goodness of God and of the Cosmic? Even if we believe that the world will exist long enough to accomplish universal salvation, the problem of suffering is not solved thereby. We know that even among advanced mystical students, the fraction attaining Cosmic Consciousness in any one lifetime is small. If life is really a vale of tears, if suffering prevails, is it fair that most creatures must undergo eons of life's suffering before attaining ultimate peace?

Let us re-examine the foundations of this gloomy view! As mystics, we believe that divine vitality and consciousness pervade the universe and all life within it—from

atom to archangel. If this be true, none needs salvation because none is, or ever was, separate from God. We know that there is suffering and death all over the world, but we may believe that the joy of living is stronger than death. Every living thing clings to its life, except some self-conscious humans.

Each vibrating atom dances to the music of the spheres, unmindful of the certainty that it will be destroyed by collision or transmutation. Numberless little fish swim merrily about. They breathe and feed and procreate up to the instant that they are swallowed by a bigger fish. As the round of life goes on through joy and fear, through birth and death, who shall dare to call that undesirable which Nature and the Cosmic made so universally, so passionately desired?

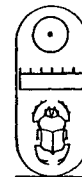
The feeling of alienation, of being forsaken by God, arises only in the self-conscious mind of man. We should accept this soul-suffering as a badge of honor: It proves that the Cosmic Mind is using us as Its instrument; that by realizing and knowing our own Self we have become mirrors of the glories and the imperfection of the ever-evolving universe.

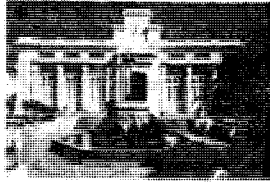
In the midst of suffering, the mystic is free at any moment to achieve Peace Profound by recognizing the Divine Mind within him and surrendering his little personal self to that Greater Self.

What then of salvation?

At the end of his age-long quest, a master mystic who has attained permanent illumination may at last outgrow the need for personal, individual existence. He may become entirely submerged in the Cosmic Consciousness: the drop of water will be reabsorbed in the boundless ocean. But let him not be proud of that supreme consummation! He will only achieve consciously what countless real raindrops over the earthly sea are doing, and have done through the ages, without conscious effort.

Our need is not to be saved, only to realize the salvation that was and is ours since the day of creation. Δ





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Conscious Experience and the Brain

QUESTIONS about consciousness and its relationship to concepts of brain, mind, and soul have been argued by materialists and mystics for many centuries. The outcome of these arguments has great import upon the way people view themselves and how they behave towards others. Pivotal to these debates is the subjective nature of consciousness. Because the subjective experience is difficult to observe directly, it has been largely dismissed as being irrelevant and even nonexistent. On the other hand, those who support a reality of an immaterial mind question the supposed irrelevancy of subjective experience. They hold that the subjective is an essential part of mind and therefore must be introduced. The experimentalist replies, "How can one obtain such a report from an animal?"

Recent studies of primate behavior suggest that certain monkeys and apes may have subjective experiences and may be able to communicate their feelings to investigators. Besides being able to read and "speak" by means of sign language, the animals appear to recognize themselves in mirrors and photographs. However, critics suggest that studying animal behavior can be "deceptively captivating." They further suggest that these animals are only demonstrating learned behaviors and not an understanding of language and self-concepts. Some critics suggest that language and self-consciousness cannot be thought of as being anything but human traits. These traits have been made possible only through the evolution of the human brain. According to this view, animal

brains do not have the capacity to manifest or entertain such concepts.

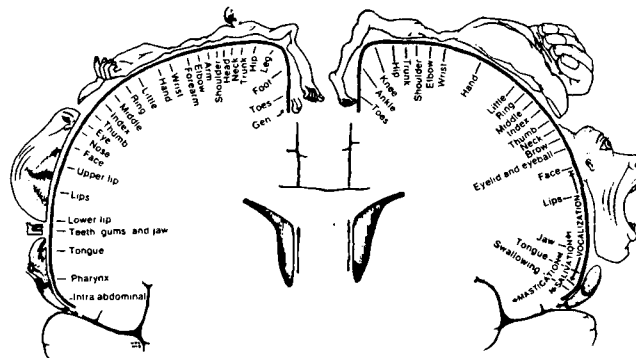
A contrasting view states that consciousness is diffuse and that some form of consciousness is present in each cell of the body. Indeed, even if we examine brain structure, consciousness appears diffuse. Consciousness does not appear to be limited to any particular part of the brain. Nevertheless, some characteristics of electrical activity enable specific areas of the brain to achieve a liaison with conscious human experience.

Perhaps the simplest form of conscious experience is the feeling of a touch upon the skin. A conscious sensation in the hand or forearm can also be produced by stimulating the appropriate area of the brain, as shown in the illustration. A variety of sensory qualities like touch, pressure, motion, warmth, cold, and the tingling qualities of an electric shock can all be experienced with brain stimulation alone.

A Conscious Experience

Particular parameters are necessary, however, if a direct brain stimulus is to elicit a conscious experience. Repetitive stimulation (20 to 120 pulses per second) is the most effective stimulus and a minimum period of time (about 500 milliseconds) is required. If the stimulus is cut off prior to the required period the subject does not report feeling anything at all. Thus, there is a specific time requirement in order that a physical stimulus be registered on our outer consciousness. Without this period for filtering out incoming signals, we might be overwhelmed by an influx of sounds,

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Imagine the brain sliced through the cortex from side to side. The right hand picture depicts a slice through the motor cortex or portion of the brain which initiates muscle activity. The left hand portion of the picture depicts the sensory cortex or portion of the brain which receives sensory information from the body. The cartoon depicts the relative portion of the brain devoted to each body part. Electrical stimulation of the motor cortex produces muscle movement, while stimulation of the sensory cortex produces sensation as if the body were touched. See text for further details.

colors, smells, and tactile sensations from the world around us.

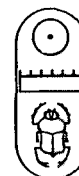
While experiments with brain stimulation might at first be taken as an indication that there is an identity between brain and conscious experience, other experiments warn us against making too hasty a conclusion. Several different lines of investigation all suggest that subjective experience can be temporarily dissociated from brain activity. For instance, under appropriate conditions the sense of touch is "antedated" or referred back in time. The proper timing of brain and skin stimulation cause perceptions to be experienced before they ordinarily should. Antedating mechanisms may explain why we sometimes "can act before we know it," as in sports, verbal repartee, and other such happenings.

Experiments in Rosicrucian laboratories also suggest the possibility of a temporary dissociation of subjective experience from brain activity. Psychic experiences such as assumption (an imaginative state where a person experiences what it might be like to be another person, symbol, or object) are often accompanied by an absence of measurable brainwave activity. Similar reports are also given by those who have had near-death experiences.

Some people feel that the ordering and integration of brain activities should fully explain consciousness. However, structure alone does not explain conscious experience. Other individuals feel that there are forces operating in brain and body acting upon assemblies of brain cells. To these people decisions are the targets of a force orchestrated by the mind. The mind-forged forces then direct the programming of the various computer-like mechanisms embodied in the structure of the brain. According to this view, mind plays upon a physical instrument—the mind's brain. The great neuroanatomist Sherrington concluded, "That our being should consist of two fundamental elements offers, I suppose, no greater inherent improbability than that it should rest on one only."

Man has always sought to understand himself and no doubt always will; but, as with other philosophical problems, answers come at various levels of resolution. We could make the mistake of looking too closely in only one place, and therefore never find an entity as pervasive as conscious mind. As one writer said, "The meaning of the message will never be found in the chemistry of the ink."

Modern science is often equated with



reductionism.* Within this context we may inappropriately erase the richness of subjective experience. Our inner feelings are just as real as those directly set by external stimuli, which are so easily measured. From whence do we derive our sense of dignity, our sense of beauty or morality, our outreach towards the Cosmic, our feelings and compassion for others? We look at such qualities of the conscious mind in order to understand the quality of man.

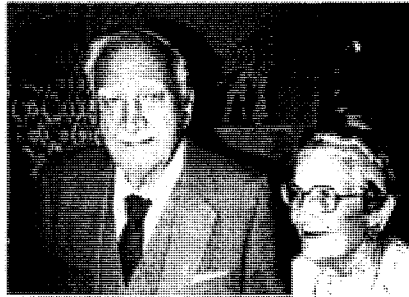
**Reductionism is the idea that concepts that apply to one type of entity can be analyzed in terms of another kind, normally one regarded as more elementary; i.e., mental events and processes are reducible to physiological, physical, or chemical events in the human brain. Another reductionist argument is that although mental events exist, they can only be studied in terms of the behavior they produce*

At present there is no resolution between the proponents of objective structure and those of subjective consciousness. Upholding either side of the question can require an act of faith. If, however, we become impartial observers of the debate we can learn from both sides. Coming to know the inherent beauty of each reality, we can transcend the limitations of these polarized views, and we can come to know ourselves as having both material and immaterial aspects. In so doing, we can also come to a deeper understanding of ourselves, human nature, and the God of our own Heart and realization.

—George Buletza, Ph.D., F.R.C.

Life is the Great Initiation—a crossing of the threshold from non-existence to self-realization. Its rites consist of the vicissitudes of life, each with its symbolic value. Ultimate attainment is the integrating of the total experience into an order of personal understanding and meaning.

—Validivar



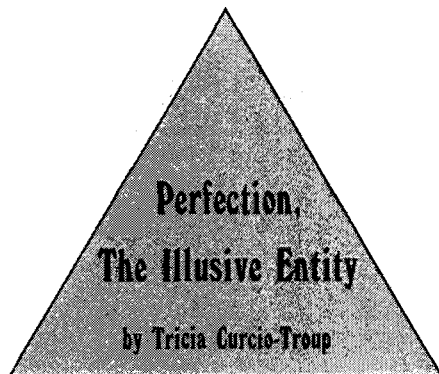
E. Ogram

Imperator Weds

ON Saturday, January 16, Imperator Ralph M. Lewis and Soror Margaret Burt were married in the Imperator's home in San Jose. They are pictured here just after the civil ceremony. Both had been widowed by the transition of their former spouses some years ago. Both are old friends, and both have worked together for the Order since the inception of its headquarters in San Jose.

On January 25, the employees of AMORC gave a surprise reception for the couple in the Art Gallery of the Rosicrucian Egyptian Museum. For most, it was a first meeting with Mrs. Lewis. It was a *Welcome* for her, as well, and a moment enjoyed by all.

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AS A TEACHER and counselor, I am often asked, "What makes one thing better than another?" and, "How can I do better work?" The secret element, I tell everyone, is perfection achieved through painstaking attention to detail. When we see an object of quality, we recognize that it reflects near perfection. So it is with the work of Mozart, Rembrandt, and Dickens. Once more, perfection exists in every field: in the arts, in physical endeavor, and in loving another person. Since we are all perpetual students, we must analyze the aspects of those things which approach perfection, and then try to find the qualities that are lacking in our own work. Our ability to analyze our work objectively, to recognize errors, and to put forth energy to correct imperfections, will directly affect how close we come to achieving perfection.

It should come as no surprise that individuals considered to be the most talented and skilled in their field are usually quite good, or nearly the best, in other specialties. These experts have found the secret of perfection. They are able to analyze the work of the masters, find what aspects in their own work are lacking, and then improve their deficiencies. To be sure, this is not an easy task, and the old proverb, "Success is 1% inspiration and 99% perspiration," will be attested to by anyone achieving near perfection in any area.

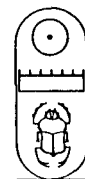
We can gain assistance from teachers and coaches in our growth process, for they are able to pinpoint our errors, giving us the opportunity to recognize imperfections quickly. We can seek to emulate the

work of those who are experts in their field, for by studying their work, we are brought into contact with near perfection and can more easily recognize the standard needed to do quality work. However, if we hope to make progress ourselves, we must ultimately find the energy and effort to improve our own abilities, not only through reading and listening, but also through practice. Our determination, persistence, and ability to concentrate our efforts and focus our consciousness will determine our progress.

In our search for perfection, we need not confine our efforts to one area of our life. Instead, we must expand our search to include all that we do. While continually putting forth effort to make our life productive, we must use our energies wisely, restricting energy exerted uselessly. In addition, we need to recognize the importance of balance in dividing our energy between our emotional, physical, and intellectual needs. Emotional stress and ill health can easily deplete us of the energy we need to be productive. We must strive to control our emotions so the limited energy we have can be used in a fruitful manner. In addition, it is necessary to supply our body with its physical needs. If we fail to care for our body, disease can easily strip us of the energy we need to work; rather, our energy is used to bring us to a healthy state instead of making it available for productive endeavors.

We can also be distracted momentarily by more immediate pleasures. If we are to be successful, however, we must find a way of concentrating our efforts once again on seeking perfection and balance. We must find the discipline to resist being distracted into taking an easier route. As we continue to strive, we will find immediate pleasures less and less attractive and our own efforts more and more rewarding. To achieve this, however, we need to reach a certain level of competency. A jogger who can run five miles has reached a certain level of skill, and will probably enjoy exercise much more than someone who cannot yet run a mile. Likewise, a musician who can read music easily will pick up unfamiliar tunes more quickly and easily than someone who is naive in the art.

(continued on p. 33)



QUASARS

by Dave Stover

THEY ARE THE OLDEST OBJECTS we know of in all the universe. So far out on the edge of creation that their light has taken ten billion years—twice the age of Earth—to reach us, they are one of the great mysteries of modern astronomy. Each of them outshines a hundred galaxies, ten thousand billion stars, and yet may be little larger than our solar system. What makes them shine so brightly? How were they formed? What, in fact, are they? We do not know.

We call them “quasars,” an abbreviation of “quasi-stellar radio sources.” In other words, they look like stars and they give off radio waves. These stars, in fact, were seen and photographed by astronomers for decades and they seemed to be merely distant members of our own galaxy, the Milky Way. In the early 1960s, however, radio astronomers detected powerful sources of microwaves in the sky. When optical telescopes were turned toward these radio sources, nothing unusual was found—just these seemingly ordinary stars.

But, with further observations, the seemingly ordinary stars turned out to be quite un-ordinary—not even stars at all . . .

Astronomers analyze the light of a star by breaking it up into a “spectrum,” a rainbow, accomplishing with lenses and prisms what nature does with water molecules suspended in the air. By examining this spectrum, scientists can tell how hot a star is, what it is made of, how fast it is rotating on its axis, and so on. However, when astronomers tried to examine the spectra of quasars, they found something surprising. Quasars were unlike any other object observed in the sky; their spectra were completely strange.

How could this be? Astronomers grasped for explanations, and eventually they found one—but the explanation proved almost as mystifying as the observations.

When a locomotive is approaching you, and it blows its whistle, the sound of that

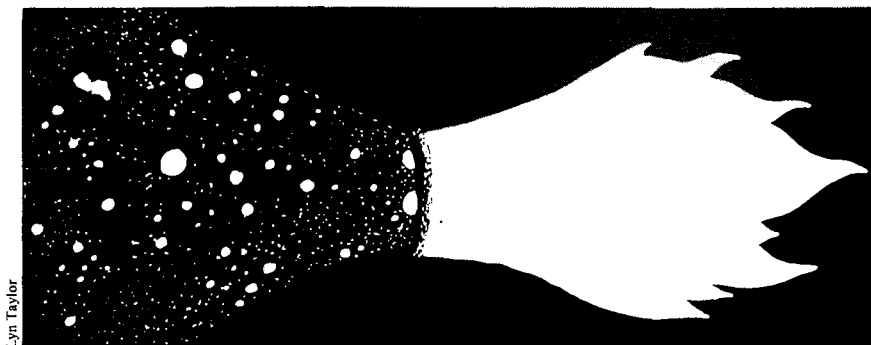
whistle is higher in pitch than it would be were the locomotive standing still. Conversely, as the locomotive moves on down the tracks away from you, its whistle is lower in pitch. This is the Doppler effect, and it applies to light waves just as it applies to sound waves. By analyzing a star’s spectrum, and noting which way the light waves are shifted, we can determine if that star is approaching us or receding from us. If the “pitch” is raised—if the light waves are shifted toward the blue end of the spectrum—then the object is approaching; if the waves are pitched lower, and shifted toward the red end of the spectrum, the object is receding. An object heading toward us thus shows a blue shift; an object moving away, a red shift.

Now, as scientists analyzed the light of quasars, they found it had been red-shifted—and red-shifted to an enormous degree.

Expanding Universe

Earlier, scientists had found that the entire universe seems to be expanding outward, and they found that almost all the galaxies outside our own display red shifts, and thus are receding. Every other galaxy is not, of course, fleeing from our own; instead, the whole universe is expanding, and every galaxy is moving farther away from every other galaxy. It is as if we are seeing the aftermath of a great explosion—and, indeed, we are. According to some scientists a “Big Bang” took place 15 billion years ago; at that time all the matter in the

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universe, collected in one “cosmic egg,” exploded outward, and Creation began.

The greater the red shift a galaxy displays, the farther away it is from us, and the faster it is moving away. The quasars displayed enormous red shifts, and thus they had to be *very* far away, and receding very quickly.

In fact, the farthest quasars we have yet observed are over twelve billion light-years away, and are receding at over ninety percent of the speed of light. (A light-year is about six trillion miles. If you cannot imagine twelve billion light-years—or even just one—you are not alone. No one can.) This means that the quasars were formed soon after the birth of our universe. In effect, we are looking into the past as we look outward into the cosmos. And, as we see the quasars twelve billion light-years away, we are viewing the universe as it must have been when it was young.

But what are quasars?

They look like stars, but to be seen at such a great distance they must be far brighter than any star. In fact, the average quasar is a hundred times as bright as our galaxy—as bright as ten thousand billion stars put together. But a quasar is not a hundred times as *large* as our galaxy—*far from it*. Indeed, most quasars seem to be only a few light-years in diameter.

Astronomers were perplexed. How can such small objects be so bright? What makes quasars shine?

We live in a violent universe, a universe of powerful and uncontrollable energies.

The quasars, so small and yet so bright, must be powered by these violent energies—and evidence of that violence is visible even at our distant vantage point. Some of the quasars have huge jets of gas spewing out of their cores—evidence of vast energies at play. What, then, is the source of these energies?

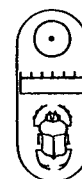
Modern physics has shown that “antimatter” exists—matter that is reversed in electrical charge. When antimatter meets the ordinary matter of our universe, the opposite charges cancel out, both matter and antimatter are destroyed, and pure energy is created.

Perhaps the quasars are where antimatter and matter meet, in mutual destruction. That would account for the huge amounts of energy created. But there are other theories as well, some even stranger. . . .

Black Holes

A “black hole” is created when a star collapses under the pull of its own gravity. If the gravity is intense enough—thousands of times as strong as the earth’s gravitational field—then the matter of the star will be literally crushed out of existence. Eventually an object will be formed that is so dense with such powerful gravity that not even light can escape from it. This is a black hole.

Matter can fall into a black hole, but it can never get out; black holes act as cosmic vacuum cleaners, feeding on the dust and gas between the stars. As the dust or gas is pulled into the black hole, it is accelerated to incredible velocities, and as it’s pulled in radiation is emitted—x-rays. Thus a black



hole is illuminated by the material it devours.

Now, the larger a black hole becomes, the stronger its gravitational field grows, and eventually it is swallowing not only dust and gas, but entire stars and planets. As the ever-increasing torrent of matter is sucked in, more and more radiation is given off. There is no limit to the size of a black hole; a black hole as massive as a billion suns might occupy the center of galaxy, pulling in more stars all the time. Such a black hole would be little larger than our solar system and yet it would produce more energy than all the rest of its galaxy.

Such a black hole sounds very much like our description of a quasar—comparatively small, but producing incredible amounts of energy. Could it be then that the quasars are giant black holes greedily devouring their parent galaxies?

Maybe. It is a bizarre and frightening image. But there is yet another explanation.

Some astronomers speculate that there are short-cuts through space, “wormholes” in the fabric of the universe. Two points might be separated by billions of light years in space, but they might be connected by a wormhole, a sort of space warp, only a few million miles long. . . or less.

Earlier I noted that black holes are always drawing matter in, and never letting any of it back out again. That may not be quite true. Some scientists have speculated that a black hole is one end of a wormhole—departure stations for a sort of universal subway system, if you like. Matter would fall into a black hole, travel through a wormhole in space, and emerge—somewhere else.

Could that “somewhere else” be the quasars?

This is only speculation; there is no proof. Indeed, there may never be. It is hard to see how we could prove such a theory.

But it is an awe-inspiring image. Imagine matter being sucked into a black hole here, in this part of the universe, then being carried, somehow, across a short-cut in space, to a point billions of light-years distant where it re-enters our universe in a torrent of light and energy.

That emergence point, that other end of the wormhole, could be a quasar. If so, we have at least a partial answer to the question of quasars. And yet, as happens so often in astronomy, our answer only poses still more questions, and, in the end, reveals our universe to be a place of strangeness, complexity, and infinite wonder. Δ



Three New Courses

This coming session of Summer RCU
June 21 to July 10

Ritual: The Timeless Voyage

Glands and Psychic Centers

Oriental Philosophy

To receive a brief description of the above courses, and application and fee schedule, and a list of the eighteen courses offered, write to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California 95191.

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What Doctors Should Know

by Sheila B. Sloane

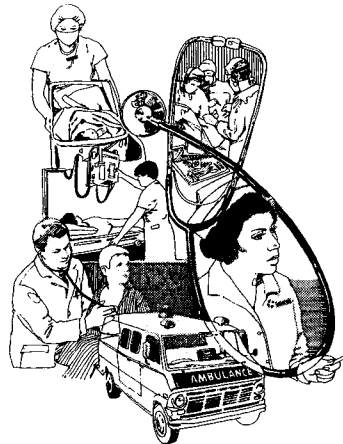
THE OATH AND PRAYER of the Jewish philosopher and physician Maimonides asks that God stand by the physician in the important task of caring for the sick. It asks that God grant the physician success and inspire him with true love for his art. It asks that neither greed nor gain, nor thirst for fame, nor vain ambition interfere with his activity, and that the physician be ready to sustain and help the rich and poor, the good and bad, enemy and friend. It asks, finally, that the physician ever behold in the afflicted and suffering *the human being*.

In today's world of medicine, eight centuries later, how much of this oath is practiced? Have these ancient principles been cast aside just as archaic bleeding and purging have been abandoned?

The answer is not absolute; but concern for the whole patient has been displaced in the pursuit of exciting new medical discoveries. Progress in medicine has been startling and the dedication and intelligence of its leaders are notable, but the search for new knowledge has advanced with astonishing disregard for human needs.

When a person becomes ill he places himself in the hands of a physician he believes will be able to cure him. His doctor becomes his rescuer, his champion, his very savior. It is, therefore, vital that the patient believe his doctor has some singular knowledge that others do not possess. Even if there is little the physician can do physically to eliminate the cause of suffering, he can succeed in helping the patient by reas-

The author has been associated with the medical field for twenty-five years. She developed and operated her own medical transcription service, and with this background, wrote The Medical Word Book, now in its 2nd edition, and The Legal Speller, both for W.B. Saunders Company. Ms. Sloane has authored a number of medical articles for health magazines.



uring him or giving him medication that is at least palliative.

In his recent book, *The Role of Medicine: Dream, Mirage or Nemesis?*, Thomas McKeown states that the physician's intervention has done little to prolong life or eliminate serious morbidity. Other studies show that 90% of the visits by patients to doctors concern conditions that are either self-limited or beyond the capabilities of medicine. All the more reason for the physician to behold in the afflicted and suffering *the human being*.

Unfortunately, however, there appears to be an enormous gap between the patient's need for understanding and compassion and the mechanical world of today's medicine, which commonly places the patient either in the hands of a computer terminal or a cold, disinterested member of the doctor's ever-growing staff, who greets him with an abrupt battery of questions: "Name, address, age, social security number, how will you pay your bill?" He is then told to have a seat and wait; the doctor has been delayed. Distracted by anxiety and fear, the patient waits with pounding heart for what seems an interminable time. He is then ushered into a cold, empty examining room and once more told to wait for the doctor. Nothing to divert his anxiety; only ugly green walls and a tray of formidable-looking instruments. Which, he wonders, will be for him?

After the physician finally arrives and examines the patient, he is then sent for further tests to a series of specialists who



know the patient only as "a possible lymphosarcoma," "glioblastoma," or "questionable adenocarcinoma"—terrifying words which must inevitably frighten the patient who is reaching out for cure and for solace where there is no cure.

No one disputes the usefulness of diagnostic procedures, of painful examinations and of surgery. They are necessary and inevitable, but need their administration be so inhuman and so cold? Does this coldness reflect a kind of ruthlessness, a domineering attitude, or even a fanatic avarice?

Franz Kafka said, "To write prescriptions is easy, but to come to an understanding with people is hard," and it is that understanding that seems to have been lost somewhere in mankind's search for knowledge.

Perhaps inability to grasp the extent of the patient's needs lies in the early training of medical students. In a monograph on bioethics, K. Danner Clouser states that medical students live in what he calls "a conceptual ghetto." As undergraduates they focus almost exclusively on the sciences, assimilating masses of information and learning that science is "true"; that there are "right answers." Clouser believes that as a result of this training, many medical

students understand their specialty but not the overall purposes, scope, and aim of their profession.

For these and various other reasons, most doctors do not find it easy to put themselves in the patient's place; they cannot appreciate how the patient feels and reacts to the medical information and methods of treatment to which he is exposed. Nevertheless, understanding the patient's fears and guiding him with patience and empathy is as important as the medical expertise that allows the physician to order the complicated tests that are indeed often necessary, but are also painful and unpleasant.

How then do we bring the two separate worlds of science and solace together? If one of the prerequisites for entering medical school was a stay in a hospital and the student was forced to suffer the perplexities and anxieties of being a patient in this highly mechanized medical-care system, he might then recognize the need for reassurance, for support, and for sympathetic caring. Perhaps this additional experience would give greater dimension to the concept of the practice of medicine and return to the profession the healing presence of Maimonides. Δ

**1981
YEAR-END STATISTICS
OF THE GRAND LODGE SERVING
THE ENGLISH AND SPANISH LANGUAGE MEMBERSHIP**

Members of AMORC are interested in the organization of which they are a part. Thus the statistics we offer here are intended to help bring about a better understanding of the administrative functioning, size, and scope of the Order.

Total number of pieces of incoming mail	537,063
Total number of pieces of outgoing mail	2,533,931
Staff Payroll	\$3,185,099
Payroll taxes and insurance	\$ 337,265
Property taxes, utilities, maintenance and insurance	\$ 368,756
Printing costs (not including books)	\$1,199,169
Envelopes, office supplies, and stationery	\$ 284,682
Postage for the year	\$1,694,285
Pension and Employee Benefits	\$ 364,993

AMORC's financial records are audited by the internationally known
accounting and auditing firm of Arthur Andersen & Company.

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

Ethics of Mysticism

MANKIND has been endowed with *mind* and *will*. These are God's greatest gifts to living, conscious beings. Furthermore, God intended Man to use his mind, to exercise and express personal will and determination, and become master over the inanimate things of the earth and over his own evil desires as well.

Each one of us is not yet infallible in his comprehension and understanding. It may be that we believe we are right in our judgment of persons and conditions, but just because we have an honest belief in that regard does not make our judgment correct. And, while we make occasional mistakes in judging other persons and their affairs, we do not make many mistakes in the judgment of our own selves and our own affairs. Naturally, we are biased in our own favor, and most naturally we believe that we understand our own selves so well that we can see many reasons for condoning, excusing, and overlooking essential points.

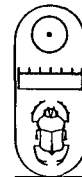
Perhaps the one great error made in regard to the application of mystical laws is in the effort to use them to *force* certain conclusions of our own into the minds of other persons. For instance: a common desire is to make someone agree to or concede some point that is contrary to his belief. Here we have a serious problem indeed. It may be that one is seeking a certain privilege, a grant, a concession. It must come from some person in power or legal authority to give it. That person, for certain definite reasons, refuses to comply. Should the mystic use some occult powers



to *make that person* do as desired, even against his desires to do so? That is the question often put to us.

Let us analyze such a problem. Let us say that A is seeking a loan on fair security from the bank, and the bank president, B, after due consideration declines to comply. Not expecting such a result, A makes further pleas to the bank president, and he promises to look into the matter a little more—and again refuses. Now A wonders if he can use any mystical principle to make B comply, even against his decision. Naturally, we tell A that it cannot be done—and furthermore, he should not try to do it.

All of AMORC's teachings are intended to help men and women to make their minds stronger in their ability to hold fast to convictions and conclusions, and to so educate men and women that they will be able to properly judge, reason, decide, and come to fair and honest conclusions. If occult or mystical training and development would give to one person the power to override the decisions and *will* of another, or to inhibit the reason faculties of another person, it would be the most unfair, unjust, and ungodly principle to be found in the whole universe. Fortunately, and praise be to all the Divine Laws, it is not so. Man's mind is just as safe in its sovereign domain against the domination of other minds as is



God in His domain against the dominations of evil.

I have said that it is not *possible* for one mind to arbitrarily control another against its will, and therefore, it is useless for the student of mysticism to think of trying it. I must say, however, that from the Rosicrucian point of view, it is also a serious matter to try to do so. It is a *violation of the ethics* of Rosicrucian mysticism for any Rosicrucian to attempt to *force* his mind upon another or to attempt, by any process that is occult, to refute the honest decision that another mind has reached.

Cosmic and Man-made Laws

Who established such ethical laws? The Cosmic! Perhaps you have never realized that there are ethical laws in the mystical world and that it is more dangerous to attempt to violate those laws than it is to attempt to violate any of the man-made laws of this earth.

The Cosmic Laws say that a man's personal, private affairs are to remain private and personal so long as he chooses to have them so. Any attempt on the part of another person to use mystical or occult methods to pry into those affairs is a violation of the *ethics of mysticism*. The Cosmic Laws also say that whatever a group or body of men or women have agreed upon as sacred, private and limited to certain times and conditions, shall remain so, and any attempt on the part of one or more persons to use occult or mystical laws to thwart that decision is also a violation of the ethical laws of mysticism. The Cosmic Laws also say that a man's ability and divine gift to reason, analyze, conclude, and decide for himself shall remain his privilege and prerogative, and he shall also have the right and will power to *carry out his decisions*—whether wrong or right—without any occult means being used to inhibit that power. Any attempt to interfere with that power by occult or mystical means is a violation of the ethical laws.

All violations of the ethical laws are punished automatically by the laws of karma or compensation, as are all other violations of natural or divine laws.

I have just said that each person is guar-

anteed by the Cosmic the power to reach his own decisions—when in sane and sound mind and body—and to carry out such decisions, *whether right or wrong*. God has given man a mind that can reason; and his memory was given to him so that he could remember and bring to his aid all the experiences and lessons he has learned so that he may be able to make proper and logical decisions. MAN IS MOST CERTAINLY FREE TO CHOOSE, and is a free agent in all his acts; but he must compensate if he makes a wrong decision and acts, just as he receives reward for deciding correctly and acting correctly. God might have arranged the scheme of things so that man had the mind of God and the love of God in his heart and being, and could do no wrong or even think no wrong. In that case man would not have been a free agent and he would have no need for a mind that can reason, a consciousness that could choose or a will that could determine what to do.

But, as it is, man has ever had the ability to discern between the urge to do evil and the urge to do good; he has always had the mind to analyze, reason, and reach an INDEPENDENT DECISION OF HIS OWN, with the still greater power and ability to CARRY OUT HIS DECISION. God does not attempt to stop man when he reaches a wrong decision and is about to yield and carry out an error. Instead, man is permitted to work out his decision, discover his error, suffer the consequences and learn a lesson that will enable him to make a better choice the next time he is confronted with the same problem.

And, if God does not attempt to use his OMNIPOTENT powers to stay a man in his decisions, or checkmate him in his determination to commit an error, *it is most certainly not within the power of another earthly mortal* to do it, even in the name of mysticism; and any attempt on the part of man to do it is an attempt to use a power not even assumed by God. Therein lies the ethical violation. It is an attempt on the part of man to assume that he is greater than God or more privileged than the Father of all.

Can no laws or principles be used to help ourselves, in such cases as the one cited? Suppose that the loan from the bank was

an absolute necessity, and not wholly a selfish need; and suppose that the security was good and my motives right, and I knew that I could repay the loan in the proper way; can I do nothing to make that bank president see the truth of the matter and agree to the loan? Here we have another matter altogether. The very wording of the question suggests the answer. It is one thing to convince a man that his reasoning is faulty, his decision unjust or unfair, and have him agree to your proposition. It is an entirely different thing to attempt to inhibit the man's reasoning, and while he still believes he is doing the wrong thing, will submit to some psychological or mystical power and agree to what he believes is wrong. Do you see the point of difference? It is an *ethical point*, it is a godly point.

Truly we may use every means to convince another of a sound argument based on truth. In fact it is our duty to use every method available to help another human being to reason properly and reach a correct conclusion. But the conclusion must be reached after free and independent reasoning. The conclusion must be a result of analysis and study.

Unfounded Prejudices

In the case of the bank president—and this case is simply typical of hundreds of others—he may be laboring under some false impressions which he would freely and quickly cast aside *if he knew the truth*. But it is his inalienable right to reason freely and exercise every bit of his reasoning powers without external inhibition. He may be prejudiced against the person asking for the loan, and every reasonable method should be used to help him see that his prejudice is unfounded. He may not see or realize the safety of the security offered, and every reasonable method may be used to help him see that point. Mystical methods may also be used to help in these matters, by concentrating on him and sending to him the *true facts* as you know them, but not attempting to force him to make his decision. That he must be allowed to do of his own accord *after* you have sent him, mystically or otherwise, the facts that he should consider.

I know only too well that some systems

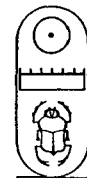
of occult or mystical philosophy try to make the student believe he is justified in using any occult method that he thinks he knows, or any psychological trick they try to teach, to make himself a master of other persons' minds. But it is a false system, it is a harmful system, it is a failure in producing results and a harm in the reaction it brings to the student from the Cosmic.

In the Rosicrucian teachings we try to make each and every member understand the proper process of reasoning. We try to show him how he can get facts to use in his reasoning. We attempt to show him where-in he has been misled and mistaught in the past in regard to many things which have an important bearing upon his reasoning. All of this is to enable him to reach better decisions. This will eventually prevent him from reaching erroneous conclusions and acting in error. We also teach him how he may transmit to the mind of another the impressions he wishes to transmit, but we constantly warn him that to attempt to transmit falsehoods, evil, and unjust thoughts will not only fail in its sinister purpose, *but bring a cosmic reaction* upon him as a rebuke from the Cosmic Laws.

To the Rosicrucian of sound training, there is no need for moral laws made by man, nor legal rulings by the courts of the land. If he cannot ethically do anything, he cannot do it at all. The cosmic code of ethics will cover every act of man, and all of the man-made laws are simply attempts on the part of man to interpret the Cosmic Laws. The interpretations are generally very crude, indeed, and do not serve the mystic nearly so well as the ethical laws of the Cosmic.

Take the Ten Commandments as interpreted by Moses. Is there one of them that the true Rosicrucian and the true mystic cannot find in its pristine form in the ethical laws of the Cosmic? To the Rosicrucian there is no need for the words "Thou shalt not kill!" as a moral commandment, for ethically he could not dare to kill. The same is true of all the commandments.

To the mystic, the ethics of mysticism and of life generally, constitute all the principles of every religion, of every code of law



that man has made. He knows that he dares to do many things *if he is willing to pay the price of the Cosmic Laws of karma*—but, what a price! Man, too, has arranged a set of punishments for violations of his interpretations of the Cosmic Laws, but man smiles at these very often. Many men have been willing to *pay the price that man demands*, but would never agree to pay the price that the Cosmic inevitably and relentlessly exacts.

Men who are ignorant of the Cosmic Laws and the price exacted or the reward bestowed for our actions, are willing to take a chance with man-made laws, and

often succeed in evading punishment at the hands of man. But the mystic knows better than to attempt any violation for he knows also that he can never evade a just compensation—never in his whole life, eternally and forever.

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

DO IT!

(From page 17)

a walk-on part, but working on a live production will heighten your understanding and appreciation of theatre in the future. Just sharing a creative undertaking with others can be a highly stimulating experience.

Age need not be a barrier. My father-in-law took his first piano lesson when he was 55. He didn't expect to become a virtuoso but was pleasantly surprised at his ability to learn chords and play popular pieces within a short time. His daily stint at the keyboard became as important to him as the evening news. Conquering the ivories

gave him courage to take painting lessons and later master the art of pottery making.

He considered the hours spent at his potter's wheel the most relaxing of his busy week. Within a year some of his pieces were awarded ribbons in local art shows where he and other potters spent hours discussing glazes and firing techniques.

Whether you are interested in genealogy, furniture reupholstering, or flower arranging, it is never too late to try something new. Information is available to you through your library, a phone call, or a postage stamp.

If you've always had the yen to do something, why wait any longer? Read up on it, sign up for it, and **DO IT!** Δ

Rose-Croix University Extension

Europe and Africa

This year a course will be offered in England and Nigeria: "The Alchemy of Spirit Energy."

The dates are as follows:

Thales Lodge, Nigeria	Oct. 4-8, 1982
Greenwood Gate, England	Oct. 18-22, 1982

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More information will be made available to members of these countries by the usual monograph mailing method.

Use Your Will Wisely

Many people know that change is needed for the proper building of their tomorrow. Most would agree about the need to change their habits of critical words and thoughts toward self and others. Yet, the task of self discipline is lacking and often little is accomplished.

God within you does work through the physical-spiritual Center called the "will." Certain mental thoughts and words release the energy within this Center. Through this center the soul finds release and accomplishment. Meditation and disciplined effort opens the door of the will.

Through the "Center of the Will" you are able to release energy into various thought forms for constructive results. Through the will you rightly begin to unfold your higher potential. Through this part of your make-up you are able to release spiritual power.

One of the secrets of esoteric healing is that renewing energy flows through the

Will for the healing of the spiritual body and in turn the physical receives help and assistance. The Divine Will in operation through self-mastery releases the current to attract better conditions unto yourself. The Divine Will, the God Power, the Cosmic Consciousness, working through your will know no limitations nor boundaries.

You may feel that your own will is as strong as it should be and some errors still exist. There is no doubt that your "will" is not working in full co-operation with the Divine. If you are dissatisfied with yourself today, then you can develop the will to alter and change conditions for yourself.

Communication with the will will result by your own efforts. Releasing the energy of the will is accomplished by living within the revelations of the will. Working with the plan for your soul can take place when you consult this aspect of yourself in Meditation.

—Ronald P. Anjard, F.R.C.



Perfection

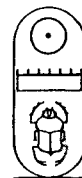
(from p. 23)

When we lack the energy to seek perfection by correcting errors in our work, we begin to accept mediocrity. We stop growing. Where we terminate our progress in our work, we determine our ability, or our level of mediocrity.

Most people stop growing in their mid-twenties. But in order for us to live in our society, we must learn patience and tolerance for those who have accepted mediocrity. To help us find patience, we should try to remember that everyone has their specialty, whether it be mechanics, homemaking, or computer science. We need to respect others for the perfection they have achieved in their own field. We must accept

others for who they are. Without this acceptance, we will be unable to function successfully in society.

But there is something even more difficult; we must tolerate our *own* inadequacies and accept small improvements. Gross errors are easy to correct; so in the beginning, success comes more quickly. As we begin to work out minor details, our improvements are less perceptible. We must remember that the masters have taken years to accomplish many of their works, reworking and reviewing their creation again and again. Yet these people are considered to be at the top of their field. Can we expect to accomplish more with less effort? While we strive to do our best, we need to recognize that progress comes very slowly, and true perfection is an illusive entity never to be attained. Δ



Rosicrucian Activities

IN RECOGNITION of her outstanding work among the poor and sick, Sister Enid of South Africa was recently presented the Rosicrucian Humanitarian Award. *Ma'mohau* (Mother of Mercy) is the name given this wonderful humanitarian by the Africans whose suffering she has shared and tried to alleviate over the past thirty years. During these years she has pioneered ambulance relief work, family planning projects, and feeding programs in the Orange Free State. Trained as a nurse in England, she came to South Africa and began her work among the poor and homeless in the black townships of Bloemfontein in 1950. She provided nourishing food for the children and acquired her first ambulance—a donkey cart—with which she transported patients to and from hospitals. Later, two motor ambulances were donated to her by the Red Cross and Rotary International.

Over the years she has helped many. Abandoned and orphaned babies and children are given shelter, food, and comfort. The aged and helpless are given care, and those in the area who find themselves without income because of illness are helped whenever possible. All this is due to the ceaseless work of this dedicated lady.

MEMBERS and friends of Triangle Lodge, Dallas, were the first in Texas to welcome a former native son—Supreme Treasurer Frater Burnam Schaa. The occasion was the Southwestern Regional Conclave, whose capacity attendance of 350, convening from all parts of the South, joined together for a weekend of pure enlightenment of body, mind, and soul.

A real miracle of "light" happened—and unexpectedly—at this gathering. From three geographical directions came honored guests, who unveiled "light" from physical, spiritual, and mental points of view—although each was unaware in advance of the other's program! A great Conclave favorite is Grand Councilor

[34]



The Rosicrucian Humanitarian Award was presented to Sister Enid of South Africa in a meeting at Bloemfontein Pronaos. Shown in the photo are (left to right) AMORC Regional Monitor Fay Jeffrey, Sister Enid, Past Master M.G. Van Greunen, and Master F.J. Bronkhorst.

Today, at 80 years of age, Sister Enid is still actively involved in her work. She has established seven feeding centers in Bloemfontein where the malnourished are cared for and her two ambulances transport an average of fifteen cancer patients daily. Sister Enid is sadly aware that through her work she can only begin to relieve a small portion of the human suffering in the world, but she works on untiringly, determined to do whatever she can. Our best wishes and congratulations go out to Sister Enid in her service to humanity.

Emeritus Leo Toussaint who opened the physical mysteries of black light to expose us to a "hidden" spectrum in the infrared, then took us into the ultra-violet spectrum with laser light, proving it can't be seen without an interference. Frater Schaa unveiled a short history of the alchemical trinity of light as *spiritual fire*, and led us into the sacred Rosicrucian Temple with its trinity of light. Grand Councilor Gene Bledsoe dramatically tied the many aspects of color and light together, enabling each to reach an insight meaningful in the light of our everyday mental attitudes.

Through the coordinated efforts of Conclave Chairperson Virginia Sherard, Master Lee Morton, and past Master Nancy

Kohler, the program sparkled with many outstanding events. Among these was the fascinating discussion by Soror April Griffiths about the effect of color on our mental health. Soror June Schaa's moving meditation helped many to experience the presence of the Master Within. Special mention must also be given to Dr. Taliaferro's intriguing lecture on vowels which left us all revitalized and radiating our own special auras.

Dallas is the first to host the new series of Regional Conclaves in the American Southwest. And the lucky members who attended could not have chosen a better way to "Let There Be Light."

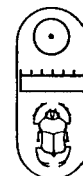


Shown at the Southwestern Regional Conclave (left to right) are Supreme Treasurer Burnam Schaa; Soror Schaa; Grand Councilor Gene Bledsoe; Soror McDavid; and Frater Jim McDavid, Master of the Fort Worth Pronaos.

RECENTLY, Grand Secretary Harry Bersok and his wife, Cherie, visited Conclaves in New Zealand and Australia, and also addressed the AMORC pronaos in Honolulu.

The Bersoks first visited Auckland Lodge, New Zealand, where they met with an excellent assemblage of fratres and sorores. The theme of their conclave was "Integration" and the entire program of Convocations, Forums, and presentations was representative of this theme. Conclave Chairman Frederick W. Kennedy deserves a *plus* for his efforts on behalf of all members in attendance. The next Conclave was held in Melbourne, Australia. Certainly the highlight of this Conclave was the excellent drama, *Cagliostro*, written

and presented by Regional Monitor George Pappas, with the fine assistance of the many actors. A photograph of the Melbourne group is shown below, with Frater Pappas seated. The Chairman of this Conclave, Frater Raymond Brooks, deserves an accolade for putting together an excellent program which everyone enjoyed. The last stop found the Bersoks in Honolulu, Hawaii, where they met old friends and made new ones. Frater Bersok spoke to Pronaos members in Convocation and at a Forum. All in all, the Bersoks enjoyed each function and are grateful to each of the above groups for the wonderful manner in which they were treated and accepted. It is gratifying to experience such fellowship so far from home.



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Theater of Dionysos



This theater in Athens, originally constructed in the 6th century B.C., was dedicated to the Greek god Dionysos. The seats were at first made of wood, but in 330 B.C. the theater was rebuilt in stone. The *proscenium*, the foreground of the stage where the dramatic performances were held, was decorated with relief sculptures taken from the life of Dionysos. The acoustics of the theater are excellent.

(Photo by AMORC)

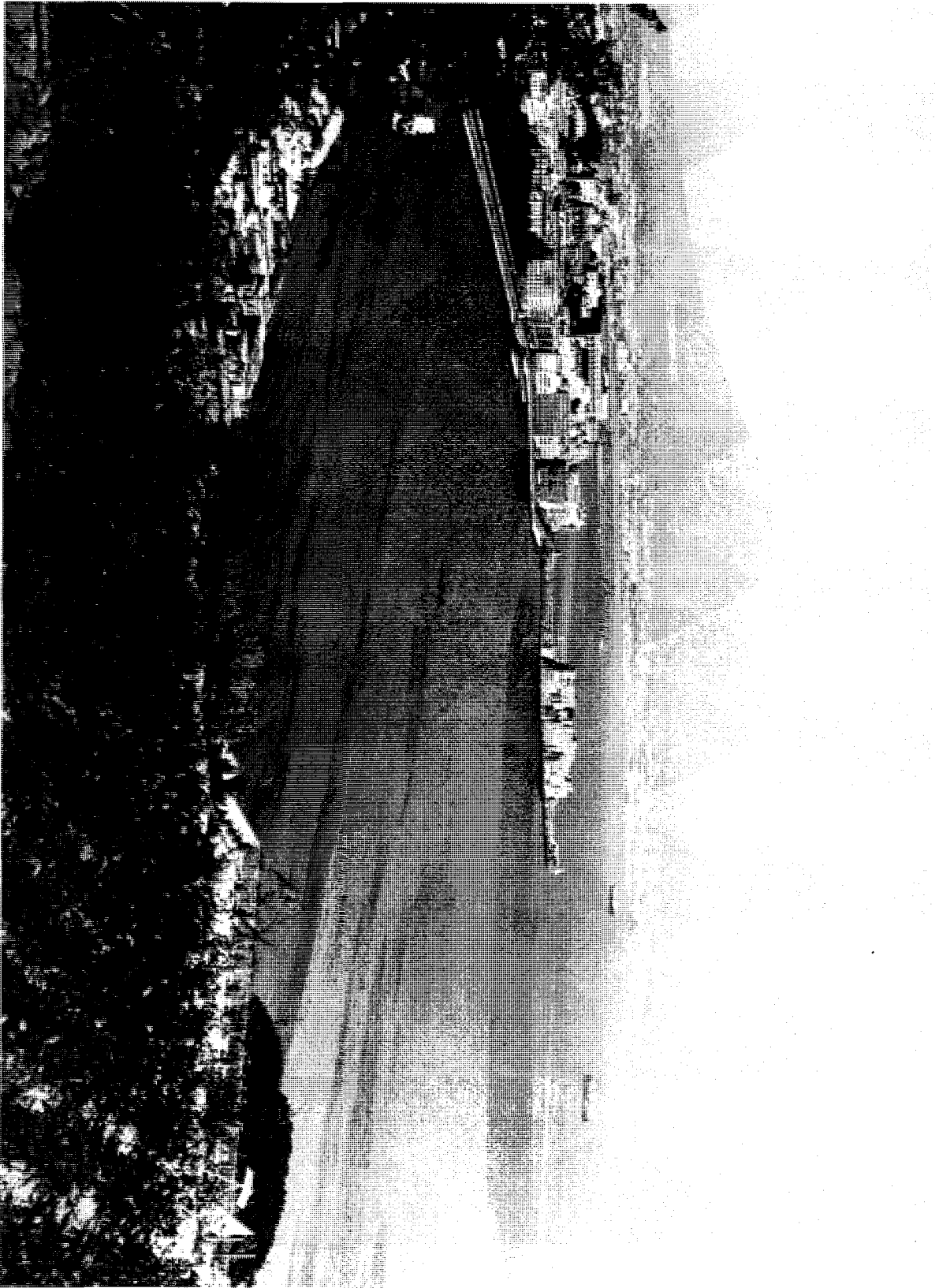
Vesuvius, the Destructive (overleaf)

The backdrop of this scenic view of the Bay of Naples, Italy, is Mount Vesuvius. The white plume crowning this still-active volcano is composed of an acidic fume and volcanic ash. Vesuvius rises to a height of 4203 feet. Over the centuries it has erupted many times. The eruption on August 24, A.D. 79, was especially severe; Pompeii and Herculaneum were destroyed.

(Photo by AMORC)

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THE MYSTIC WAY

While digging through piles of old manuscripts in a musty closet, a carefully wrapped package, bound and sealed with an unfamiliar wax seal, took our eyes. On opening, there were six typed manuscripts within, now somewhat yellowing with age. On the cover of each was an illustration of a great and mighty mystic. The author's name on each of what proved to be a biographical sketch was that of the distinguished Rosicrucian Grand Master, Frater Raymund Andrea!



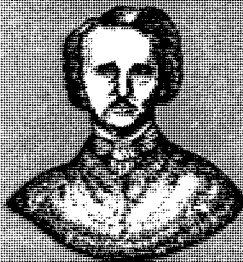
Saint-Martin



Bacon



Rousseau



Poe



Goethe



Pascal

We read of the lives and views of these giants of mystical thought, as they were seen by someone closer to their time. The tales unravelled, and we were enraptured.

There are few things we would rather share with our members and readers than these magnificent portrayals. They have been reproduced in much the same style as we found them, a total of 142 pages of the mystics' way. They are available as a set of six separate biographical sketches, for only \$12.50. Order from Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, CA 95191.

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ANTONELLI**

Pina Antonelli, pianist, has concertized extensively in the United States, Europe, Russia and the Near East. She has repeatedly been the featured artist aboard the Cunard liner QE-2. Following a recent recital in Washington D.C., the Post held her "ability to mold each note to her desires, to project great power and passion, and to maintain throughout her program a rare sense of timing... the talent was evident!" Her Tully Hall debut in 1974 drew a full house of enthusiastic listeners who felt her performance merited a standing ovation and who called for encores before the planned intermission.

Miss Antonelli's programs typically offer "crowd-pleasers" and "block-busters," which demand superlative technique and stamina. Perhaps, to this is attributed her rapidly growing following.

In spite of her bent toward "pianistic theatre," she is not averse to playing music of an introspective or cerebral nature. On the contrary, she was an early winner of the International Bach Competition and critics have regarded her "an Italian who can play Beethoven."

Miss Antonelli's zest and spontaneity in performance have time and time again evoked cheers and standing ovations both here and abroad.

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TREASURES FROM OUR MUSEUM

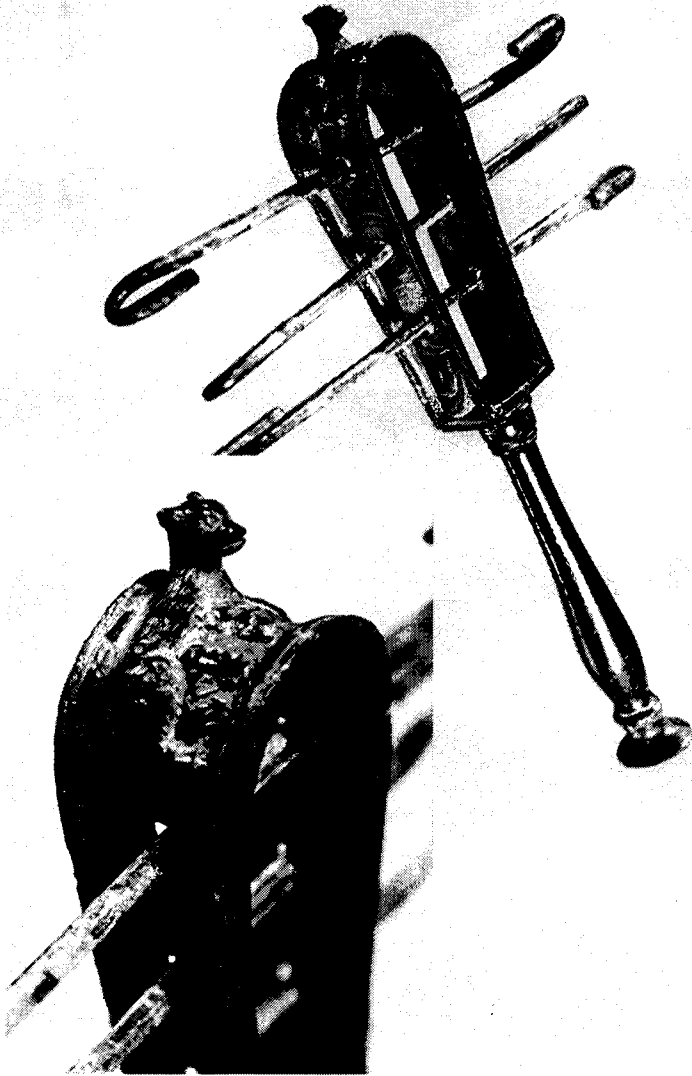
The Sistrum

This original ancient Egyptian bronze sistrum dates from the 26th-30th Dynasties (c. 664-343 B.C.). This instrument usually consists of a handle at the top (sometimes in the form of the head of the goddess Hathor), and a horseshoe-shaped metal frame with loose crossbars that rattle when the sistrum is shaken. The top of the loop is decorated with a reclining cat nursing two kittens (see detail in inset). The three rods end in duck-headed terminals.

As a sacred musical instrument, the sistrum was shaken back and forth to symbolically produce the sound of cosmic motion. The Egyptian rattle was often used throughout Egypt in the worship of the goddess Isis. Other gods associated with the sistrum were Hathor and Min. The latter god was invoked for his ability to confer regeneration and fertility. Many hieroglyphic, hieratic, and demotic scripts referred to women as "The Sistrum Player of Min." The shape of the sistrum represented the female life-giving anatomy.

Egyptologists mention that Queen Cleopatra VII made use of a large number of sistrums at the Battle of Actium (31 B.C.), and satirically the instrument was called "Queen Cleopatra's War Trumpet."

—Juan Pérez & Doni Fraser



The Rosicrucian Egyptian Museum contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States. Approximately 500,000 persons visit the museum annually. Admission is free.



ODYSSEY

*Champollion and
the Rosetta Stone*

THE FIFTEEN MEN, as they stood before the huge ageless Temple of Denderah in Upper Egypt, were transfixed. Moonlight shone through the portico, illuminating the hundreds of hieroglyphs and pictures carved on the hard sandstone surfaces of the temple. The leader of the expedition, Jean-François Champollion, was calm in his demeanor, but within he was ecstatic. Since his youth he had dreamed of ancient Egypt. After having studied all the books concerning Egypt he could lay his hands on, he had come to know the country so well that he lived there in his dreams and visions. Now, in 1828, the 38-year-old French museum curator and history professor stood on the soil of a land that, though previously distant, was like home to him. To the other men in the expedition, the dark-complexioned Champollion, dressed in robes and turban, seemed to be a native of this timeless country. To them he was "the Egyptian."

As Champollion gazed up at the beautiful, stately hieroglyphs incised on the columns and walls of Denderah, he began to read them . . . the first man to do so for almost two millennia. The mysterious history of this ancient land began to pour forth before his very eyes. The tales of mighty kings, priests, and gods were once again recounted. The land of the dead had come alive!

Yet this knowledge bestowed upon Champollion had not come easily. Many other men had attempted to acquire the secrets of Egypt. They had often nearly unveiled the mysteries, but then unanticipated obstacles made them give up in discouragement. What made Champollion different was his linguistic genius and compelling, persistent passion to know Egypt. He knew over a dozen languages, many of them Near Eastern. He was one of the few in the early 19th century who knew Coptic, the successor language of ancient Egyptian. What Champollion possessed most of all was a willingness to follow his own intuition, to drop tradition when it was constricting or wrong. He had to throw out concepts dating back 2000 years to the time of Herodotus stating that hieroglyphs were purely symbolic pictorial writing. Champollion's revolution was to recognize the alphabetic quality of many of these signs.

The key to this revolution now reposes in the British Museum in London. It is a stone tablet of black basalt, badly abraded and broken, inscribed with three forms of writing: Egyptian hieroglyphic, Egyptian demotic, and Greek. This stone was discovered near the town of Rosetta (or Rashid)—hence its name—during Napoleon's ill-fated Egyptian campaign of 1799. Although a military failure, this expedition was an archeological success as the 150 scholars and artists who accompanied Napoleon's army catalogued and sketched the remnants of Egypt's glorious past. They stumbled upon an unknown world; but the scholars quickly realized that once the hieroglyphs on the Rosetta Stone were deciphered, they could then learn about this ancient civilization. Plainly the two Egyptian scripts were translations of the Greek. Surely, they thought, the decipherment would be simple. Yet it was not to be. Over twenty years of often fruitless probing and pondering were to pass before the French scholar Jean-François Champollion would announce to the world in 1822 that he had solved the riddle.

In next month's *Odyssey* we will discuss Champollion's career and what led up to his great discovery.—RWM

