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Beijing Street Market

In addition to the fruits and vegetables commonly known to the Western world, these street vendors offer exotic herbs both for food and medicinal purposes. Modern supermarkets are on the increase in this and other teeming cities of China.

(Photo by Jerry Chapman)

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What Is A Mystic?

A MYSTIC is one who has a particular concept and a method to transform it into a personal experience. The mystical concept, the objective sought, is of a universal nature. That is, man can have an immediate personal experience of the *One*. This personal experience he seeks is a realization of a *unity* of the self with the *One*, that is, the *Absolute*.

In the doctrine of mysticism, the *One* is a term designating *Absolute Reality*, that is, the totality of All. This *Absolute*, the *One*, may have other identities ascribed to it. Yet, in the final analysis, these other names may have, to the mystic, the same innate value. Thus, for example, God, Universal Mind, Cosmic, Supreme Intelligence—all have a correspondence to *Absolute Reality*, or the *One*.

Only in the mental image which man assigns to them do these terms appear to differ. For example, the theistic concept of a personal god is distinctly different from the notion of an impersonal Cosmic. Regardless of which notions the mystics have, they all alike accept certain transcendent qualities. This Supreme *One* is thought to be ubiquitous; its quality, its essence, pervades all things. It is immutable, eternal, and perfect. It is omnipotent; in other words, it is the cause of all that is or can ever be. It is also thought to be omniscient, that is, all things, as a result of its wisdom, are necessarily *perfect*.

The mystic, whether Oriental, Judaic, Christian, or Islamic, concludes that divine perfection equates with the *good*. Sublime happiness is experienced only by the truly good. It is necessary, according to mystical doctrine, that man should seek a unity with this divine, transcendent state which he conceives.

This brief explanation of the universal ideal held by mystics may seem to differ little from the spiritual beliefs expounded in most theologies. In long-established religions, even those considered as pagan, the elements of mysticism exist, sometimes as the core.

However, many religionists will not accept the fact that certain doctrines to which they subscribe are basically mystical in content. This is due to two factors. First, most such individuals have never made even a cursory examination of the principles of mysticism. Second, because of all the erroneous ideas attributed to mysticism, it has become, to the uninformed mind, a subject immersed in superstition and magic.

Rituals

The rites, rituals, and ceremonies of all religions may appear to have an element of eccentricity to those who are not familiar with their symbolical significance. Ignorance really *mocks* itself. Man has often become awkwardly encumbered when he has tried to transform his spiritual ideals into acts and things, in order to represent them finitely.

The mystic's concepts, his beliefs, are one thing; and his methods of experiencing them are quite another. Simply, how is the mystic to attain that *unity* with the *One*, to which he aspires? The mystic rationally accepts that he must acquire a *liberation* from the bondage of the secular world. He is then confronted with the realism of man's dual existence. In other words, there is the common awareness of the physical, mortal existence and, on the other hand, the realization of the *Inner World* with the emotional rapture it can provide.

The mystic does not attribute this inner

aspect of his dual nature exclusively to his organic being. Though its sensations may function through the medium of the brain, glands, and nervous systems, he realizes the origin of this inner aspect is not there. Rather, this Inner Being—Self (or Soul)—he considers to be a link in the concatenation of divine or cosmic forces in which he has his being. The body is not thought by the mystic to be separate from this chain of divine phenomena. To believe such would be counter to the mystic's concept that a *unity* exists in *all reality*. Therefore, to the mystic, there is thought to be a hierarchical order of the manifestations of reality, of the one transcendent power. In essence, these manifestations are, however, all of the same quality. But they vary and may even seem diverse in the manner in which they manifest and express themselves to the human consciousness. We may, for example, use the analogy of the spectrum of light with its different and yet *related colors*, or the musical scale with its varied yet also *related octaves*.

The Psychic Element

The mystic may then refer to this inner part of the self and the complexity of its expression as either the *spiritual* or the *psychic* part of the whole of self. In past centuries, this inner aspect was principally alluded to as the *spiritual* nature of man. However, in more recent times, it has been referred to by the mystic or the student of mysticism as the *psychic* element of his being, though the word itself is ancient Greek in origin.

This psychic infusion is considered by the mystic as being the highest of the divine or cosmic forces functioning in man. It is likewise believed to be the threshold of his personal unity with the whole of Reality. This unity that the mystic strives to attain has to him a dichotomy of meaning. On the one hand, this unity is thought to be a plenum of all, that is, nothing is apart from it. In this sense, man is always an intrinsic element of this cosmic or spiritual unity.

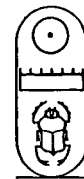
On the other hand, man is a *conscious* being. And the phenomenon of consciousness is *awareness*. Succinctly, a thing can only have reality to man if he is aware of it. The mystic contends that this all-absorbing unity with the pristine One can only occur



when he is *conscious* of his inner self merging with it. This unity with God, the Universal Mind, the Cosmic—or whatever the mystic conceives its image to be—can only exist to the mystic when he *realizes* it. It is therefore insufficient to know just the physical self. Such would be like perceiving a finger and *not* the whole hand.

Another distinctive and most important characteristic of mysticism is that this experience of exalted Unity is always *personal* and has an immediacy. In other words, the mystical experience does not require, nor is it experienced through, an intermediary. The rationale of the mystical doctrine in this regard is that the quality of this sublime experience is not transferable from one mind to another. The self must *directly* realize its integral relationship with the Divine or the Cosmic One. Succinctly put, we have no mystical unity until we *know* it. The individual can only know by means of his personal attunement and response to that *Whole* of which he conceives.

Renowned mystics of the past were devout followers of established traditional reli-



gious sects. Upon cursory examination, this may seem to contradict the previously cited essential qualifications of a mystic. All the traditional religious faiths have their clergy, their priests. Such individuals are considered well versed in their dogma and are also thought to be especially spiritually evolved as intermediaries for man. However, a reading of the lives of the prominent mystics down through the centuries reveals that the priests or clergy of the mystics' religious affiliation were *not* the direct medium of their mystical experience. Those mystics actively associated with a religious sect were ardent students of the sacred writings of their particular faith. They were inspired by the traditional rhetoric and preachments of their religious realm. However, all such was but an *incentive* to *personally acquire* the necessary enlightenment to attain the spiritual objective. The technique, the instruction such religious teachers expounded, became for the aspiring mystics only the *method*, the *instrument* by which they would realize their own mystical experience. The intimate mystical experience, the ultimate unity cannot be divulged to the mystic; all that which is shown or taught to him is but "The Way."

Enlightenment

Though the mystical experience itself is personal, yet the true way, for its realization, is universal in its fundamentals. In other words, a basic *preparation* involving certain acts must be adhered to if the neophyte is to realize his objective. Unfortunately, this time-tested procedure is not usually conscientiously followed. This "way" to mystical *enlightenment* has often been corrupted by the accretion of suggestions proclaimed to be worthy but which are actually worthless and often harmful. Primitive magical rites, hypnotism, and other practices have often perverted the true teachings necessary to mystical unity.

What are the elements of the true method which may be applied by those seeking the personal benefit of mystical unity and its illumination? It is not the purpose of this article to delineate these in detail, nor do we have the space available. Rather, such is the purpose, for example, of the Rosicrucian teachings. However, a few efficacious statements can be made in this regard.

[6]

In the ancient Buddhist *dharma* (doctrines), there is a concise statement regarding the purpose of meditation, which is a fundamental of all mystical technique. The purpose of meditation is stated to be threefold. First, one dominates the lower aggressive nature of self. Second, one develops the higher faculties and attributes toward a vision of life's essential unity. Third, one unites the dual nature of man into one continuous spiritual process.

It is admitted in Buddhist literature that this is a difficult task: "Though one should conquer in a battle a thousand times a thousand men, he who conquers himself is the greatest warrior." There cannot be a transition from a vulgar, coarse mind to a lofty state of meditation. In other words, the mind must be constant in the higher ideals and objectives which it seeks.

The Body, A Vehicle

Concern for the body is likewise advocated for the true mystic. Asceticism, with its frequent self-mortification, is not recommended by true mysticism. We are reminded that "the body is a vehicle of consciousness." Deliberate, rhythmic deep breathing is the means by which one purges the body of its impurities and infuses the energies conveyed by air. Exotic postures, so often associated with deep breathing in so-called mystical practice, are not absolutely essential to it.

The Buddhist technique particularly recommends that the best results in meditation are had in the morning. Of course, this advice is not limited to Buddhist instruction alone. The mind is then rested and fresh, and is unencumbered by the many impressions of the day. It is further suggested that one always conduct his meditation, if possible, in the same place. This creates a familiar surrounding that becomes symbolic of the purpose, and aids in attaining the desired state of consciousness.

It may be asked, "And what results are to be expected from, let us say, Buddhist meditation?" It is said that the results of meditation in its early stage are both negative and positive. The *negative* aspect is the reduction of external objective impressions which normally dominate the consciousness. As a

result, the aspirant acquires greater tranquillity. The *positive* result in meditation, as related in the doctrines of antiquity, is that the individual acquires a greater universal understanding of humanity and of *himself*. In short, the self is bombarded to a lesser extent by external impressions, permitting that introversion which results in a greater self-realization.

A distinction is made in the Buddhist *dharma* between *concentration* and *meditation*. We quote these ancient doctrines to show the line of true meditation that carries down to those organizations perpetuating authentic mystical methods: "The goal of concentration is immediate and *finite*; the goal of meditation is ultimate and *infinite*."

The Tibetan presentation of the subject of meditation is a conglomerate of Hindu and Buddhist doctrines as well as the indigenous traditional beliefs of the Tibetan peoples. Though the Hindu teachings in Tibet preceded Buddhism by centuries, they were later greatly influenced by its doctrines. The famed Buddhist doctrine of the "Eightfold Path" became an integral part of Tibetan religion and philosophy. The doctrine of the Eightfold Path, as it descends to us today with slight variations, admonishes one to pursue Right Belief, Right Seeing, Right Aspiration, Right Speech, Right Action, Right Livelihood, Right Endeavoring, Right Remembering, and Right Meditation.

It is assumed that from such character and discipline one would pass to higher degrees of understanding, as the aspirant would come to "realize the non-existence of the personal ego." This simply means that the individual ego would be absorbed into the Absolute, that Unity which is the essence of *meditation*. It is said, "Then, again, as the mere name of food doth not satisfy the appetite of a hungry person, but he must eat food, so, also a man who would learn about the voidness (of thought) must meditate so as to realize it, and not merely

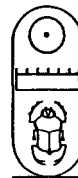


its definition." To attain this summum bonum, it is related that four different degrees of initiation are necessary. Such are not necessary to present here.

Are we to assume from all the foregoing that the goal of the mystic is but an abstract idealism, an *escape* from the rigors of the phenomenal world of everyday reality? Is mysticism but a retreat into a world constructed of figments of the subconscious? Does the mystic thus live entirely unto himself, isolated from the needs of the rest of mankind? If this were so, it would then make mysticism solely a practice of soteriology, a mere personal and selfish system of spiritual salvation.

The real purpose of mystical unity is to seek a contiguity with the source of greater enlightenment. The modern mystic is one who realizes that self is an integration of levels of consciousness, of awareness. Our common perception, our objective consciousness is limited. We are all aware of the illumination that comes to us at times as *inspiration* and *intuition*, and also of their differentiation from our common perception. Every artist, writer, inventor,

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and scientist is enhanced at times by the brilliance of the unexpected thought that suddenly enters the conscious mind. The mystic seeks to climb, figuratively speaking, a ladder of consciousness, not only to be able to grasp from his own exalted level of consciousness a new knowledge, or illumination, but to *regenerate* the lower levels of his mind by means of the momentary influx of what might be termed Divine Light, Cosmic Illumination, and so on. Such a mystical experience is to be translated into terms, ideas which are comprehensible to the individual, and which are adaptable to his worldly life in the form of *practical knowledge*.

It is a fallacious idea that the object of meditation is to merely experience a state of euphoria, of sheer tranquillity. Such in itself contributes little to the welfare of humanity. True *meditation*, as taught by the Rosicrucians, is much in accord with modern psychology, though the Rosicru-

cian teachings have long preceded academic psychology. Psychology refers to meditation as a form of "altered consciousness"; and so it is. The Rosicrucian concept recognizes that *concentration* is a function commonly of the objective consciousness. It is the focusing of the attention upon external stimuli, the impressions of the peripheral senses.

To the Rosicrucians, *contemplation*, reasoning, and imagination are the result of an introversion of the consciousness to thoughts and ideas. In other words, it is concentration *turned inward*, involving the *subjective* levels of consciousness. Yet it is *not* true meditation, as meditation transcends these other forms of our mental attributes and it is not related to a *fixed* symbol or idea. Having a fixed symbol or idea in connection with the technique of meditation is but an elementary aid, and *not* the final key that unlocks the inner powers of mind.△

This Month's Cover

Our cover features an ocean sunrise near Daytona Beach, Florida. The Sun is the source of all light and life, and its daily rising in the East was one of the earliest mysteries to man. To mystics the sunrise represents the dawning of new consciousness and the coming of the light of a higher understanding of man and the universe.

(Photo by Christopher W. Kornfeind, F.R.C.)

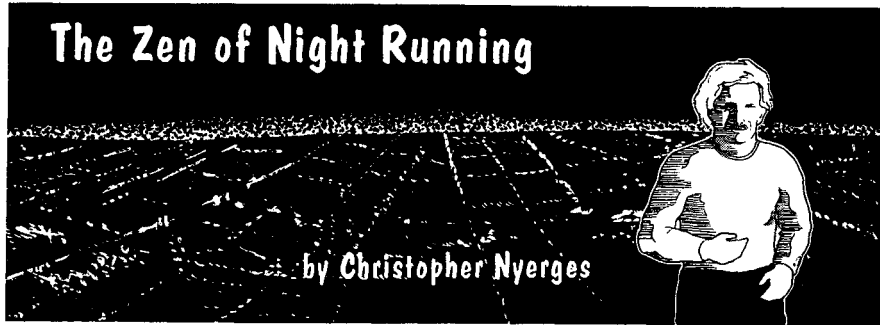
The Purpose of the Rosicrucian Order

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

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The Zen of Night Running



by Christopher Nyerges

TONIGHT, while running, I felt attuned with the universe. It was a special occurrence with none of the trappings of ceremony. I was oblivious to the fashionable designer running gear that so many believe one must invest in nowadays. I was wearing my old hiking shorts, a pair of comfortable old sneakers, and a red kerchief as a headband.

Night is the best time to run. It is cool, quiet, and by then the smog has settled. My unfashionable running garb is only seen—if ever so briefly—by unconcerned coyotes. I run in Los Angeles, but even in these populated sprawls there are pockets of wilderness where wildlife thrives. Coyotes dart away into the darkness as I pass by. Poet birds sing.

As I pass the upcoming curve, my memory is joggled. I recall that the Hillside Strangler once struck on the hillside I'm now passing. I feel my pocket and comfortably reassure myself that my pocket knife—intended for cutting twine and oranges—is still secure in its place. I continue to run along, only the whishes of the automatic sprinklers breaking the silence. Headlights in the distance cause a flash of paranoia. I run farther from the road. The car grows closer and the headlights blind me as I instinctively run forward. The light is nearly upon me and . . . and then it passes and disappears. Its sound fades gradually into the night. The paranoia recedes.

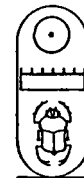
I stare into the distance on this long stretch. My awareness is now keen as all muscles are vibrantly screaming. The body machine is working well and it likes the feel of freedom of movement. I pass through a nominal level of pain and acknowledge it. Then my sensitivity focuses on the correct-

ness of my movements—the even pace of the inhalations and exhalations, the knife edge of my foot straight ahead, hands relaxed, toes kicking forward, hips swinging with each stride.

As the body follows the instructions, the mind travels through the pain of humanity. The cool quietness of the night allows me to think deeply and inwardly. The feet drop to the pavement, one after the other, regularly, continuously. The mind soars as the body whizzes along. The sweet smell of sage and cut grass perfumes the moonless night.

My vision rises as I look into the heart of pain—not my immediate physical pain, but the pain of the world. We are born, we struggle, fight, love, learn, grow old, die. Life is like a flash of light—at least as seen through the runner's vision at this moment of attunement. With each muscle's flex and each inhalation, I can *feel* the world, its hopes, aspirations, dreams, sorrows, disasters. But I cannot *feel* these things as I view the evening news, while newscasters chuckle and entertain.

My moving body is fully alert, fully alive, and so must be the mind and the intuitive processes. The physical, mental, and spiritual are all interlinked. Now the introspection moves from general to specific. I see my life—as if superimposed on a screen in front of my vision—and the pain I've inflicted on others. Funny, I think of the small things: a glib word spoken crudely that caused weeping, a rude insult that marred a friendship, acts of disobedience, a lie here, a theft there, an unloving act for no reason. I think of these things and I cry. The cold tears splash on my cheeks. I cannot change the past but I can resolve to



change my ways. How can I not make such a resolve after *feeling* the pain I've caused?

The tears are now dry. I feel refreshed and joyous as I run. I continue the steady pace. Suddenly a shock of cold water from a broken sprinkler rudely splashes my face. I am bathed in the water of life—renewed—baptized?

No, I don't have bright stripes on my shorts or five-star-rated jogging shoes. Nor have I read the *Complete Book of Running*. I've simply found that running, for me, is not only good exercise. It's an ancient rite wherein I am able to consciously meditate.

Tonight as the body sleeps I shall put on my winged shoes and run to Greece.Δ

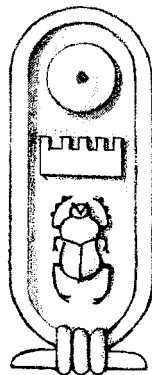
What Is A Mystic?

A mystic is anyone who has realized, if but for a few moments in a human lifetime, the fullness of his true nature, his own highest degree of spiritual consciousness, and who spends the rest of his life seeking to fulfill Truth through Love, for no man is a mystic who has not known love in its indivisible essence.

—Wanda Sue Parrott, F.R.C.

The Seal of Pharaoh Thutmose III

Cartouche Pin



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The Catharists

A Mystical Sect of Medieval France

by Soror Jeanne Guesdon, S.R.C.

Grand Master Emeritus

Grand Lodge of AMORC of France

FOR MANY CENTURIES *the secret activities of the Supreme Council of the French Rose-Croix were maintained in the ancient city of Toulouse, in the South of France. The reason for this: for several centuries preceding the establishment of Rosicrucian activities in France and the establishment of its allied organization of Martinists and Knights of the Temple, Toulouse and other principal cities in the South of France were the active fields of a number of extremely mystical sects, many of which had taken their principal doctrines and principles from the work and teachings of the Essenes. It was Raymond VI, the famous Count of Toulouse, and his father who gave the greatest protection to the followers of these mystical sects, and later united most of them into branches of the Martinist Order and the Knights of the Temple, and especially the Ordre de la Rose-Croix. This article excellently summarizes the doctrines and teachings of these mystical sects as viewed from historical records and accounts preserved in archives outside of the Rosicrucian Order.*

FROM the Greek word *Katharos* (pure) we derive "Catharist."

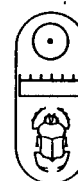
Much has been written about those Mystics, their probable origin, their history and connections with other so-called "heretical" sects of the Middle Ages. Reliable information, however, can be obtained from various historical reports and from statements by eminent authorities on the question of medieval legends; also from an intelligent interpretation of the reports of the Inquisition. Naturally discrimination must be used in analyzing those latter reports, as they are bound to bear the mark of that institution, its partiality and fanatical spirit.

Rituals of initiation and of ceremonies have been discovered in a manuscript which is in the possession of the town of Lyon, a

manuscript of the New Testament, upon which all Catharist rites were based; and in an apocryphal Gospel of Saint-John, more generally known under the name of "Céne Secrète," with details about some of their ceremonies and prayers. Very reliable information has also been found in the writings of R. Sacchoni, a Catharist bishop, who later renounced his faith to become an Inquisitor.

Through studying and comparing these writings with those that have been deposited in the Library in Lyon much light has been thrown upon these mystics.

Their traditions can be traced back as far as Manes, who lived in Persia about the third century A. D. He was a deep and sincere student of Buddhism and of Chaldean philosophy, and delved into the mys-



terious knowledge of the Egyptians. Later on he became a devout Christian, and from the vast knowledge he acquired from those diverse spiritual sources, he drew up a synthesis on which he based his teachings, trying through different paths to reach the Great Universal Truth. His disciples, who were called "Manicheans," spread his doctrine, which was based, at one and the same time, upon the spirit of renunciation of the Oriental religions, and upon the Great Law of Love and Compassion of Christian inspiration.

Interesting documents were discovered shortly before World War I in the Orient, i.e. in Turkestan and in China; and also in Fayoum, Egypt, writings of Manes and of his disciples. Some of those documents escaped burning when the followers of Manes were persecuted. From the Orient, those followers travelled to European countries, namely to Bulgaria. According to some authors, it was from there that their teachings penetrated into Italy, and later, with an occidental movement, to France where we find them about the end of the eleventh century, and where they were called the "Catharists."

Monotheists

They believed in one unique God, in Monism; admitting the existence of two opposing principles, which opposition appears in the manifestation of matter. Light and Darkness, or good and evil; or the positive, constructive principle, to which is opposed the negative, destructive principle; the latter being the Demon of the Roman Catholic doctrine.

Through Matter, the Divine principle in Man, the Soul, is plunged into Darkness, from which it has to work out its salvation, through successive incarnations, in a series of lives upon this earth; through suffering and the practice of love and charity, it has slowly to emerge from Darkness, from the delusion of Matter, to reunite with the Divine Light, the First Principle, the Creator.

In the ritual of the Catharists can be found the seal of the Christian source of their knowledge, whilst their ballads and songs, their "romaunts," bear the mark of Buddhist influence. In their turn, such

songs and ballads probably had a great influence upon the literary and intellectual development of the epoch, and upon the delicate inspiration of the troubadour poetry.

Initiations

So as to help their disciples in the slow and progressive unfoldment of their souls the Catharists gave them Initiations; but to become worthy of those Initiations the followers had to purify themselves through gradual asceticism, through fasting, abstinence and a great and sincere desire for perfection; poverty was also considered as a means of liberating the self from worldly fetters.

For them hell did not exist; the region of Satan was on this very earth; and the fire of the lower regions of the Powers of Darkness was the actual sufferings, here and now, not in an afterlife. The souls of men could therefore be saved and redeemed through the tribulations of this terrestrial life.

Such teachings were not dogmatic; the work of the Catharist Ministers was not to IMPOSE a blind faith, but to CONVINCED the followers through persuasion and the living example of purity and probity in their own lives. They were truly practising the highest possible spirituality, and were therefore called the "Perfect" or the "Pure." Such were the Ministers, but there were of course more humble followers, the great multitude of simple believers who worked and prayed under the guidance of the "Perfect" who instructed and tended them on the path of spiritual knowledge. The liberation of the soul from the bonds of matter and the love of others—Fraternity—were the fundamental tenets of their doctrine, in addition to the tri-Unity of the constitution of man.

The leaders were deep students of philosophy and attended the Universities where they took an active part in all discussions and controversies that might enlighten them. But academic teachings were not their only source of knowledge: through concentration and meditation they tried to attune directly with the Cosmic Spirit, the Consciousness of Christ, the Logos. To this end, they practiced fasting before Initiation

as well as sometimes even after; and also before great religious celebrations.

One peculiarity of their rites was the imposition of hands, called "Consolation," or "Consolamentum." It was, in some ways, considered as a baptism; they did not recognize the efficacy of baptism by water, as established by John the Baptist; for them there was only one true baptism: that of the Spirit, as practiced by Jesus the Christ. Thus only could the Divine Spirit of Life, the Divine Cosmic Radiation penetrate the Soul of man, permeating and transmuting the grosser vibrations of matter.

This sacrament was considered as a means of redemption and at the same time as a consecration of the condition of purity attained by the disciple after a long period of fasting and meditation; the initiate, through the mediation of the imposing of hands by the Minister, was enabled to contact the Cosmic Consciousness, the Spirit of God.

This rite, the imposition of hands, was also practiced upon the dying, to help the passing of the soul to the Great Beyond; in such case, the Consolamentum could also be given by a member of the family, or by a woman, provided he, or she, had already received the sacrament; that is, that the mediator be fully and spiritually qualified to bestow it upon the dying.

The Ordination was also conferred by the Consolamentum, and even to women, who were then consecrated deaconesses. Each community of Christian Catharists had at least one deaconess.

They were individualists and believed that there was no other road to evolution but personal work and personal effort; whatever one's standing in society might be, the same consideration was granted to all; the most humble of workers had as much right as their Bishops; the only things that mattered were purity and perfection; the most humble neophyte could therefore aspire to the highest spiritual development

and attainment, to Divine communion and ecstasy, or "Vision."

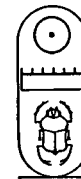
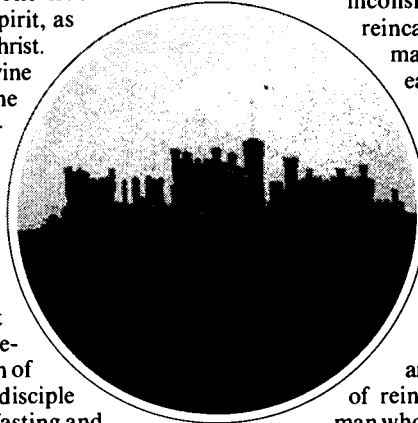
Their beliefs about marriage in particular have been deformed through the false reports and misunderstanding of their adversaries. Some authors claim that they were against marriage, that they preached abstinence and celibacy; but that is inconsistent with their faith in reincarnation, for how could man be reborn upon this earth if marriage and the family were condemnable institutions? It is true that they praised the state of celibacy; but that was only for the Perfect, for the one who already had attained the required condition of purity, as a means of liberation of the senses and of shortening his Karma of reincarnations; but for the man who had to live the mundane life they acknowledged the necessity of marriage; though the only valuable sacrament in such case was the true union of two souls. What they condemned was not the sacrament of marriage itself, but the licentiousness that might be screened behind it.

Among married people, those who received the Consolamentum were at times authorized by husband, or wife, as the case might be, to break the bond of marriage, so as to devote the rest of their lives to greater purification, to a more absolute asceticism.

Such was their probity that the giving of one's word was sufficient bond and they admitted no necessity of taking oaths; in that they adhered very strictly to the spirit of the second and eighth commandments.

Counts of Toulouse

In the South of France, where the blending of several races tended to produce a strong and independent individuality, the Catharists found a very propitious soil for the spreading of their teachings, placing their seal upon those eager and curious personalities. The sum of their knowledge was translated in the language of "Oc," which was the idiom at that time in part of



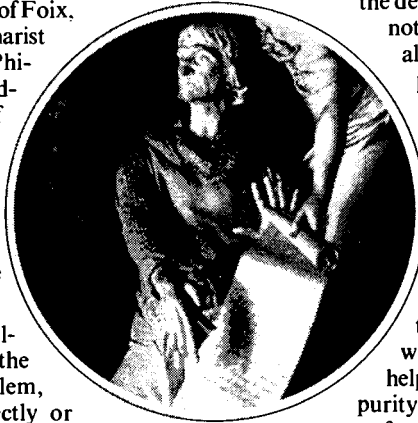
the South of France. All that region had remained impregnated with the ancient Roman civilization and refinement; the nobles and knights, the Counts of Toulouse, the Lords of Béziers, of Foix, were very learned scholars; and the burgesses were distinguished and emancipated minds. Esclarmonde de Foix, a romantic figure of medieval legend, and sister to Roger-Bernard, Count of Foix, was initiated to the Catharist faith; and so also was Philippa, wife of Raymond-Roger, another Lord of Foix. Raymond VI of Toulouse (see illustration) though he did not adopt their religion, openly favored them, even at times against the Roman Catholic clergy.

It is possible that pilgrims returning from the Orient, from Jerusalem, facilitated, either directly or indirectly, the spreading of the Catharist doctrine, both in Italy and in France.

Their first great centers in the South of France were at Montpellier and Narbonne; from there they went across the Pyrenees into Spain. Later on, Toulouse was their headquarters, and they had several bishops in Albi; in fact it is from the name of that town that they were called "Albigenses," as well as Catharists; and the name of Albigenses has remained attached to the persecutions they suffered from the Roman Catholics in many places such as Béziers, Carcassonne, Agen, and Razes.

The unusual purity of life of the Catharists was a great contrast to the extreme licentiousness of the clergy of that epoch and to the simony of the Legates of Rome. While the Catharists were solely devoted to the good of the people, to their welfare, nursing them, healing them, the ministers of the orthodox church sold all sacraments; they were indeed like the merchants in the Temple.

We have therefore on one hand men and women conforming as nearly as possible to the Christian code of life, who were [14]



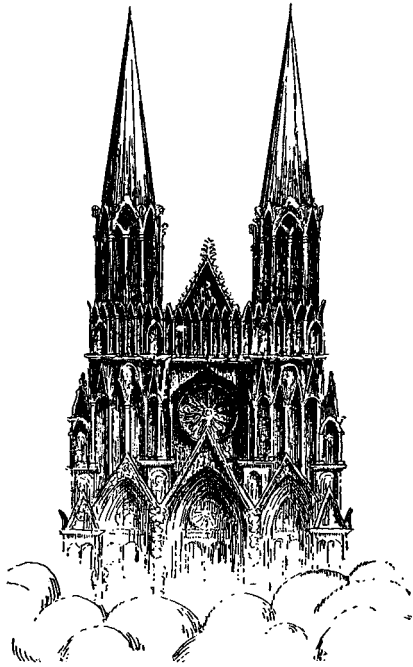
renowned as weavers, agricultural workers, devoted doctors and educators. On the other hand we find corruption and materialism. Moreover the prelates of Rome were very often temporal lords, with considerable estates and wealth; they cared more for power and for their own good than for the welfare and spiritual health of the people;

more for political interests than for the defence of the Church. It is not surprising therefore that all the sympathy of the people went to the Catharists, whilst the corruption of the clergy contributed to keeping the mass of followers away from the Roman Catholic Church.

Furthermore, there was antagonism between the clergy and the barons, who therefore extended help to those whose extreme purity of life and disinterestedness of purpose had won their respect.

The Albigenses, or Catharists, were, we may say, socially and spiritually several centuries in advance of their time. One of the most renowned of their ministers was Guilabert of Castres, who was Bishop of Toulouse and whose preaching and popularity gave much trouble to the orthodox Church at the beginning of the thirteenth century; he censured the corruption of the authorized spiritual leaders; for the Catharists, an unworthy Minister had no right to ministry; for them title was nothing; they looked only to the intrinsic value of the individual. The poorest laborer, were his mode of living and his spiritual standard high, was more qualified to become a Minister than he who had merely been ordained; ordination, as we have said before, was nothing to them. Such preaching was therefore a direct attack against the mandates of Rome; the very simplicity of the lives of those mystics, their disinterestedness, were considered as revolutionary symptoms and their teachings as most dangerous heresy, and a transgression against the established dogma of Roman Catholicism.

(continued on p. 30)



The Celestial Sanctum

Our Daily Crises

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

TODAY we seem to face more crises than ever before. Not only are we assaulted by crises on the international scene, but with national and community crises also. Our own personal crises also press in upon us from time to time and give us pause to wonder why life should be so difficult for many, and what the causes are for these daily crises.

To every Rosicrucian it is quite obvious that the cycles of cosmic influence have been accelerating for several years, bringing many changes in every aspect of life. Quite frequently the changes take the form of one crisis or another. However, if we look back over the years we will realize that we have passed through many crises of var-

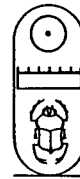
ious types, and inwardly we are little the worse for them. We are perhaps even better prepared for the future and often much the wiser for the experience.

Our own personal crises of a more intimate nature are of greatest concern to us. Each crisis must be faced and dealt with to the best of our abilities. These crises do not confront us because we are mystical students who do not run with the masses, but because our increasing inner aspirations draw circumstances and conditions to us which act as a kind of test to all we hold dear. They test our resolve and determination to proceed on the upward path of life. These personal crises, which we all have to face periodically, are in many ways quite different from the usual worldly crises which constantly repeat themselves. Our own crises are always new and challenging; they reveal and often startle, but cannot be avoided because we have evoked them. By critical analysis, we can gain much insight from those personal crises which in the main involve our relationship with others.

Karma

Various people cross our path in life. Some have a great influence upon us, while others we influence ourselves, but there is usually one person who will have a major effect upon our lives—the result of karmic conditions established in our past. Many times our hopes and wishes are thwarted, and we feel we cannot always achieve our aims and are held back from our attainments. In such instances, our karmic relationships are of great value to us, and we should not seek to separate ourselves from them, but try to realize the great value of these associations by viewing them with an inner perspective. Such persons are given to us in order that we may work out and fulfill our destiny in this life.

Quite often a student of mysticism will meet with some opposition and criticism because of his new-found interest in the mystical life. Relatives or good friends show an indifference and opposition to his desire for personal advancement and improvement, and the student feels reluctant to be the cause of disharmony to those closest to him. But surely he must exercise his need for freedom of thought. His friends



have every right to follow what they believe, and he must sooner or later take a stand to pursue those interests and that knowledge which will free him from the bondage of the past.

Once we develop that temper of mind which accepts any challenge with a sense of determination to succeed in any goal or desire for achievement, we can be assured of the highest attunement in the mystical life. The same determined attitude will also enable us to face our daily crises with a sense of confidence that we can deal with any difficulty with greater understanding and purpose.

Our lives revolve around the lives of others, and we who are sometimes stronger because of our mystical insights must share our strength and the comfort of a loving heart with those around us—particularly family and friends, who often do not have the advantage of such mystical insight. We

must learn to share the best of ourselves with others, because we share in their individual karma and their lives are part of our own. We must stand firm in our beliefs, for the influence of a loving and determined heart will prove to be a great blessing to others and enable us to see more clearly the way to resolve our individual crises and to understand their value to our onward progress.

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.

In Appreciation

Mrs. Lewis and I use this occasion to express our appreciation for the many good wishes and greetings received from members throughout the world on the occasion of our wedding. We regret that it is not possible to acknowledge all of the kind thoughts personally. Please accept our sincere thanks.

Mr. & Mrs. Ralph M. Lewis

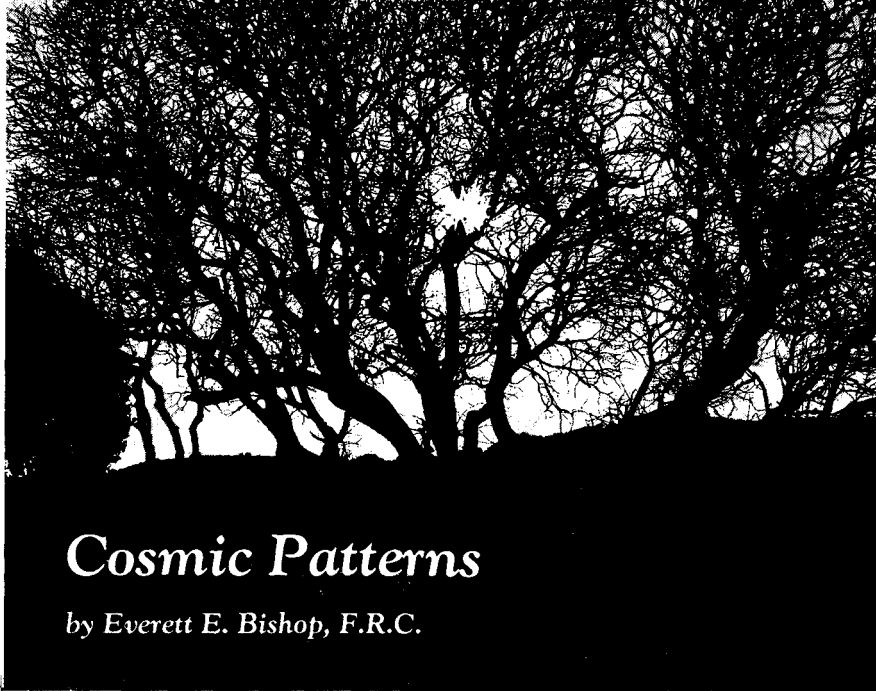
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**The
Rosicrucian
Digest
May
1982**



J. Chapman

Cosmic Patterns

by Everett E. Bishop, F.R.C.

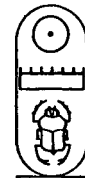
I AWAKENED EARLIER than usual this morning and had a strong urge to write down the thoughts that came to me. Some people are probably unaware that the thoughts and messages that impress one's mind most come from the Cosmic, usually in the early hours of the morning. One never knows when a spark will ignite and light the way. A word or a simple expression may be a key to the door, opening to a new understanding.

Our role in life is to become a part in new patterns, ones not experienced previously. The old habits we have formed, that have been pushed back in the drawers of time, can't be made to fit in with the colors and style of the times to come. The drawers we have used in our lives hold just so much. We can't cram in more until we remove something—although that act can be painful. Many customs dear to our hearts, that we have long cherished, have to be thrown out. That is the often painful lesson we fret about today.

Most of us are born with the weakness of looking backward too much, and not enough forward. Notice a mother walking with her small child, while holding him by the hand. The youngster stumbles because his head is turned to see what he has passed instead of what lies ahead. We all are God's children—we look to the past, and it is God's

hand that leads us into the unknown. We stumble into new fields of learning.

God's calendar of seasons differs from the calendar we use. This special calendar records time in universal cycles. For reasons to our benefit, we are unaware of the usefulness of these cycles until we mature to a point in life when this knowledge can be used constructively. According to God's calendar, maturity is a season that comes about when our experiences develop into a stage or degree of knowledge, and from this we accumulate wisdom. Knowledge is that something we absorb from outside of ourselves, a mental development, whereas wisdom is a gift from God. When we can be trusted to use wisdom for its intended purpose, God allows the seed of knowledge to form an inner growth we call wisdom. With wisdom we can channel knowledge into productive use.



The Upward Trail

Using wisdom we can fashion an upward course in life, one resembling a stairway. I have often told people that God has found only one use for a valley, namely, to divide the hills. He has given almost everyone an incentive to climb a hill. The higher the hill we climb, the broader view we get of what life is all about. God has designed the hills; man fashions a stairway in proportion to his learning.

In life there are many levels, or treads, of understanding. We have no way of knowing how long a time we will spend on one tread—there is no set time. Some people are content to take matters as they come and have to be led into the future. Others are curious about what lies ahead and there is no holding back. We earn by our interest and progressiveness the privilege of stepping up to the next tread.

Somewhere in our advancement we reach an awakening and are ready to acknowledge we have lived before. When one reaches that level of understanding and knows in his own mind he has lived before, he looks back and wonders on what level these misgivings fitted into his life. I am of the opinion what we think now as being unusual is not unusual at all. These ridiculous thought structures built ages ago are building blocks, a foundation, for the present.

Although such beginnings may seem of a low underground nature, I'd like to point out a few facts which might give rise to a more thorough insight. Our tallest buildings are based on the deepest underground footings. And too, our greatest surgeons and nurses may have committed atrocities in early life cycles that were building blocks, giving them the fortitude and courage to cut into the human body and perform the most delicate operations we praise today. Past experiences combined with today's learning develop wonders.

One thing I especially want to bring out is that under no circumstances should those people on other levels be looked down upon. They are learning the lessons presented to them. They may be on the pathway that leads to the stairway. Even so, somewhere they will be attracted to a

bright object that reflects a light from above. A new consciousness enters in when they see the light. Isn't that the purpose of life on Earth? These souls are not lost and never have been, as each and every one is a part of God.

Another thing we wonder about concerns babies who are seemingly mentally retarded at birth. Can anyone picture benefit arising from this condition? As I see it, it's possibly a period of rest, a holding period. There is no loss—it is a condition undoubtedly constructive to the parents and to those in close contact. You can't learn from books, only experience can develop a long-lasting compassion and patience that goes with the training and care of those we call afflicted. Likewise, some people read about God while others benefit by *knowing* God.

Also, the death or transition of a middle-aged man was recently brought to my attention. He was seemingly well liked and was instrumental in introducing new and much-needed plans in shaping the growth of a fast-growing town. A fellow councilman was greatly shaken by this loss. It is possible that this individual was very advanced, while the others in his community followed his light. This may have been willing teamwork, but unbalanced. It may be that this person was meant to leave at this time so as to shift the workload onto subordinates, thus urging them to step up to a higher level. Those who follow sometimes hold back purposely, not realizing the lost opportunity to advance and stand beside the one who leads.

Seen from another point of view—we may be like pieces of a jigsaw puzzle; regardless of age, when we fit in, we fulfill a purpose. All forms of life are the organs of God, cells serving in different kingdoms but in one body. Wars and terrorism are the result of diseased cells living out of harmony. But they will be eventually cast out, forced to live some of their former life cycles over again so as to learn a better way of life. And in the discarding of the imperfect, we become part of a new pattern that is more beautiful and in harmony with the Cosmic. Δ



MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Phantoms and the Aura

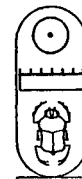
PEOPLE WHO accidentally lose a limb often report sensations as if the limb were still present. This common report is often cited as an indication of the presence of an aura or psychic body. In recent years, Kirlian photography has been used to take pictures of phantoms produced after cutting leaves. The phantom leaf that appears in Kirlian pictures is also taken as evidence for the existence of auras. Do phantom leaves and phantom limbs substantiate the age-old belief in auras, or are such phantoms only misleading results of our investigations and modes of perception?

Let us first examine the phantom leaf and the manner in which it is produced. To make such a picture a fresh leaf is firmly pressed against a photographic plate with a rubber roller. The leaf is then cut with a razor blade and the cut portion is carefully peeled off, leaving a moisture trail where the leaf's veins were pressed against the plate. Fifty thousand to one hundred thousand volts are now delivered through the photographic plate. The high-tension electrical corona is then photographed around the leaf and along the moisture trail as well. It is the presence and electrical properties of the moisture trail that produce the phantom effect. A phantom-like effect can also be created by first cutting the leaf and then pressing with the roller against the cut in such a way that moisture is deposited beyond the cut portion of the leaf. There is no phantom effect when moisture is removed by blotting, drying, or by taking other preventive measures. Thus, the Kirlian picture of a phantom leaf indicates the pres-

ence of moisture and is not evidence for an aura.

The experience of a phantom limb is not so easily dismissed or accounted for. The phantom limb phenomenon is present in almost all amputees at one time or another. Pain and discomfort accompanies a phantom limb in approximately seventy percent of amputees. The effect can last for years and even decades. Sometimes the phenomenon can suddenly appear twenty-five years after an amputation.

The mechanisms underlying phantom limbs have been the basis of bitter contro-



versy. Causal explanations for phantom limbs have ranged from perception of the aura; to peripheral, central and sympathetic nervous system effects; and to psychological mechanisms. The crux of the problem has been the inability to discover a single factor as the whole explanation. Since phantom limb phenomena are usually associated with pain, the failure of therapeutic measures to relieve that pain often leads to the simplest of all explanations, that the patients were neurotic and imagined their pain. However, the evidence proves that there is not a single cause, but that many mechanisms may contribute to phantom limb pain.

Once phantom limb pain is under way almost any sensory input may augment it. Trigger zones may spread to normal areas on the same or opposite side of the body. Gentle pressure or a pinprick on another part of the body can suddenly be felt in the phantom limb. Pain is more likely to develop in patients who suffered pain in the limb prior to amputation. Chronic pain is relatively rare in those who experience a sudden loss of a limb. Furthermore, pain may resemble, in both quality and location, pain present before amputation. Thus, a patient who once suffered from a wood splinter under a fingernail may subsequently report a painful splinter under the fingernail of the phantom limb.

Unexplained Pain

Can perception of a phantom limb be explained by what is presently known about our nervous system? Surgical cutting of peripheral nerves frequently fails to stop pain in a phantom limb. Cutting of spinal nerves is also ineffective. Patients with extensive spinal root damage, yielding permanent and complete anaesthesia from shoulder to waist, can still feel excruciating pain in phantom fingers. Low-level sensory input seems to contribute to pain since anaesthetic drugs block pain for two to three hours. The causative factor is not removed however, since pain quickly returns. Paradoxically, increases of sensory input can also temporarily relieve pain. Similar results have also been obtained with injections of salt solution and vigorous application of vibration.

[20]

The sympathetic and parasympathetic divisions of the autonomic nervous system have also been thought to play a role in phantom limb pain. There are often abnormal autonomic manifestations at the site of an amputation, such as abnormal blood flow, coldness, and sweating. Anaesthetic blocks of the sympathetic chain ganglia sometimes relieve pain for prolonged periods. On the other hand, surgical removal of sympathetic ganglia rarely produces lasting relief. Even more intriguing is the case of one amputee who sustained a total break in the spinal cord at the level of the chest. In his case, the sympathetic ganglia provided the sole sensory route from the phantom limb to the spinal cord. Nevertheless, the pain in the phantom foot was not relieved during a complete block of the sympathetic ganglia. In this case neither sympathetic nor peripheral nerves provided routes by which the phantom limb phenomena could be explained.

Phantom limb pain is often triggered by strong emotions. The pain is sometimes abolished by distraction, hypnosis, psychotherapy, and methods of training which promote the ignoring or suppressing of pain. However, the assumption that phantom limb experiences are simply psychological is untenable. It cannot explain the sudden relief sometimes experienced by nerve blocks. It would be wrong to assume that injections and surgical procedures have only placebo value. Injection of inappropriate nerves fail to relieve pain, even though injection of appropriate nerves can often produce some relief. Furthermore, patients with phantom limb experiences do not have a greater incidence of neurosis than those without. Emotional factors undoubtedly contribute to the pain but are not the major cause.

The Human Aura

If psychological and neurological mechanisms do not completely account for phantom limb experience, can the concept of a human aura provide any additional information? Rosicrucian students sometimes think of the human aura in terms of electromagnetic fields. These fields are quite small but measurable by a sensitive DC voltmeter. The direct current (DC) appears

to be generated by the supporting cells, called perineural cells, of the sympathetic chain ganglia and other ganglia of the body. The output of these DC currents appear to be involved in growth and healing; in fact, these fields provide a basis for Rosicrucian contact healing techniques. The input of these currents back to the spinal cord and brain is associated with pain.

The electric potentials of the body can be balanced by meditation, by hypnosis, by psychotherapy, and by particular psychic exercises. The body potential can be greatly disturbed by emotional upset. The fields are affected by blocks of the sympathetic nerves and ganglia, by wounds, by vibration and, for that matter, by conditions similar to that for onset and relief of phantom limb pain. The fact that phantom limb pain may be due to chronic, low-level sensory input is also suggestive of mechanisms involving the body's electromagnetic field. Referral of pain from one part of the body to another can also involve these fields.

Unfortunately, of the various proposed explanations for phantom limb phenomena, the electromagnetic mechanism is least studied and reported on. Modern interest in acupuncture meridians and points (lines of current flow and points of functional amplification of the weak currents) may

someday provide a better understanding of our vitality and cohesive force. Sophisticated electronics now make it possible to detect and monitor these body currents. The results from such machines suggest a correspondence exists between the slow 12 to 47 centimeter-per-second flows of electromagnetic energy through the body with activities of the psychic centers, metabolism, vital states of internal organs, feelings, emotional attitudes, and specific psychic abilities.

On the other hand, in the biological sciences, the electrical field theories have traditionally been labeled as vitalistic.* Field theories appear to contradict many of the more mechanistic concepts currently held. Thus, investigations of the changes or modulations of the DC fields with phantom limb experiences are yet to be made. Suitable evaluation of the role of the aura in phantom limb phenomena awaits the completion of such studies. Meanwhile, the electromagnetic aura is still a plausible explanation for the presence of a phantom limb.

—G. Buletza, Ph.D., F.R.C.

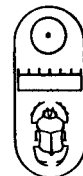
*The doctrine that the functions and processes of life are not fully explicable by the laws of physics and chemistry and that life is in some part self-determining by means of vital principles or forces.

In Memoriam

In late February Frater Tjia Von Tjan, Grand Master Emeritus of the Grand Lodge of Indonesia, passed through transition and experienced the Great Initiation. Following many years of work for the Order in Indonesia, Frater Tjia was installed as Grand Master by directive of the Imperator in 1955. Frater Tjia's many years of service and dedication to the ideals of the Rosicrucian Order will be long remembered.

ROSICRUCIAN DIRECTORY

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





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

THE LATE Dr. Albert Schweitzer, unquestionably a religious man, was concerned "how much ethics and religion can be comprised in a world outlook that *dares to be inconclusive*." His own outlook he summed up as "reverence for life." Such a religion of love, he concluded, does not depend on a belief in a world-ruling God-personality. In this respect he dared to be inconclusive.

In other areas (and in spite of the current information explosion) what is known for sure seems more and more tenuous rather than definite. A truism in science states that scientific principles describe how things behave, not what those things really are. A mathematical equation states a particular mode of action, or a moving relationship between things, not describing things except as to how they change.

In order to make practical use of natural energy, man takes it where he finds it and, with his technical know-how, contrives conditions in which it can function according to its own laws of behavior—which he must discover. He learns, for example, how electricity *works* and contrives to let it work within the bounds of conditions he has created for it. Any account of what electricity *is* comes out primarily in terms of what it *does*.

In psychology and social sciences it has been convenient to define things *operationally*. An operational definition, in a nutshell, goes like this: If you do thus and so, you get *that*. Now, just what is *that*? It is what you get when you do thus and so! Let

there be no further presumption as to what *that* really is; what we know about it is what it *does*, and this we can predict.

The same principle could be extended to a concept of God. That old adage, "Beauty is as beauty does," might be paraphrased: "God is as God does," inviting practical rather than theoretical knowledge. Whatever can be said about God is inconclusive, and can be transcended by further or more competent realization.

Knowing About

In many ways we distinguish between *knowing* and *knowing about*, with the implication that *knowing about* is not as competent a process. ("I do not know him personally, but I know about him.") There is further practical distinction between *knowing about* and *knowing how*. To know about bicycles does not guarantee knowing how to ride one. To operate a bicycle or any other vehicle competently does not depend on what may be written about it in books. Mastery is primarily *know-how* which has to be discovered individually by experiment and practice.

The expert can increase his mastery by knowing more about it, such as how to repair and adjust equipment for best performance. His know-how thus extends to many details, about which he also acquires much collateral information. Another person wants only the collateral information, wants to know all about it just for the satisfaction of knowing, without simultaneously developing competence in it—like the golfer who talks a good game.

Such distinctions are important also in

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the arena of religious experience, knowledge, and know-how. Years ago one of the officers of AMORC, after surveying several definitions of religion, came up with his own: "Religion is the pleasure in the awareness of God."¹ He was ahead of his time; dictionaries still emphasized that religion meant one or another of the various organized *systems* of belief and worship. The study of religion has been mostly comparative, discussing differences and similarities among religious systems.

Today, by way of meditation, prayer, and various other techniques and programs, more seekers are knocking at the door of the personal experience of that *something more* which is at the heart of all religion. Many have had a peak experience with a sort of splendor or glory that lifts them right out of themselves. This at least is on the way to awareness of God and the pleasure of such awareness.

Further experience and development along this line must be *courted*, must be discovered anew, each one for himself. Such an experience cannot be transferred to another person, nor taught, nor even described fruitfully in textbook fashion. What can be taught is how to discover, and all great scripture has many clues, hints, and directions toward such discovery.

The traditional, tested way of teaching such spiritual discovery is through use of metaphor, drama, allegory, parable, paradox,² and other literary devices, including the device of *personification*, which is the essence of myth. This is learning by approximation, sidling up to a new discovery, being coached and nudged toward it in terms of "as if" and "as though."

Any great literature of spiritual experience provides different levels of understanding—something useful for everyone, and further opportunity to rediscover new meaning and greater realization again and again. That is why it has survived, why it is

cherished as great literature. This way is open-ended and *inconclusive*. The knack of discovery³ requires that one be ready to abandon any fixed notion so that a more comprehensive view, a deeper experience of realization, can take its place.

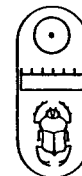
Systems

Along with *knowing* in terms of personal experience, and *knowing how* to discover and apply spiritual technology, comes a desire to know *about* all of it—what makes it work out this way, what is there in it that accounts for how it works out? And where is it all leading? Out of this come the conjectures and hypotheses, the various cosmologies and theologies, those models that claim to reveal "what's what" and how it works—the basis of every systematized religion. With this variety comes the quandary of choice, of alinement and partisanship as to beliefs and assumptions.

The great metaphors and allegories always invite further discovery and experience, to "taste, then, and see that the Lord is good." (Psalms 38) These same metaphors and allegories, if taken literally and incorporated in a system, become *dogma*. Whether in religion, science, or any other field, dogma says, "Here's the way things are, here's the map—and you'd better believe it!" Dogma is final, not inconclusive.

Within the cherished scripture of any such system, and also elsewhere in mystical literature, there are channels whereby many persons have found their own way into spiritual expertise and understanding that goes beyond conventional limitations. Along with such personal know-how comes a personal working hypothesis, some way to conceptualize what one is accomplishing. Such a hypothesis may be open-ended and inconclusive, or closed and final. An individual philosophy may say, in effect, "Only this far and no farther; anything new has to be accounted for in these terms that are already familiar and acceptable." This leads

"The knack of discovery requires that one be ready to abandon any fixed notion so that a more comprehensive view, a deeper experience of realization, can take its place."



to a peculiar trait, that one can repudiate his own observation and experience more readily than deny any part of his pet theories or beliefs.

But there are always some facts and phenomena left over and left out of any system, anomalies that do not fit into the framework of accepted explanations.⁴ To look for explanations only in established conventional (or scientific) patterns is to act like the drunk who had lost something in the dark but was searching for it elsewhere, under the light of a street lamp—because that was the only place where there was light enough to look for it!

Some persons, in their unwillingness to accede to dogma, reject even the opportunity to find out for themselves on their own terms. They are throwing out the baby with

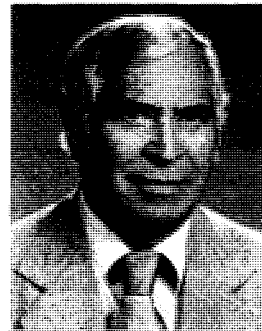
the bath water. The alternative to this dilemma is experiment and exploration in a program that is open-ended, that courts new experiences and new ideas about them, using good teachers and adequate resources, it is hoped. Spiritual experience, realization, and know-how are there to be discovered. In order to discover more of that "something more," rather than being merely dubious or gullible, dare to be experimental and inconclusive! Δ

References:

- ¹ "The Meaning of Religion," *Rosicrucian Forum*, Feb. 1955
- ² "Paradoxes: Seeing Through a Keyhole," by Edgar Wirt; in *Rosicrucian Digest*, March 1976
- ³ "The Knack of Discovery," by Edgar Wirt; in *Rosicrucian Digest*, July 1975
- ⁴ "Overriding the Physical Laws of Motion," by Edgar Wirt; in *Rosicrucian Digest*, June 1969.

Retiring . . .

Many members in our English jurisdiction have become acquainted with Frater Mario Salas, Grand Master for Spanish-speaking areas. On May 1, 1982, he is retiring from this honored office, and will be at home with his wife, Maria José and daughter Rayma, in San Jose.



Mario Salas, F.R.C.



Ruben Dalby, F.R.C.

He has served the Order long and faithfully, and has contributed much to the growth of our membership in Latin America. He will retain the title Grand Master Emeritus.

Frater Ruben Dalby, who will succeed Frater Salas in that office, has been on the AMORC staff since 1967, serving in many administrative and ritualistic offices, most prominent of which has been as Director of Instruction for Spanish-speaking members.

Reflection of the Eternal

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

IN OUR usual day-to-day vocabulary the *eternal* refers to a state that exists into the indefinite future and has its origin in the indefinite past. It is a condition in which the human race has existed because eternity applies to the cosmic scheme, which was put into effect in a manner and method that is impossible for us to explain. What we know now is the present, a section of the eternal.

The eternal might be considered to be made up of the past, present, and future. We can have memories of certain parts of the past. We can have fantasies and hopes about the future, but the nearest we can come to understanding eternity is what we experience now, and what our accumulated knowledge is at the present time.

Our attitude toward the eternal, however, is a condition that reflects upon us and causes a complementary condition within the mind and behavior of each human being. We are able to project our aspirations, our hopes and desires outside ourselves. In doing so, we project them into eternity. They may or may not be fulfilled in the manner that we would prefer, but what will exist about us and what will modify and direct our philosophy of life, our attitudes, and the general mind set of our own consciousness will be the result of the way in which we analyze and direct ourselves toward the eternal.

Spinoza wrote, "Love directed towards the eternal and infinite fills the mind with pure joy and is free from all sadness. Wherefore it is greatly to be desired, and sought after with our whole might." Spinoza therefore believed that what we directed toward the eternal was reflected back upon us. He states in this quotation that if we direct love outside ourselves it will bring joy to our beings. It is, he said, the process by which the mind is filled with joy and is

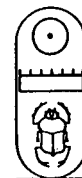
freed from sadness. Furthermore, since it is greatly desired and sought after, we can conclude that it has one of the highest values that we can conceive at the present time.

Therefore, it is worthwhile for us to ponder upon the question of the value and nature of character. Proper character will give the individual possessing a high degree of moral and ethical values the ability to project out of himself those values and principles which are of the greatest good to all mankind. To the extent that man's thoughts and reason are composed of such values as the virtues of love, kindness, consideration, and justice, will these same qualities be reflected back into the consciousness and therefore the behavior of each of us as individuals.

If we are to improve upon human nature, if we are to make predominant the values of justice, peace, and those qualities that contribute to the best in mankind and in civilization, then each individual must contribute. He must contribute to the degree of projecting from himself the qualities that he wishes to have reflected into himself. We are dealing with an old, fundamental law that as we think, so we are. We are dealing here with the process by which that principle can be brought into actuality and made a part of our being.

All intelligent persons, at least those who have ideals, want to see themselves and the world of which they are a part improved. They would prefer peace to conflict, health to illness, attainment of physical possessions to being in want, satisfaction instead of hunger. These qualities must be earned. They cannot be found merely by wishing for them. They must be lived, and in so living, directed out of us, directed into the eternal, which reflects them back to us, to all humanity.

If peace is going to reign, then peace must first originate within the minds of those who make up the world's population at the moment. As long as negative thoughts and aspirations exist, the eternal seems to be deaf or blind to the higher ideals of peace and good will. It is only when love is directed to the eternal, as Spinoza stated, that we can attain a state that will produce satisfaction, joy, and freedom from disappointment and sadness. △



APOPTHEGMS OF FRANCIS BACON

Compiled by Ruth Olson, F.R.C.

DURING his life, Francis Bacon always enjoyed making terse, witty apophthegms, what we today would call bon mots—although usually more acerbic in tone. An illness gave him opportunity to dictate from memory those he liked best, and they were published in 1624. Later editions contained deletions and additions; and even later editions had spurious entries. All of the following can be found in *Lord Bacon's Works, Volume VII, Literary and Professional Works*: edited by Spedding and Heath.



SIMONIDES being asked of Hiero; What he thought of God, asked a seven-night's time to consider of it. And at the seven-night's end he asked a fortnight's time. At the fortnight's end, a month. At which Hiero marvelling, Simonides answered; That the longer he thought on it, the more difficult he found it.

COME to the point,—Why, I shall not find you there.

SOLON said well to Croesus, (when in ostentation he shewed him his gold) Sir, if any other come that has better iron than you, he will be master of all this gold.

THE glory of God is to conceal a thing, and the glory of a man is to find out a thing.

HE that resolves in haste repents at leisure.

CORESUS said to Cambyses; That peace was better than war; because in peace the sons did bury their fathers, but in wars the fathers did bury their sons.

[26]

IN Chancery, one item, when the counsel of the parties set forth the boundaries of the land in question, by the plot; And the counsel of one part said, We lie on this side, my Lord; and the counsel of the other part said, We lie on this side: the Lord Chancellor Hatton stood up and said, If you lie on both sides, whom will you have me to believe.

NOTHING is impossible to a willing heart.

SOLON compared the people unto the sea, and orators to the winds: For that the sea would be calm and quiet, if the winds did not trouble it.

THERE was a young man in Rome, that was very like Augustus Caesar. Augustus took knowledge of it, and sent for the man, and asked him; Was your mother never at Rome? He answered; No sir, but my father was.

AN orator of Athens said to Demosthenes; The Athenians will kill you if they wax mad. Demosthenes replied, And they will kill you, if they be in good sense.

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HEMISTOCLES, after he was banished, and had wrought himself into great favor after, so that he was honoured and sumptuously served, seeing his present glory, said unto one of his friends, If I had not been undone, I had been undone.

SIR Francis Bacon was wont to say of an angry man who suppressed his passion, That he thought worse than he spake, and of an angry man that would chide, That he spoke worse than he thought.

ALL is not in years, somewhat is in hours well spent.

SIR Robert Hitcham said, He cared not though men laughed at him: he would laugh at them again. My Lord St. Alban answered, If he did so he would be the merriest man in England.



BISHOP Latimer said, in a sermon at court; That he heard great speech that the King was poor and many ways were propounded to make him rich; For his part he had thought of one way, which was, that they should help the King to some good office, for all his officers were rich.

ANTISTHENES being asked of one; What learning was most necessary for man's life? answered; to unlearn that which is naught.

CATO Major would say; That wise men learned more by fools, than fools by wise men.

BETTER to be envied than pitied.

ONE was examined upon certain scandalous words spoken against the King. He confessed them, and said; It is true I spake them, and if the wine had not failed I had said much more.

COSMUS, duke of Florence, was wont to say of perfidious friends; That we read that we ought to forgive our enemies; but we do not read that we ought to forgive our friends.

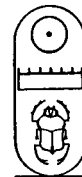


HERE was an Epicurean vaunted, that divers of other sects of philosophers did after turn Epicureans, but there was never any Epicurean that turned to any other sect. Whereupon a philosopher that was of another sect, said; The reason was plain, for that cocks may be made capons, but capons could never be made cocks.

SIR Nicholas Bacon, when a certain nimble-witted counsellor at the bar, who was forward to speak, did interrupt him often, said unto him; There is a great difference betwixt you and me; a pain to me to speak, and a pain to you to hold your tongue.

THALES said; That life and death were all one. One that was present asked him; Why do not you die then? Thales said again; Because they all are one.

USE maketh mastery.



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

Health and Beauty

I LIKE to imagine Rosicrucians as being a godlike race of men and women—beautiful to look upon, of vibrant health, keen of intellect, poised, balanced, of wide sympathies, living examples of a great and noble philosophy. Are we not cognizant of the tradition that the Rosicrucians possess the secret of youth and vitality? Have we not read about the extraordinary vigor of the adepts? I remember how fascinated I was by Aselzion, the Master, when I first chanced upon Marie Corelli's *Life Everlasting*. Although he was an old man, he gave the impression of being in the prime of life. The heroine in *Romance of Two Worlds*, although thirty-seven years old, looked no more than seventeen.

When I attend a chapter meeting, or a gathering on a special occasion, I am invariably disappointed at seeing so many pale cheeks, forms that are too thin or too stout, eyes that lack sparkle, faces that lack animation, personalities that lack power. Of course, we welcome every aspiring soul to join our family circle. While beauty is not one of our requirements for admission, we do hope that beauty of soul and personality will be one of the results of our system of instruction. We come to this earth with hereditary handicaps in form, color, and complexion which may not be subject to entire eradication. Accidents, sickness, or other misfortunes may leave their indelible marks upon our features and forms; but notwithstanding these drawbacks, we can learn to acquire personalities that illumine our surroundings and overshadow our handicaps.

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Improve Health

After only a short period of study I realized that the elixir portrayed in Marie Corelli's novels was only for those who had been students for years and had mastered a difficult technique. However, we do not have to wait until we become masters to achieve health and improve the attractiveness of our personalities. It is true that when we receive a telegram we do not refuse to receive it and read its contents because the boy who brought it to us was of a very slouchy and untidy appearance or that he had some physical defect that was objectionable to our esthetic taste and temperament.

The subject is a very popular one today. The market is flooded with books and magazines that give excellent and reliable information on health and beauty. I think that the influence of the screen in making the population of our country beauty conscious has been a salutary one. Why should we consider ourselves too intellectual or too spiritual to be interested in our appearance and in the impression that it makes upon others? Why should we not consider health and beauty desirable objectives? If you are interested in being of service, your lack of strength and vitality will prove a serious detriment. Your progress through the grades will be surer if your health is

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reliable. If you have been a member for several years, people will judge the Order by what you are and what you look like. While the world may put too much emphasis on externals, you can rise superior to the world by combining inner worth with perfect grooming within your limitations.

Many members are under the impression that the breathing exercises and the contacts with the Celestial Sanctum are sufficient for maintaining health. They do assist beautifully, but the physical requirements of the body cannot be ignored. How many exercise daily to keep the muscles pliable and the figure supple? How many know one sport well, such as tennis, golf, swimming, etc.? It took educators years to make the schools of our country recognize the importance of physical training and athletics, and it took even longer to educate our citizens to the necessity of being active in sports and not merely spectators.

Now, when as a nation we recognize the value of fresh air, sunshine, physical training, and sports, when every community has the finest equipment, when excellent instruction is to be obtained practically free of charge at almost every beach, when the best books written in a simple and popular style are available on the subject, we find our members spending spare evenings indoors smoking and lounging. When they get sick they run to the Master of the Chapter and ask for help.

"Brother," they say, "I am in a negative condition and do not know why. Won't you take a cigarette? No? Well, I am more comfortable smoking. Everybody has to have one little vice and this is mine." The member puffs away for a moment and then begins coughing. "Well, as I was saying, I am negative and I do not know why. It must be the nervous strain at the office. I

am usually quite positive, you know." The Master of the Chapter, being very polite, says nothing but proceeds to give a treatment. The effect of such treatment must prove temporary only. The Cosmic is not going to hand out as a gift something that is within the reach of everyone through intelligent effort.

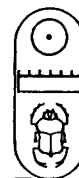
If you expect to accomplish anything in life, excess vitality is a necessity. If you want to study at night, if you want to do extra work after office hours, if you want to lead a full and rich life, if you want to cultivate an art such as dancing, painting, or music, only excess vitality will help you carry out your plans. You can build up your health if you consider the task a problem to be tackled seriously and rationally. When your health is normal you can build up that extra vitality that will help you double your accomplishment in life.

Nature is part of God and the help that nature gives is Divine, is as Divine as purely spiritual methods. While it is important to hold the thought of health, while it is necessary to breathe properly, while it is refreshing to contact the Celestial Sanctum, while it is essential to radiate lives of harmony and love and service, the beauty that is a social asset comes from very careful grooming; and the health that puts buoyancy into your step, light into your eyes, and color into your cheeks comes from the proper nourishing food, sunshine, fresh air, and plenty of exercise. Δ

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

Reaching the zenith of one mystic mountain of attainment, we find the base of another still nobler and higher to climb.

—Mitchell L. Working, F.R.C.



The Catharists

(From page 14)

That they were said to be followers of the doctrine of Manes, whose disciples had always been more or less persecuted, was sufficient pretext for Rome to order crusades and persecutions against them.

While using coercive methods against the Catharists, Pope Innocent III also tried to convert them and to this end sent the Cistercians, who were famous dialecticians to preach to them. According to the extremely rigid rules of their Order those monks had to live in absolute poverty; as ascetics they could compare favorably with the Catharists, the same virtues being practiced by both groups. However, the Albigenses were too sincere followers of their own doctrine to abandon it, even at the persuasion of such worthy adversaries.

Though we cannot enter into a detailed account of the persecutions they had to endure, some of the most salient points of the fight against them will help to throw some further light upon their history.

Condemned by the Pope

From the very end of the 12th century a Council held in Toulouse condemned them, and the Pope asked help of all the Lords of the South of France to go and fight them, promising plenary indulgences as a reward; and the ecclesiastical authorities anathematized the "heretics." At the same time as Innocent III was asking the help of the princes, counts, and lords, he was also writing to all the Archbishops of the South, trying to stimulate their zeal against the Catharists.

His Legate, Pierre de Castelnau, had been unable to convince Raymond VI of Toulouse and to bring him into the fight for the Church against the heretics with whom the Count of Toulouse rather sympathized. Castelnau therefore excommunicated him; the Pope however confirmed the sentence in such forceful and violent terms that Raymond VI submitted to their authority. But his submission was not sincere, and after a stormy controversy in Saint-Gilles, Pierre de Castelnau again excommunicated

him. Some time after, in January 1208, the Legate was killed, and according to some historical reports, it seems that he died by the hand of one of Raymond's servants. Innocent III then appealed to the King of France, Philippe Auguste, and to "the barons from the North to come and fight against the barons of the South." Philippe Auguste refused, and Innocent III had to take upon himself the whole responsibility of the crusade with only the help of the northern lords, to whom he again promised plenary indulgences in addition to the hope he gave them of winning new estates.

Under the dreadful menace of invasion to his domains Raymond was again forced to pay homage to the Church and to separate himself from the other Lords of the South.

"Holy" War

According to historical reports the army of the crusaders was composed of 20,000 knights and 200,000 "villains." Though the Lords of the South, fighting for the Catharists, were said to have as many as 100,000 men under their direction, we can see that the fight was uneven. It is not surprising therefore that Raymond VI, who was of irresolute character, once more submitted himself to the power of Rome. The Pope, although unconvinced of his sincerity, was only too glad to weaken his own adversaries, and for the time being, contented himself in separating Raymond from the other Lords.

The strong army of the crusaders pursued the "heretics" who, under the leadership of Raymond-Roger, Viscount of Béziers, took refuge in Béziers; but in spite of all their courageous efforts, this town, and later on Carcassonne, was taken and sacked.

Before the carnage, the conquerors asked the Abbot of Citeaux how they were to know the Albigenses from the other inhabitants. "Kill them all," replied the Abbot, "God will know his own . . ."

The crusaders thought that they were helping the cause of religion by killing the "heretics"!

"There was seen," wrote an anonymous author, "the greatest slaughter of all ages; neither old nor young people were spared,

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not even children at the breast; all were exterminated. When seeing such a butchery, the inhabitants took refuge in the big Church of Saint-Nazaire. The priests of the church were to ring the bells when all the heretics were dead . . . But the bells were not heard for neither robed priest nor clerk was left in life; all were put to the edge of the sword; none escaped. The town was sacked, then burnt to the ground, and no living creature was left in it."

Such was the spirit that animated the leaders of the crusade . . . Such were some of the many crimes which have been perpetrated in the name of God . . . Yet some at least of those who persecuted the so-called heretics were sincere in their beliefs: the monks of Citeaux—the Cistercians—were devout followers of their cult; and so also was Saint Dominic, whose asceticism could only be compared to that of his enemies themselves.

It is one of the ways of intolerance, when the Powers of Darkness, with their subtle artifices, ensnare those who believe in their own righteousness, and blind them with false reasoning and misunderstanding.

During the crusades, there were many changes of fortune in both camps. Some of the defeated Catharists succeeded in escaping from the places of conquest. Through the help of the people and of the Lords, who had revolted against the cruel fanaticism of the Inquisition, the vanquished Catharists would sometimes be hidden for a considerable time, and thus could often make proselytes. Such a state of things continued up to their final stand in the formidable citadel of Montségur.

Montségur was a very ancient place of worship; it is said that a Temple had been erected there to the Sun, several centuries before the Christian era; and in the Middle Ages, the castle became the stronghold where the Catharists fought their last battle.

Raymond of Perelha, Seigneur of Montségur, already as far back as 1209, sheltered refugees in his castle, even before the worst phases of the great crusades. And in 1232 he received there Guilabert of Castres with several other leaders of the Catharists; Montségur then became the center of the Catharist Church; and, at the end of the

crusades, was their last stronghold, when Raymond VII who had succeeded to his father in the County of Toulouse, accepted, under the influence of Blanche de Castille—mother of Louis IX, King of France—to help to fight against the last of the Catharists and to destroy their final refuge.

Two hundred and five Catharists were burned alive with their Bishop, in March 1244.

The Inquisition

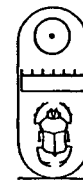
From that time on, very few Catharists remained and those took shelter in grottos and caves, some of them emigrating towards the north of Italy. However the horrors of the Inquisition, which had become a recognized institution of Rome under the name of Saint Office in about the year 1223, were such that in many places the people of the South rebelled against the fanatical domination of the Roman Catholic Church.

For a few years about the end of the 13th century, some Catharists, under the leadership of P. Autier, still held good, till in 1309 Autier was killed. Their last well-known Minister, Belibaste, was burnt in 1321; after which the Albigenses fled away, hiding in the wild region of Sabarthez, until they all seemed to have disappeared, either because they had been killed, or because they had fled to some other country.

We can truly say that the faith of the Catharists was of such a high quality that it can only be compared to that of the early martyrs of Christianity. Their doctrine was truly inspired by the pure spirit of the pristine Christian ideal, before misrepresentation and deformation, through the sectarianism of the Ministers, of a later epoch.

They suffered dreadful death through fire with the high courage of the early martyrs during the Roman persecutions. And yet, their doctrine was so deformed by the Inquisitors that they were accused of holding the belief that suicide was a lawful act.

In some cases, they submitted themselves to what they called the "endura," either before the sacrament of Consolamentum, or after they had been imprisoned. In the former case, the "endura" was only a very severe fast, not practiced how-



ever with the idea of committing suicide, but only as a means of liberating themselves from the sway of the senses; in the latter case, when they were imprisoned, it was undergone to try to escape the tortures of the Inquisition, or death by fire, and they would then allow themselves to starve to death.

All epochs have had their contrast of Light and Darkness; in the midst of the unbridled licentiousness of degenerate Rome appeared That Great Star of Light and compassionate Love, JESUS; in the darkness of the medieval ages, in a more humble way, the sincere efforts of the Catharists towards liberation shone with the light of pure spirituality. Thus affirming that however unsurmountable the obstacles may appear, the process of evolution continues its irrevocable motion throughout eternity.

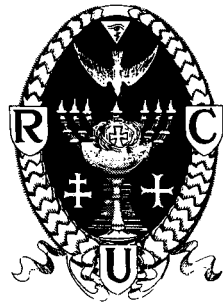
Every action has its reaction; and the power of the Popes was thereafter greatly weakened. For a long time they lost their spiritual authority over the population of the occidental countries of Europe, through the violence and fanaticism of the Inquisition and their persecutions of those who opposed them.

In conclusion we may say that though they seem entirely to have disappeared, some traces of the descendants of the Catharists still remain, and their doctrine and teachings have been preserved; in fact they are considered to be precursors of the Templars and of Rose-Croix. If we compare their traditions and teachings with our own, we realize that they are based upon the same fundamental truths, upon an ardent aspiration towards spiritual unfoldment and towards the true understanding of the destiny of man. Δ

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

—Validivar

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Change

The Path to Self-Evolution

AMONG the greatest of natural laws is the condition commonly known as "change." Through observation of life's processes, we note that change precedes growth—and since all things are constantly in the process of change, it follows naturally that all things must be experiencing growth or evolution.

In the case of man, we find that there is an unrelenting desire for a state of static constancy in life, as opposed to the world of change in which he lives. This tendency does not altogether detract from man's realization of his highest aspirations, but if pursued to an extreme, it limits his creative expression and the achievement of his cherished goals and ideals.

To illustrate this point, consider the artist who perfects the technique of one aspect of his craft and is quite satisfied to constantly use only that technique because of its proven effectiveness, never trying new ideas or deviating from the original method. Obviously such an artist would know little success, if any, from his craft, and would not have the inner satisfaction of the growth experienced by those who try new ideas and methods to better enhance their creative expression. Such a limited attitude and way of living are in direct opposition to life's natural process of evolution, and are the cause of much unnecessary anxiety and fear any time a change of importance is required for the growth of an individual.

In order to achieve a greater degree of happiness and fulfillment in life, we must strive to accept change as a necessary and useful part of our lives; as a prerequisite for our growth and mastery.

To better understand change, we must remember that man is a *creative being* and,

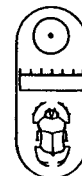
as such, is the prime cause of all the conditions he experiences in life; many times the creation of our experiences of change originates from the yearnings of the *inner self* for fuller expression and are not a conscious effort on the part of the objective mind. The objective mind or intellect of man creates change through the thoughts, beliefs, and subsequent actions that are a part of his daily life.

Therefore, man places himself in a peculiar paradox where he, being the creator of his experiences of change, feels that he is a "victim of fate" and is anxious and fearful of those same changes of which he has been the source.

This can plainly be seen in those who have a pessimistic outlook and tend to dwell on the negative, worldly aspects of life; they seem to manifest *more* of those same negative conditions and circumstances in their lives than would someone who thinks constructively and positively. Thus, if we want to be happy and have a sense of greater fulfillment, we must *create* those conditions in our lives that will foster such happiness and fulfillment.

Changes present *opportunities* for growth which are often mislabeled as "problems" or "obstacles" and are things which we often think of negatively, rather than as positive conditions in which we can evolve certain qualities and characteristics to a greater degree. We will find through personal experience that by greeting these opportunities with a positive and constructive attitude, we quicken our evolution and attain a greater degree of mastery in our lives.

The opportunity to accept our *self-impelled* changes and to take control of our lives can begin *right now*—if we so choose. If we choose not to act, we may delay our evolution, but only for a time. In the meantime, life will continually present us with more opportunities to evolve ourselves, and we will eventually realize the need of our accepting and taking full advantage of these opportunities if we are to further our growth and mystical development.—*Mark Ruffing*



Rosicrucian Activities

OFFICERS AND MEMBERS of Harmony Lodge (AMORC), Melbourne, Australia, recently presented the esteemed Rosicrucian Humanitarian Award to Mr. Alan Lind of Dandenong. For many years Mr. Lind and his late wife, Lillian, poured their energies into setting up sheltered workshops for the mentally retarded in their community. Twenty-three years ago Mr. Lind founded Wallara Day Training Centre and Sheltered Workshops—a hostel which now has over 30 residents from 16 to 30 years of age. Mr. Lind has devoted most of his time to the direction of this project. In the photo Mrs. Christina Crossley Ratcliffe, Past Master of Harmony Lodge, presents the Rosicrucian Humanitarian Award to Mr. Lind. Next to Mr. Lind is Gren Hosking, Manager of Wallara, with Tony Smith and Ray Brookes, Harmony Lodge officers. In a letter to Mr. Lind, Emperor Ralph M. Lewis expressed the spirit behind the Rosicrucian Humanitarian Award in these words: "By your service to



mankind you have extended beyond the normal commitment to society. You have placed such service beyond your own personal needs and desires, humbly and without expectation of profit. Such service to society represents the highest ideal to which we can aspire. It is a valuable contribution to the progress of humanity, and it serves as an example to stimulate and encourage each one of us."

AROSICRUCIAN Cultural Center has opened in downtown Brussels, Belgium, adjacent to Brussels' San Jose Lodge (AMORC). Its official opening occurred in January with city officials present. The new center, open to the public, has an auditorium with seating for over 100 persons and also contains several adjoining conference rooms. The cultural center will feature programs in science, art, music, and mysticism, and speakers who are expert in their field. Frater Max Guilmot, Egyptologist and author, will present several courses. The cultural center's purpose is to establish contact between all seekers, to make better known certain little-explored aspects of science, and to explain why certain concepts of traditional thought still apply today in guiding man toward higher under-

standing, inner mastery, and Peace Pro-found. Members and officers in the Brussels area are to be congratulated for making this cultural contribution to a great city.



View through Brussels' Galerie du Roi toward the Rosicrucian Cultural Center, located in the building at the end of the passage

The
Rosicrucian
Digest
May
1982



[34]

THE GERMAN Grand Lodge of AMORC recently completed its first pilgrimage to Egypt. Members visited many ancient sites of general historical interest. Many of these sites also held particular interest to Rosicrucians because of the Order's traditional founding in Egypt.



ON A WEEKEND in late January, 1982, five Southern California affiliated bodies joined resources to represent AMORC at the 27th annual "Health Freedom Convention" of the National Health Federation in Long Beach, California. Of the general public, over 12,000 people attended the event, which featured 300 booths and 70 seminar speakers from various organizations and businesses. Participating groups from AMORC were Abdiel Lodge of Long Beach, Akhnaton Chapter of Pasadena, Hermes Lodge of Hollywood, San Fernando Valley Lodge of Sepulveda, and Pronaos by the Sea of Costa Mesa. Over 30 fratres and sorores from the five affiliated bodies alternated in meeting and speaking with interested nonmembers about the Rosicrucian Order, AMORC.

Abdiel Lodge, AMORC, made arrangements for the exhibit, "Health Through Mental Alchemy," and through liaison Soror Joan Cochems was also invited by convention officials to be represented among the seminars. The event spotlighted the work of the Rosicrucian Research Laboratory, emphasizing that the lab is maintained in the centuries-old tradition of keeping the Order's teachings up-to-date.

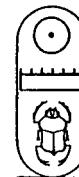
Lodge Master Alfonso Dominguez, Jr. applied his talents in commercial art, and Frater Michael Frilot contributed his carpentry skills in creating a professional quality exhibit illustrating areas under investigation by AMORC over the centuries and today in the research laboratory. In addition, all "Mindquest" articles to date, a regular feature published by the lab in the *Rosicrucian Digest*, were displayed freely for visitors to view, together with free issues of the *Digest*, *Mastery of Life* packets, and a large selection of AMORC books and leaflets available to the public. Tying in the esoteric aspect of AMORC's investigation and study of self, Frater James Goshert, Abdiel's internationally known "resident" master artist created an oil painting, "The Dawn of Inner Awareness," as a backdrop identifying the exhibit for the Rosicrucian Order, AMORC. The impressive painting, featuring a beautiful sunrise within the silhouette of a human head, attracted many convention-goers to the booth.



AMORC represented at Health Convention in California. Shown above are (left to right) Frater James Goshert, creator of the Rosicrucian theme backdrop seen in background; Soror Linda Schrigner, public relations chairperson for Abdiel Lodge and AMORC speaker for the convention; and Abdiel Lodge Master, Alfonso Dominguez, Jr.

Soror Linda S. Schrigner, public relations chairperson for Abdiel Lodge, wrote and delivered a lecture, "Interacting With Stress." Tying in her presentation with the exhibit, she combined her personal approach from a background in social science and the humanities with direct quotes from "Mindquest," again subtly bringing out the esoteric and exoteric aspects of life's experience.

AMORC's participation in this event was well received, and the members of Abdiel Lodge, AMORC, wish to express their appreciation for the unselfish contributions in time, effort, and money toward this presentation from all who participated. A special "thank you" goes to Grand Master Robert E. Daniels; Soror Kristie Knutson, Director of Public Relations; and Dr. George Buletza, Jr., Research Director, for their enthusiasm, encouragement, and guidance in this effort. Members found the experience exciting and felt a healthy sense of pride in putting their Beloved Order before the public.



What Happens Beyond This Portal?

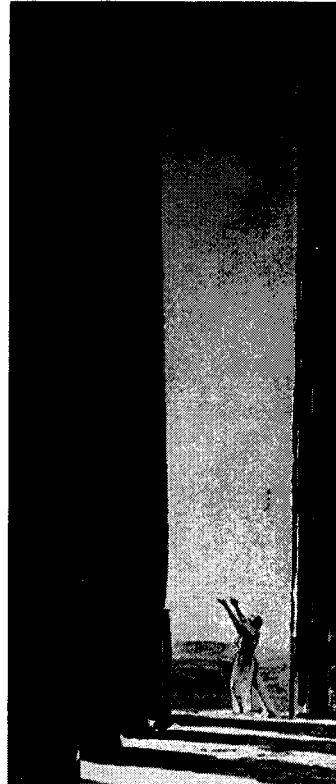
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Streetside Pharmacy



In China traditional medicine still prevails alongside the most modern methods of medical science. This street peddler is selling shavings from horses' hoofs for use in therapy. In China, as elsewhere, traditional home remedies have a way of persisting in competition with the new science.

(Photo by Jerry Chapman)

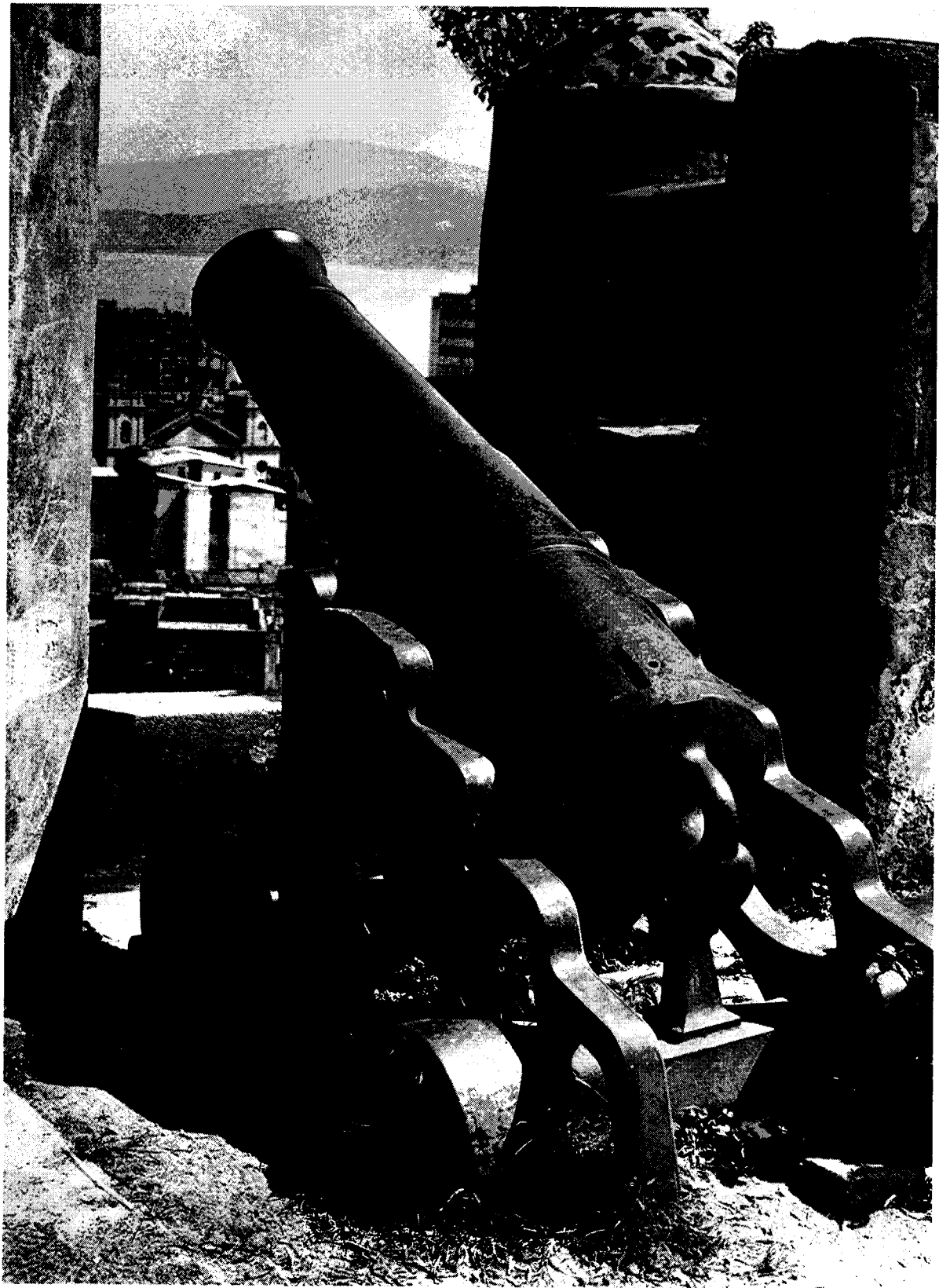
Place of Controversy (overleaf)

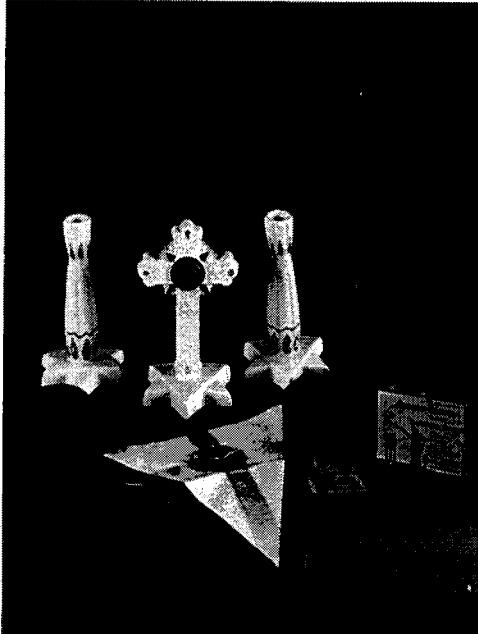
This old fortress overlooks Macao, the last Portuguese overseas province. The tiny colony consists of two islands and a peninsula on the southeast coast of China. Macao was settled by the Portuguese in 1557. In 1887, Portugal officially declared Macao to be a colony, but China did not recognize this status, which caused considerable controversy.

(Photo by Jerry Chapman)

**The
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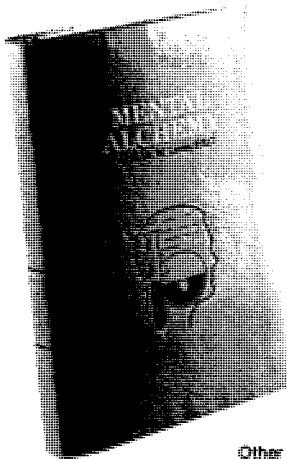
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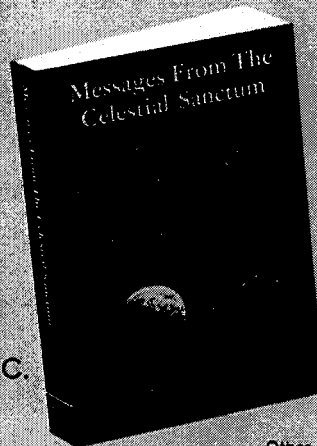
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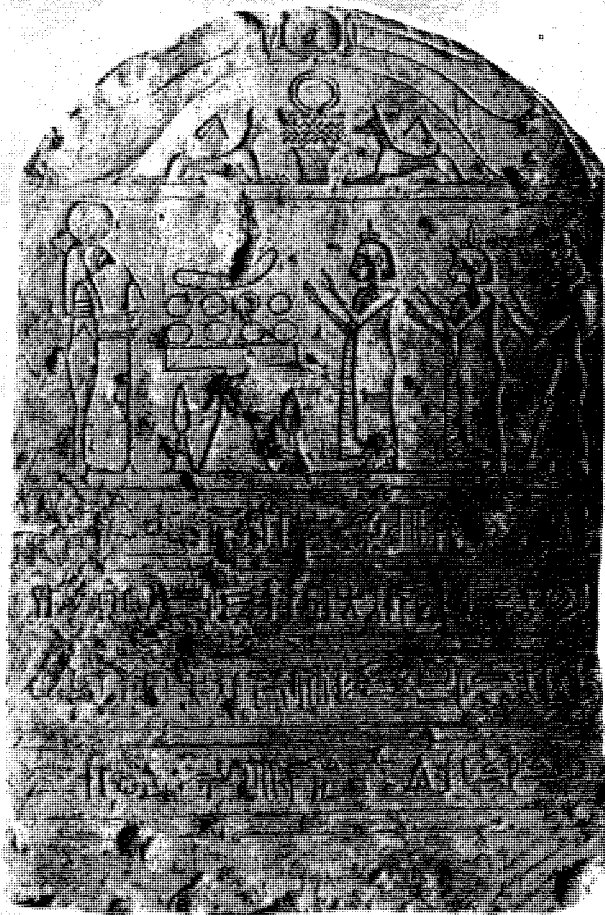
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TREASURES FROM OUR MUSEUM



The Stele

Ancient Egyptian steles were monolithic slabs of stone, usually rectangular, with pictures or inscriptions in sunk relief, and were erected beside walls or built into them. Masons used many varieties of stones in carving steles.

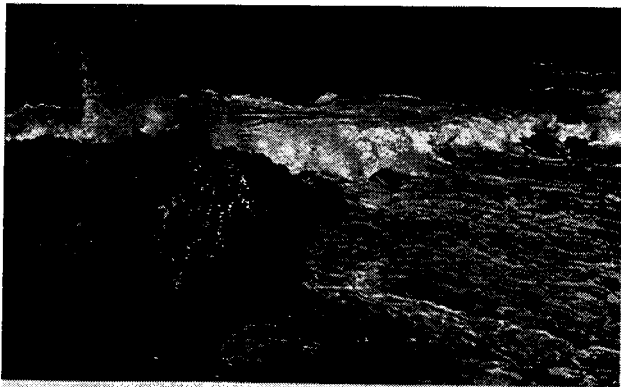
There were various types of steles. The "Royal Stele" contained official notices and was set up in public places. Its proclamations conveyed to the people the glories, victories, and decrees of the Pharaoh.

Another kind of stele, the "Funerary Stele," displayed in tombs and chapels, eulogized in epithets the dead person. The evolution of the form and use of this monument is complex. However, in each case the stele was a meeting point between this world and the underworld.

Another example is the "Offering Stele" depicted here—only one of many displayed in our large collection of Ancient Egyptian stelae in the Rosicrucian Egyptian Museum. This limestone stele dates from the Ptolemaic Period (c. 305-50 B.C.). At the top of the stele note the winged sun-disk and the god Anubis. Carved in sunk relief are two women and a man wearing perfumed ointment cones, which were expected to gradually melt in the warmth of the Egyptian sun. They are standing in front of an offering table before the hawk-headed god Horus. The four lines of inscription below the scene include the explanation that this stele was carved for a priestess of the goddess Hathor.

—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—Part II

THE dark, intense 11-year-old boy grew excited at the sight of the beautiful and mysterious hieroglyphs on the fragments of yellowing papyrus. "Can anyone read them?", he inquired of the famous mathematician Jean-Baptiste Fourier, the owner of the ancient Egyptian artifacts. The scholar indicated that no one could. "I am going to do it. In a few years I will be able to." And the boy, Jean-François Champollion, kept his word.

Champollion, decipherer of the Rosetta Stone, was a child of the Revolution. The son of a bookseller, he was born in the French village of Figeac in 1790, a few months after his fellow citizens had overthrown the old monarchy. For most of his short life Champollion lived in conditions of unrest and reaction. In turn, his accomplishments were revolutionary in their effect upon our knowledge of Egyptian archeology.

As a child, Jean-François was an indifferent student. His older brother, a noted philologist, when tutoring the boy, quickly noted his linguistic genius. Soon Jean-François mastered Latin, Greek, and Hebrew, and by his mid-teens he knew a half dozen languages. Champollion learned language after language, desiring to penetrate the mystery of the Egyptian hieroglyphs. His whole life centered around the beautiful symbols—they entranced and eluded him. For many years, however, he didn't feel sufficiently prepared to attempt serious decipherment of the writing.

At seventeen, Champollion decided to travel to Paris so as to pursue advanced studies in ancient languages. The faculty of the Grenoble lycée, where he was a student, asked him, before leaving, to prepare a paper. The scholarliness of the resultant essay so astounded the teachers that they voted to make him a professor on the spot. Champollion was delighted . . . although he was so overwhelmed by the honor that shortly afterwards he fainted dead away!

The year in Paris was one of prodigious activity. Champollion pored over tomes in libraries, adding to his linguistic skills. Yet the year was to prove ultimately fatal, as his health was permanently undermined by near-starvation and cold. Upon his return to Grenoble, Champollion spent several years teaching history at the lycée. At the time his difficulties were seemingly minor—he had to contend with the jealousy of older professors. But with the fall of Napoleon in 1815, he was suspected of Bonapartist and republican tendencies, and was dismissed from his post. Although he was reinstated after a year, Champollion's career was at the mercy of political fortunes. In 1821 he was accused of treason and permanently dismissed from teaching. Only in 1826, after the royalist reaction had subsided, did he become curator of the Egyptian collection at the Louvre, and in 1831, a year before his death, did he receive the chair of Egyptian antiquities at the College of France.

Yet such misfortune also freed Champollion from the time-consuming burdens of teaching, and he was able to devote his full attention to his beloved hieroglyphs. In 1822, after painstaking research, he published his *Lettre à M. Dacier* . . . in which he outlined his method of decipherment. Once he had discarded the centuries-old notions that the writing was not phonetic, he turned to the theories of the English naturalist Thomas Young and, using these as a foundation, disclosed the meaning of the various hieroglyphs on the Rosetta Stone. His mastery of Coptic—a later form of Egyptian—enabled him to translate whole words and phrases, which his predecessors, unversed in the language, could not do. Champollion's deciphering technique was discredited by many professors, especially after his death, but less prejudiced scholars came to accept the validity of his discoveries, and by the end of the nineteenth century Champollion was credited for having made crucial contributions to Egyptology. However, in solving the riddle of the hieroglyphs, Champollion was more than the intuitive linguist; he was rather the trailblazer who, through his inspiration and perseverance, opens a whole new world previously unknown to his fellow man.—RWM

