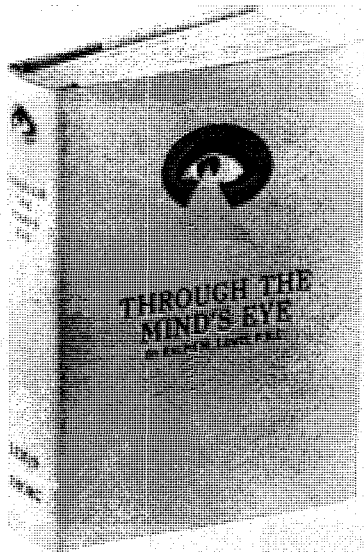


Rosierucian Digest

June 1982 • \$1.25

Mysticism ○ Science ○ The Arts



THROUGH THE MIND'S EYE

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

A BOOK THAT OPENS MANY DOORS

This book purposely presents the *pros* and the *cons* of subjects that are under discussion today. It brings them into the open. They either convince you of the rectitude of your own opinions, or cause a further evaluation of your thoughts. This is the objective of the book, *Through the Mind's Eye*.

The subjects listed opposite are not chapter titles, but rather thoughts contained in them—a sample of what you may expect from this book.

- Is Nature a Determining Mind or Force?
- Is Spirituality a Specific Quality?
- What Do We Mean by "Experience"?
- What Are the Fundamentals of Peace?
- How Practical Is Mysticism?
- Is Karma a Natural Law?

This book is an *anthology*. Each chapter is a *separate* subject, one to be evaluated in and by itself. Therefore this book can be read at any time beginning with any chapter, and the reader will receive a complete presentation of the topic without reference to other chapters.

OTHER CURRENCIES: £4.50 NZ\$10.58
A\$7.82 N\$6.00 R9.00 CA\$10.58

(California Residents: Add 6% Sales Tax)

\$9.00
HARDCOVER

Send orders and remittance to:

THE ROSICRUCIAN SUPPLY BUREAU

Rosicrucian Park • San Jose • California 95191 • U.S.A.

The Mysteries of Mind



THE TWO WORLDS WE LIVE IN

Man is not just an isolated entity on Earth. He is also of a greater world — *the Cosmos*. The forces that create galaxies and island universes also flow through man's being. The human body and its vital phenomenon — Life — are of the same spectrum of energy of which all creation consists. The universe is *you* because you are one of its myriad forms of existence. Stripping away the mystery of these Cosmic forces within you increases the personal reality of the *Self*. There is no adventure greater than the exploration of Self.

This Free Book

The Rosicrucians, a worldwide cultural organization, have shown thousands of men and women how to rationally explore their inner world of *Self*. A vast *psychic realm* lies just beyond your conscious mind. It is a link with your potential *creativity* and *attainment*. Not magic, not fantasy, but a revelation of the fullness of your being. Write today for a *free copy* of the *Mastery of Life*. It tells how you can learn and use more of what you are.

USE THIS COUPON

The Rosicrucians are:

- Not a religion
- Non-political
- Non-profit

Scribe SPC-84
ROSICRUCIAN ORDER, AMORC
Rosicrucian Park, San Jose, California 95191, U.S.A.

Gentlemen:

Please send me a copy of the *Mastery of Life*. I am sincerely interested.

Name _____

Address _____

Zip _____

The **ROSICRUCIANS**, AMORC, San Jose, California, 95191, U.S.A.

Rosicrucian Digest

(ISSN 0035-8339)

Published Monthly by the Supreme Council
of the ROSICRUCIAN ORDER, AMORC
Rosicrucian Park, San Jose, CA 95191

Robin M. Thompson, Editor

Official Magazine of the
Worldwide Rosicrucian Order

June 1982 Vol. 60, No. 6

CONTENTS

- 4 Thought of the Month: *Morality and Ethics*
- 7 Focus on Nigeria
- 9 Amelia Earhart, Legend of Flight
- 14 The Celestial Sanctum: *Living in Harmony With the Cosmic*
- 16 Forging A Personal Philosophy
- 18 Esperanto, The Language of Man
- 22 Mindquest: *Objective and Subjective Response to Color*
- 25 Creativity Through Synchronicity
- 30 Must We Suffer To Grow?
- 33 Cultural Activities at Rosicrucian Park
- 35 Rosicrucian Activities

PHOTO PAGES

- Cover Exotic Nepal (*see page 15*)
- 3 Modern Gothic
- 37 Nepalese Temple
- 38 Garden of Gethsemane

Subscription: \$12.00* per year, single copies \$1.25. ADDRESS: *Rosicrucian Digest*, Rosicrucian Park, San Jose, CA 95191, U.S.A. Changes of address must reach us by the first of the month preceding date of issue. Entered as Second-Class matter at the Post Office at San Jose, Calif., under Section 1103 of the U.S. Postal Act of October 3, 1917. Second Class postage paid at San Jose, Calif. Statements made in this publication are not the official expression of the organization or its officers, unless declared to be official communications.

*Other Currencies
£6.00 A\$10.43 NZ\$14.11
¥8.00 R12.00 CA\$14.11

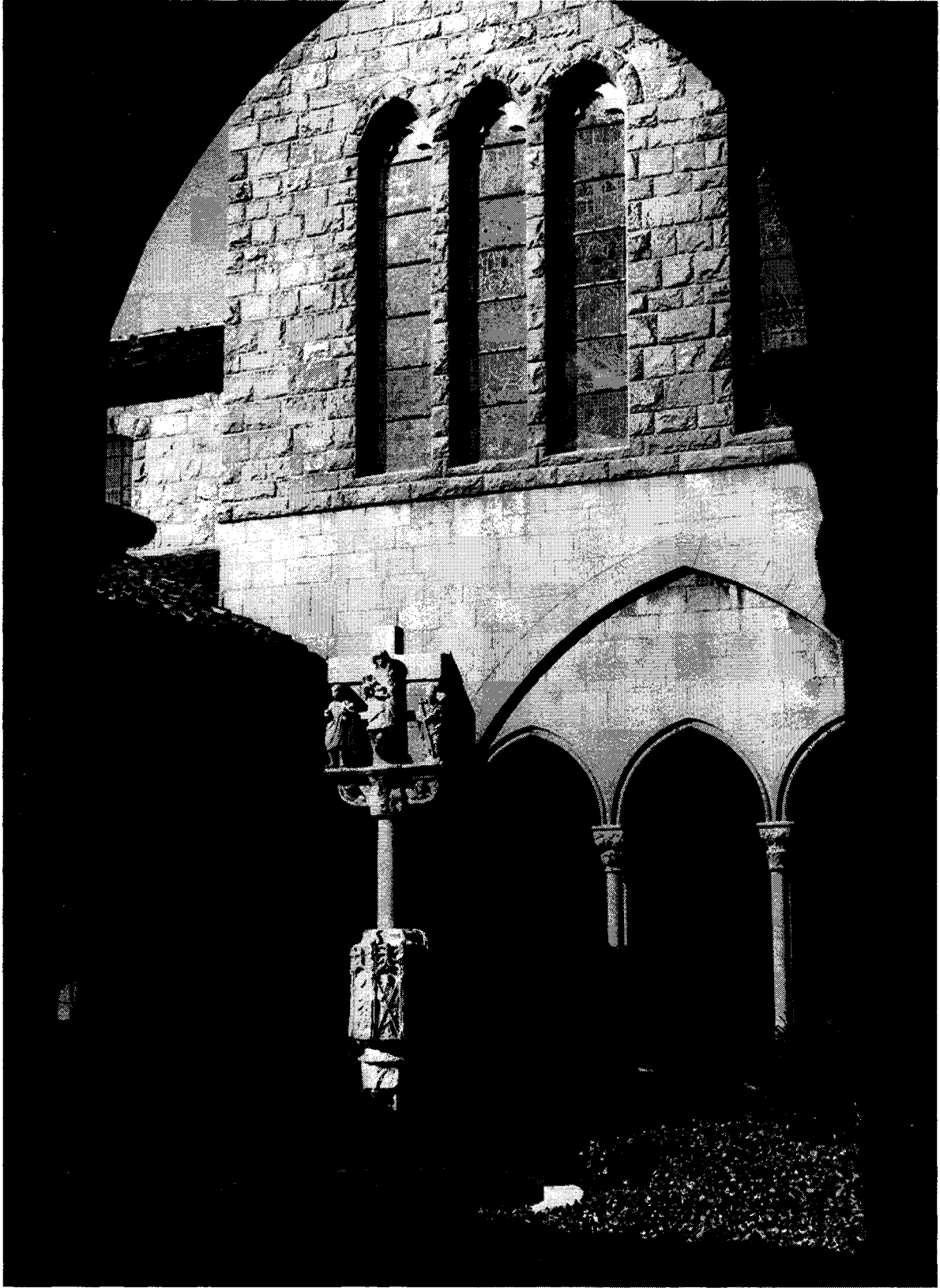
Modern Gothic



In Fort Tryon Park, at the northern tip of bustling Manhattan, one may visit The Cloisters, a museum specializing in medieval architecture and art objects. This structure captures the architectural spirit and design of monasteries of the past. The tranquillity of this edifice, overlooking the Hudson River, contrasts with the cacophony of nearby heavily-trafficked thoroughfares.

(Photo by AMORC)

Copyright 1982 by the Supreme Grand Lodge of AMORC, Inc. All rights reserved. Republication of any portion of *Rosicrucian Digest* is prohibited without prior written permission of the publisher.



Morality and Ethics

CIVILIZATION rises and falls upon the crest of human behavior. The motivation behind civilization is man himself. Ecological, geographical, and climatic conditions are only partial factors in determining a culture and civilization. How the individual responds to these conditions and to himself is the primary foundation of society.

Human behavior may be divided into two general categories. The first is *personal* behavior. This consists of the expression and the restraint of the fundamentals of human nature, such as the instincts, emotions, appetites, intuition, imagination, reason, and will. An overly emotional person can become too easily agitated. He may be excessively fearful or be blinded by an unreasonable rage. An unbridled imagination, for further example, may suppress clarity of reason. Consequently, personal behavior is wholly individualistic, the expression and the restraint varying with the individual. In fact, there is no truly accepted normal behavior for all people.

The second type of behavior, the *social*, consists of the collective behavior of humanity. It involves the discipline of the individual's personal behavior. Social behavior is either agreed upon by man, that is, that he willingly accepts it, or it is imposed upon him.

Social behavior has two objectives: First, a behavior is designed to further all members of society, as it restricts individual acts which are assumed to be detrimental to others. The second objective is to provide advantages to the individual. Certain unrestrained personal behavior which might otherwise cause the individual to suffer is prevented.

Social behavior thus imposes a taboo upon specific acts. These taboos can pro-

tect the individual—even against himself. The taboos, rules, and laws of social behavior, however, may eventually be voluntarily adopted by the individual. In other words, he comes to attribute a value to them irrespective of social edicts and enforcement.

The paramount question is, what are the general principles of social behavior? Simply, are certain acts and things universally acceded to as being beneficial or, conversely, detrimental for every society? In general, the social codes of behavior are related to the essentials of life itself. For example, murder is prohibited by society, as indiscriminate killing of members of tribes or clans would disrupt society. However, life is not always considered inviolate or sacrosanct. A society may sacrifice human life when it is believed to be appropriate. In fact, even modern civilization condones capital punishment, and war is a mass sacrifice of life for the assumed preservation of certain ideals or the state itself.

Social Taboos

Rape and adultery have long been taboo behavior in primitive society, as they are considered an invasion of the individual's inalienable rights. However, the fertility rites and ceremonies of some primitive peoples still favor such acts. In such instances, we see that personal restraint is forfeited for the imagined welfare of society.

These personal and social restraints, however, cannot be termed morals. Ordinarily, the true *moral impulse* is conceived as that which transcends mortal or human judgment. In other words, morals are thought to be founded upon the fiat, the dictates of a supernatural power. Man first believed that such impulses originate with the gods or deities. Actually, the moral impulse begins within the individual, and is

then transferred by man to his gods or deities. Thus, the moral impulse is innate, an indwelling sense of *righteousness*. This is not meant to imply that men are born with a fixed code of right and wrong. Morality as a *subjective* impulse is universal. But objectively, morality as a code of behavior is the interpretation and expression of the individual.

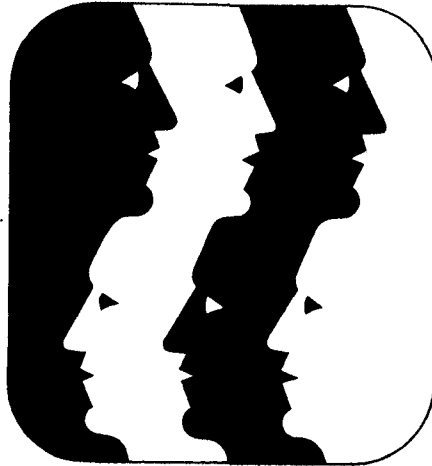
This innate sense of righteousness slowly emerges from the higher sentiments and emotions of the individual. Such feelings are relatively impersonal. They are a kind of empathy. Simply, one experiences a sympathetic feeling for the misfortune, the plights of others. This sympathy is aroused by a similarity to one's own personal feelings. Succinctly, empathy extends one's own feelings to embrace those of another person.

At this point we find the emergence of the notions of *good* and *evil*. Good and evil at first were not realized as being external conditions; rather, they were regarded as personal sensations. Some sensations were pleasing, while others were adverse and painful. But soon, the causes of such sensations were observed or imagined by men. The causes were finally realized as those things which affected the body, causing pain or pleasure, or happiness or fear. Consequently, one type of sensation became identified as the *good*, and the other as the *evil*.

Man and God

The science of cultural anthropology shows that early man was greatly impressed by the omnipotence of nature. He realized that nature's force transcended man's finite powers. As a consequence, man came to think of such natural force as a result of purposeful acts. The phenomena of nature became apotheosized, that is, they were conceived to be gods and deities. The imagined gods were respected for their beneficent acts, in providing food, game, and shelter. But at times men imagined that the gods wreaked havoc upon them, as floods and plagues. Thus man thought that he could be punished or blessed by the gods for his behavior.

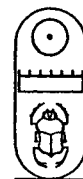
Man came to wonder what behavior the gods expected of him. What did the gods



consider as good or evil human acts? This goodness of man, we therefore see, was related to the conceived sanctity of the gods. For example, it was evil to be irreverent toward the gods. Men were thought to be the possession of the gods, not independent of them. Consequently, man had no right to destroy himself for he was the property of the gods. Likewise, he had no right to destroy the life of others without good cause. Man's sense of righteousness, no matter how elementary or crude in expression, was considered to be god-inspired. Man considered these feelings which he had to be the spirit of the infinite or divine beings. Man imagined that what he believed to be the good was also good in the eyes of the gods.

At this point moral *codes* developed. Some were reduced to writing, others were passed on by word of mouth. Men did not think of themselves as being the author of such codes. Rather, the codes were believed to be spiritual edicts coming from on high, which transcend mortal minds. They were thought to be a kind of divine law. Simply, man transformed his own conscience and behavioral responses into a moral order. Personal interpretations thus account for the differences in the accepted moral precepts found throughout mankind.

Where certain similar moral principles occur in different sacred literature, such can be traced to similar human behavior. Various elements of basic personal and



social behavior are, of course, universal and the concepts arising from them man gradually attributed to spiritual guidance. Actually, they were derived only from the human impulse to adhere to what is experienced as good. In other words, each person *wants* to do what is right but only as he sees fit. He may obey because of respect for the supremacy of his god, or he obeys by compulsion the moral code which society has established.

Concept of Maat

Let us cite some classical examples of early moral concepts. In Egypt, the earliest conception of moral order began about 3500 B.C. It was designated by the simple word *Maat*, meaning righteousness, truth, and justice. The early Egyptians did not use the terms good and evil. They said, "life is given to the peaceful, death to the guilty." The peaceful is "he who does what is loved," and the guilty, "he who does what is hated."

An early king of the twenty-fifth century B.C., said "Do righteousness that thou may be established on earth." The Egyptians believed the gods were the source of all truth, righteousness, and justice. It is believed that the great filial, that is, family love of the Egyptians, was the personal cause of their moral order. Simply, close family relations create feelings of love, pity, and benevolence. The dissolution of this close affection has an adverse effect upon the higher emotions and sentiments.

The origin of Hinduism dates back thousands of years. It has no founder nor a strictly adhered-to traditional dogma. It teaches that there is but one universal soul, called *Brahma*, meaning "world soul." Hinduism has three gods—Brahma, the creator; Vishnu, the preserver; Shiva, the destroyer. Hinduism teaches virtue and truth, but it declares that truth must not be sought for any reward. It affirms that doing right is its own reward. Hindu law says good must come from good, and evil come from evil. Every thought is either good or bad. This therefore makes us each the creator of good and evil; in other words, *karma*.

From such statements we can ascertain that believing in an ultimate cosmic ideal of tranquillity imposes upon man the obliga-

tion to develop a personal behavior in accord with it. Simply, it inculcates in the human consciousness a moral order.

Eight-Fold Path

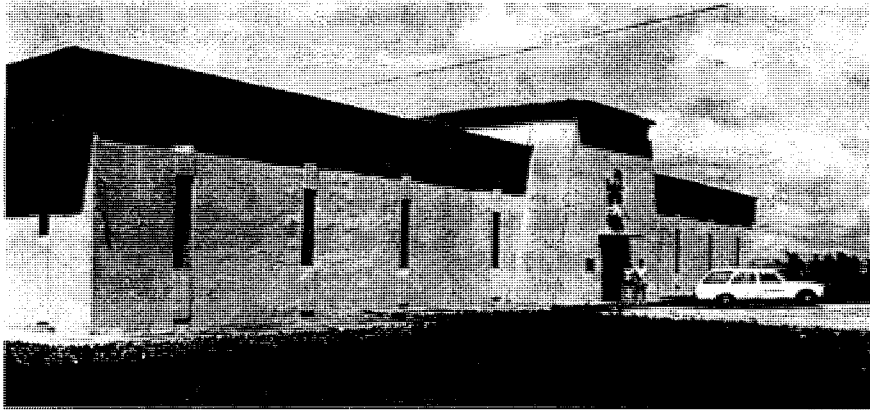
Buddhism dates back to 500 B.C. When Gautama Buddha, its founder, was enlightened, he taught his disciples what is known as the eight-fold path. It is a moral path, a moral order. The eight-fold path consists of right intention, right speech, right action, right effort, right mindfulness, and right concepts. These were not believed to be spiritual elements existing in themselves. Rather, they were thought to be guides to help man attain a personal inner harmony. They also resulted in an ordered society. These teachings were not a fiat from a god or supernatural being. They were instead a practical way to the attainment of peace with the self. If followed, they would provide for a tranquillity throughout life.

Just how does one arouse a subjective incentive or motivation that will produce a moral order? The innate sense of *righteousness*, as an impulse, is not equal, of course, in all men. It depends upon the psychic sensitivity of the individual. Simply, it depends upon the degree of sensitivity and extent of the emotions.

It is necessary that one first experience an impersonal love. Now this is not a romantic or poetic phrase; it is rather a psychological necessity. One must have a deep love for something which is not just directly related to the self. It should be a love of a generality rather than a specific particular. Various examples are a love of nature, the sea, mountains, forest or animals; a love for some art form or music; or a love for the phenomena and mystery of being.

Dwelling on such a love creates a sympathetic bond for all that is related to it. The love then acquires to man a value of *good*. Consequently, that which would destroy or jeopardize it becomes the wrong, the evil. With the development of such an impersonal love it is not difficult to extend such feelings to others. We then readily accept a moral order which not only includes the self but others as well. An individual who

(continued on page 32)



AMORC's Nigerian Administration Building, Calabar, Nigeria.

Focus on Nigeria

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

THE VISITOR traveling through modern Nigeria is instantly impressed by the exotic blend of ancient culture with its natural beauty and high technological expertise. Nigeria is a proud young nation of men and women eager to compete equally with its world neighbors. However, the ancient wisdom which gives this exciting land its unique flavor is being zealously preserved by those with foresight.

The ancient culture to be found here is a precious and rather fragile commodity which—if given a chance—will bring enlightenment and meaning into a soon-to-be lackluster modern environment typical of so many other countries. In the field of healing, for example, the wisdom of the “ancient ones” is being preserved even while the shackles of superstition are being steadily removed through scientific know-how. Modern Nigerians are learning well from the history of older nations and the mistakes of the younger nations, and their advancement in world standing has certainly been nothing short of miraculous.

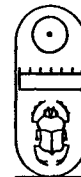
Just as Rosicrucians were among the prominent leaders of a young United States of America, Nigerian Rosicrucians are today

a *silent yet influential* force in building a strong nation of prosperous and united peoples, proud of their ancient and diverse past and eager to build an enlightened future.

Golden Jubilee Year

As the year 1983 approaches, thousands of people are preparing for the celebration of the Golden Jubilee of Rosicrucian activity in Nigeria. From a humble start of just one affiliated body in 1933 with a few members—the H. Spencer Lewis Chapter—the Nigerian branch of the Rosicrucian Order has grown in fifty years to nearly seventy affiliated bodies with literally thousands of active members throughout the length and breadth of this great nation.

Considering that the Rosicrucian Order traces its traditional origin to the continent of Africa over 3000 years ago, the history and growth of the Order in this African nation would in itself constitute a book. It will therefore suffice at this time to merely highlight the significance of AMORC's growth to the well-being of Nigeria, citing specific examples of Rosicrucian activities, and the elements of Nigerian life in which Nigerian members are engaged.



In ancient times as well as today, the admission of persons to the portals of the Rosicrucian Order cuts across all religions, ethnic, social, racial, and political barriers. The Order is thus able to offer opportunities for self-improvement to everyone who is open-minded and who believes that there is a force or Being higher than himself.

In observing the growth pattern of the Order in Nigeria, the Officers of the Supreme Grand Lodge are impressed not so much by the large number of applications which are processed by the AMORC Administration Office in Calabar as with the high caliber of those who petition for membership. People from many different professions and areas of expertise—scientists, academicians, successful businessmen, traditional rulers—have responded favorably to our call for self-mastery of life. Many Nigerian fratres and sorores are engaged in creative professions such as the performing arts, film production, musical and cultural groups, aviation, medicine, and teaching, to mention only a few. This trend has enriched the Order, exhibiting a broad-based membership structure, which will accelerate the development of Nigeria in all aspects.

Limitations imposed by the fetters of ignorance, fear of the unknown, and the shackles of superstition are supplanted by a positive knowledge of cosmic laws, the laws of nature, through the teachings of the Rosicrucian Order. The Order's philosophy cultivates in its members a broad-minded approach toward life. In practice, Rosicrucian members are known to be very tolerant in their religious and moral thinking. This tolerance is promoted by the Rosicrucian's deep understanding of human nature and therefore of the factors which make for differences of opinion among men.

Quite frequently the affiliated bodies in Nigeria organize public-enlightenment lectures in the various cities, towns, and villages in which they operate. These lectures are free and open to all, and are often fol-

lowed up with films or shows relating to cultural, scientific, technological, and educational advancement. Public seminars, workshops, and symposia organized by the Order provide mental stimulation to all participants, irrespective of their vocation. During the annual Rosicrucian Pyramid Ceremony—an occasion which is widely publicized by the Nigerian mass media—the cultural achievements of the Order are highlighted by the officers of AMORC affiliated bodies in the presence of attending members and nonmembers.

With several Rosicrucian Temples erected in various parts of Nigeria by the joint endeavors of the affiliated bodies and the provision of Rosicrucian Administrative facilities in Calabar by the Supreme Grand Lodge of AMORC, the foundation for the effective service of AMORC to the nation has been established.

Throughout the history of human civilization, Rosicrucians have been pace-setters in high standards of self-discipline, industry, resourcefulness, and creative leadership. By the application of Rosicrucian techniques and principles our members are individually and collectively contributing to those goals and objectives which are making Nigeria a truly great country in the international community of nations.

Nigeria is a nation rich in culture, endowed with tremendous natural and human resources, and in a hurry for technological advancement. The Rosicrucian Order, AMORC, as a worldwide cultural, educational, scientific, mystical, and philosophical organization, is proud to identify itself with the task of effective nation-building in Nigeria.

The Officers of the Supreme Grand Lodge join together in their salute to the many thousands of Nigerian Rosicrucians on the occasion of their fifty years of activity. In a country of dramatic changes, these men and women are a great force for good.

REGIONAL CONCLAVE

ENGLAND, MANCHESTER—Northern Regional Conclave—August 27-29, Owen's Park Conference Centre, Wilmslow Road, Fallowfield, Manchester. Grand Lodge will be represented by Frater Robert E. Daniels, AMORC Grand Master. For more information, please contact Derek G. Burton, Conclave Chairman, 3, Andover Avenue, Alkington, Middleton, Manchester, M24 1JG England.



"Women can do most of the things men can do; in anything that requires intelligence, coordination, spirit, coolness and will power, women can meet men in their own ground."

THE ABOVE WORDS have the sound of today but this comment was made by an unusual woman nearly fifty years ago. She was one of a kind, a living legend in her own time—Amelia Earhart. Just the mention of her name suggests bravery, courage, and a daredevil spirit. This year, 1982, marks the fiftieth anniversary of Amelia Earhart's amazing achievement. She was the first woman to fly across the Atlantic Ocean alone—2026 miles in fifteen hours.

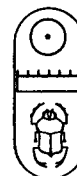
Fourteen hours into this remarkable flight, the plane unexpectedly developed engine difficulty and Amelia Earhart realized she would have to come down on the first available land, and not Paris, as she had originally planned. When the coastline of Ireland came into full view, Amelia screamed in delight; the worst was over, she had almost made it. Unable to locate a

landing field, she finally brought the plane down over a pasture dotted with cows. The frightened cattle scattered in all directions. She turned off the switch and locked the brakes. She was exhausted, but exhilarated too.

As Amelia climbed out of the plane, a man came running out from a cottage some distance away. When he reached the plane, breathless, Amelia quietly said to him, "I'm from America." The farmer was staggered. A woman? Alone? He shook his head in complete disbelief. From that moment, Amelia became a world-famous figure.

That flight was not her first flying achievement. She had flown the Atlantic before, but in a completely different way. It all began like this: Amelia's high school yearbook listed her as "The girl in brown who walks alone." At the time she was unhappy over the description, but it was true. After

Shown above: The Lockheed Model 10 Electra, the famous plane in which Amelia Earhart attempted her Round-the-World flight in 1937. Illustration: courtesy Lockheed-California Company.





teaching school for a time, and then enrolling as a pre-med student and studying long and hard, she eventually realized that neither was her field.

Then in 1920, when she was 22, Amelia experienced her first airplane ride. "As soon as we left the ground," she said, "I knew I had to fly myself." Before long she took a job to help pay for her flying lessons, and she spent weekends at flying fields. "I felt shy about making inquiries at first," she said, "lest the idea of a woman's being interested in trying to fly be too hilarious a thought." Hilarious or not, Amelia did learn to fly, and after ten hours of instruction, she made her first solo flight. Not long afterward, she bought her own plane at a cost of \$2000, earned through her teaching job and with some help from her family. At first, flying was just a hobby; she spent time teaching and doing settlement work but maintained a strong interest in aviation.

One day early in 1928, while working at the settlement house, Amelia received a phone call: "I am Captain Railey; you are interested in flying, are you not?"

"Yes sir, I am," replied Amelia.

"Would you like to do something for the cause of aviation?"

"That sounds like a big order," she said.
[10]

"Well, would you?" he asked. "It might be hazardous."

"Yes, I would," Amelia said firmly.

That was the day life changed for Amelia Earhart. A Mrs. Guest had bought a plane and wanted to be the first woman to accompany the pilot and crew in a flight across the Atlantic. Subsequently her family talked her out of it, but she asked the backers of her flight to find a woman to go along as a passenger and be the first woman to cross the ocean in a plane. Along with several others, the backers interviewed Amelia. The questioning was rigorous. Did she want to fly the Atlantic? Would she release them from responsibility in the event of disaster? What was her education? What flying experience did she have? Was she prepared not to be paid, although the two men in the flight would be?

A. E. Becomes Famous

The panel consisted of a stern-looking group of men, one of whom was George Palmer Putnam. A. E., as she like to call herself, made a good impression from the start. She bore a striking resemblance to Charles Lindbergh. She was tall, slender, boyish-looking, and was humble and soft-spoken; she had a private pilot's license and had logged more than 500 solo hours. The backers soon knew they had found the right woman. Three weeks later, after making enormous preparations and awaiting the right weather conditions, Amelia Earhart joined the two pilots of the *Friendship*, and became the first woman in history to cross the Atlantic in a plane.

Overwhelming public acclaim followed: luncheons, dinners, receptions, awards. A. E. accepted it, but she was not happy. The public may have considered her a heroine but she felt herself to be a "phony." In her words, "Bill did all the flying; I was just baggage like a sack of potatoes . . . it was their show."

"But you were still the first woman to fly the Atlantic," someone pointed out.

"Yes . . . maybe some day I'll try it alone," she replied.

A. E. had never dreamed of making so much money. Since she was now financially independent, she could do exactly as

she pleased, yet she continued to feel guilty. She did not want to be the symbol of something she was not and she came to the firm conclusion that she must become a recognized flier in her own right. Before long she bought a new airplane. "I will have to do it alone, if only to vindicate myself," she said. . . I am a false heroine now which makes me feel very guilty. Some day I will redeem my self-respect. I cannot live without it."

Three years later she married George Palmer Putnam. G. P., as she called him, was a man of many accomplishments; a newspaper man, publisher, and author; a man of constant activity in many fields. They were married seven years in all. George spent much of his time working for Paramount; Amelia continued her flying, making four coast-to-coast trips across the country and winning prizes in the women's air derby.

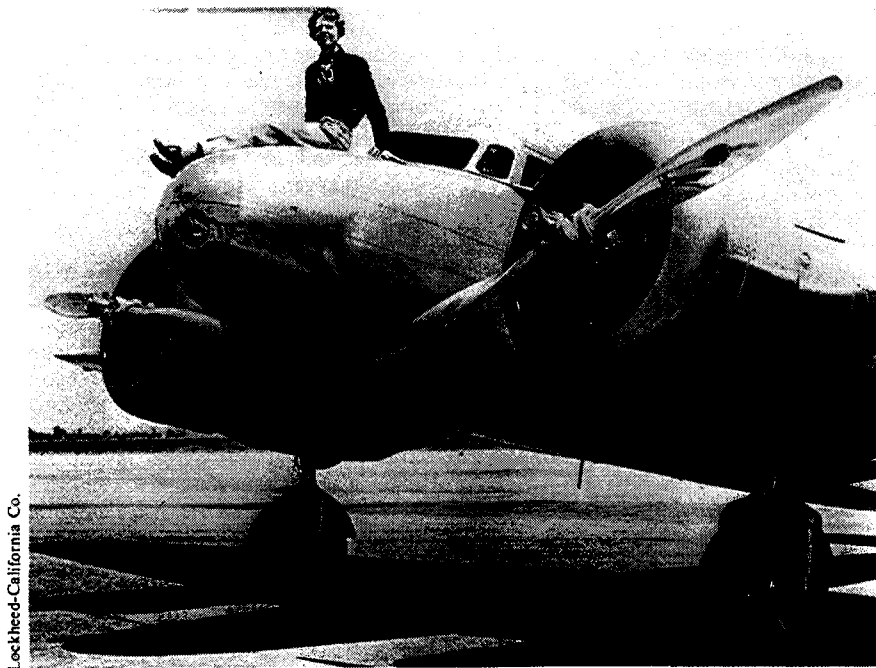
Atlantic Solo Flight

One morning in 1931, A. E. and G. P. were having breakfast. Amelia lowered the morning paper, looked out of the dining room window, brushed her hair back from

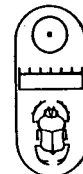
her forehead, and said quietly to her husband, "Would you mind if I flew the Atlantic?"

In one of her magazine articles, Amelia had written, "Women must try to do the things men have tried. When they fail, their failure must be a challenge to others." She was about to prove her own words. Plans for her flight immediately took shape. Hour after hour, day after day, A. E. practiced flying by instrument alone; she checked out her plan in every possible way in preparation for the variable weather and the uncertainties of flying over the Atlantic. At last everything was ready. On May 20, 1932, "the girl in brown who walks alone" became the girl in a brown leather flying suit and helmet, flying alone across the ocean.

With success, A. E. had regained her self-respect. No longer did she consider herself a "a phony heroine." During the ensuing years of hero-worship, she acted with ease, modest self-effacement, and exemplary good manners. She was singularly unaffected by the honors and awards she received. She became a good-will



Lockheed-California Co.





Lockheed-California Co.

ambassador for the United States. Many well-known Americans paid her tribute. Mrs. Herbert Hoover commented, "I often think that if a girl were to fly across the Atlantic alone and so, in a sense, represent America before the world, how nice it is that such a person is A. E. She is poised, well-bred, lovely to look at and so intelligent and sincere."

Another President's wife had an interesting experience with Earhart too. President and Mrs. Franklin Roosevelt had invited her for dinner at the White House. At that time, the First Lady had never flown at night. Wanting her hostess to have this experience, A. E. asked Mrs. Roosevelt on the spur of the moment if she'd like to go for a ride. The next day a newspaper columnist wrote, "A slim, quiet woman in a white evening dress took Mrs. Roosevelt on a flight over Washington and Baltimore last night, piloting the big transport plane without even removing her long white kid gloves."

Four years later, Amelia made another quiet announcement to her husband. By this time she had acquired a larger and safer airplane and she wanted to fly around

the world at the equator, something no man had ever done. Wiley Post tried it, but he and his famous passenger Will Rogers didn't make it. For A. E. it was the greatest challenge of her life. She made the most elaborate and time-consuming plans of her career. Plans, maps, charts, communications equipment, airports, landing fields, test flights—the details were formidable. Her husband George did much of the planning, managed some of the far-flung problems, made the official arrangements, helped her secure a copilot.

Asked by a newsman how long the trip would last, A. E. said, "I have no estimate to give; such a flight has never been attempted. I'm simply going to fly as and when I can, race nothing and nobody." Then she added a sentence insignificant at the time: "I have a feeling that there is just about one more good flight left in my system and I hope this is it. Anyway, when I have finished this job, I mean to give up major long distance flights."

The first attempt failed. Something went wrong with the plane when it attempted to take off from Honolulu. Amelia Earhart was not hurt, but the flight was abandoned.

She was disappointed but determined, and soon was ready to try again. This time she and her navigator, Fred Noonan, took off on June 1, 1937. The first leg of the trip went smoothly. Starting from Miami, Florida, they flew to Puerto Rico, and then southeast to Dutch Guiana and Brazil. They then crossed the Atlantic to Africa and afterwards flew along the Arabian coast to India, and then to Singapore, Java, Australia, and finally New Guinea. They flew 22,000 miles in forty days.

The strain had taken a toll. Earhart and Noonan were exhausted. A. E. wanted very much to be home before the 4th of July and certainly before her thirty-ninth birthday on the 24th. On July 2, they began the last lap, by taking off for Howland, a small island in the Pacific. There was intermittent communication from the plane, indicating that A. E. and Noonan were not certain of their position. Then suddenly . . . nothing.

In the forty-five years that have elapsed since that day, despite exhaustive searches of every sort, no one knows what actually

happened. Nothing was ever found of the plane, the life raft, or of Amelia Earhart and her navigator. There have been hundreds of rumors and false reports: that she was a victim of a Japanese firing squad; that a skeleton found in Saipan was hers; that she and the copilot were in love and found an island where they could live happily ever after; that she was on a secret government mission and was captured. But no one knows what did happen, and even today Americans are still intrigued by the mystery of "What happened to Amelia Earhart?"

Although 1982 marks the fiftieth anniversary of Amelia Earhart's first solo flight across the Atlantic, the world still remembers her as being a woman of incredible achievement, the greatest woman pilot of the times. The words of Walter Lippman about Amelia Earhart perhaps best sum up what the world thought about her during her lifetime and still thinks today. . . . "The world is a better place to live in because it contains human beings who will give up ease and security and stake their own lives in order to do what they themselves think worth doing."

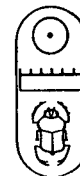
True knowledge is the final judgment of experience.

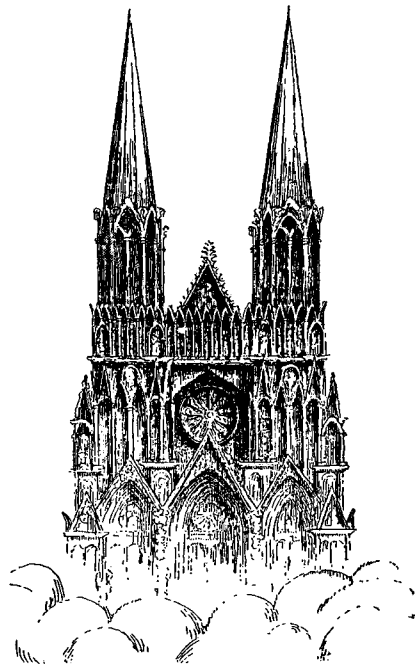
—Validivar

The Purpose of the Rosicrucian Order

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

Address Scribe S.P.C.
Rosicrucian Order, AMORC
San Jose, California 95191, U.S.A.
(Cable Address: "AMORCO")





The Celestial Sanctum

Living in Harmony With the Cosmic

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

It is sometimes thought that to live a more spiritual life we must deny ourselves many material comforts, avoid wealth and affluence, and not give the appearance of being materially successful or rich. It is often felt that only the poor can find real favor with God, and that our only concern should be to seek the spiritual life.

Our first concern should be for life and consciousness, and we have been urged to "Seek ye first the Kingdom of God, and all these things shall be added unto you." This injunction means that by placing ourselves in a close, harmonious relationship to God, all things will be added to us, because this [14]

state of harmony permits the Cosmic to fulfill our needs and sincere desires, especially if we follow the other injunction to "Ask and it shall be opened unto you."

From the mystical point of view, such important principles mean that our first purpose in life is to seek spiritual development. The Cosmic will then be able to supply our material needs because our attitude to life will be in accordance with all the constructive and creative forces of the Cosmic, making our worldly endeavors more successful. Those who strive to be successful in life without giving thought to their cosmic relationship will experience greater difficulty because they are not working in harmony with the Cosmic, and thus the Cosmic cannot aid them in their work or endeavors.

However, it is only necessary to be *seeking* a spiritual ideal to receive the blessing of God and the Cosmic. Some members feel they must first be master of the spiritual life before they seek material things. But once we accept the presence of God and use the injunction to ASK, then our spiritual and material needs and desires can be fulfilled.

Harmony and Happiness

Our birthright is to be happy, healthy, successful, and prosperous; if these things are not a part of our lives it is because we are not living in harmony with the Cosmic or the constructive, creative forces within us which are always at work on our behalf. These forces must repair the damage done to the body, and overcome the stress and strain we place upon our nervous system. These forces guide our minds with right decisions and keep the body healthy.

Good health, happiness, and prosperity are God's gift to man. Only our ignorance of the natural laws functioning within our consciousness prevents us from enjoying those privileges; and in particular, it is our negative thoughts, selfish attitudes, and intolerance which prevent the normal and natural functioning of these creative forces within us.

Success in life comes when we strive to understand, master, and use every power, faculty, and natural law for the attainment

of an ideal or goal, so long as the ideal is one that will bring peace, love, comfort, and happiness to ourselves and others. The successful man or woman is one who has a high ideal. If we become wealthy through the attainment of our ideal, we become a great power for good in our community, much more so than those who are unsuccessful. Therefore, the successful doctor, lawyer, and businessman can do so much more for their fellowman than those persons who are poor or unsuccessful in their attainments.

The attainment of wealth is not a sin or a blot on one's personality, unless it is used for evil or sinful purposes. Such attainment is rather a great power for good in the world today, as the man or woman who seeks to master life's problems and achieves success in business, a profession, or the affairs of this world is one who has achieved a noble purpose that can be of great benefit to others. Also, individuals who have succeeded in material affairs will have greater mastery of their spiritual lives, because as we attune ourselves to the natural creative forces within us, success in any endeavor is more easily attained. God and the Cosmic want us to express the divinity within by every channel available to man, for as we utilize these inner forces we give greater power to God to demonstrate for all to see the abundance that He has created for mankind.

A quotation from our former Imperator Dr. H. Spencer Lewis is most appropriate to conclude this message: "There is no earthly pleasure that can possibly take the

place of spiritual joy. There is no earthly music made by the hands of man that can equal the celestial music of the Cosmic or the songs of the angels' voices. There is no art of an earthly nature that can take the place of the sublime and transcendental beauties clearly seen in periods of Cosmic Attunement. There is no physical rest or comfort, no material contentment of mind, or ease of mentality and art that can equal the controlling and soul-inspiring peace that comes through Cosmic Attunement. There is no food that will nourish the body, no drink that will quench the thirst, as will the divine waves of spiritual radiations that pour into the human body in the rush of spiritual meditation. There is nothing that will clothe and adorn the human form and make it so attractive and so admired among men as the majestic aura radiating from a spiritually infused being. . . .

"Let this be a command and a promise unto you and let it be the controlling law in your life: 'Seek ye the kingdom of God; and all these things shall be added unto you.'"

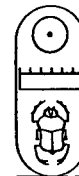
The Celestial Sanctum

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.

This Month's Cover

Our cover is of Katmandu, capital of Nepal, gateway to Tibet through the high-altitude passes of the Himalayas. The two dominant religions in Nepal are Hinduism and Buddhism. The city of Katmandu has numerous temples, a number of which are an admixture of the architectural designs and traditional symbols of both religions. This arrangement gives the city an exotic atmosphere, as shown in our cover photo.

(Photo by AMORC)



Forging A Personal Philosophy

by M. Eve Morgan, F.R.C.

TO THINE OWN SELF BE TRUE is such a simple philosophical truth. But these words, first read and contemplated, barely open the door to wisdom. We find a few seemingly simple musical notes make up the beginning of Beethoven's *Fifth Symphony*. But these notes only begin a masterful, complex creation. The seeker of wisdom must build a philosophy of life as carefully as a composer builds a symphony.

Each creative masterpiece has a first step, which is of little value unless the theme is expanded upon in a carefully thought-out process. A student who begins to ask questions of the ages and to seek answers when none are apparent begins the creation of a personal philosophy.

In the poem "Invictus," Ernest Henley wrote, "I am the master of my fate; I am the captain of my soul." Having sought answers since childhood, I can now say I have altered my fate; I have found my inner soul. It is for ourselves that we forge a personal philosophy of life. It is within that we come to see, little by little, what must be changed within our own being.

We must be aware of what is possible and what is not. We cannot change anyone else's character, nor should we try to do so. Each person changes when a need for change is apparent to his own mind. When old ways don't work anymore, something different must be tried, however reluctantly. A person begins to think more autonomously when the whims of society no longer bring pleasure. Everyone will reach this point at some time—in some incarnation.

Finding no comfort from paths tried heretofore, the seeker must find that which is more meaningful to the consciousness. Looking inwardly, the higher nature of self is found. A spark is ignited by this awakening and the spark is then nourished by a continued desire to know.

Beginning the study of esoteric truths is an important step for the seeker. But the student's friends or relatives may not be ready for such study at the same time. The student must therefore believe in his individual approach enough to let it stand on its own merits, in spite of any opposition. When something works for us, it works whether or not another knows about it.

The noble path of self-improvement is sometimes lonely. All the courage we can muster must be called forth to meet new challenges. But then there comes a time when we are comforted by the love of those who have trod such paths before us. We feel the unbiased consciousness of greater minds who also had to seek inwardly for the kingdom of light.

The Dawning of Truth

We come to realize that inner knowledge cannot be measured intellectually—it must be *experienced*. We must know simple truth when it dawns quietly upon the consciousness. It is the silent knowledge, within, which says *I am that I am*. In thankfulness, we marvel at how far we have come. We search for inner strength to go further. Goals expand; new objectives are revealed; we see beyond what was hoped for in the beginning.

One who would seek an easier way, catching onto others' coattails so as to advance, will be sadly lost. An individual path goes into avenues for which others are unprepared. Should someone try to follow another into these unknown woods, the results can be disastrous. A student can gain inspiration by another's motivation. He can gain knowledge of how best to approach certain aspects of life by what others have written. But each of us must ultimately find our own path.

Sooner or later each person must face



“I am that I am.”

Leopold de Postels, 1940

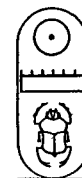
the mirror of inner soul. To maintain a healthy relationship with this mirror image, a personal philosophy must be developed. The creative thought processes are present within us to be used in going beyond that which we have learned in the outer world.

How much do you need peace of mind? How much do you cherish contentment born of the knowledge that you are doing your best? How badly do you wish to see the overall daily situation of the world with the clear eyes of impersonal service? When you answer these questions truthfully, you

will know how hard you are willing to work in forging your own philosophy of life. The work is never-ending, for as we evolve, our philosophy of life evolves.

Those who try to carry along something which comforted them long ago may hold themselves back. We must not bear fairy tales of childhood into adulthood, except as fond memories. And any person who tries to take three or four different philosophical paths at once will not make the gains sought. Practicing many different

(continued on page 32)



Esperanto— The Language of Man

by Chris. R. Warnken, F.R.C.

Grand Master Emeritus

IN THIS modern age of jet air travel, man perceives the earth as becoming ever smaller. His concept of distant "foreign countries" has become that of "close neighbors." His ancestors traveled for months in going between places that he now visits by flight in a few hours. The exploding population of mankind increasingly demands more resources which are scattered throughout the earth in the possession of "foreign" powers. This forces upon us the obvious fact of our dependence, of one upon the other. Interdependence makes communication absolutely necessary between those who possess and those who need those scattered resources. However, from the days of the Tower of Babel, or something similar, man has developed his communication only through local tribal, or clannish, languages, since this constituted the extent of his world. In more recent times he has truly discovered the greater many-tongued world "outside." How can he communicate?

There are two possible solutions: learn all languages OR *all* learn a common language. The dominating, if not domineering, Anglicized world members say that there is no problem; "everybody speaks English!" But only English-speaking people boastfully make that claim. Actually, even statistically, only *ten percent* of the population of the world can speak English. Many of the people among those ten percent are employed around the world in jobs *created* simply to communicate with those

who speak only English. They are the go-betweens who bridge the gap between us and the far greater ninety percent.

History has created other problems—the Third World, for example. Many peoples who existed for too long as colonies under the unwelcome dominance of English, French, Spanish, Portugese, and other cultures, experience a psychological problem as newly independent nations when confronted with their former colonial languages. They wish to forget their unhappy past. They are proud of their own native language, and insist upon using it. Such heritage, including the native language, is precious to these people and should be preserved. There are said to be several thousands of distinct languages. Readily available statistics show that there are about three hundred languages which are spoken by at least one million or more individuals. Among these are Estonian, Kongo, and Macedonian, spoken by the minimum one million users. The people of these cultures will not, and should not, surrender their language. Yet, the growing need to communicate continues to be an ever greater problem. What to do?

A New Language

About a century ago, a Polish youth similarly agonized over this problem, although perhaps for somewhat different reasons. Ludwig L. Zamenhof, son of a school-teacher and censor, who lived in Bialystok, Russian-occupied Poland, personally experienced the sad conditions resulting from the confusion of tongues. In this Polish city, the Polish language was forbidden. Education was taught in Russian, and all legal procedures were conducted in Russian. Polish literature, likewise forbidden, could be obtained only by clandestine means. The community was multinational as were most historic European cities. The

**The
Rosicrucian
Digest
June
1982**

The author is President of the San Francisco Esperanto Regional Organization, delegate from San Jose to the Universal Esperanto Association, and special representative for the Rosicrucian Order to the Universal Esperanto Association.

inhabitants spoke Russian, Polish, German, Yiddish, or Hebrew, depending upon their origin. It was inevitable that many bitter misunderstandings and fights eventually developed. This was a depressing spectacle for a frail and sensitive boy to experience. Indeed, it preyed upon Ludwig's mind until it stirred him to seek a solution to such a consuming problem. He concluded that language and religion were the source of the bitterness. He became convinced that a second "communicating language" was needed that would not interfere with the native, national language used in the family or privately.



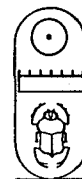
In 1887, after ten years of intense development and evolution, and with some small financial assistance, young Zamenhof published his booklet under the title *International Language*. He used the pseudonym "Dr. Esperanto" (meaning "one who hopes") in order to protect his identity from certain punishment and censorship. Success was immediate and the language soon became known simply as "Esperanto." Apparently the world had been waiting for just such an answer to its communication needs. The use of Esperanto spread to such an extent as to create the desirability for a worldwide international convention. This was called together at Boulogne-sur-Mer, France, in 1905. An international convention has been convened each year since then, with the exception of 1914 at the outbreak of World War I. The great 1981 convention assembled in Brasilia, Brazil. Esperanto has flourished in cycles, having had temporary setbacks caused by the Great Wars. Dictators and sinister politicians head the list of those who seek to suppress the spread of Esperanto, at least up until recent times. Being non-profit in nature, this language also suffers from too little publicity, as do the most other minority movements.

No language may be learned without sincere effort. However, among all languages, Esperanto is the easiest to learn. The reason? It is scientifically constructed to avoid all of the usual hang-ups which render most second languages difficult to

learn. Esperanto is often used as an introduction to the more traditional foreign languages. What are the secrets of attraction for such an easy language? Why does the sound of it flow musically and naturally? Why is it being spoken in more than ninety-three countries today? What enables people of every culture to speak it with equal ease?

Esperanto is spelled phonetically; "one letter—one sound." It is spelled the way it sounds, and sounds the way it is spelled. The accented syllable is *always* on the next-to-last syllable. The sixteen basic rules permit *no* exceptions. There are *no* irregular verbs (the bane of all language students). There are no sounds that are difficult for persons of certain cultures to pronounce. The vocabulary is kept relatively short through the systematic and generous use of prefixes and suffixes. For example: *bono*—good (noun), *bona*—good (adj.), *bone*—goodly, *boneco*—goodness, *plibona*—better, *plejbona*—best, *malbona*—bad, *bonulo*—good person.

One of the most encouraging factors toward universal acceptance of Esperanto is that it is *neutral*. It is non-political, as it belongs to no nation or culture. Pride and nationalism influence all countries, especially the less dominant countries, to oppose the adoption of another's national language. Esperanto is thus learned *equally* by *all* nations, large or small. Then, some sophisticated scholars complain, "but it is



an *artificial* language!" Yes, just as are *all* languages! They were all *created* by man sometime in the past. Esperanto has the advantage of being scientifically constructed to avoid all of the annoying eccentricities of "natural" (nationalistic) languages.

In our economically suffering world, translation and interpretation services are exhausting the financial resources of all international organizations that serve human relationships. The United Nations, the European Common Market, the Organization of African Unity, and similar groups must employ armies of translators and interpreters in a struggling effort to keep their group members informed. But at best this service includes from six to nine languages only. Thus, each representative must have knowledge of at least one of those official languages, regardless of his or her native language! How long will it take for us to realize that with Esperanto (which incidentally is often self-taught), a concerted effort through the facilities of the United Nations, for example, could enable the *entire citizenry of the world* to communicate mutually and clearly in no more than *one* generation! Visualize that thought for a moment!

Esperanto is no toy. It is not an impossible dream. Although it is a relative infant (almost 100 years old) among the world's languages, it is solidly established and expanding increasingly in its use. There are to date 127 technical dictionaries and vocabularies in some fifty branches of science, philosophy, technology, and handicrafts, published in the International Language Esperanto. Esperanto literature is vast in

translated and *original* novels, short stories, plays, poems, as well as scientific, philosophical, and instructional works. The library of the British Esperanto Association alone contains some 30,000 registered items. There are numerous magazines published in Esperanto throughout the world. Some twenty-three radio stations broadcast regularly in Esperanto. The Universal Esperanto Association, with headquarters in Rotterdam, has consultative relations with the United Nations and the Organization of American States. There are hundreds of local Esperanto Clubs and associations throughout the world.

If ever the world is to enjoy the true brotherhood of man, it must experience direct and mutual comprehension and understanding. Although language translation has brought us far in our civilization, it compares as a photograph of a place, a phonograph recording of great music, a scented perfume, or an artificial flavor. These are truly artificial! Any human being *can* communicate directly with any other if he finally decides that he wants to.

Now test your language ability with the following little sample: *Inteligenta persono lernas la lingvon Esperanto rapide kaj facile. Simpla, fleksebla, belsona, ĝi estas la praktika solvo de la problemo de universala interkompreno. Esperanto meritas vian seriozan konsideron.* TRANSLATION: An intelligent person learns the international language Esperanto rapidly and easily. Simple, flexible, musical, it is the practical solution of the problem of universal mutual understanding. Esperanto deserves your serious consideration. Δ

ATTENTION, HIERARCHY MEMBERS

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

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

Thursday, August 19, 1982
8:00 p.m. (your time)

Thursday, November 18, 1982
8:00 p.m. (your time)

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

The
Rosicrucian
Digest
June
1982



THE CRYSTAL fountains, the Egyptian treasures of the Louvre, the freshly baked croissants, the Festival estival de Paris, the enchantments of a city pulsing with life—all of these memories of Paris passed through my mind like waves, sparkling with sun and laughter, as I settled in my seat on the plane ride from Paris to Lyon, the first leg of my journey to Château de Tanay, the Rosicrucian Retreat of Silence. Ten hours later—hours filled with trains, buses, and taxis—I discovered the quiet French countryside which gently opened onto the grounds of a stone chateau, and I saw Tanay for the first time.

Dinner was just beginning, and I, the newly arrived guest from America, sat at the head of one of two long, dark, polished tables. The last rays of the evening sun filtered through the windows, revealing the friendly faces of the fratres and sorores whom I would know over the days to come. The welcome feeling slowly ascended into my awareness—a feeling so similar to the one experienced the first time I attended a Rosicrucian Convocation and heard strangely familiar music and words; or the beautiful vibrations of my first Rosicrucian Conclave. That feeling can be summed up in one word—HOME.

Here were people from myriad cultures—French, German, Canadian, West Indian—merging together as One, speaking the beautiful language of Silence. As the Secretary led me up a long, winding staircase to my room, I sensed the peace of

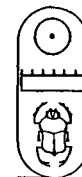
the place, and sensed how the world *can* be; harmonious and serene.

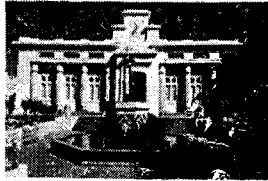
The most tedious tasks became a joy here. From gathering fresh vegetables in the bountiful garden to scrubbing the centuries-old stone floors—all were a Blessing. I strolled through the grounds, rich with nature's outpouring of love. All about me were flowers, as well as a weeping willow, and a bubbling stream running alongside a tree-lined, dusty road. I was impressed with the contentment flowing from this frugal life.

During most hours of the day, some of us meditated in the High Tower of the Château. Thoughts of Peace and Love vibrated across the receptive fields to Trévoux, Lyon, Paris, the world, and beyond. True to the Rosicrucian philosophy, emphasis at the Château de Tanay is on Service. Many times since my return to the United States have I climbed the stairs into this Tower of Light, inhaled the incense, sat in the spacious chair, gazed out onto the rich green fields, and joined all the other Rosicrucians who have ever meditated there.

The experiments and Convocations, led by truly inspired and dedicated persons, have left a lasting imprint on me. My hosts were sensitive to my language requirements and interpreted many experiments and discourses. But the real communication needed no interpretation. Meaning, I learned, emanates from one's heart. This is the message that Tanay most clearly delivers.

—Karen LeMasters, Ph.D., F.R.C.





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Objective and Subjective Response to Color

MOST RESEARCHERS who have investigated the psychology of color have been interested in type theories of personality based on objective preferences for particular colors. Subjective and psychic responses to color have largely been ignored. For this reason the Emperor has requested that we investigate the more subjective side of color experience. How do we subjectively respond to color and how do these subjective responses compare to those responses previously reported on in psychological studies?

Several psychological tests are designed to measure people's reactions to colors. Most of the tests arrive at personality types by determining color preferences. For example, the Luscher test assigns a personality profile according to the way a subject ranks color preferences.¹ In informal testing of the Luscher color-test in our laboratory, we found that subjects changed their ranking of the color samples when repeating the test on different occasions. This supports the critical opinion of some psychologists that color preferences change according to mood, time, and other external factors. Color researcher Faber Birren writes that "research on the psychological aspects of color is difficult for the mere reason that human emotions are none too stable and the psychic make-up of human beings varies from person to person."²

According to Birren, other researchers have found that outwardly integrated, emotionally outgoing subjects react positively to the introduction of color to the Rorschach inkblot test. In addition, they

[22]

prefer warm colors such as reds, oranges, and yellows. Introverted individuals resent the intrusion of color, preferring the "anonymity of a neutral testing background." When this personality type accepts color, the colors tend to be cool, such as the blues and greens.

Rosicrucian studies teach that colors can have three basic effects on consciousness: One, color may excite and arouse; two, color may calm and quiet; three, color may subdue. Colors that excite are red, orange, yellow, and bluish-red. Colors that calm are green, yellow-green, and blue-green. Subduing colors are blue, violet, and magenta. Colors of high intensity profoundly affect consciousness, while colors of low intensity have milder or more subtle effects.

Questions About Colors

What colors do people react to in a positive or negative way? Is there a pattern to our subjective responses? Do we tend to accept or reject certain colors as a matter of individual taste, or do certain colors irritate or please a majority of people?

To study color preferences in a more subjective way, we showed a series of seven colors to twenty-four subjects. The colors used were red, orange, yellow, green, blue, magenta, and black, as shown in *Figure 1*. The colors were encased in individually numbered envelopes. The subjects were asked to look at the colors in sequence, one at a time, and write their comments about each color before going on to the next color. The subjects were instructed to look

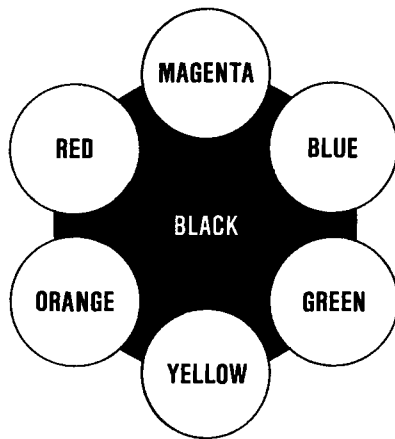


Figure 1:

at a color, experience an emotional response, and then write down their subjective feelings. They were instructed not to associate the color with material things such as clothes, home furnishings, and so on, but to experience the color only as color. Then, all responses were grouped according to positive response, negative response, ambivalent response, and neutral response.

The majority of the participants gave positive responses to blue, green, orange, and yellow. Forty-six percent responded positively to red, thirty-eight percent to magenta, and twenty-five percent to black. Only eight subjects were ambivalent about certain colors, and nine were neutral about three colors (see *Table 1*). The subjects did not limit their negative or positive reactions to one end of the spectrum. In no case did they react positively or negatively to, say, red, orange, and yellow as a group; or green, blue, and magenta as a group. In contrast to reports from other investigators, all of our subjects liked and disliked warm *and* cool colors.

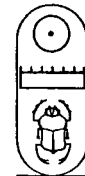
After having written down comments about all of the colors, subjects were asked to select one of the seven colors as the color they were most attracted to at the moment. Of the twenty-four subjects, thirteen (54.2%) chose the color blue. The next highest color chosen was yellow, and the other color choices were spread evenly over the remaining colors, orange, green, and magenta—with the exception of black, which was chosen by four percent, and red, which was not selected by any of the subjects (see *Table 2*).

Table I: Responses to Color

	COLOR						
Response	Red	Orange	Yellow	Green	Blue	Magenta	Black
Positive	11 (45.8%)	18 (75.0%)	18 (75.0%)	20 (83.3%)	21 (87.5%)	9 (37.5%)	6 (25.0%)
Negative	13 (54.2%)	6 (25.0%)	6 (25.0%)	2 (8.3%)	0	11 (45.8%)	10 (41.7%)
Ambivalent	0	0	0	0	2 (8.3%)	4 (16.7%)	2 (8.3%)
Neutral	0	0	0	2 (8.3%)	1 (4.2%)	0	6 (25.0%)

Table II: Preferred Color

	COLOR						
	Red	Orange	Yellow	Green	Blue	Magenta	Black
Subjects Stating Color Preference	0	2 (8.3%)	4 (16.7%)	2 (8.3%)	13 (54.2%)	2 (8.3%)	1 (4.2%)



All of the subjects indicated that they had no difficulty in choosing one of the seven colors as the one to which they were most attracted. Several subjects felt after going through the colors one by one, and writing down their feelings experienced with each color, that they had established intimate relationships with the colors. One participant said it was like choosing a good friend, someone she would be comfortable with. Some people expressed surprise at their choice, saying that objectively they felt they would usually have chosen a different color. But having subjectively experienced the colors, they were unconsciously motivated into choosing the one they did.

From our testing we found that the majority of subjects reacted positively to two warm colors, orange and yellow, and two cool colors, green and blue. However, these same subjects crossed over within the

two groups, so it cannot be said that half liked the warm and half liked the cool. Preferences were mixed. Apparently, we react subjectively to individual color tints, rather than to color groups.

It is clear that working with color can be a profound subjective experience, one that is often surprising to the participant. There are other aspects to experimentation with color. In our next "Mindquest" we will explore the exciting world of color as a stimulus for telepathic communication.

—Sandra W. Huff, F.R.C., and George F. Buletza, Ph.D., F.R.C.

Footnotes:

¹ *The Luscher Color Test*, Dr. Max Luscher, Random House, N.Y., 1969

² *Color Psychology and Color Therapy*, Faber Birren, University Books, Inc., Secaucus, N.J., 1950.

CONSTITUTIONAL GUARANTEES

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

California residents, please
add 6% sales tax

*Other Currencies
£.75 A\$1.30 NZ\$1.76
¥1.00 R1.50 CA\$1.76

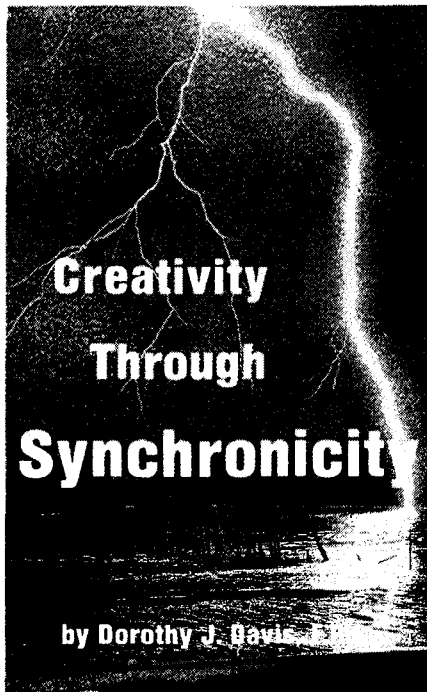
When You Change Your Address . . .

Please send only *one* notice, and send it to:
The Rosicrucian Order, AMORC
Data Processing Center
Rosicrucian Park
San Jose, California 95191, U. S. A.

Be sure to let us know as far in advance as possible when your address will change.

Please include your key number or subscription number. This one notice will change your master file and be made available to all departments. May we also remind you to be sure that you notify your local post office.

The
Rosicrucian
Digest
June
1982



ONE OF PSYCHOLOGIST Carl Jung's most fascinating and meaningful concepts is synchronicity. It is an important principle behind psychic experience—telepathy, precognition, psychokinesis, and clairvoyance, as well as such symbolical systems as alchemy, the I-Ching, astrology, and the tarot.

Jung defined synchronicity as a meaningful coincidence of inner and outer events that are not themselves connected by cause and effect. The connection is by meaning. For instance, a person may have a dream, and the next day find the dream circumstances are repeated in his waking life. The dream was not caused by the event, because it happened first. In the causal world the effect always follows the cause. Yet the dream certainly didn't cause the happening the next day in waking life. This is synchronicity, a connection by meaning within a time period, of an inner state (the dream) with an outer event (the repetition of the dream event in waking life).

The author is a Rosicrucian and graduate student in Counselor Education at San Jose State University.

In his introduction to Richard Wilhelm's translation of the I-Ching, Jung says that synchronicity is:

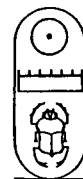
“ . . . a concept that formulates a point of view diametrically opposed to that of causality. Since the latter is merely a statistical truth and not absolute, it is a sort of working hypothesis of how events evolve out of one another, whereas synchronicity takes the coincidence of events in space and time as meaning something more than mere chance, namely a peculiar interdependence of objective events among themselves as well as with the subjective (psychic) states of the observer or observers.”

In other words, our inner psychic state, “where we are at” in a given moment, interplays with our surroundings to attract happenings in our life.

A simple example of this coincidence of a psychic state with an objective event occurred when I was an avid antique collector. While dining with a friend, I discovered that she owned a distinctive type of spoon-fork which matched a collection of silverware of my own. For a moment I *intensely desired* that I could complete my set. Then unwittingly following an important cosmic principle, I dismissed it from my mind. Several days later I went on an errand to a nearby city. Looking for a certain store, I became lost and drove aimlessly around through an unfamiliar neighborhood. I chanced upon a small antique store that I didn't even know existed, and of course found my spoon-forks, which hadn't been available in antique stores I already knew about. This is an example of how meaning can be the shaper of events.

An Archetypal Force

One might be tempted to attribute this example to causality and say that my wish caused me to find the desired objects. But there is a subtle difference in cases, like this one, of synchronicity. In Jungian terminology, my intense desire became an archetypal force which constellated around it a pattern which included my being in the right place at the right time to fulfill my wish.



Carl Jung, in his own life and in his work with his patients, was surrounded by so many examples of the workings of synchronicity that he had absolutely no doubt in his own mind of the concept's validity. However, he developed this theory at a time when scientific thought was unsympathetic to such ideas, thus most of his writings on the subject were designed to convince skeptics. Fortunately, times have changed somewhat and parapsychology has become a more respectable field of study. Even so, scientists who are working with the psychic realm still must concentrate on proving its existence to doubters, though to many it seems normal and commonplace.

It usually happens that when a person becomes aware of the psychic within himself, more and more synchronistic events crop up in his life. And as he thinks more about synchronicity, even more of it occurs. This is what Alan Vaughn in his book *Incredible Coincidence* calls "the synchronicity of synchronicity." This was the case at the beginning of my Rosicrucian studies years ago. My children were firm believers in psychic phenomena and were thrilled with each new example of this phenomena in our lives. Jenny, my teen-age daughter, entered enthusiastically into whatever experiments I happened to be conducting.

About this time I had been practicing the Rosicrucian attunement with the Cathedral of the Soul, now known as the Celestial Sanctum (see a description of the Celestial Sanctum on page 15 in this issue). This is a temple created on the psychic plane by the meditations of thousands of Rosicrucians and other participants the world over. Each person is to visualize the Cathedral in the way most meaningful to himself. Jenny sat with me in my home sanctum, softly humming sacred songs while I tried to visualize the Cathedral. I described to her what I saw—a plain gold cross upon an altar, and behind it a large painting of a *standing* madonna holding the baby Christ. I was surprised because all the pictures I had ever seen were of a seated madonna. In the foreground of my vision was a circle of flags. It was just a momentary vision, a mere glimpse, but I was able to describe it to my daughter at the time.

[26]

On Monday morning, after Jenny had returned to her school—about thirty-five miles from our home—I opened my morning mail. I came across a book about Russia, and I leafed through, looking at the pictures. There, on a certain page in the book, was my Cathedral, complete with the golden cross and the picture of the madonna, exactly as it was in my vision, except that I had seen the figure facing the left and this one was facing right. The picture of the cathedral was taken from a balcony at the rear, and what I had seen as a circle of flags was really a chandelier with circles of candles. I didn't know why I tuned in to that particular cathedral, except that the book, addressed to me, was in the mail on its way to my home. My daughter still has the letter I wrote her that day, telling of the meaningful coincidence. I was not to hear the word synchronicity until several years later.

Some Questions Answered

We were satisfied at the time that since I had described the vision to Jenny *before* I received the book in the mail, this proved the experience, and we saved the letter as evidence. But years later, a lecture at Stanford Research Institute further validated my Cathedral experience and cleared up some points which had bothered me. Why was the madonna facing the wrong way and why did I see a circle of flags instead of a chandelier with a circle of candles? In the lecture, at a meeting of the Human Factors Society, Dr. H.E. Puthoff described the success they had at SRI in telepathically transmitting distant scenes to test subjects in the laboratory and having them draw and describe what they saw.

Dr. Puthoff said that a left-right reversal often occurs in the drawings. Also, the right half of the brain receives the images and the left interprets. Subjects, therefore, often can draw a scene correctly and then misinterpret what it represents.

After the lecture, I looked at the picture of the cathedral again. I realized that the left-right reversal would have placed the circle of flags on the right side of the picture instead of the left as I had seen it in my vision. I also noticed that behind the chandelier was an alcove with a wall painting. The draped robe on the figure in the wall

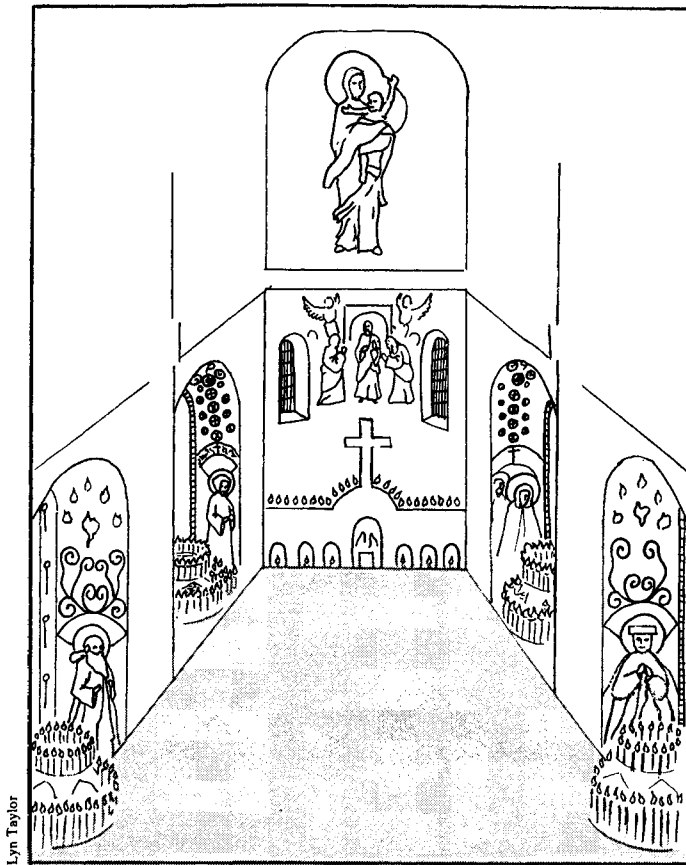


Figure 1: Russian Cathedral

painting could have given the impression of draped flags! (See Figure 1.)

Although I have often scoffed at scientists who try to prove ESP when it is so obvious, in this case a scientist gave me information which helped me to understand aspects of my experience which had bothered me. With this new information even the circle of flags is there.

We in the West find it difficult to dissociate ourselves from causal thinking. Jung points out that even our speech is patterned on the assumption that effect follows cause, leading to difficulties in explaining synchronicity to people who don't often experience it. Eastern peoples don't have this language problem because they are accustomed to acausal thinking. They live the

Tao—that all is One. I never found it hard to understand synchronicity because at a very early age my peak experiences taught me about the Tao, the Oneness.

When I wrote my first paper on synchronicity several years ago, I treated it as an interesting curiosity. I ran into trouble when revising the manuscript for possible publication. I had deleted one of the most personally meaningful synchronistic experiences from the paper because it seemed to be too loaded with personal meaning for publication in a magazine. But without including that experience the manuscript just wouldn't come together. I didn't understand why.

Then, as a message from my subconscious, I dreamed of Carl Jung one night. In

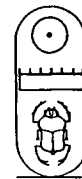




Figure 2: Devouring Monster

the dream Jung gazed at me for a long time with a stern expression, then shook his head sadly and said, "Synchronicity is not a plaything." I realized what he meant. Many of my early synchronistic experiences, such as the spoon-fork experience, were fun things, curiosities. They served their purpose in bringing synchronicity into my awareness, but they weren't all that earth-shaking as far as my personal growth was concerned. The Russian cathedral experience, although more meaningful, just more or less proved to skeptics that these things are indeed real and not just a product of a wild imagination. But in my dream, it was pointed out to me that synchronicity is not just a plaything—that it serves a more serious purpose in the scheme of things. In cutting out my "Devouring Monster" experience (which I will discuss next) I was eliminating the most important point about synchronicity—that it aids in personal growth.

[28]

Individuation Process

Synchronistic events often accompany the crucial phases in the process of individuation or personal development, and archetypal images erupt in these. One significant instance of this occurred at a time when I was feeling somewhat lost and upset at the impending marriage of my eighteen-year-old daughter, Jenny, upon whom I had become emotionally dependent. I didn't oppose the marriage outwardly, but suffered a sense of loss as I went through the motions of preparing for the wedding.

One night, while in this agitated state, I dreamed that I asked Jenny what she wanted for a wedding present. She replied, "Oh, Mom, don't buy me anything. All I want is that." And she pointed behind me, over my shoulder. I turned and saw a stone statue of an ugly monster devouring something. The statue was surrounded by jungle vegetation. I could make no sense of this in the dream and was still puzzled by it when I awoke.

There was no way I could have anticipated the chain of events that followed. In the late morning a local bookshop called and told me they had received a book I had ordered. I don't even remember the name of the book, but I decided to drive downtown to pick it up. After leaving the bookshop with my purchase, I noticed that I had put money in a two-hour parking meter. Since it was so difficult to find a parking place downtown, I thought *illogically* that it would be a shame to waste all that time on the meter. So I walked down the street, window shopping, until I came to a used bookstore.

Once inside, I was attracted to the section on mysticism and psychology books. And there on the shelf were two volumes of Jung's *Collected Works*, including *Symbols of Transformation*. I leafed through the book, looking at the pictures, when suddenly, to my astonishment I was looking at the statue from my dream, the Devouring Monster (see *Figure 2*). Of course I

bought the book because obviously it had a special significance for me. When I returned home, Jenny came to my room and said, "Mom, I had the strangest dream last night. My whole room was filled with jungle vegetation." She was amazed when I told her of my dream and showed her the picture of the Devouring Monster, surrounded by jungle vegetation.

Together we read the text and discovered that the Devouring Monster and Devouring Mother were interchangeable terms. She interpreted my dream as meaning that she wanted me to let go and allow her freedom in her new life. I agreed, but beyond the immediate situation—gradually, over a period of several years—I realized that I had been given an archetype which represented a lifelong problem in myself. I had always been the Devouring Monster, taking all that I could into myself—food, pets, possessions, people, alcohol, always overdoing and asking more of people than they were willing or able to give. I still have not overcome this tendency and will probably spend the rest of my life trying to transform this unpleasant archetype into an expression of its more positive aspects, an enthusiasm and perseverance which will enable me to accomplish a positive, creative, productive mission—my Work.

As we become attuned to these meaningful coincidences in our lives, they do seem to multiply and occur more frequently. Synchronicity, rather than being just a curiosity, can indeed become a valuable tool in the process of individuation, or spiritual growth. It *is* a growth process. It happens at a time when the individual is in need. And if he recognizes the happening as a synchronicity, his consciousness of the

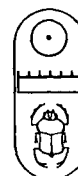
process attracts even more synchronistic events. Synchronicity begets synchronicity and growth is a part of the process. If we flow with this process, there is no end to the lessons which line up, just waiting for us to experience them. Our inner selves, in connection with the collective unconscious, know just which lessons we need at any given moment in order to grow toward our highest potential. Jung described synchronicity as "an act of creation in a moment of time." If we become aware of this process in our daily lives and use it as a tool, we can, indeed, become Creators of our own lives.

Bibliography

- Bolen, Jean Shinoda. *The Tao of Psychology: Synchronicity and the Self*. San Francisco: Harper and Row, 1979.
- Davis, Dorothy J. *The Lion Archetype in My Own Individuation Process*. A study presented to the Faculty of New College, San Jose State University, 1980.
- Jung, C.G., *Psychology and Religion*, Collected Works, vol. II. Princeton: Princeton University Press, 1969.
- Jung, C.G. *Symbols of Transformation*, Collected Works, vol. 5. New York: Pantheon Books, Inc., 1956. (Now printed by Princeton University Press.)
- Jung, C.G. "Synchronicity: An Acausal Connecting Principle." from Collected Works, vol. 8. Princeton: Princeton Paperback, Princeton University Press, 1973.
- Progoff, Ira. *Jung, Synchronicity and Human Destiny*. New York: Dell Publishing Co., Inc., 1973.
- Targ, Russell and Puthoff. *Mind-Reach: Scientists Look at Psychic Ability*. New York: Dell Publishing Co., 1977.
- Thayer, Charles W. and Editors of Life. *Russia*. New York: Time, Inc. The World Library, 1960.
- Vaughn, Alan. *Incredible Coincidence*. New York: J.B. Lippincott Co., 1979.

There is a cosmic economy which permits no waste of creation. Each phenomenon of nature has a relationship to all others. So too, there must be an economy of mankind.

—Validivar



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

Must We Suffer to Grow?

RECENTLY, one of our members called upon us, at headquarters, with heavy heart and inquired whether it was a law of the spiritual world that we should suffer in order that we may grow. The sister related her experiences of the past ten years or more and found considerable help in the explanations which I gave her. Later, I discussed these points with the staff at headquarters, and they recalled how often the same problem arises in our correspondence.

We cannot forget the esoteric symbolism of the Rosy Cross. This symbol explains to us that the cross represents the body of man with arms outstretched and eyes upraised petitioning God and the Heavenly Hosts to lessen the suffering, trials, and tribulations which crucifies the body, purges it, and brings about regeneration. The rose on the cross represents the soul of man in its spiritual unfoldment becoming more beautiful, more fragrant, and more inspiring through the sufferings and trials of the body.

By this symbolism we are reminded of the fact that it is a fundamental law of the spiritual world that through physical and mental suffering and through the tests and trials that come to the consciousness of the Soul, man in his mortal, objective consciousness grows more spiritual and more masterful. Trials and sufferings attune us with the sorrows of the world and make us more sympathetic, more tolerant, and more kindly in our attitude toward others. Our own personal experiences teach us the great lessons of life and through these we evolve and unfold our characters and personalities like the petals of the rose unfold to give the rose its grand and beautiful form and the fulfillment of the seed from which it came.

[30]



The Expressive Life

Jesus more often wept than smiled, and the greatest of earthly masters preceding Him or trying to follow His footsteps have learned that to smile with the sunshine in human life and to grieve with it in its sufferings makes life abundantly expressive. Until we can sense the heartaches of the millions who compose our divine kith and kin on earth and until we can share wholeheartedly their joys and their sufferings, we cannot be one with them; and until we are one with all consciousness on the earth we cannot be one with the Absolute and the Divine. This is the true law and principle of *Atonement*, which after all is AT-ONE-MENT.

The problem which confronted this sister, however, was not that of sharing in the sufferings and trials and tribulations of all mankind but voluntarily assuming a large portion of the trials and tribulations of one whom she had selected to be her partner in life. Should she continue to hold back her own drinking of the cup of life to drink only of his cup with him? Or should she allow the evolution of her soul and the growth and development of her character and personality to continue on its way unhampered by the restrictions which the life of the other seemed to demand? Here is a problem that is a serious one and one which must be faced by many, and properly met.

Development of the Soul

According to all of the spiritual laws of the universe the Soul resident within each one of us is a part of the Universal Soul and its temporary residence in a physical body here on the earth plane is for a purpose. That purpose has been divinely decreed and divinely authorized. It is not within the power of man's arbitrary decision nor within the jurisdiction of his voluntary judgment to direct the course of that soul in its growth or development.

Just as man is failing to fulfill his divine mission by refusing to permit the soul to expand beyond its physical prison and physical limitations, so man is failing to obey the divine decree and is committing a sin against his Soul when he voluntarily checks or prevents the course of development which the Soul has started or which has been the joy and privilege of the Soul for some time in the past. In the spiritual world there are no unions and no associations of Souls that require the annihilation or the suspension of personal development and personal attainment. In the material affairs of man such unions have become a custom and a law of man, but like many other laws of man, this particular one is inconsistent with divine law.

It is true that the perfect marriage is one wherein two properly attuned Souls, each a complement of the other, unite in what is truly an alchemical or spiritual marriage, the physical marriage being merely a legal ritual acknowledging the previous spiritual union. When such marriages occur and such mating exists, there is no likelihood of a restricting influence upon either person preventing the full and natural growth and progress of the Soul of each.

But such marriages are rare and most certainly do not exist in the case where one partner, one person of the union not only is out of sympathy with the ideals and desires of the Soul of the other, but attempts to restrain and discourage such spiritual progress as seems to be the desire of the other.

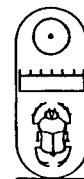
The problem resolves itself into the question as to whether a married person owes a greater duty to the marriage partner or to his Soul. From the spiritual point of view,

the first duty of every human being is to obey the dictates and desires of the divine consciousness within, regardless of family ties or earthly, material obligations. If obedience to this duty results in a separation of earthly unions or a breaking of earthly agreements, it is a regrettable thing, but not in any sense the sin or the karmic transgression that results from denying one's own Soul the experience, growth, and development which it requires.

Every attempt should be made to fulfill every earthly obligation and agreement that has been solemnly made, and nothing should be done that will bring unnecessary grief and sorrow, disappointment, or unhappiness into the life of another. Concessions should be made to more than halfway meet the desires of those dependent upon us and to fulfill our duties. But this attitude and practice should not go so far as to completely terminate or suspend the personal development for which the soul is temporary resident within a human body.

The advancement of civilization and the evolution of the human mind have come about through the exercise of the divine privileges of the Soul in man. Its growth and development has lifted physical man higher and higher in the scale of expression and higher and higher in the comprehension of natural and spiritual laws until man has become more ambitious to live a cleanly life. Most of this advancement has been achieved by the pioneering Souls in the past who have been willing and ready to step beyond the chains and fetters of custom and common belief and risk everything in answering the call of the still small voice within. If the majority of these persons had given first consideration to their immediate physical obligations and to the criticisms, discouraging comments, and serious obstacles put in their path by those who would not follow them, civilization would not have made the advancement it has made. The spiritual development of man would still be in its very primitive state so far as outer, worldly expression is concerned.

Each of us must carry his cross and regardless of how heavy it may be made by those who should, in fact, help to lighten it,



we must go on and on, travelling the path that leads onward and upward, often taking us away from the highways into the byways, away from the multitudes and among the few; but always with our faces turned toward the Greater Light, we must go on with our cross and by its weight and by the trials and sorrows, sufferings and pains that are brought to the human body and consciousness, lift up the Soul until it cries aloud and rejoices in its beautiful

attunement with the spiritual world above us.

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

Morality and Ethics

(From page 6)

lives a sensuous, coarse life gratifies only the most elementary desires. Such emotions are more appetites than they are loves. The finer emotions of man are not aroused by such a way of life. In fact, he will feel little inclination to accept any moral order unless it is socially enforced.

There is a basic distinction between *ethics* and morals. Ethics do not directly stem from a theology, or religious doctrine. They are not attributed to any spiritual source or sacred work. Basically, ethics arise out of the equitable, the just relations between individuals. The violations of ethics

in general are not considered moral offenses. For example, it is considered unethical for an advertising agency to have two competitive accounts. It is also unethical for a manufacturer to lower his prices below cost so as to force a competitor out of business.

However, ethics are greatly influenced by one's moral precepts and order. It is unethical to sell, for instance, used merchandise as new, and yet this act is not in violation of a moral code. The individual's personal sense of *righteousness*, naturally acquired, becomes a personal ethical code. You can teach people morals and ethics, but there can be no universal acceptance of them until men, individually and psychically, come to personally experience the principles underlying them. Δ

Forging A Personal Philosophy

(From page 17)

schools of thought is like jumping back and forth between several major highways when taking a trip. The destination becomes more distant than it needs to be.

Many religions, philosophies, and cultures can live together harmoniously in a society. They may be studied, with similarities and differences noted. But if you wish

to be your own person, choose a way which will urge the use of your own intuition, imagination, thinking processes. If you are an individualistic, intuitive, thinking person, choose a path of study which allows you to forge your own philosophy.

Formulate questions and ask them of the inner self. The outer being must be silent while the voice of inner soul speaks. Listen to the strong call of the soul. It is your contact with the wisdom of the ages. Within the soul of your being, you will find truth on which to stand. Let the kingdom within lead the way to development of a philosophy of life. Δ

The
Rosicrucian
Digest
June
1982

ROSICRUCIAN DIRECTORY

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

Cultural Activities at Rosicrucian Park

VARIETY has always been termed “the spice of life.” The Rosicrucian Order’s goal has been to provide a variety of activities, intellectual, social, and otherwise, to members and nonmembers.

First in importance are those activities meant especially for Rosicrucian members. These include *Convocations*, initiatory rituals, allegories, and special demonstrations which are held in the Supreme Temple. Once each month members and nonmembers meet in a *Symposium* in which subjects of a philosophical, metaphysical, or mystical nature are discussed, as in a forum.

Every Tuesday evening members of our Junior Order and other young people attend *Junior Convocations*. Under the guidance of adult Rosicrucians they take part in experiments and learn about themselves and the universe.

The winter classes of *Rose-Croix University* were just recently completed. The classes are taught by Rosicrucians who hold academic degrees in their chosen fields. A weekly *astronomy class* is currently being offered in the Rosicrucian Planetarium, in which the basic elements of astronomy are explained and demonstrated in the Theater of the Sky through use of the planetarium’s sophisticated star show equipment. A *sculpture class* is also being offered, where students may actively participate and learn about the techniques of sculpture.

The *Committee for Area Activities* offers a diverse program throughout the year in Rosicrucian Park. This gives members of AMORC an opportunity to formulate and discuss certain important ideas. Instead of being just mere spectators, the members have a chance to bring to the surface their own ideas regarding Rosicrucian and related principles. Scientific demonstration is included where such will prove the principle under discussion.

The *Rosicrucian Research Library*, open

to members on certain days and evenings of the week, contains several thousand volumes—many rare and unusual—on subjects such as mysticism, philosophy, the sciences, arts, biography, and history. Rosicrucians visiting the Library may browse, read, or engage in research in the many reference works available.

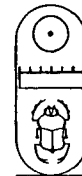
The *Rosicrucian Research Laboratory*, under the direction of Frater George Buletza, Ph.D., is involved in current research in the fields of parapsychology, physics, chemistry, biology, and photography. The Laboratory’s staff is constantly at work in research and preparation of the “Mind-quest” series of articles published monthly in the *Rosicrucian Digest* which concern the mental powers and function of man. The Research Lab is not only visited by members—some of whom are also scientists—but by nonmember scientists who are interested in the experiments and work of AMORC in these aspects of science.

Brotherhood and Creativity

In addition, with the forthcoming *Convention*, those interested in drama and in taking part in allegories and historic plays are rehearsing in Francis Bacon Auditorium. Other individuals are organizing various other Convention activities which will provide for the fraternal and philosophical interests of the attending members.

The *Rosicrucian Egyptian Museum* is ever active in bringing to its visitors a heightened appreciation for the great civilizations of the past. New and unusual exhibits are being added to the Museum’s galleries, and the art gallery features throughout the year changing exhibits in various media.

Recently, the ABC-affiliated television station in San Francisco, KGO-TV, featured a special two-part program on the Rosicrucian Order, the Rosicrucian Egyptian Museum, and the Order’s Research Lab and the work going on there. Two



highly successful parapsychology experiments—a telepathy experiment and an insight experiment—were featured in the television program. The program's producer, a nonmember, took part in both experiments and found them very meaningful. Both experiments used principles of visualization and assumption—very practical tools in communication and in understanding oneself and others. There was an immediate response to the program, including numerous phone calls, letters, and inquiries to Rosicrucian Park—and 300 more visitors than usual in the Egyptian Museum on the day after the program was televised.

Rosicrucians should be active in the

work of the Order. A number of similar activities are available in our *affiliated bodies*—Lodges, Chapters, and Pronaoi. In fact, some of these groups offer activities not included here such as Conclaves, harmonium workshops, etc. Rosicrucians living near an affiliated body who have not yet visited or affiliated with it are truly missing a valuable part of their fraternal membership. Each year the February issue of the *Rosicrucian Digest* contains a full directory of AMORC's affiliated bodies so that our members throughout the world may easily locate the nearest Lodge, Chapter, or Pronaos and plan a visit to enjoy and take an active part in the true spirit of Rosicrucian fraternity. Δ



Intend To Visit Rosicrucian Park?

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

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

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

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

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

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

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

*The
Rosicrucian
Digest
June
1982*

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

Rosicrucian Activities

IN AN AGE when craftsmanship is being neglected or forgotten, it is refreshing to learn of individuals who seek to encourage such artistic endeavors. Soror Thelma Flock, of Dayton, Ohio, is one of these persons. A book lover all of her life, she felt the desire many years ago to restore precious old books that were in poor repair. In the early 1960s, when she seriously took up bookbinding, Soror Flock was unable to find teachers of the craft in the Dayton area, and thus had to learn on her own by reading up on the subject in the public library. Upon mastering the skill, Soror Flock started a bookbinding service, the only one in the area for many years. But she wanted to do more. . . . "It was my intense desire that the old craft of hand bookbinding wouldn't die out that brought the opportunity to teach." In 1972 she began conducting classes at a local art center as well as at home. The response has been gratifying. Her students have been enthusiastic about creating and repairing beautiful books. This enthusiasm has led to organizing in 1978 the Miami Valley Hand Bookbinders Guild, where members discuss new methods of bookbinding and preservation. The group



Soror Thelma Flock, accomplished bookbinder, demonstrates how sections of an old book are stitched together in the re-binding process.

also brings the art of bookbinding to the public's attention by setting up displays of the members' works. We wish to commend Soror Flock and the members of the Guild for their worthy efforts in the preservation of knowledge and the creation of beauty.

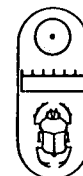
—R. Majka




"MANY of our people are at rock-bottom, and will never rise far above it. Some who are middle-aged with long histories of alcoholism or mental illness are likely to be with Simon until they die. We deal with those for whom there is least hope. . . ." Since 1963, the Simon Community in London has housed the homeless, fed the hungry, and provided companionship to the "dossers" of London—those who must live on the streets. It welcomes the unacceptables, and over the years has brought them comfort, and sometimes is able to make them welcome again to society and family. In recognition of

their fine work, the Rosicrucian Humanitarian Award was presented to the Leader of the Simon Community, Mr. Hugh McQuade, by Joe Persaud, AMORC's Regional Monitor for North London. Simon Community's work—its three hostels in the London area, and regular "tea runs" to down-and-outers—was recently featured in a BBC television documentary. Though Simon Community's housing is crowded and funds are limited, its sincerity, selflessness, and the light it spreads exemplifies what humanity may accomplish by compassionate work.

—D. Bernard





**FEAR
ENSLAVES
OUR MINDS**

What do you fear most?
Do you allow unfounded
fears to stand in your way?
Does fear slow down your
creative processes? Do
those problems you fear
seem to grow as if they
had a life of their own?

FREE Discourse

Discover where fear originates within you. Liberate yourself from the enslavement of fear. Ask for your FREE copy of "Why Fear?" This discourse is given with a one-year's subscription or resubscription to the *Rosicrucian Digest* at the regular price of \$12.00*. Send your remittance and request to the address below.**

The ROSICRUCIAN DIGEST • San Jose • California 95191 • U.S.A.

**This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership

*Other Currencies:
£6.00 A\$10.43 NZ\$14.11
R8.00 R12.00 CA\$14.11

Nepalese Temple



Katmandu, the capital of Nepal, is 75 miles from the Indian frontier and is located in a Himalayan valley. The valley has about 2500 temples of exotic design, blending the architectural styles of the two dominant religions in Nepal; Hinduism and Buddhism. This temple shows the typical mixture of traditional designs.

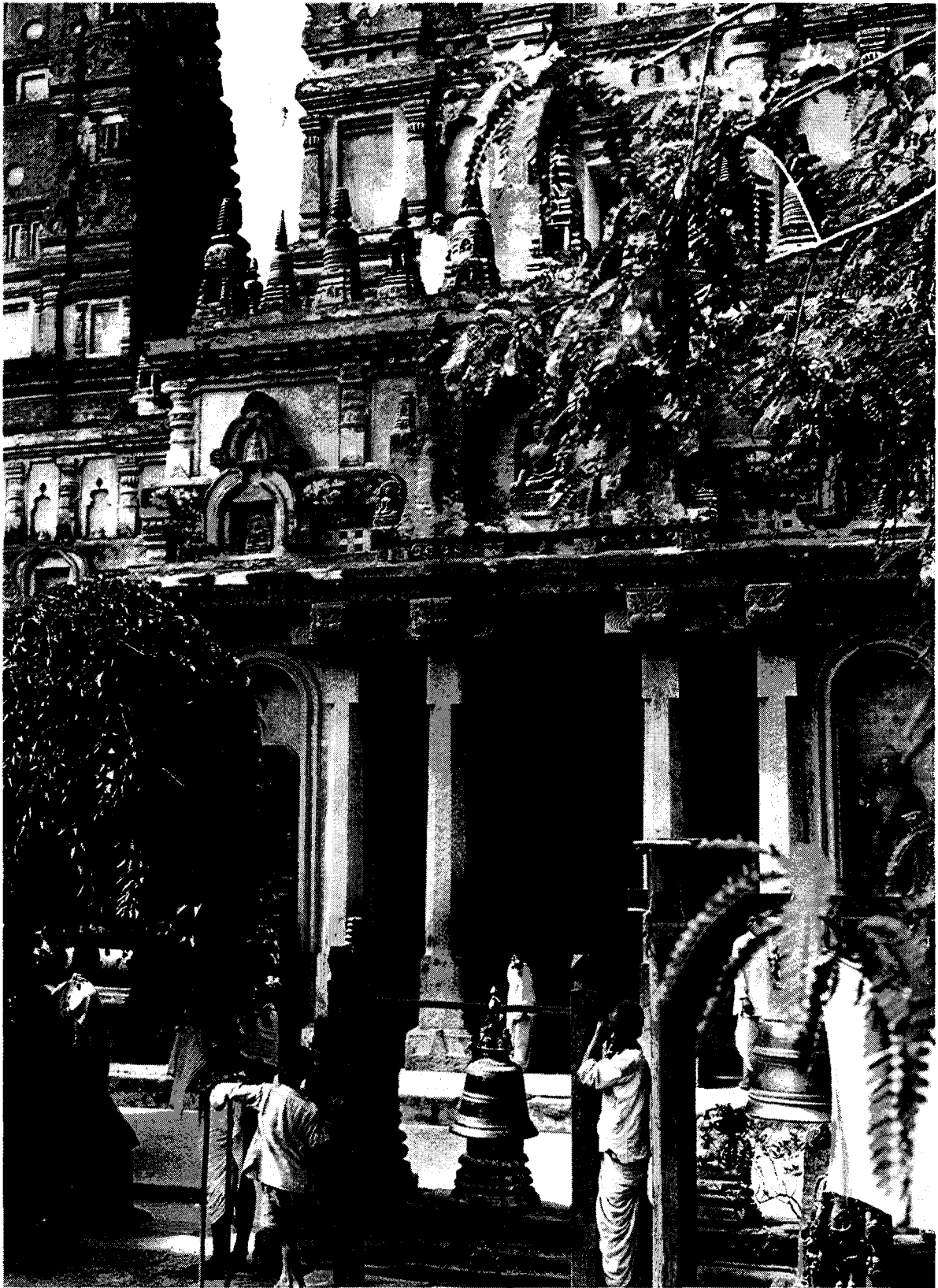
(Photo by AMORC)

Garden of Gethsemane (overleaf)

This view of the belltower of a Franciscan monastery is taken from the Garden of Gethsemane in Jerusalem. Brothers of the Franciscan Order care for the garden, which is located at the foot of the Mount of Olives. The garden is said to have been the favorite resort of Christ and his disciples. The olive trees in the garden are presumed to have descended from those of Christ's time.

(Photo by AMORC)

*The
Rosicrucian
Digest
June
1982*





Like a flash of blinding light . . .

Son of the Sun

The Amazing Story of Akhnaton

The Enlightened One — Pharaoh of Egypt

This is not just the fascinating story of a man's life—it is far more. It raises the curtain on man's emerging from superstition and idolatry. It dramatically depicts the long struggle to vanquish inner darkness. Against the tremendous opposition of a fanatical and politically corrupt priesthood, Akhnaton brought about the world's first spiritual revolution. He was the first one to declare that there was a "sole God," and to reveal cosmic powers pervading all men. Here is the first record in history of personal illumination, of man's true insight into divine relationships.



Teachings that Spread Light Throughout the Centuries!

Most religious and mystical teachings of today can trace the origin of one or more of their doctrines to Akhnaton. Thinkers, students, moralists, 3300 years later, have found his magnificent hymn to the "sole God" an inspiration. His was not just another religion but a way of life. This remarkable book, *Son of the Sun*, without bias makes Akhnaton's teachings live again. It reveals how this mystic pharaoh saw through the curtain of time.

An Informative, Inspiring Book!

Son of the Sun
by Savitri Devi

Beautifully Printed
Hardbound edition of
over 300 pages.

\$8.50
Postage
Paid

OTHER CURRENCIES:
£4.25 A\$7.20 NZ\$10.00 ¥5.80 R\$5.50 C\$10.00

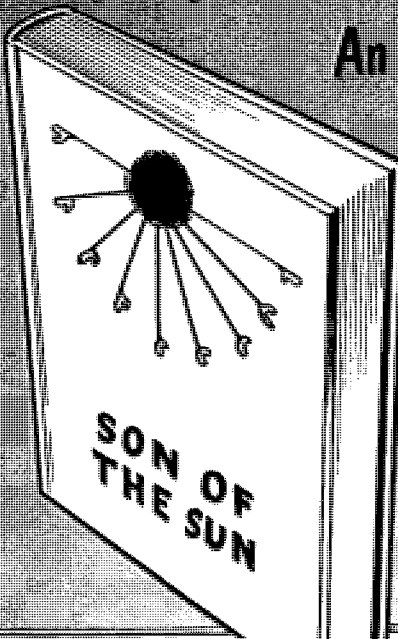
(California residents please add 6% sales tax.)



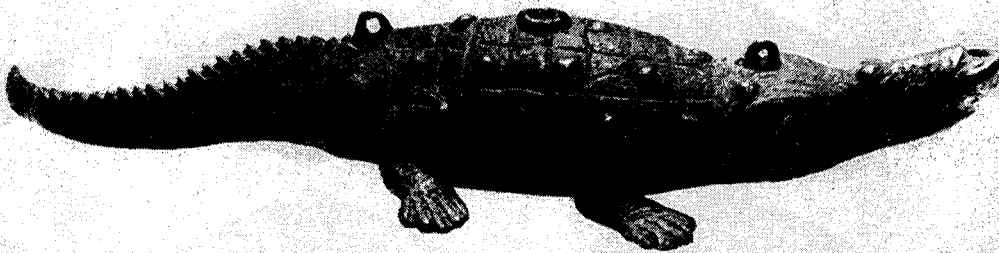
Send your orders and remittances to:

Rosicrucian Supply Bureau

Rosicrucian Park, San Jose, California 95191, U. S. A.



TREASURES FROM OUR MUSEUM



The God Sebek

One of the oldest of the ancient Egyptian gods was the crocodile god Sebek. This creature, familiar to people living by the Nile River and its delta, came like the sun out of the "Primordial Waters." Thus many Egyptians, with their ordered and harmonious view of the universe, honored the divine crocodile.

Sebek became widely worshiped in Egypt after his rise to prominence in the 12th Dynasty, when the Pharaohs favored the lakes and marshes of Lower Egypt. From the swamps of the Delta to the sandy shores of Silsileh, Ombos, and Gebelen, many temples were dedicated to this god. At Crocodilopolis (Arsinoe), in the Fayum and at Lake Moeris, Sebek was the Universal Lord. On the other hand, the people in the region of Elephantine had little regard for the worship of crocodiles.

The ancient Egyptians personified Sebek as the power of evil and death, and they associated him with their demonic god, Set. In later Egyptian mythology this animal was combined with the sun god Ra, forming the composite god Sebek-Ra. Playing an important role in myth, he appeared as both friend and enemy of the god Osiris.

In certain areas where Sebek was worshiped, captive crocodiles were adorned with pendants of gold in their ears and bracelets on their front feet. After death they were mummified and placed in sacred coffins. Several examples of mummified crocodiles are displayed in the Rosicrucian Egyptian Museum. Pictured here is a bronze sculpture, dating from the Ptolemaic period, which was a votive offering to the god Sebek.

—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

Akhnaton—The Sun King

“A PROFOUNDLY REVEALING portrait-bust of him, discovered at Tell-el-Amarna, shows a profile of incredible delicacy, a face feminine in softness and poetic in its sensitivity. Large eyelids like a dreamer’s, a long, misshapen skull, a frame slender and weak; here was a Shelley called to be a king.” Thus Will and Ariel Durant have described Amenhotep IV, King of Egypt, who has widely come to be called Akhnaton.

From the beginning of his reign (1379-1362 B.C.), Akhnaton began a religious reformation which has held influence down to modern times. He decried the mercenary activities of the priests of Amon and felt that their pagan worship of idolatry opposed the Divine in both spirit and example. Instead, Akhnaton looked to the Sun as the source of light and life, a natural epitomization of divinity. He called the Sun Aton, making it the focal point of a radical change in Egyptian history—the movement toward monotheism. Aton was depicted as a golden orb, its rays extending hands to the Earth in a transfer of spiritual and physical power from the Deity to earthly creation. In an adoring hymn to the Sun, Akhnaton wrote:

“Thy dawning is beautiful in the horizon of the sky,
O living Aton, Beginning of life.
When thou risest in the eastern horizon,
Thou fillest every land with thy beauty.”

During the sixth year of his reign, the king formally declared his religious beliefs by changing his name from Amenhotep (“Amon is Satisfied”) to Akhnaton (“He who serves Aton”). Simultaneously, he moved the Egyptian capital from Thebes to Tell-el-Amarna, building a new city called Akhetaton (“the Place of Aton’s Effective Power”). The location of the new capital—midway between Memphis and the city of Thebes—served as a unifying force between upper and lower Egypt. Akhnaton marked the boundaries of Akhetaton according to the four cardinal points, some claiming that he chose this site because of a forceful, geographical “power” in the landscape. Within these boundaries were built many beautiful residences and temples—one of the most outstanding being an open-air temple to the Sun. His religion was a religion of nature, as modern archeologists have found even ancient pavements of Akhetaton artistically decorated with delicate and exquisite paintings of fish, birds, and many other forms of animal life.

Akhnaton, with his beautiful wife Nefertiti and their seven daughters, reformed Egyptian life more in a short period than any previous Pharaoh. He forbade the worship of Amon, but because he believed so strongly in the pacifist way of life, fell prey to his enemies who sought to restore old ways and reopen the capital at Thebes. Economically, the grandeur of the Egyptian state began to falter, and this ultimately brought his downfall. But for historians and Rosicrucians alike, Akhnaton remains one of the most remarkable figures in Oriental history—an idealist—and perhaps the world’s *first individual*.—EPT

