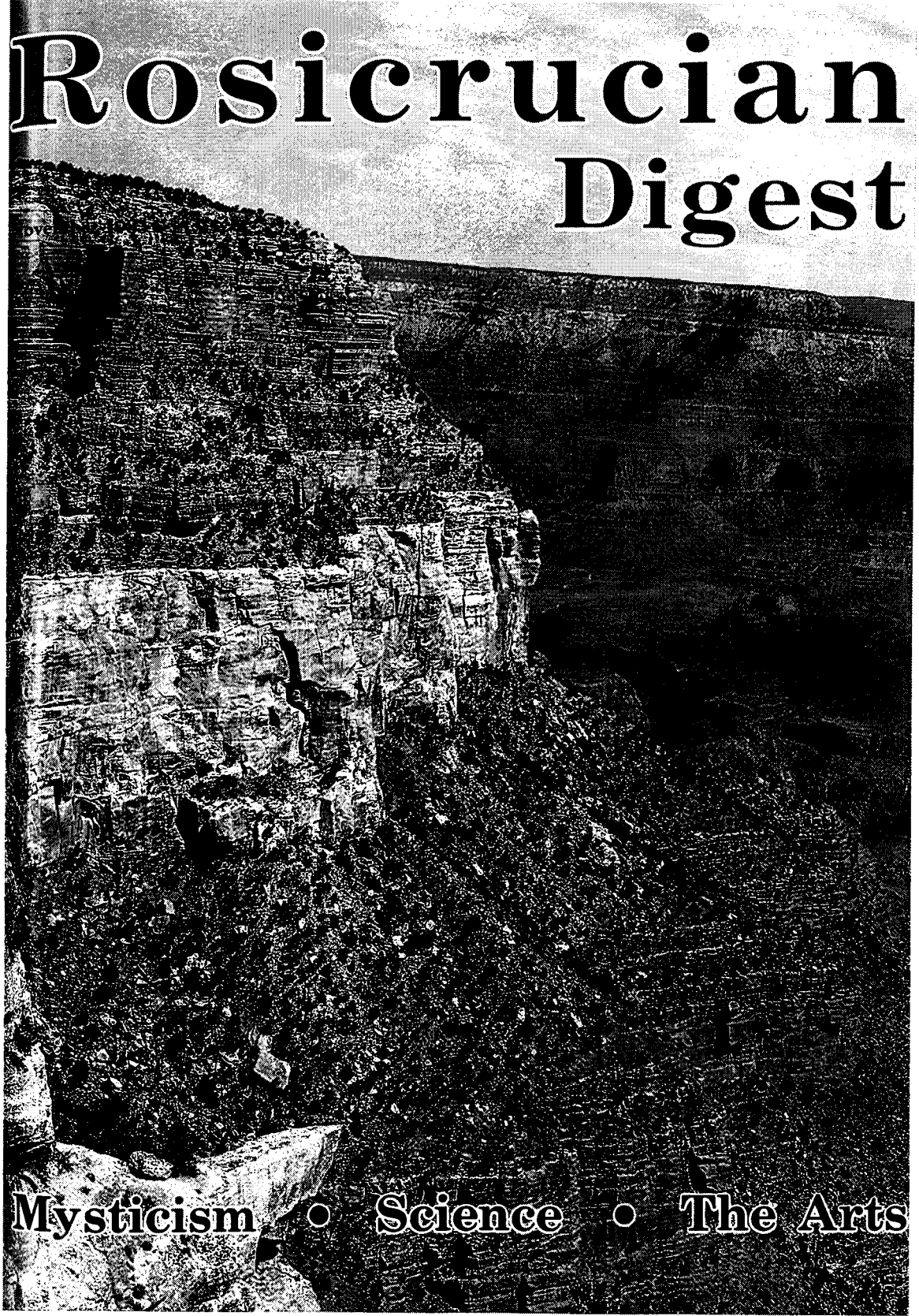


# Rosicrucian Digest



Mysticism ○ Science ○ The Arts

*Was the life of Harvey Spencer Lewis  
cosmically ordained?*

*Was it only a coincidence  
that this man possessed  
so many talents that were  
needed for the exalted  
office he was to fill?  
Few men of today—in  
a world steeped in  
materialism—have  
fought so hard and so  
long to keep alive the  
psychical, the higher  
motivations of humanity  
to elevate the human mind  
above false beliefs and  
superstition. Yet this was  
accomplished by Harvey  
Spencer Lewis in the  
organization he was  
entrusted to  
reestablish.*



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by RALPH M. LEWIS

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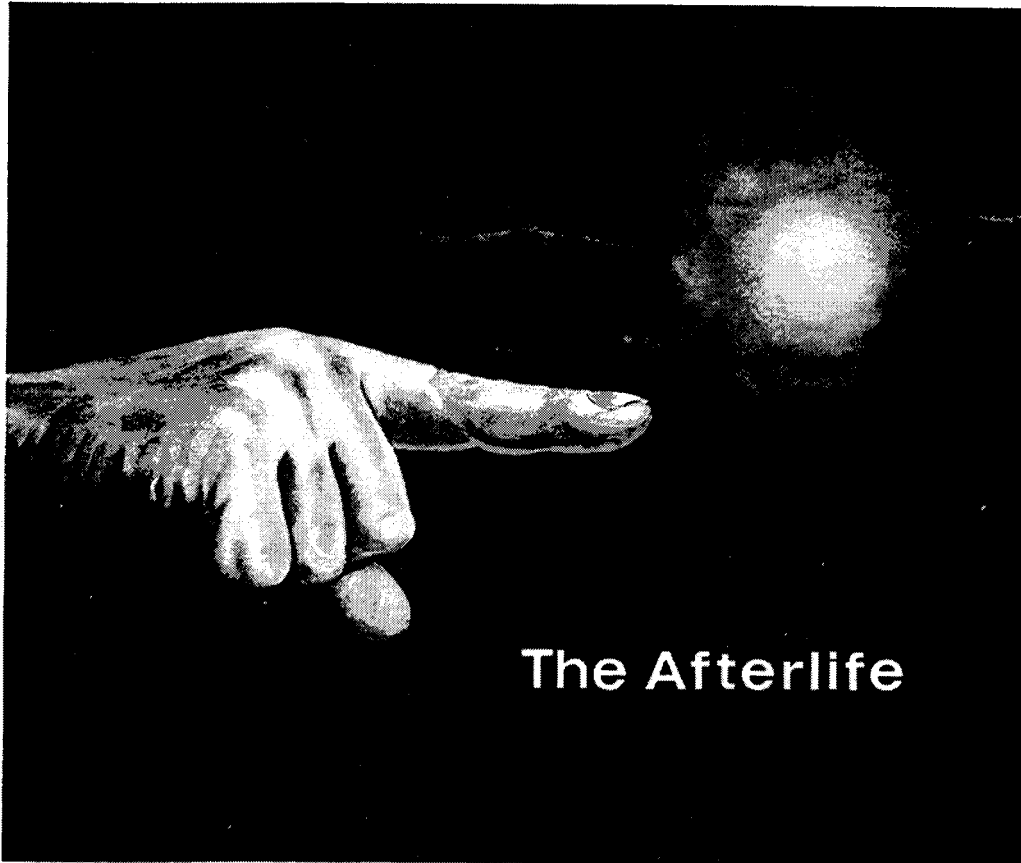
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**THE ROSICRUCIANS (AMORC) SAN JOSE, CALIFORNIA 95191**

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## CONTENTS

- 4 Thought of the Month: *Centennial for Dr. H. Spencer Lewis*
- 8 The Hero of Mythology
- 13 The Celestial Sanctum: *Humility and Character*
- 15 Parabolic Reflections
- 18 What Is the FUDOSI?
- 22 Mindquest: *Evoking Your Creative Power*
- 25 The Measure of Success
- 27 Cosmic Consciousness
- 31 To Believe Or Not To Believe?
- 34 Rosicrucian Activities

## PHOTO PAGES

- Cover Grand Canyon (*see page 16*)
- 3 Survival of Ancient Craftsmanship
- 37 The Ancient Druzes
- 38 Palace of King Minos

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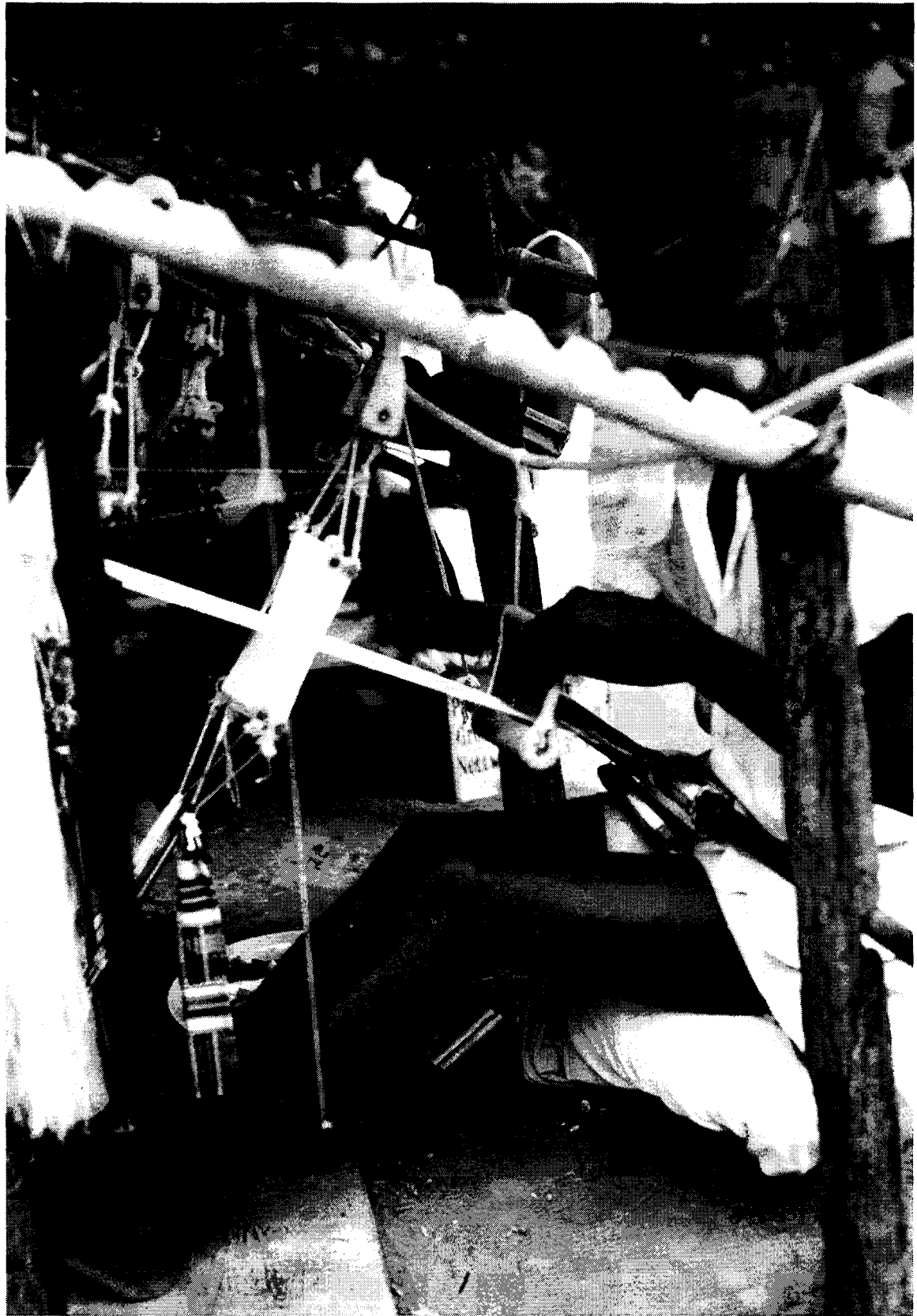
## Survival of Ancient Craftsmanship

Modern industrial methods of mass production have not completely displaced the skill of personal craftsmanship. As shown in our photograph, the age-old method of weaving still survives in Nigeria. In quality hand-made goods most often excel modern machine-made products. Each weaver is an artisan in his craft.

(Photo by AMORC)

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## Centennial for Dr. H. Spencer Lewis

NOVEMBER 25 marks the hundredth anniversary of the birth of Dr. H. Spencer Lewis, first Emperor of the second cycle of the Rosicrucian Order, AMORC, in America. Through his efforts, the activities of the Order were rejuvenated in those lands where the work of the Order had ceased because of two World Wars. It was during his dynamic regime that the ideals, principles, and teachings of the cultural and mystical philosophy of the Rosicrucians were introduced to, and established in, other lands where they never existed before.

Dr. H. Spencer Lewis was born in Frenchtown, New Jersey, on November 25, 1883. His early education took place in New York City, where he resided for many years. Later in life, as an executive officer of the Supreme Grand Lodge of AMORC, he traveled extensively throughout the world in connection with the duties of his office.

As a metaphor and philosophical axiom it has been related that "Thoughts are things." Certainly thoughts have the potential of becoming things. Everything which man has brought forth had its embryo in the idea which preceded it.

Man's thoughts, therefore, are the pristine substance of his being. More succinctly, "man is what he thinks."

Dr. Lewis' thoughts touched upon the varied vicissitudes of life. The demands of his work caused him to embrace many subjects not commonly engaging the minds of others. It is not possible to effectively capsule the knowledge of an intellectual and idealist in a few words or even pages. Consequently, the following few excerpts from

the multitude of his writings at least show the diversity of his thought and concepts:

### *Evolution of Knowledge*

Knowledge, like matter itself, is constantly *becoming* . . . It is the constant change in the rate of vibrations of matter that gives motion and life and makes matter manifest itself. The same is true of knowledge. It is the evolution of knowledge—the new application of it, a newer realization, and its modification into new ideas and thoughts—that makes knowledge a useful thing and at the same time reveals to us our lack of it.

### *A Lasting Peace*

The elements for a true and lasting peace among nations are to be found in the removal of those things which now incite war. There must be brought about an allocation and distribution of the world's resources and goods . . . Education and science have done much to unite the races and countries



of the world and to preserve their peoples and multiply them. It now must make accessible to all, under just arrangements, the raw materials of the world. If they do not, the *have-not* nations will take from the *have* nations as do individuals, in accord with the necessity which follows from their own natures.

### *Universal Aspects of Religion*

Do I have to be an orthodox Christian to praise the teachings of Jesus the Christ? Do I have to be an Oriental and born in an Oriental country to have inherited the Buddhist religion in order to praise the good things that Buddha taught and that are being taught in the Buddhist Church today? And must I be a real convert and member of the Society of Friends because I praise Quakerism? . . . I praise all of these systems for the good that is in them and then when I wish to commune with God I send my consciousness into the Cathedral of the Soul [Celestial Sanctum] and there find in the holy of holies assembled with me are the Buddhists and Hindus, the Moslems and Christians, the Quakers and all the others of strange or similar theories. God is the Father of all of us and we unite happily and cheerfully in the great work of trying to follow his laws.

### *Human Alchemy*

As the ancient philosophical mystics believed in the smoothing of the cubic stone and the rounding of its edges in order that it might be a more perfect stone, so the mystic believes that the grosser elements of his worldly nature and the rougher edges of his personality must be eliminated in order that the pure gold of his consciousness and ego may rise to the sublime heights which he keeps in mind as the goal of his existence.

### *Role of the Teacher*

I often wonder how many of our members realize that the true aim, and perhaps the only mission in life, of any real teacher or leader in the field of mysticism is to point out the way, to cast light on the path, and to

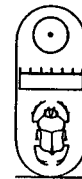


Dr. H. Spencer Lewis, F.R.C., 1883-1939

extend a helping hand to those who want to make the start? To devote one's life to the uplift, guidance and assistance of others has no other reward than the joy of doing, and he would be an unwise teacher and leader, indeed, unlearned in the laws of human nature and the tendencies of man, who did not realize that there will be those in his classes, in his school, in his circle of intimates and friends, who will some day advance beyond him in power, in knowledge and understanding, and to whom he may in turn look some day for that guidance, that help, that he is extending to others.

### *Practicality of Mysticism*

A mystic is as keenly interested in the laws and principles of the atomic and molecular structure of matter as he is in the spiritual integrity of the divine source of life. He is just as practical in his application of nature's worldly laws as in the application of the spiritual principles. His dreams are equally divided between the physical accomplishments here on earth and the spiritual attainments of the future. He keeps his feet solidly on the earth, and on the rock of his material existence, while permitting



his consciousness at times to soar into greater heights of the life beyond. . . This is what constitutes the true nature of the mystic, and of the seeker of illumination and wisdom and spiritual light.

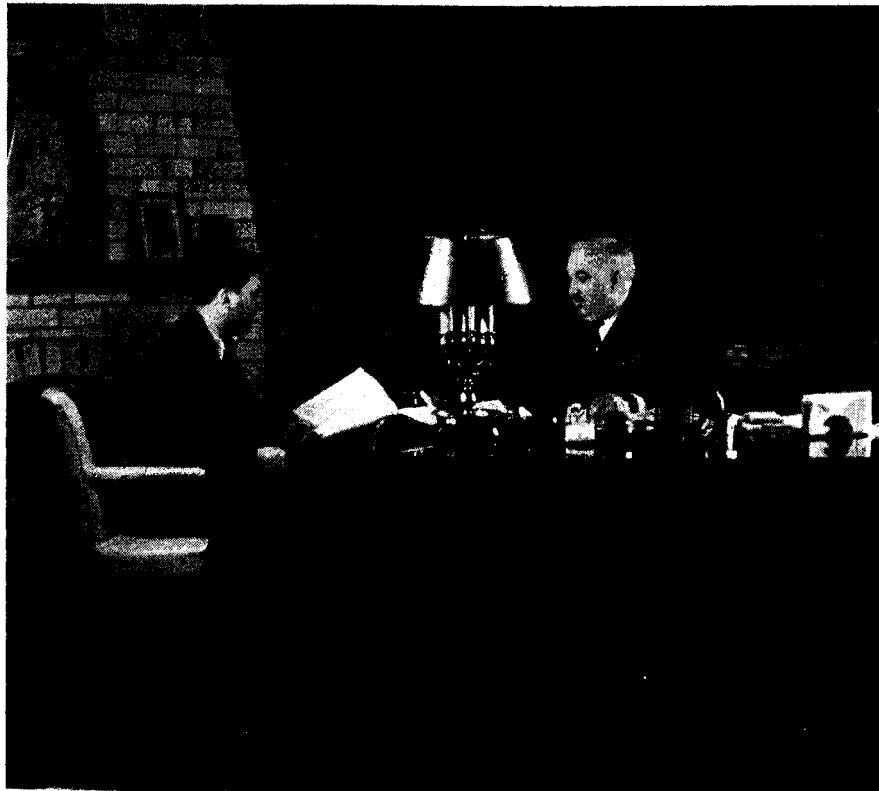
the process of evolution of your business and you will be like those in the past who aided in similar ways in making business, social, and education systems better and more ideal than they were hundreds of years ago.

#### **Ethics in Business**

Consider yourselves messengers of light in your fields of business; look upon yourselves as tools in the hands of the Cosmic to aid in the evolutionary changes that must be brought about in all things, including business methods. . . . Your presence in the business world is like the fire in the alchemist's furnace. You will purge and purify the dross from the matter and finally leave it in a higher, a better state. This will be part of

#### **Spreading the Light**

Those who think that our present propaganda—that is, distributing tons of literature weekly into every part of North America [and the world]—is an astonishing violation of the supposed rules of conservatism will learn that it is nothing compared to the propaganda that will take place in this country before another twenty-five years have passed. By that time, even the most



**The  
Rosicrucian  
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*Former Imperator Dr. H. Spencer Lewis in discussion with his son, Ralph M. Lewis, then Supreme Secretary of the Rosicrucian Order, AMORC (circa 1935). The two are seated in Dr. Lewis' Office in the Rosicrucian Science Building. This rare print is from a 35-mm motion picture film.*

[6]



conservative churches will be carrying on similar forms of propaganda, and we will have entered into an age of nationwide discussion of existing organizations, with a realization that only a nationwide comprehension of the activities of any group will bring about the possibilities of its fundamental plans.

#### *New Cycles of World Change*

The older generations have had ample opportunity to clean house and to get rid of those methods, those ideas, and those laws and principles which have made crime rampant and wars and other destructive operations [into] glorified things. But nothing was done. Generation after generation of young people had to face the dire conditions and fit themselves into the quagmire of evil and injustice. All of this is to be changed. Viewing it in cycles of centuries and in the octaves of the world's history, it appears as though in the twinkling of an eye, a revolution has set in that will change the maps of the world and bring forth new nations, new liberties, new principles, new ideals, and a new life. We are now living

through the period of greatest change and it behooves each one of us to adjust ourselves accordingly.

#### *The Incomprehensible*

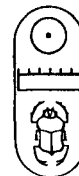
Thus we see that man's attempt to comprehend an incomprehensible thing, such as a fictitious condition called time, has led him into all sorts of predicaments and contradictions. There is no true standard in the universal laws for such a thing as time since it exists wholly in the consciousness of man and not in nature itself. It is little wonder, therefore, that man in attempting to comprehend a fictitious thing that resides only in his objective or outer consciousness should resort to many strange methods of measurement and then find that this yard stick of measurement or standard of measurement does not suit all of his problems and therefore change the standards of measurement to suit the conditions and necessities. It is like having a yard stick of thirty-six inches made of rubber that can be stretched from thirty-six inches to forty or fifty inches to accommodate certain conditions, or squeezed and reduced to twelve or fourteen inches to meet other circumstances.



#### *The Purpose of the Rosicrucian Order*

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

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# The Hero of Mythology

by Sir George Trevelyan

*The  
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Digest  
November  
1983*

THE HERO of mythology and allegory is a figure who stands for something quite special in human development. To understand him we must appreciate that the inner core of man is an eternal being belonging to the timeless world and descending to the world of matter in order to break through its deceptions and make good his path of return. The hero is one who undertakes this goal consciously and makes it the deliberate

purpose of his life. His decision to do so brings upon him trials and ordeals, turning his life into an allegorical journey, the end and purpose of which is discovery of and union with his own higher Self symbolised by marriage with his Lady (Penelope, Ariadne, Portia, Rosalind).

Every great myth is concerned with this timeless theme. It is the eternal allegory and any soul at any time or place can choose to

set forth upon the quest, knowing that the decision will call down ordeals and tribulations upon him. The goal of every hero is the same, however variously symbolised, as Golden Fleece or Sangraal, lost heritage or Beloved: the mountain has only one peak. The trials will vary according to the needs of each life: the mountain path can begin from any point around its base. The path of regeneration is always a heroic way even if the setting of life is humble.

The essential thing is to recognize the existence of the Higher Self with which each one of us must sooner or latter unite, no matter after how many births. But "only the brave deserve the fair"; the hero is he who is prepared to waste no more lifetimes but sets forth deliberately and valiantly in his very life to achieve the Supreme Goal. Our civilization has forgotten the existence of the Goal and therefore lost the true concept of the hero and his task.

We need to remember Plato's view that true education of the adult demands "the habitual vision of greatness." I will quote here a verse from Yeats' "Sailing to Byzantium" which gives the real inspiration for our later years:

*An aged man is but a paltry thing,  
A tattered coat upon a stick,  
unless  
Soul clap its hand and sing,  
and louder sing  
For every tatter in its mortal dress,  
Nor is there singing school but  
studying  
Monuments of its own  
magnificence;  
And therefore have I sailed the  
seas and come  
To the holy city of Byzantium.*

Byzantium for Yeats represents the realm of higher knowledge and intuition, and the voyage to it is the quest for attainment.

Fuller understanding comes if we grasp the idea of repeated earth lives. When, after the death of the body, we move into a realm of expanded consciousness, we shall have a vision of the life we have led. The Soul will then experience how it has fallen short of what it should have achieved, how it has hurt others and by its selfishness has done

harm and thereby hindered its own possibilities of growth.

An inner impulse is thus implanted in it to set right the wrong and harm for which it is responsible. This will be impressed into the soul as a trait of character, an urge to overcome the flaw in the personality. Before descending again to earth it will be shown its task and urged to "remember." In the obscurity of earth it will forget, but the trait of character will, out of a subconscious drive, draw the person into situations of suffering and temptation where the flaw can be mended. In this sense the sorrows and calamities of our life, with the people and events who are involved in them, will be seen to be brought upon us by our own inner planning.

### *The Power Within*

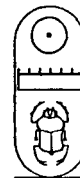
But there is more to it than this. If on a higher level we plan our ordeals and trials, it follows that there must also be implanted in the soul the power necessary to overcome them. This is axiomatic and to recognize it is most essential. Our sufferings and trials are not the meaningless blows of chance, but a destiny planned and directed by our own higher selves for our essential character therapy.

As we face each trial in the allegorical journey through dark forest or perilous sea, we are given strength to overcome it, tapping springs of eternal power. The power may not be apparent until facing the ordeal. Our conscious mind will be unaware of it, but, if we can react with joy and affirmation to a trial, the power will be forthcoming, as by magic. This is cooperation with a higher world. It is a technique of 'heroic' action. To quote Hopkins: "I did say Yes to lightning and lashed rod."

If we do not grasp the deeper meaning of the soul's trials, we may indeed fall into despair and imagine that all is meaningless hardship, "A tale told by an idiot, full of sound and fury, signifying nothing," as Macbeth found it after his failure. For to say that the strength to overcome is implanted in us does not mean that everyone must overcome. There are many who fail on the quest—heroes who are vanquished, weaklings who are daunted by perils they might have overcome.

⇒

[9]





He who achieves is indeed a hero. He learns to say "Yes" in positive and courageous reaction to opportunities offered where before he might have held back in timidity. It is a way of valour and joy, adventure and exploration into the unknown. Every myth, every fairy story, most great drama and all epic poetry is concerned with the symbol of the "hero." The myths speak to us in symbolic form of timeless truths intensely relevant to our life, far more so than any of the academic philosophies we elaborate.

### Hamlet

Shakespeare's plays, if we look at their hidden allegory, all reveal the same truths. All the old plays are concerned with kings and princes. The heroes are all noble. This is because all old drama is concerned on the allegorical level with man falling from his divine origin and seeking to return, like the prodigal son, to the world from which he had fallen. His essential royalty and nobility is symbolised outwardly. Each one of us is called upon to become royal within ourselves. The temple is our own body into which the Spirit can descend. The kingdom which we are called upon to rule is that of our own life. The true nobility is of those who have consciously set forth upon the mountain path.

[10]

Let us look briefly at the tragedy of Hamlet as the hero who failed. But let it be clear that this is only one of many possible interpretations. A symbol can have manifold different meanings. If for you it holds some life-enhancing significance, who can say that your interpretation is wrong, even if it is different from that held by someone else. He is a highly self-conscious intellectual summoned to undertake the path of regeneration. His task is to take over a kingdom occupied by a usurping monarch and thereby revenge his father and free his mother from domination by the usurper. Seen allegorically, the kingdom is himself. "Something is rotten in the state of Denmark"—in himself. The false, unambitious aspect of the personality rules, wedded to his mother, that is to the instinctual nature which is debased and calls for regeneration.

In interpreting a myth we must see the whole setting as the personality and all the characters as themes or aspects of it. The temptations and trials reflect the flaws of character to be overcome.

Hamlet, a university intellectual, is summoned by an exalted being from the other world. His noble father's spirit in arms (that is his earlier untutored spiritual intuition that was once wedded to his instinctual life before he fell into sophistication) tells him of his warrior task to avenge the murder and redeem his debased mother. Hamlet was 30, that turning point when a man so often begins to see the meaning of life. In an overwhelming flash of vision he sees what he has to do, what is the purpose of life for him; he sees before him the hero's path of self-regeneration. The ghost calls on him to "Remember me!" He cries:

*Remember thee!*  
*Yea from the table of my memory*  
*I'll wipe away all trivial*  
*fond records,*  
*All saws of books, all forms, all*  
*pressures past*  
*Which youth and observation*  
*copied there,*  
*And thy commandment all alone*  
*shall live*  
*Within the book and volume of*  
*my brain*  
*Unmixed with baser matter,*  
*yes, by heaven!*

And then what does he do? He reverts to the logic of the sophisticated university intellectual: "My tables, Meet it is I set it down." When his whole soul is fired by a visitation from the spiritual world, he has to make a note of it in case he forgets it! He complains that:

*The time is out of joint, oh  
cursed spite  
That ever I was born to set it right!*

Already forgetting that he has just been shown that it is precisely for this that he has been born.

Here is the clue to the play. Living on the level of rational intellect, out of touch with intuition, he is thrown into doubts by "thinking too precisely on the event. Thus enterprises of great pith and moment, through this regard, their currents turn awry and lose the name of action." He then rejects Ophelia (in Greek the name means 'aid'). She represents his higher faculties of intuition and love—his higher self. She could have saved him and led him with her deeper wisdom through the crisis in his life. Her desperate sorrow comes from her knowledge that, left alone to his rational mind, he will lose himself and end in disaster.

*Oh what a noble mind is here  
o'erthrown.  
The courtier's, scholar's, soldier's  
eye, tongue, sword,  
The expectancy and rose of the  
fair state,  
The glass of fashion and the  
mould of form,  
The observed of all observers,  
quite quite down . . .*

She knows the essential royalty of his nature. Her sorrow drives her to madness and to death and Hamlet's rational mind prevents him from going forward to his cathartic task of purging his kingdom. He doubts the ghost, kills Polonius, is exiled to England.

With Ophelia's death it is as if a new power pours into him. He becomes a man of action. "Examples gross as earth exhort me . . . I do not know why yet I live to say 'This thing's to do,' Sith I have cause, and will, and strength, and means, To do't." And yet this is the ranting of a man who has

already lost his mystical understanding. He can succeed now, if at all, only on a lower, exoteric, moralistic plane.

When he sees Ophelia in her grave, he is filled with a realization of his love for her and knows too late that he has thrown away his most precious treasure, the power needed for the hero's quest. Resolute too late, he steps forward to face the mourning court with the words: "This is I, Hamlet the Dane." Shakespeare's plays turn constantly on such a line. This is the 'I' conscious now of its power, as it takes over its kingdom. Now the "readiness is all."

In the final scene he is brought face to face with his evil uncle Claudius. We could perhaps interpret Claudius as . . . that hideous being made up of our own evil thoughts and impulses, which must be purged and killed before we can be allowed to go forward to a higher state. Hamlet kills him, but only as the last action before his own death. Then:

*Let four captains  
Bear Hamlet like a soldier to  
the stage  
For he was likely, had he been  
put on,  
To have proved most royal.*

In this lifetime he has failed; he has failed like a hero, even though he did not consistently live like one. He has atoned for his weakness and slain the enemy, and in his next incarnation he will enter on his royal destiny, his hero's fulfilment.

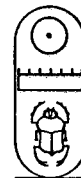
All the great tragedies need a sequel in which we can see what happens when the hero returns again to the quest, with the wisdom learned from his failure deeply engrained in him.

Othello and Brutus both brought on to themselves a hero's death. The ordinary death is a fulfilment of a karmic debt with causes in the past. . . .

### **The Initiatic Death**

There is also an initiatic death on the path, the death of the lower self, but this does not involve death of the body and is not failure but the gateway to achievement. This is in accordance with Christ's sayings

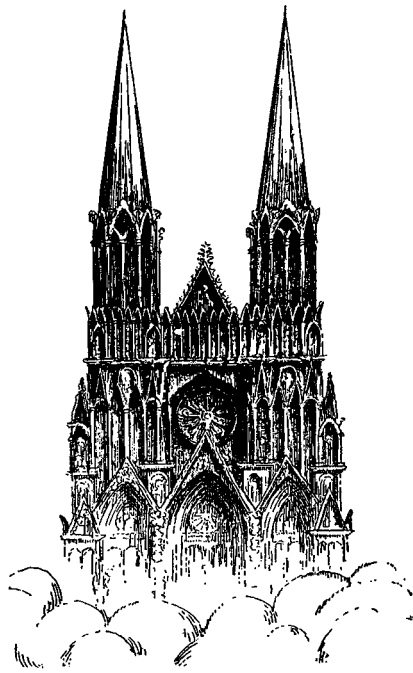
*(Continued on page 21)*



## GRAND COUNCILORS OF AMORC 1983-1984

At the meeting of the Grand Council held at San Jose, California, on July 6, 1983, the following were recommended for appointment to the office of Grand Councilor for the English-speaking Jurisdiction for a one-year term, and were approved by the Supreme Grand Lodge.

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## The Celestial Sanctum

# Humility and Character

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

**E**ACH OF US is what we are because of what we think. In our thoughts lie all the possibilities for success in life. The past has gone and the present is created by the thoughts and actions of the past. Our tomorrows will be what we make them by the thoughts we have today. Therefore, great and noble thoughts will make a great and noble future.

However, the popular notion that all one needs to do is visualize and hold constructive thoughts so as to create the right future is not such a simple procedure. It is the character of our thoughts and ideals that will influence our future. Therefore, nobil-

ity of character and high moral ideals will strongly influence the way we approach life.

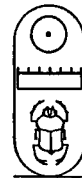
In the mystical life, our character and moral standards strongly affect our progress and inner development, and unless we dedicate ourselves to strive for the best we know in thought and action, our progress will be slow and unrewarding. This is not to say that we must be perfect in our thoughts and actions, but rather that we should strive to improve ourselves in every way possible.

It is amazing how much we can restrict our own progress through our conceptions of right and wrong, good and evil, so that the real self within does not get a chance to reveal to us the truth of life. We must endeavor to follow our own light without bias and with a real perspective of ourselves in relation to our studies and mystical aspirations. We often hinder our own progress on all planes of life because of our misconceptions of right and wrong, and nothing is so necessary to dispel these as a true perspective of life.

Our character is always in the making. Our dominant thoughts, our inner ideals and aspirations, as well as our behavior, are constantly molding our character into newer and finer forms—as long as we are following the ideals of the mystical life. However, we too often become diverted in our aims in life and allow lesser aims and daily problems to become dominant in our consciousness, thus strongly influencing our character in a way which we later regret.

### *Our Best Work*

When we associate with other people in group work, many aspects of our character and personality are brought quickly to the fore, due to increased stimulating etheric vibrations. There is a challenge to the inner self to reveal the best we know and can do. We endeavor to be on our best behavior and put aside many of the petty idiosyncracies of our nature. We feel a special responsibility to excel, which is an important feature of our group work. There should be a striving on the part of everyone to do his or her best, because the esoteric atmosphere that is created in a harmonious group association is effective in stimulating and developing the best aspects of our character. It is surprising how much rapid development



takes place when a student joins with a group of fellow students, especially among those who are early in their studies.

It must be remembered, however, that, owing to the nature of these etheric vibrations in a group, there is a temptation for some members to react in a way which we must all be watchful for, since there is an inclination for one to become proud and boastful of one's attainments on the Path. We must therefore ever be cautious not to become self-centered, all knowing, and boring to others. In fact, a particular rule in the *Rosicrucian Code of Life* suitably expresses the Rosicrucian point of view on this matter. I refer to Rule 11 of the Code, which states:

*"Flaunt not your attainments, nor boast of your Rosicrucian knowledge. You may be a Rosicrucian as a member of the brotherhood, but as a Rosicrucian in knowledge and power, the greatest and highest among us is but a child of the studies and unworthy of Rosicrucian recognition. Proclaim yourself, not as a Master, but as a Rosicrucian student—ever a student—eternally."*

This rule of the Code infers quite clearly that in esoteric and inner development, humility is the one paramount and guiding rule in all our thoughts and actions. To sin against this rule only brings a lesson from the Cosmic—for humility of character is a cardinal virtue on the Rosicrucian Path. It is

an indispensable characteristic requirement for advancement and true service.

We can often mistake the end and purpose of the studies to which we have devoted our lives. The ultimate end of knowledge on the Path is to render effective service to mankind in cooperation with the Masters of life. The only thing which will hold us fast to that goal is a dedicated heart, full of love and humility to God and mankind.

Therefore, let us ever be mindful of the responsibilities we have to learn and understand, and to serve with humility. May the radiant beauty and love-filled harmony of our character ever shine forth to illuminate the Path ahead. May the service we humbly give truly reflect the spiritual qualities of our being. And may the God of our Hearts always bless and guide each of us that we may reflect the harmony of the Cosmic and reveal our love of life and our love for each other.

#### ***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 attainments 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.*

#### ***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.



# Parabolic Reflections

by John Lesesne, F.R.C.

IN ALL LITERATURE concerning the mystical way of life there is one theme repeated in all of the higher work. This theme concerns the acquisition of acute cosmic awareness, or the *chymical marriage*. It is a story full of adventure and mystical symbolism.

This ancient tale is related to the Rosicrucian student in the higher degree work and also may be found in a very old text known as the *Parabola*.

The narrative begins with an individual setting out on a road. Soon this individual is contacted by a group of older men who represent a school or college. The man joins the college and is put through trial after trial and, when found worthy, he becomes a member of the college. The individual then sets out on a quest, and during this quest he slays a lion. He falls in love with a particular woman whom he feels is his other missing half. Their union of spirit is the apex of the story and their lives are complete from this time on.

There are many studying the art of mysticism who have a tendency to take a story such as this and analyze it to its bare essence, while leaving the obvious untouched. In reading and studying this narrative I have always felt that something was missing in my interpretation and in the interpretation of others. It took me over a year of occasional thought about this and a few profound experiences with others to clarify the missing part.

In the narrative the bride is the symbolism of the *Cosmic in totality*. The journey of the individual on the road is the journey all must take to reintegration into the Cosmic,

or, preparation for the marriage that is inevitable.

The narrative of the chymical marriage is so rich in symbolism that the emotional import is somehow lost in the reading—analysis of the story's details often capturing our attention. While lending itself well to how we should act and what we may expect in this life, it does not convey how we should *feel*. Love and emotion are truly lacking. The most difficult task of an author is to relate the idea of love and emotion to his readers.

The chymical marriage is one of the most important events that a mystic can achieve. This is truly everyone's goal, whether one knows it or not. It is said that love conquers all. *I believe this is true*. As stated in the Bible, "of the greatest of these is love." If we approach the bride without love, do you think she will receive us? Even beyond this, if we compare and contrast how we feel in physical life about another individual whom we love and care for, we soon get a glimpse of what it takes to form the chymical marriage from an emotional standpoint.

We must feel, desire, and want beyond everything else this reunion of Cosmic and self.

We must court the bride and be honest with ourselves. One must not be full of hate and self-ambition as often is the case in our society in this century. We are told not to feel, not to sense, not to care, and not to express emotion. "It is better this way" is often the rationale. *I guarantee you it is not!* It only hurts when these parts of our psyche are so atrophied and then we are forced to use them—but they are as perennial as the



grass. Each day that we turn away, we delay the union of self with the bride. The more one contemplates this, the more obvious is the reason for the state of affairs of man in his world. Coupling unfeeling with non-empathetic attitudes toward self and the Cosmic, as a whole, truly causes us to reap what we sow!

From personal experience, I cannot imagine how the authors of antiquity could relate to us this story and others just as profound without intense emotion and feeling for the truths they possessed. It just

cannot be done without a high degree of emotional involvement. While we are turning off our love, we are doing ourselves, our children, and our forefathers, a great injustice. We rob ourselves of over half of the important part of literature when we academize our literature.

The parable of the chymical marriage is profound in itself. When one lives through it, it is truly awesome. This is the story of the life and destiny of each individual on his return voyage of reintegration into his place in the cosmic scheme.△

## This Month's Cover

On its long journey to the Gulf of California, the Colorado River carves its tortuous way through Arizona's Grand Canyon. For millions of years water and wind have combined forces to cut through and sculpt innumerable tons of stone and chisel and etch cliffs and rock outcroppings—forming this massive deep gorge between the Kaibab and Coconino Plateaus. A geologic history of the Earth can be read in the canyon's colorful walls—the sediments of ancient seas piled atop one another in myriad colors and textures. From the edge of the plateau a trip to the bottom of the canyon and the mysterious Phantom Ranch takes many hours on mule back. It is a journey away from civilization and into the sounds of nature—the ever-present wind, the soft glide of a hawk, and the rushing waters in the canyon floor.

(Photo by Ralph M. Lewis)

### Medifocus



*Medifocus* is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. On the first Sunday of each month, at any hour you select, you will enter into a five-minute period of meditation, focusing your thought upon a specific troubled area of the world. The part of the world you select will depend on which troubled area is particularly significant to you as an individual. This may change from month to month, or it may remain important to you for a longer period of time.

The Rosicrucian Order is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward *world peace*.

The  
Rosicrucian  
Digest  
November  
1983

## The One and the Many

ONE of the primary phases of mysticism deals with the relationship of the one to the many. From one great essence, energy, or force come many shining rays. Each ray, though a reflection of its parent source, terminates as one of many possible manifested conditions. Each manifestation may appear to be completely unrelated to all the others, yet at the heart all are the same.

Along the route from the one to the many, other numerical groups become known to the human mind. It is as if a special universal prism permits various basic parts of the whole to become visible. Any human mind that happens to be looking may sense what is revealed.

First, the one great force divides itself and radiates out into two polarities—a positive and a negative. The two polarities in turn produce three manifested elements. Through the centuries these three elements have been variously labeled, such as rock, beast, and star; salt, mercury, and sulphur; or body, mind, and soul. The three elements in turn manifest in four different manners, known as earth, air, fire, and water. Everywhere and at all levels, the human mind can sense conditions manifesting as some form of earth, air, fire, and water.

The one, then, is one powerful essence, but its manifesting potential is by means of the numerical conditions of two, three, and four. And from the movement of the two, three, and four, many varied and diverse examples of each category subsequently proceed. It is as if there is movement of a wheel within a wheel, with all movement going on at once.

All the categories of manifestation can be recognized and sensed by the human mind. However, the human mind is not always crystal clear in its interpretations of what it

senses. Often it proclaims one sensed condition as if it were the whole, when it may more accurately be merely one aspect of the two, the three, or the four, or even just one part of movement of the total rhythmic energy flow.

Now where does human happiness, contentment, skill, and wisdom fit into the relationship of the one and the many? Each individual mind is one example of the vast crowd in the sea of the many, but each mind is capable of becoming aware of any or all conditions in its environment. This environment may be positive or negative; may be in terms of body, mind, or soul; or may be displayed as earth, air, fire, or water. The mind may be more prone to dwell and concentrate on what it conceives as being more familiar and therefore more easily comprehensible. A human mind may thus limit its potential awareness by concentrating on some part, rather than proceeding to the whole.

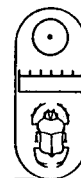
Concentrating on and participating with a part or parts may bring joy to a mind, but it cannot bring total human fulfillment, as long as other parts or the rhythmic movement and relationship of the parts to the whole are unknown. So where does man's ultimate quest lie? It lies in doing all within his power to train and exercise his objective perceptivity, his subjective analysis, and his subconscious intuitions to the utmost of his capacity, that his individual consciousness may become as clear a reflection of the parts and the whole as is possible for him to achieve. Then his individual awareness will be likened unto the whole from whence he came, and his life will be a clear, composite reflection of the all—the one, its outward and inward movement, and its many reflective parts. His life then will truly be full to overflowing.

—Elaine J. Smathers, F.R.C.

***A thing does not exist unless it has meaning, for identity depends upon the significance of experience. The understanding derived from experience corresponds to reality.***

—Validivar

[17]





## What Is the FUDOSI?

by Ralph M. Lewis, Imperator

**S**YMBOLS and acronyms—combinations of letters which abbreviate a name or title—often have a challenging mystique. Are they in such a form as a matter of convenience, or are they intended to veil a secret meaning?

In recent times acronyms have occasionally appeared in the literature of the Rosicrucian Order, AMORC. However, some forty years ago, their appearance was much more common in AMORC literature. What the letters F.U.D.O.S.I. stood for was explained, as well as the purpose and activity of the FUDOSI organization.

From time to time our readers pose the following question: "What is the FUDOSI?" Consequently, it does seem appropriate to once again explain this acronym.

In the early part of this century, groups in Europe and in America were plagiarizing the symbols, names, and rituals of the traditional authentic esoteric initiatic Orders. "An initiatic Order or Society is a body in which the initiate receives communication of the traditional cosmic truths, or mystical, hermetic, secret principles through mundane and cosmic initiation, in which the initiate is placed in attunement with cosmic revelations and is bound by the solemn vows to the practice of the cosmic principles and the preservation of the secrets."

As early as 1908, an English journalist residing in Zurich, Switzerland, started the formation of a federation of established mystical and esoteric organizations to protect the traditional and secret teachings and principles of the initiatic Orders. A letter was addressed to fifteen such bodies, requesting them to join in the Federation. With the interruption of World War I, the Federation which began in 1908 became inactive. Subsequently, in the early 1930s, it was again evident that such a protective

measure should be resumed to prevent an ever-increasing abuse of the teachings and principles of the initiatic organizations.

The principal factor in determining the authenticity of the organizations was their *initiatic rites*. The true mystical and traditional initiations have an inner core, that is, certain elements in their wording and in their actions which reveal them as perpetuators of the ancient revered rites. As Dr. H. Spencer Lewis has said, "All mystics and mystical philosophers know that a *true initiation* is something far more than a mere ritualistic ceremony no matter how profound, how dramatic, elaborate, or impressive it may be." These true organizations existed, but they were very much in need of unity for the purpose of strength and the security of their idealism, and to protect their revered heritage.

### *New Rosicrucian Cycle*

The Rosicrucian Order, AMORC, began its second cycle of existence in America in 1915. The first meeting of the formation of the Order in America was in the evening of *February 8, 1915*, in New York City. The first charter of the AMORC in America was signed in New York City on *April 1, 1915*. The original charter, now in the archives of the Order in Rosicrucian Park, has been reproduced in the *Rosicrucian Documents* book.

The final meeting to organize an international Federation of the traditional and authentic initiatic bodies was held in Brussels, Belgium, in the summer of 1934. This Federation was the FUDOSI. The initials represent the full name which was adopted in July, 1934—the name in French being *Fédération Universelle des Ordres et Sociétés Initiatiques*. Sixteen august bodies were represented. Dr. H. Spencer Lewis was named one of the three Imperators of the

FUDOSI. The worldwide extent and the long continuity of AMORC without interruption *prior* to the FUDOSI's establishment made AMORC an excellent factor in helping to formulate the FUDOSI'S rules and policies of activity.

#### **FUDOSI Symbol**

A number of the member organizations submitted a design for the symbol of the FUDOSI. Dr. Lewis, being a skilled artist, likewise submitted one. His design for the symbol was accepted and is unique inasmuch as it incorporates elements of the symbols of the other organizations of the FUDOSI. Its design was unanimously adopted and it is illustrated here.

Numerous sessions of the FUDOSI were held in Brussels, Belgium, throughout the years, with Dr. H. Spencer Lewis and other officers of AMORC participating in the deliberations. There was also frequent correspondence between Sar Hieronymus, one of the Emperors of the FUDOSI, and Dr. Lewis, another Emperor. As an example, in 1934 Sar Hieronymus wrote to Dr. Lewis, offering his fraternal well wishes and referring to a forthcoming conclave in Brussels.

In a document issued by the congress of the FUDOSI on August 13, 1934, and signed by Sar Hieronymus (Emperor) and Jean Mallinger (Secretary of the FUDOSI), it is reaffirmed that AMORC of America is the only authentic Rosicrucian Order in America. Of course, as stated previously, AMORC had been established for the second cycle in America as early as 1915. However, prior to that time—1934—AMORC had not extended its jurisdiction into Central and South America as a unified organization. But, at a convention of the supreme officers of the various ancient Rosicrucian Orders and affiliated bodies of the world composing the FUDOSI congress held in Brussels, Belgium, it was unanimously agreed that "the AMORC of North America be empowered and authorized to extend its jurisdiction and exclusive authority to both Americas as well as to its territories . . ."

After the transition of Dr. H. Spencer Lewis, which occurred on August 2, 1939, the incumbent Emperor of AMORC, Ralph

M. Lewis, succeeded him as one of the Emperors of the FUDOSI. Ralph Lewis had also represented AMORC at certain of the FUDOSI congresses when accompanying Dr. H. Spencer Lewis. Throughout the 1940s, there was official correspondence between Sar Hieronymus (Emperor), Jean Mallinger (Secretary of the FUDOSI), and Emperor Ralph M. Lewis. On June 6, 1948, Brother Mallinger, in a letter to the Emperor, Ralph Lewis, stated in part as follows:

"I thank you very much for your last book you had the kindness to offer me. I have most appreciated its clarity and its agreement with European traditional doctrines on page 202, etc.

"We shall be pleased to see you again and Jimmy also [James Whitcomb, then Grand Treasurer of AMORC and a FUDOSI delegate] and we send you, dear Sar and Brother, our brotherly regards."

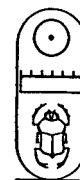
On January 24, 1947, Brother Mallinger addressed a letter as follows:

"To Our Very Illustrious Brother Ralph Lewis (Sar Validivar & F.R.C.), Emperor of AMORC."

In this letter, Brother Mallinger is acknowledging the first issue of the official *FUDOSI Journal* prepared by the Emperor of AMORC and financed by AMORC for the benefit of the FUDOSI. Then, Brother Mallinger concludes with the remark:

"It is a great pity that your dear and venerated father, 'Sar Alden,' whose image has been so precisely preserved through the miracle of photography, has not been able to see the birth of this magazine of international impact to initiatic thought. But, without any doubt, he conceived it long ago. We have accomplished here one of his most dear aspirations."

With the passing of years, it was obvious that the FUDOSI had accomplished its ideal purpose. Many of the imitators and charlatans who had attempted to emulate the honored initiatic bodies, even to the



extent of using the same or similar names, had been exposed or had expired. It must be remembered that each of the affiliates of the FUDOSI were *autonomous* bodies, that is, *independent organizations*. They were not to sacrifice any of their doctrines, rituals, modes of operation, or heritage of the initiatic rites, so long as such did not violate the very basic principles to which they had agreed.

Unfortunately, a human weakness exhibited itself upon the part of one of the FUDOSI officers. He began insisting that the member organizations of the FUDOSI conform to his personal concept of how they should propagate themselves, even though such had been their traditional practice for decades. Further, this individual expressed a dissatisfaction of the fact that AMORC accepted as members those of the Black Race.

#### *The Work Accomplished*

The various affiliated bodies of the FUDOSI were thus of the opinion that this august body had accomplished its original purpose and should now be dissolved before it could be stigmatized by any other false conceptions on the part of any individual, even though he be an officer of the FUDOSI. Therefore, a special congress of the affiliates of the FUDOSI was called on August

11, 1951. After a discussion dealing with the matters at hand and its past activities, a declaration was drawn up. It stated what the FUDOSI had accomplished and the need for it now to disband.

The document concluded as follows:

(1) The FUDOSI is dissolved on this day, 14th of August, 1951;

(2) Each and every one of the affiliated movements will maintain its initiatic autonomy and independence, without being bound in whatsoever manner to the other orders;

(3) None of the Orders previously affiliated to the FUDOSI will be allowed to reconstitute it without a written agreement signed by the founders, or may take advantage of it in the future;

(4) The present declaration will be published by the various Orders in their own publications, without any commentary.

—Brussels, the 14th of August, 1951

This document was signed by three persons: Sar Hieronymus, Imperator of the FUDOSI in Europe; Ralph M. Lewis (Validar), Imperator of AMORC; and Sar Elgin (Jean Mallinger), Grand Chancellor.

## *Martinist Septems*

We are pleased to report that many of our Rosicrucian Lodges and Chapters have established Martinist Septems as one of their activities. Participation in a Septem allows the Martinist member to have traditional initiations conferred in beautiful ceremony and to discuss the lessons in class sessions with other Martinists. If you wish to know where you may find this activity in your area, write to the **Grand Recorder, Traditional Martinist Order, Rosicrucian Park, San Jose, CA 95191.**

# The Hero of Mythology

(From page 11)

that a man must be born again of the Spirit and that only he who gives up his life shall find it. The initiatic or spiritual death and rebirth may take place at the same moment as physical death, in which case life's purpose has been consummated and no physical rebirth is needed.

There is a great and difficult poem by Manley Hopkins called "The Wreck of the Deutschland" which describes such an experience. Through the horror of the storm a nun is heard calling "Christ, Christ! Come quickly!" Hopkins recognizes that she had seen the actual presence of the Christ in the wild waters and that He had staged the shipwreck as an ordeal so that this soul could take the ultimate step of surrender to Him. We must understand that the heroic sacrifice of the nun, receiving the Christ into herself in her death, actually helps forward all who came in touch with her or who, even now, read of her deed. Thus in the final verse we read:

*Our King back, oh, upon english  
souls!  
Let him 'easter' in us, be a  
dayspring to the dimness of us,  
Be a crimson-cresseted east,  
More brightening her, rare-dear  
Britain, as his reign rolls,  
Pride, rose, prince, hero of us,  
high priest. . .*

Tolkein has created a great and fascinating piece of mythology in his work *Lord of the Rings*. It symbolises the conflict between forces of light and darkness and the final volume is called *The Return of the King*. This is the task for all of us, the ultimate return of the King into his kingdom in our own hearts. That is the end of the hero's fight.

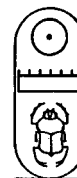
All great mythology and poetry when rightly understood is concerned with the hero myth. If it gave the inspiration for great art in the past, it can do so again. We rediscover the truth that the core of man belongs to a timeless divine world, descends from it into the journey of life and must consciously undertake the great adventure of return. This has been forgotten in our civilization, and a devastation of culture is the result, with all its tendency to denigration and debunking. When rediscovered, this knowledge of the higher self of man becomes not only an inspiration, restoring meaning to life, but a source of power flowing into the heart and mind. Creative activity will result. Once this spiritual source is tapped, it must grow into art form, revitalizing poetry and painting, architecture and sculpture.

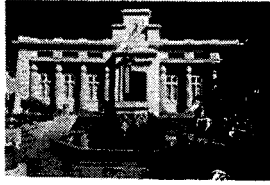
The truths of the Spirit speak with power into all aspects of life. The reemergence of the hero symbol could act with transforming effect through our society. Yet the battleground is within each human heart. Though the soul's trials appear to come at us from outside, as in the events and characters of a Shakespearean tragedy, the conflict and conquest is within. We fight against the darkness in ourselves. As soon as we see life's journey as a living allegory, the emphasis is changed. It is not what happens to us that matters, but the way we respond to it. We learn to say "Yes" to lightning and lashed rod, and meaning and joy are restored to life. In the long view destiny is always kind. The purpose of it all is the transformation, the metamorphosis of the soul, taking a step onward in consciousness out of its own inner initiative. Δ



## IN MEMORIAM

We take this moment to honor the memory of Frater Jack Tully, Supreme Temple Guardian, who passed through transition on July 4, 1983. As genial host, Frater Tully became a familiar face to the thousands of members who attended Supreme Temple Convocations these past years.





# MINDQUEST

REPORTS FROM THE RESEARCH  
DEPARTMENT OF ROSE-CROIX UNIVERSITY

## Evoking Your Creative Power

**W**HEN WE PARTICIPATE in creative processes we can explore countless numbers of possible patterns before finally settling on an idea. Many of us, however, encounter emotional resistance to the flow of creative possibilities. We demand of our minds an immediate, logical, finished product that stifles new creative exploration. Most of us do not lack ideas. What we lack is a rapid and direct means of getting in touch with those ideas. Is there a magic key for unlocking those secret reservoirs of imaginative power?

One magic key described by Gabriele Rico<sup>1</sup> is a creative process called Clustering. A similar process using patterns is termed "mind mapping" by Tony Buzan.<sup>2</sup> Both techniques use the right brain's ability to image and synthesize. Clustering, or "mind mapping," temporarily suspends the normally dominant left brain activity that is logical and orderly. It is a non-linear brainstorming process akin to free association. Invisible ideas become visible, flashing out in lightning-like associations that allow new patterns of ideas to emerge.

Initially, thinkers accustomed to a logical, step-by-step approach find clustering unsettling. A frequently made remark is, "This is crazy. Where is this taking me?" With experience, however, most thinkers eventually discover that they can explore creative ideas without first knowing the "who, what, where, why, and when." They find that creative exploration is a practical, exciting, and ultimately inspiring adventure.

In one Rose+Croix University class students were introduced to the clustering process. The students drew a circle in the center of a clean page. In this circle they placed a "seed" or "nuclear" idea. Then they opened themselves to any thoughts, ideas, images, feelings, or emotions that this

"seed" evoked. In their case the "seed" idea was the Rosicrucian principle of "letting go." Ideas associated with "letting go" made a splash in the students' minds and were quickly jotted down on the paper and circled, with the circled ideas radiating outward from the "seed" idea like ripples in a pool. (See Figure 1 and 2.) Some associations triggered other associations, and new circles radiated out from the secondary ideas. These secondary ideas often spread to yet other associations in a continuous, rapidly expanding ripple effect.

### *From One Idea to Another . . .*

In clustering, each association leads inevitably to the next with a connection of its own even though the analytical left brain does not perceive the logic. These sudden subconscious associations make the connections that create the marvelous complexity of images and their rich emotional qualities. When captured on paper these associations either suddenly or gradually reveal new patterns and meanings arising from seeming chaos.

Northrop Frye, the literary critic, observed any principle or idea can become "a storm center of meanings, sounds and associations radiating out indefinitely like ripples in a pool."

The  
Rosicrucian  
Digest  
November  
1983



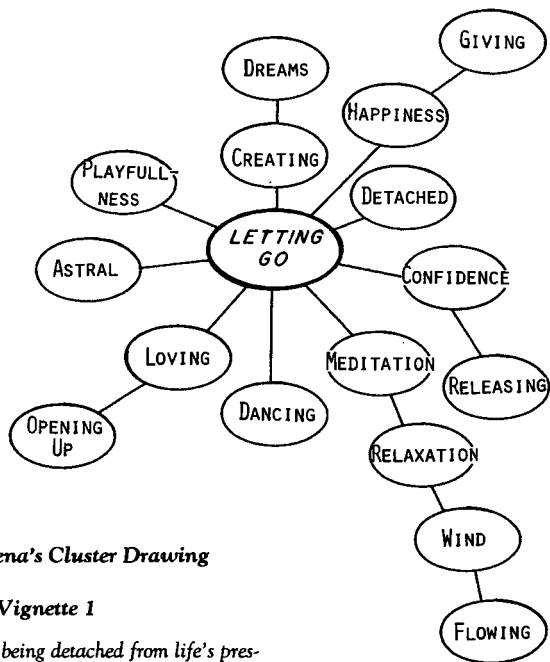


Figure 1: Dena's Cluster Drawing

Vignette 1

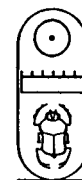
Letting go means being detached from life's pressures and personal problems so I can have a better perspective on people and situations—finding happiness in giving no matter how small or insignificant. It means creating in my mind the dreams that I may at times find out of reach or feel undeserving of. Letting go means playfulness by not taking life's burdens too seriously and knowing that there is also humor. I should take time out to feed my soul with laughter, loving, and dancing. These things will open me up to have another perspective in life. In letting go I may find my answers through meditation. When I do this I am totally relaxed. I become like the wind. My burdens are behind me and I feel light and free. My astral body has no boundaries of limitations. I flow easily towards a better understanding. —Dena

falling like a cloudburst, the lightning-flash insights, the clearing blue sky of the vignette, and the rainbow of the accomplishment—all in perhaps only fifteen minutes. The results are often surprising, sometimes even awesome. A frequent comment is, "It simply wrote itself!"

The two examples shown in Figure 1 and 2 are clearly impressive samples of creative writing. They were done by students who did not consider themselves professional writers. English is not even the first language of the writer of the Figure 2 vignette. In fact, both authors felt that this was truly a first experience of creative writing for them—an initiation.

While human nature resists the unfamiliar and unconventional, once this resistance to using the clustering approach is overcome, people find this creative exploration of ideas exciting and surprisingly productive. Students use the process to take essay exams; businessmen and engineers for writ-

Students find that clustering is rapid—the process taking only from two to four minutes to reach new patterns, meanings, and insights. After the insight arises the student writes a brief vignette, a thumbnail sketch or cameo, of the insight. Writing the vignette which expresses the insight is also rapid, often taking another five to ten minutes. As Fry suggests, clustering is like a thunderstorm: from the gathering of the clouds with the first ideas, to the clusters



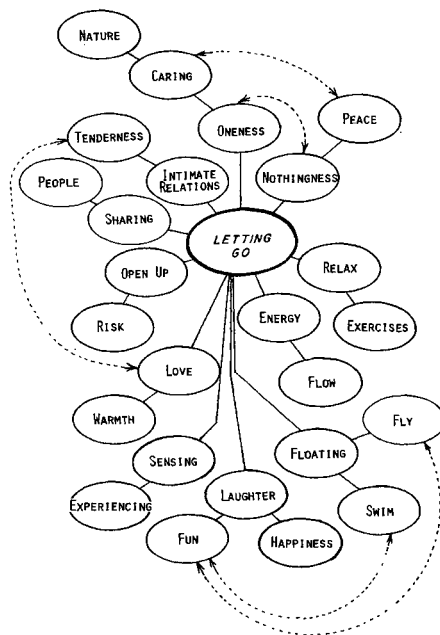


Figure 2: Kurt's Cluster Drawing

Vignette 2

Letting go means I feel warm inside, that I am able to love people as they are, and not as I expect or want them to be.

Let go and open up—risk. That is I what I am doing—being tender, playing, having intimate rela-

tionships, fun. I risk being turned down. I don't feel that is risky because I am letting the life energy flow outwards—through everybody, everything on its omnidirectional path.

I let go and merge with life, with people—enjoying life, letting the creative impulses flow through me outwards toward the world, establishing resonance in others, opening them to the cosmic reality, to higher planes of being, of creativity and consciousness.

I allow myself to stay in a feeling of nothingness and Peace Profound. I get energy and vitality by releasing my control over myself and others. I laugh, float, fly, and swim in a vibrant ocean of fun, joy, happiness, and spontaneity. My whole being is sensing and experiencing on all planes. I enjoy life at full throttle.

I have—finally—awakened my sleepy right brain hemisphere and realize the untested and untasted possibilities. I have gone beyond my imagined limitations, jumped through the gray sticky clouds of illusion. I have set me free, taken the pink balloon, soared the sky, and further penetrated time and space. I am the cosmonaut of the past, present, and future, visiting worlds yet to be dreamed of. I play with forms, colors, and dimensions. I fly through black holes and watch God dissolving billions of solar systems, and admire Him when He is creating new and different worlds and universes out of the white at the other end of the black holes.

I know not why I came here on earth: I should learn to let go, to enjoy life, and spread that joy, that Light, to every possible corner of the Earth. I AM now free, I have been born again. I died, but I have been resurrected, and am deeply thankful for that. —Kurt.

ing memos and reports; writers for developing ideas—the applications are limitless. For many RCU students the process produced enormous changes of attitude and tapped previously undiscovered personal creative powers. The process reveals that each of us possesses latent creative genius—genius awaiting our release. Clustering can be a magic key for releasing our imaginative powers within.

—George F. Buletza, Ph.D.,

**Acknowledgments:** The assistance of John L. Conrod, F.R.C., in the preparation of this manuscript, is gratefully appreciated. Our thanks to the Order's membership at large for suggestions concerning research at RCU, as well as for the many expressions of support received.

**Footnotes:**  
<sup>1</sup>Gabriele Lusser Rico, *Writing the Natural Way* (Using right brain techniques to relate your expressive powers), J.P. Tarcher, Los Angeles, 1983.

<sup>2</sup>Tony Buzan, *Use Both Sides of Your Brain* (New techniques to help you read efficiently, study effectively, solve problems, remember more, think creatively), E.P. Dutton & Co., New York, 1974

# The Measure of Success

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

**M**OST INDIVIDUALS have from time to time made an attempt to judge the degree of their success. A problem that frequently arises is that the individual making the analysis has no clearly defined idea of just what constitutes success. In the popular sense of the word, success usually refers to the individual's position in society or to material possessions. Wealth is too often judged as a criterion of success, and to a degree the material possessions that a person accumulates are an indication of how well he or she may have succeeded in the performance of material or physical obligations.

However, more than the material aspect of life must be considered if we take a broad viewpoint of the nature of success. In the final analysis, happiness might be a criterion by which we measure success. If an individual attains contentment, regardless of the material standards society may have established for success, that individual has attained a degree of success that brings satisfaction.

No amount of material possessions, particularly those attained by questionable activities which are unfair or injurious to the rest of humanity, can be a contributing factor to true success or cause an individual to attain happiness. B.C. Forbes once said, "The things that are most worthwhile in life are really those within reach of almost every normal human being who cares to seek them." This means that what can bring about a feeling of satisfaction on the part of the individual is within the grasp of that individual. We need not seek devious methods or procedures to obtain material things because of a belief that society would judge our attainments or possessions as the sole measure of our degree of success.

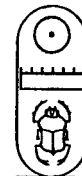
Some individuals seem to have been blessed with an innate ability to achieve.

Their lives have consisted of a long series of successes, but what many of them frequently do not take into consideration is that such successes do not guarantee more success. While to some extent success may lead to further success, it frequently does not. The end of a series of successful events can be a mental and physical blow to the always successful, optimistic individual. Many who have attained success live a philosophy of life that is actually a manifestation of narrow-mindedness. These individuals are living in an area which is geared solely to their success in any enterprise or activity that they attempt.

## *Value of Failure*

Such individuals have never known failure, but failure should be realized to be a valid part of life's experience. Many of the greatest achievements in the physical world, many great inventions or discoveries, have come about only after a series of many failures. The role of failure was described by Ralph Waldo Emerson a century ago when he wrote, "Failure is part of success. A man's success is made up of failures, because he experiments and ventures every day. The power of persistence, of enduring defeat and of gaining victory by defeats, is one of those forces which never loses its charm."

Failure can lead up to success and should always be considered as a possibility lying in the immediate future, regardless of how successful we may believe ourselves to be. To have failed in something that we desired with all our heart to attain is a discouraging and sometimes difficult experience for anyone, but those who have never known failure and always known success may be constantly developing the concept that life is not worthwhile without success. There have been individuals who have fallen from high positions. Businessmen, political leaders, and those in other areas of achievement



who seem to live a life blessed with one success after another have literally gone to pieces because of one failure.

### *Personal Triumph*

I once before quoted an unpublished statement by John Steinbeck, who said, "Somewhere in the world there is defeat for everyone. Some are destroyed by defeat and some made small and mean by victory. Greatness lives in one who triumphs equally over defeat and victory." We might modify the last sentence of this quotation by saying that those who are great are those who triumph, who proceed onward after failure, and this has been borne out many times by those who have continued in their life's work, in their achievements, after suffering failures.

In reality there is no greater failure than the individual who devotes an entire life to the achievement of success. To try to attain success, particularly in the material world, as a complete aim or goal in life is in itself to become a failure. To realize that true success is based upon values that lie hidden within the self and beyond the manipulation of anything in the material world is to glimpse a real meaning of success. A wise failure can alert one to the attainment of a real and enduring success—one that will

have a stable foundation of values that transcend the material possessions so often judged as a criterion of success.

In the final analysis, success is the realization of our attainments and failures and our unity of mind that can be attained by taking into consideration the extremes that life offers as a part of its total experience. To be truly successful is to attain peace of mind, freedom of individual thought, and confidence in our own nature. The measure of success is our ability to associate ourselves with the ultimate force of the universe, whether we call it the Divine, the Cosmic, the Absolute, or whatever it may be. The realization of man's duality is a part of the realization by which we should measure success.

Success comes to those who can see beyond and through any material object or substance, who can balance their aims and realize that true value can be attained by all men. This does not mean that we should not strive for material attainments, but we should place such attainments in their proper category; that is, secondary to the ultimate achievement of peace of mind and knowledge of a reality that exists before and beyond the physical existence that is now ours.△

## *Shortcuts May Lead Nowhere*

No one has a "corner" on truth, not even the Rosicrucians! I have said that and published it many times. But, truth in its great complex entirety, with its multiple laws and principles and minute exactness and accuracy, has a peculiar determination of revealing itself only to sincere students who study and work, ponder and meditate, practice and experiment. It does not throw itself in large doses or bunches at the restless, lazy, indifferent seekers, who demand quick attainment, immediate power, magic results. Nor does Truth permit itself to be congealed or coagulated and then reduced to very pleasant capsules of great, concentrated strength, to be sold or peddled, ejected or shot forth in fiery oratory or mystic incantation by select individuals at "so much per capsule" or "so much per course." Truth as knowledge cannot be gulped; to be understood, it must be slowly and thoroughly digested.

—Dr. H. Spencer Lewis

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

# Cosmic Consciousness

**W**HAT IS Cosmic Consciousness? How does one experience it? What does it mean, and how may one attain it? These questions and hundreds of similar ones are asked every day by those who seek the truth and live according to it.

Cosmic Consciousness, as its name implies, is the consciousness of the cosmos, the universe, order, harmony, or, in other and more simple words, the consciousness of being at one with all there is. It must, therefore, be as is the consciousness of God—the perfect consciousness—the ONE consciousness of all.

But before we take up a thorough investigation of this consciousness, we must, of necessity, analyze other forms of consciousness so that we may become perfectly familiar with the term and its meaning. Too often we rush blindly ahead into things. We take everything for granted, heed not the seemingly obscure principles and manifestations, and arrive at indefinite or very unsatisfactory conclusions.

It is this rushing ahead blindly in our investigations that leads so many of us to exclaim: "There's nothing to it." But if we proceed slowly, investigating every detail minutely and allowing nothing to be passed by without due consideration, we may then hope to arrive at some satisfactory decision as to the why and how of things.

Let us then take only the word *consciousness*, and proceed to analyze it. Funk and Wagnalls' Standard Dictionary informs us that "Consciousness is the state of being conscious" and so on. It implies that in order to be conscious, one must know his own existence and mental operations. This however, is far from being satisfactory to us in our present analysis for we are to dig deeper than this. We must be quite sure of



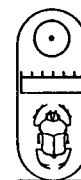
what we are doing, and not accept any definition until we find it is the only one for us.

We will start our study with the lowest form of matter to see what we can find therein—earth, plants, minerals. These forms live, do they not? If we accept the word of science, these forms of matter certainly DO live, but they are not conscious of living.

Earth, plants, and minerals grow, but they do not move about from place to place, unless it be through some other force in operation. Of their own volition, if they have volition at all, these things do not move about. They do not perceive their surroundings; they possess no faculties with which to perceive; and furthermore they are unable to change the conditions of life in which they are found. If a body of earth is placed in a certain place, it must remain there until someone or something else removes it. If a plant is growing in a certain place or position, it cannot help remaining there—no matter how hot the sun may be or how cold the shade.

### *Creative Consciousness*

But earth and plants, rocks and minerals, do have consciousness, and this consciousness is the same as that which operates in all material bodies. It is the consciousness which creates, directs, makes manifest, and instills life in all there is. This consciousness



is that of the highest form of mind, for it knows just how to combine the atoms and molecules. It knows what is necessary for every material form and how to create it.

It must be that consciousness which builds up the material body, also nourishes and keeps it in as perfect a condition as is possible. Consciousness is constructive, for even though it destroys in due time the form it has built, it does this in order that it may continue to construct over and over again. It is the consciousness of God, for it works the same in mineral or other matter as it does in man. We shall see how this is so as we proceed.

This self-same form of consciousness exists in every form of life, manifesting more and more of its faculties as it goes upwards in the process of evolution. For instance, in the organic cell, it manifests its directing power; in the almost invisible germ and insect life it manifests what is known as instinct; and so on until, when it reaches the higher form of animal life, it becomes that which we have learned to know as simple consciousness. Into this simple consciousness, we shall now look.

#### *Simple Life*

The higher form of animals, let us say the upper half of the animal kingdom, possesses this simple consciousness. It is that form of consciousness whereby the animal perceives, recognizes, and realizes his surroundings. It is then conscious of itself, for well does the animal know that he is the owner of his legs, and other parts of his body. He knows that he can run or stand still, eat or refuse to eat, see, hear, taste, and smell. But one thing is certain, the animal cannot realize himself—he cannot stand apart from himself; he cannot study, analyze, theorize, or know, in any manner whatsoever, that he is what he is or why he is.

The animal possesses a brain just as the human being does; he has all the sense faculties and functions; he can do nearly everything a human can do, so far as the body's activities are concerned. But the animal cannot plan, he cannot create, he cannot reason deductively and inductively, he cannot converse—he cannot say to himself of anything, "Yes, that is a fact, and I know it to be a fact."

[28]

Animals possessing simple consciousness act upon instinct alone. An animal will feel hungry, see something to eat, and proceed to eat it. He will see an object moving and instantly jump for it, or at least, be attracted by it. He is conscious of himself in so far as his past actions are concerned, but it is impossible for the animal to analyze an object never before seen; he cannot look into and plan for the future; he cannot work out his problems. For instance, when he is caught in a trap, he must remain helpless and struggle to get free by sheer force, whereas a man caught in a trap would know it was useless to pull and tear himself out and so would plan the means of escape.

Therefore, by analysis we conclude that animals are not self-conscious to the degree that man is. We learn, by observation and by being able to enter into the animal's mind and mental actions, that the animal seemingly does not reason—does not think and plan, but acts solely upon instinct.

#### *Early Man*

When we state that the earliest form of man possessed nothing but simple consciousness, we can feel very sure that such a statement cannot be disputed. Man, in his primitive state knew nothing of himself; his possibilities; his nature. He acted upon instinct much as does the animal of today.

Time passed, conditions changed, man evolved and began to think. He then felt the desire to express his thoughts and convey them to others in a manner more definite than mere motions and grunts. Then came different sounds which were used for certain words—pictures were crudely drawn to convey certain things and expressions, more sounds were added, until one day a crude language was formed. Man then was able to communicate his thoughts and interchange them with other men.

With language came the first change from simple consciousness to self-consciousness. As the language grew in scope, so the realization grew, and thus evolved the self-consciousness of man from the first steps to the highest.

With the invention of language, man became fully self-conscious, for here he had the means of thought intercommunication;

the foundation of social intercourse; the first step toward the building up of industries and institutions, of creating arts and the sciences. We know that animals have not done this, as man has done. Therefore, we feel certain that animals do not possess self-consciousness. If they did possess it, would they not have learned and spoken some language, even though it may have had but a limited number of words?

We can readily perceive the enormous gap, then, that lies between the self-consciousness and the language possessed by man, and the single, instinctive consciousness possessed by animals—even the most intelligent of them. This gap is just as wide, if not wider than the gap between the consciousness possessed by plants and the simple consciousness of the animal.

#### *Spirituality Neglected*

The average man of today has advanced no further than the self-conscious state. True, he has advanced in such things as civilization, morals, intellect; but this advancement is only of the outer man—the outer conscious individual—the outer form of expression in keeping with the opinions of other men. The inward self, that is to say, the finer self of man has advanced but very little during the past few centuries; in fact, man has remained rather at a standstill, having lost sight of his inner self in the mad rush to keep up with the fast-moving conditions of life.

Today very few men have the leisure had by men in olden times. They had time to rest and meditate; they needed very little to maintain life; and they lived much more simply than does the man of today. Nowadays, circumstances force us to live an abnormal life; we are so rushed during the day with our work that it is necessary, to most of us, to have some diversion in the evening and so our theatres fill that need and we fill them. Our physical requirements are catered to almost exclusively while our spiritual needs are set aside and all but forgotten.

Is it any wonder then that the average man of today is, as a rule, intellectual, but far below what he should be spiritually? Where and when can the average man sit down quietly and meditate upon the truths

of the universe? Even in the wealthier classes man has little, if any, time to seek Truth. He is called upon to fill a chair here or make up a party there—he has his clubs, his fraternities, his operas, his musicals, his dinners. These activities, together with his business, occupy his entire attention until his weary body, rebelling against the strain placed upon it, lies down on the job and refuses to go any farther.

Yes, the average businessman has very little time to look after his spiritual development. He comes to look upon life, and everything in it, as a means to extend his business activities.

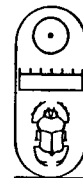
What does the average businessman know of life anyway? Where are his pleasures? Where is his happiness in the mad rush for gold and fame, in the rushing and shouting, the pushing, scheming, and competing of the business world? Can the businessman take his heartache, his personal problems and troubles to another businessman to ease and solve? Can he find sympathy among his business associates? If he loses his all in business, to whom will he turn for assistance and a new start? Are the hearts and souls of men revealed in the business world? Is brotherly love shown one another? Can any love be found under any condition within the portals of *big business*?

No, the average businessman passes out of this world as entirely lacking in the Truth regarding life as when he entered it. He believes in a life hereafter simply because the preachers to whom that part of it is entrusted have told him there is one; he believes in a God, simply because most of the world believes in a God.

It is not only with the average businessman that such conditions exist. The same conditions, the same condemnations, the same criticisms, the same slavery of human beings exists outside, as well as in business.

#### *Universal Attunement*

In view of this is it strange that so few attain the next stage—Cosmic Consciousness—the consciousness of being at one with the universe? Can anyone who is wrapped up in his own little sphere and life consider others outside of that sphere? Can persons feel themselves in perfect harmony



with all other people—with all there is? Can they give of their money and time without thought of self or reward? Can they cease criticizing, condemning, and judging others? Can they manifest a desire to raise others up instead of casting them farther down? Can they be Christlike in their thoughts, in their words, and in their actions?

Not until they cease placing so much stock in their honors, glories, stations, and pride of self and position will they begin to rise and evolve in their consciousness. Conscious evolution begins only when one ceases to allow the outer self to master him and casts out desires for those things which help swell the vanity, pride, and egotism of the individual.

You will find, as you look about, that those who are considerate of others, who try their best to raise others to a higher plane of understanding and existence, are very much scattered and seldom to be seen. The reason for this is obvious. They go about silently; they do their work and serve others without letting their right hands know what their left hands are doing. They never jump into the limelight so that all the world may know of their charities, for that would embarrass them. They are not seekers for praise or rewards but rather are they seekers for the good they may do for all humanity.

These people, if you will notice, are to be found in all classes. In big business, they are the most successful; the arts and sciences hold them; society holds them, and so on throughout the vast list of classes. Yet, for all of that, these are the people who feel for and assist the street urchin as cheerfully as they would the well-dressed and educated society matron. Class and social distinction play no part in their love of humanity for they know that within every heart and soul is the same God.

Thus, through analysis we come to learn that Cosmic Consciousness can be attained only when we begin to cast out desire, van-

ity, pride, conceit, craving for worldly honors, selfishness, egotism, and the conception of being separate or individual units in the universe.

We all can attain it by the process of transmutation—that is, transmute the undesirable things we possess into desirable ones. We can change criticism into tolerance and tolerance into love. We can cease to desire things and know that we shall be well provided for and receive just what we need when we need it. We can be charitable, kind, thoughtful, considerate, merciful, and forgiving as easily as the opposite. We can cast off bad habits.

We can do our work in silence much better than we can do it in the open. We can always think before we speak and reason before we act. We can become masters of our outer selves just as readily as we can allow our outer selves to master us. We can come to know God and feel God within us just as we can believe in a God. To practice divine principles is far better than simply to profess them. We can lift up in the same amount of time that it takes to cast down. We can love with less disastrous results than we can hate.

And so, by thinking, speaking, doing, and living in unison and in harmony with all, by transmuting the undesirable into the desirable, by knowing and practicing the things we would like others to know and practice for us, we bring about a higher form of consciousness. As we continue to raise it, we will gradually develop it into the highest form—Cosmic Consciousness—that consciousness which brings the Peace Found which passeth all understanding.

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.

The  
Rosicrucian  
Digest  
November  
1983

### ROSICRUCIAN DIRECTORY

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



# To Believe Or Not To Believe?

## That Is The Question

by Juan Pérez, F.R.C.,

& Doni Prescott, F.R.C.



**T**O BELIEVE. What does it mean? Let us first define *belief* according to the dictionary. "To believe is to assume man-made knowledge." But whose knowledge are we assuming? Shall we accept someone else's interpretation of life's experiences or shall we arrive at conclusions according to our own experiences?

The human mind has many astonishing characteristics. The consciousness has a tendency to believe and accept as truth what it wants to believe. There is imbedded an ever-present inclination to then adopt this belief as truth. Personal knowledge and growth is possible only through the process of *thinking*, rather than the belief in something. Humanity can learn to transmute the fervor of believing into the higher ability of *thinking*.

An example of where blind belief can lead us is when many people contend that without a belief in the existence of a God, morality would be impossible and virtue would perish from the earth. But morality is not based upon right and wrong, nor is it established through revelations from some supposed God. A moral way of life can only be discovered through the experience and intelligence of humanity. Through use of reason we can reach the conclusion that there is nothing miraculous or supernatural about morality. Neither has morality anything to do with another world or an infinite being. It applies to conduct here on earth and the effect of that conduct on ourselves and others.

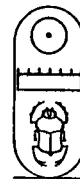
To better examine how beliefs came about, let us go back in history to ancient

times—the dawn of consciousness. Early mankind looked upon natural forces and elements as gods. In the mind of early man these deities possessed all the human-like qualities and emotions of people. Over the centuries this view of nature resulted in polytheism; that is, the worship of many gods and goddesses. Examples of such religious practices were found among the ancient Egyptians, Greeks, Sumerians, and many others.

These phantoms in the skies, created by primitive thinking, have been passed along to us from the genetic human tree spanning millions of terrestrial years. All of these ancient mythologies are the very basis and foundation of our present-day religions.

The priests of ancient Egypt, for instance, perpetuated the worship of many gods and goddesses. During the time of the 18th Dynasty (c. 1375 B.C.) Pharaoh Akhnaton tried to proclaim the idea that there was only one creative life force in the universe, and this was symbolized by the Sun. He called this Living God "Aton," implying that all expressions of life came from the Sun. Akhnaton was the first individual in recorded history to promote the concept of monotheism, the belief in one god. Three thousand years later, a prominent contemporary astronomer, Dr. Carl Sagan, states that "We are all children of the sun."

By relying on man-made dogma, humanity tried to learn how to cope with its fears and insecurities. From this grew the formation of contemporary religions. People began to turn to religious beliefs for answers to the complexities of everyday life. Who will



answer mankind's problems? Deep within our human nature, we all feel our lives should have purpose and meaning. But whose purpose and meaning? We often turn to religion as a source of answers about our existence.

#### ***Coping With Insecurity***

According to the Rosicrucian teachings, the mind itself assigns dimension to the undimensional. In other words, the individual creates and defines his or her own purpose and meaning in life. The Cosmic is an impersonal life force, yet it is not separate in essence from all manifestations of forms. The key to Peace Profound is to find a way to attune ourselves with such impersonal energies of the Cosmic that are manifested within ourselves.

If our so-called beliefs are based upon religion, then how do we define religion? Religion is any system of thought and action shared by a group which gives the individual a frame of orientation and an object of devotion. Basically, there are two types of religion: authoritarian and humanistic. Authoritarian religion places emphasis on the recognition that humanity is controlled by a higher power *outside* itself. This higher power is seen as having control over the destiny of the individual and is entitled to obedience, reverence, and worship. The deity is conceived as omnipotent, and humans as being powerless and insignificant.

On the other hand, humanistic religion places value on the development of the power of reason and the understanding of oneself in relation to our fellowman and the universe.

#### ***The Dogmatic Individual***

What happens to the religious individual when he becomes a member of a purely philosophical, non-religious, non-dogmatic organization such as the Rosicrucian Order, AMORC? Many such individuals will discard or lay aside previous religious ideas and, with the help of the newly acquired knowledge, develop their own guidelines for living. Some, however, will begin to transfer their previous religious beliefs into the Rosicrucian teachings, thus creating in their own minds a newly formed religion.

When we accept a certain dogma, we then place limiting boundaries on the infinite universe expressed within. Do today's religions hold a finite belief of a so-called God? Must we place a form on formless energy? By doing so, we create in our minds an anthropomorphic being. Can we not open our minds to a more infinite concept of cosmic energy as being formless, impersonal power, being neither male nor female and having no human attributes? This kind of thinking entails mental work by the use of our billions of brain cells.

The more we cultivate and stimulate these cells, the more we attune with the frequency of the Universal Mind which pervades all things. By this evolutionary process, humans can learn to raise their consciousness above the biological herd instinct—that of blindly following certain beliefs.

The Emperor of the Rosicrucian Order, AMORC, states in his newly published book, *Through the Mind's Eye*, "Belief is derivative knowledge, that is, it has no reality outside the mind of the believer."

By simple, unquestioning belief in something, we become puppets of our own convictions. For analogy, an insect circles around and around a light bulb without direction. Perhaps we are not conscious of this, but many people are doing just that in their mental lives. We could remedy this situation by realizing that everything depends upon something else. By observing life around us we can see that children depend on parents, towns depend on cities, nations depend on each other, and finally our planet depends on the Sun. We conclude that interdependence exists among all things. All of this ties in with the universal principle of *oneness*, which implies that nothing is outside the Cosmos.

The greatest single danger in our world today is fanaticism. The best antidote against extreme and rigidly held beliefs of any kind is the integrity of our own uncontaminated mind and the dependable potentialities within ourself. There is no need to crystallize our thinking within a particular concept or rigid belief. This and similar principles are demonstrated through the worldwide Rosicrucian teachings. Keep in mind that

the flexibility of thought resembles the petals of an unfolding rose. Like the rays of sun through a prism, try to reflect the Cosmos through yourself by *being yourself*. By imitating the beliefs and actions of others—living a life of imitation instead of self-discovery—we can be led into disillusionment.

Through the study of philosophy, science, mysticism, and ancient history, and comparing the great accomplishments of the

modern scientific minds, thinkers, and philosophers of today, we can build a strong foundation from which our *own personal philosophy* will develop. By exploring and directing our thought, we become the master of our own destiny.

We will leave you with a profound insight of a great modern philosopher and mystic who once said, "It is not what humankind believes that matters, but what actions emerge from their beliefs."△

## Are You A Walking Question Mark?

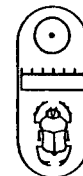
### Participate in A Rosicrucian Experiment

Readers are invited to explore with us the Rosicrucian principle of being a "walking question mark" using the clustering process as discussed in this month's *Mindquest* (see page 22).

1. Put the seed idea, your "walking question mark," in a circle at the center of a page.
2. Let word associations, images, and feelings radiate outward from the center like an unfolding flower. Circle each of your associations and connect each circle with lines to the seed idea at the center.
3. If one association leads to another, then another, and then another, just follow them through, connecting associated circles—ideas—with lines.
4. When a meaningful pattern arising from your cluster dawns upon you, write a short vignette, or "thumbnail" description.
5. Finally, write a brief report of your overall experience with the clustering process.
6. If you want to be a participant in this study, mail a copy of the drawing of your cluster pattern, your vignette, and a brief report of your overall experience with clustering to:

*Mindquest*  
Research & Development Department  
The Rosicrucian Order, AMORC  
Rosicrucian Park  
San Jose, CA 95191, U.S.A.

Completed responses should be typed or clearly printed on a separate sheet of paper. Your name is not necessary. For your own reference, keep personal copies of your cluster pattern, vignette, and report. Time limitations prevent acknowledgment of individual submissions. Please be assured that your completed report will be of great assistance and will receive our utmost attention. Through your responses our mutual understanding of clustering will grow. Each of you who participate are actively involved in the creative experiences reported on in our MINDQUEST articles.



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# Rosicrucian Activities

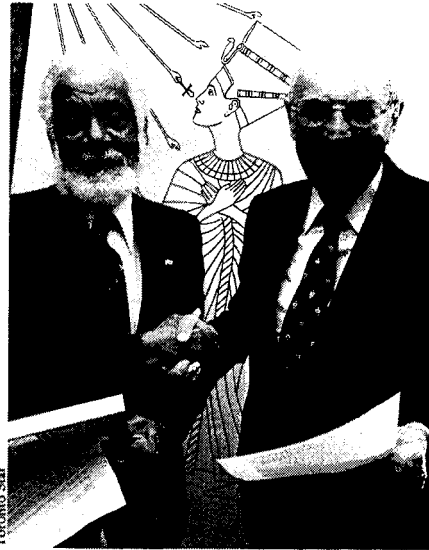
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RECENTLY two very dedicated individuals were honored and their service to humanity recognized in a *double* Rosicrucian Humanitarian Award ceremony in Toronto, Ontario, Canada. The work of these two individuals, Lyle Doering and Harry Gairey, has improved the lives of many people in metropolitan Toronto.

Lyle Doering is the kind of person who becomes aware of a need and then works to his utmost to fill that need. For more than three decades Mr. Doering has been a leader in community fund raising. When presented the Rosicrucian Humanitarian Award Mr. Doering was raising funds for a CAT Scanner—a very sophisticated, accurate, and expensive (\$1,300,000) x-ray unit used to detect tumors in body organs—the unit to be donated to Mississauga Community Hospital.

Lyle Doering first became involved in fund raising in the 1940s when he co-chaired a fund raising campaign for the Canadian National Institute for the Blind. He worked very hard on that project—long hours, etc.—and it was a success. Once he became involved in helping others, he wanted to continue. Since that time Mr. Doering has worked on one community project after another, all on his own time while holding a full-time job and raising a family. Today, retired from his career, this fund raiser extraordinaire volunteers his time and efforts as Development Officer for Friends of Mississauga Community Hospital Association. He's the kind of individual who tackles each project with fresh enthusiasm, working quietly behind the scene to make it all come together. In 1981 Mr. Doering was awarded the Gordon S. Shipp Memorial Award as Citizen of the Year.

When Harry Gairey arrived in Toronto in 1914, and applied for a job as a cigar-maker, a skill he had learned as a boy in Jamaica and Cuba, he was told "We have no jobs for colored people." Today, in his eighties, Mr. Gairey is a leader and driving force in Toronto's West Indian commun-



*In an unusual double Rosicrucian Humanitarian Award ceremony community leaders Harry Gairey (left) and Lyle Doering were honored in Toronto, Canada.*

ity. He's devoted his entire life to helping others—from railway porters and immigrants to people having marital problems and the poor. It hasn't been an easy road!

For 25 years Mr. Gairey worked as a railway porter. Fighting racial discrimination on the job, Mr. Gairey organized fellow porters and fought an 18-month battle to win the right for black porters to apply for jobs as waiters and conductors—and won. When racial discrimination prevented his son from using Toronto's public recreation facilities, Gairey led the campaign which ultimately resulted in the city's landmark anti-discrimination policy. But Harry Gairey's service to humanity consists of much more than the victories of these past battles.

For forty years he has been a guiding light and helper to hundreds of people in Toronto—people with nowhere else to turn. Now in retirement—one never retires from caring!—he continues his service to human-

ity, making it his full-time job to help out where he's needed—in the courts, immigration offices, community organizations, opening his home to talk with those in despair. In the words of Stanley Grizzle, fellow railway porter from the old days and now a judge, "The man's a humanist. He doesn't care about material things. Harry Gairey's color-blind; he's motivated by a love for all people. He was a mentor to me

when I was younger and still is today." Gairey's good work has brought much deserved recognition: the Ontario Medal of Good Citizenship (1982), the Jamaican government's Order of Distinction, and now the Rosicrucian Humanitarian Award.

The Rosicrucian Order is honored to present the Rosicrucian Humanitarian Award to these two very deserving individuals.

### SOUTH AFRICAN CONCLAVES

SOUTH AFRICA, NATAL, DURBAN—Durban Regional Conclave—March 17-18, 1984, Natalia Chapter, 214 St. Thomas Road, Durban (Norwegian Hall). Grand Lodge will be represented by Frater Curt Warren, AMORC's Planetarium Director. For more information, please contact the Conclave Secretary, c/o Natalia Chapter, AMORC, P.O. Box 1448, Durban 4000, Natal, Republic of South Africa.

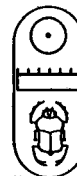
SOUTH AFRICA, TRANSVAAL, JOHANNESBURG—Johannesburg Regional Conclave—March 24-25, 1984, Southern Cross Lodge, 7 Natal Street, Bellevue, Johannesburg. Grand Lodge will be represented by Frater Curt Warren, AMORC's Planetarium Director. For more information, please contact the Conclave Secretary, P.O. Box 16258, Doornfontein, 2028 Johannesburg, Transvaal, Republic of South Africa.

### IN MEMORIAM

Frater Nicomedes Gomez, a member of the French Grand Lodge who began his association with AMORC in 1957, was a most dedicated Rosicrucian. Frater Gomez performed many outstanding services for AMORC. From his home in France, he served as a liaison to Rosicrucians in Spain in maintaining their contact with other countries and the Supreme Grand Lodge.

As a prominent artist, Frater Gomez's work has been exhibited in various galleries in Europe and, on several occasions, he won outstanding awards for his work. Some of his paintings have been reproduced in Rosicrucian literature and in the *Rosicrucian Digest*. His famous painting, *The Cathedral of the Soul*, is on permanent display in the Art Gallery of the Rosicrucian Egyptian Museum in San Jose, California.

Frater Gomez experienced his highest initiation on Wednesday, August 3, at 4:00 a.m.





## KARMIC JUSTICE

Is there a justice that exacts penalties at some distant time from those who violate all laws of decency but escape punishment now? Are the *good luck* and *fortune* of some people a reward for something they have done in another life? Must we submit to misfortune as a *divine* punishment or can it be mitigated in some way? Learn the truth about the immutable law of *cosmic compensation*, known as karma. Write today for the *free discourse* entitled "Karmic Justice," which in simple and fascinating style explains these cosmic laws of our universe.

### *Free Discourse*

A fascinating FREE discourse entitled "Karmic Justice" is available to those who subscribe or resubscribe to the *Rosicrucian Digest* at the usual rate of \$12.00\* a year. Simply request the discourse by name when subscribing.

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

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## The Ancient Druzes



These Druze women belong to an ancient Islamic sect who live in villages scattered throughout Syria, Lebanon, Israel, and Jordan. Their name is derived from ad Darazi, an early convert to the new teachings of al Hakim, who fled in 1016 to Lebanon to find refuge from persecution. Druzes believe in the divinity and second coming of al Hakim, the founder of their religion, and in the Last Judgment. They are a warlike people, opposed to Islam and Christianity, and presently are engaged in war in the Near East.

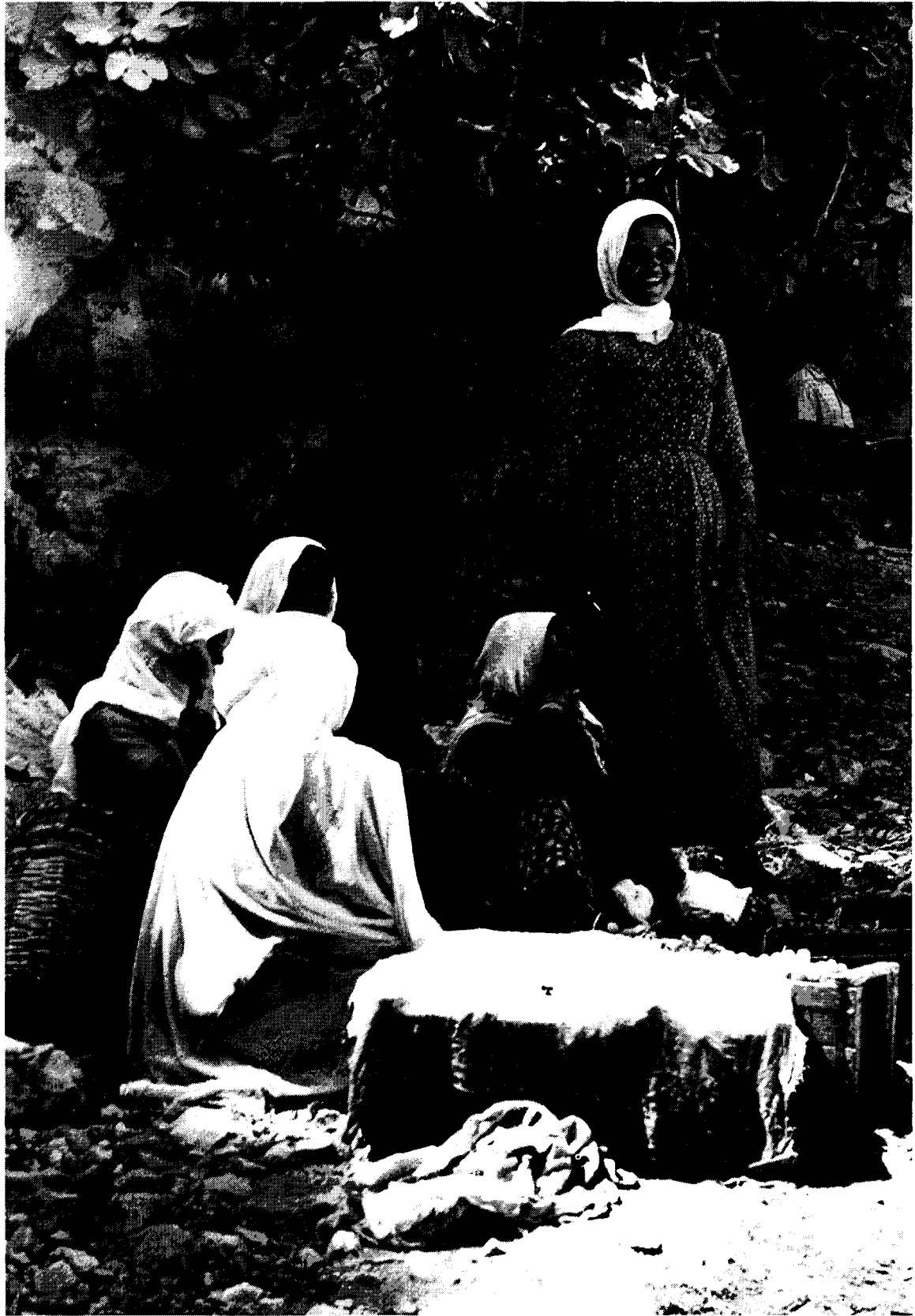
(Photo by AMORC)

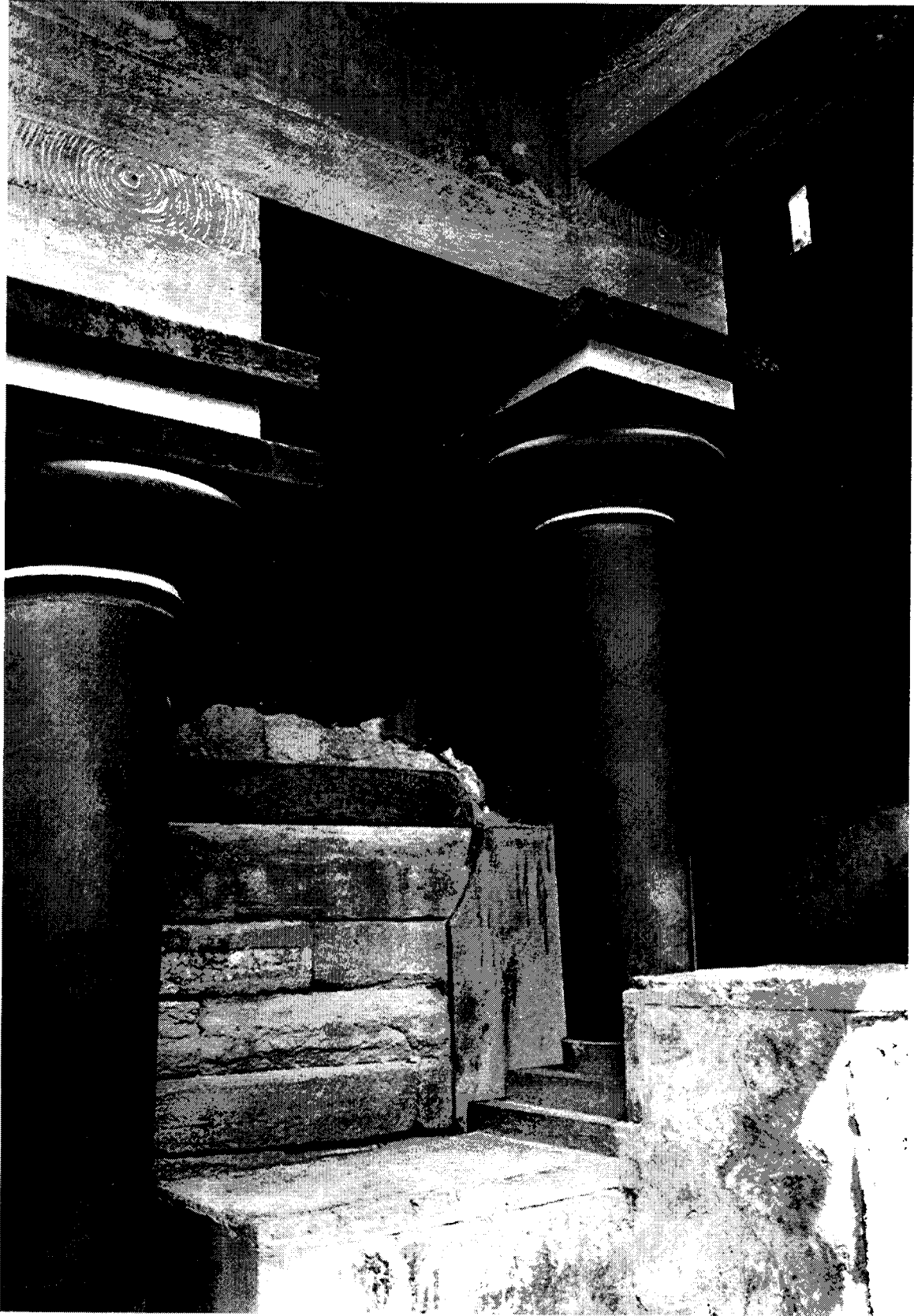
## Palace of King Minos (overleaf)

We view one of the great colonnaded halls of the palace of the legendary King Minos. The palace is on the beautiful island of Crete, in the eastern Mediterranean. Crete was the center of the Minoan civilization, which reached its height in the 15th century B.C. The Minoans were known to the Egyptians as a sea-faring people.

(Photo by AMORC)

**The  
Rosicrucian  
Digest  
November  
1983**







# Yesterday Has Much To Tell

by DAVID M. LEWIS

## An Intimate Glimpse Into Ancient Places, Teachings, and Rites

This new book constitutes a personal witnessing and account of primitive ceremonies, conversations with mystical teachers and austere high priests of the Near and Far East. It takes you into the interior of Africa to see the performance of a witch doctor and to temples in Peru, India, Egypt, and other exotic lands. The author was privileged because of his Rosicrucian affiliation to see and to learn that which is not ordinarily revealed.

In this book you will find profound explanations of the mystical philosophies and religious beliefs of the people in the lands you will visit. But nevertheless, the style of the author is of an interesting conversational nature. It is neither formal nor pedantic. It is similar to the manner in which he has related his experiences when addressing public audiences. Therefore this is not a textbook but a series of experiences you are invited to share in and to benefit from.

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# Unto Thee I Grant

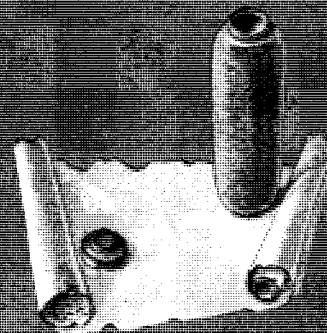
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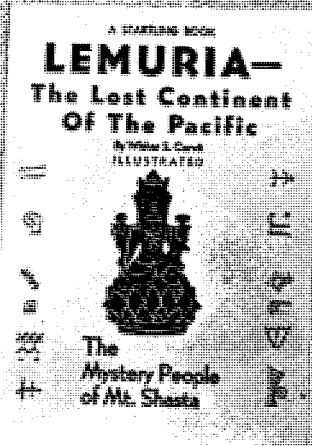
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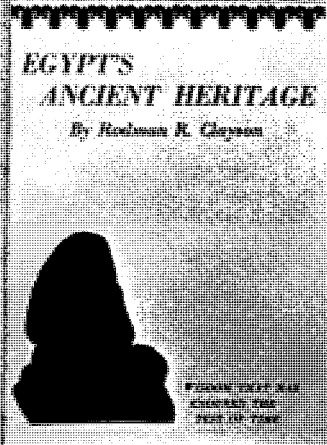
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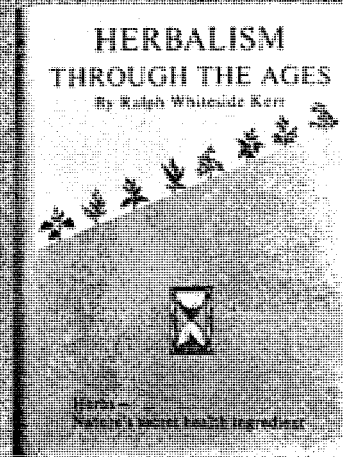
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### Lemuria The Lost Continent of the Pacific

by Wishar S. Cervé

Beneath the rolling seas lie the mysteries of forgotten civilizations. Swept by the tides, half-buried in the sands, worn away by terrific pressure are the remnants of a culture little known to our age of today.

Where the mighty Pacific now rolls in a majestic sweep of thousands of miles, there was once a vast continent. This land was known as Lemuria, and its people as Lemurians. Science has gradually pieced together the evidences of this lost race, and in this book you will find the most amazing, enthralling chapters you have ever read.

### Egypt's Ancient Heritage

by Rodman R. Clayson

This book is not a history of events alone. Rather the author delineates in an interesting manner the aspirations and inner motivations of the Egyptians through the centuries as best as modern Egyptology has revealed them.

One cannot fail to realize upon reading these pages our heritage from Egypt which is reflected in many of the common-day practices and even in our conception of life's values.

### Herbalism Through the Ages

by Ralph W. Kerr

The source of our first foods has a romantic, fascinating history. This book reveals man's discovery of natural foods, herbs, and their various uses through the centuries. Most all religions, esoteric and mystical rituals, and ceremonies use plants and herbs as sacred symbols. Birth, love, regeneration, immortality are symbolized by plants and herbs—read their interesting accounts in this book.

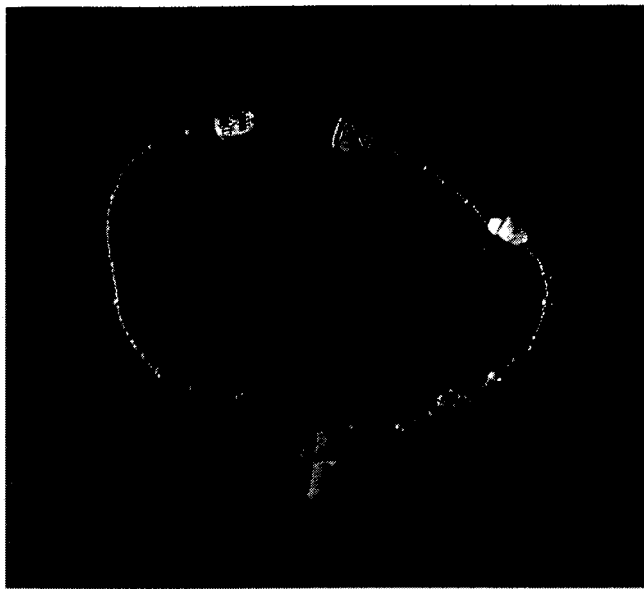
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# TREASURES

# FROM OUR MUSEUM



## Symbolic Cross

Crosses come in as many as 300 different styles, although many of these are purely ornamental in design. The cross, in its various forms, may be traced back to remote antiquity and has been found inscribed on pottery created by prehistoric man.

It is not completely clear what the cross suggested to primitive man. However, the dominant idea identified with the cross seemed to be the concept of duality. This represented in simple form the unity of woman and man as the two polarities within the One. Some crosses have a psycho-

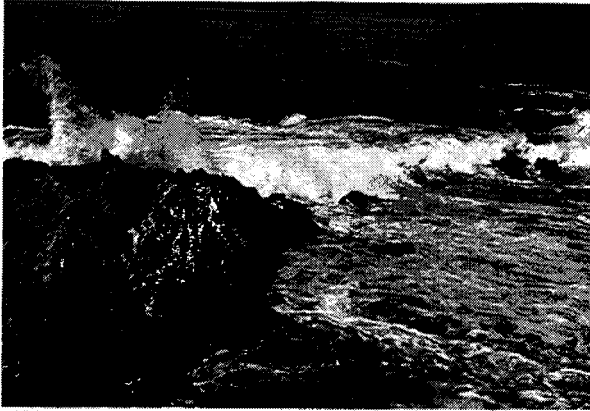
logical or natural foundation, while others have a religious and mystical symbology. The equilateral cross of the Chaldeo-Assyrians, for example, was the symbol of the god Anu and the heavens. The gammated cross or swastika has been venerated by people of every era. This cross implied exalted meanings of eternal cosmic motion of the Sun across the heavens and the movement of the Earth and its elements.

The cross adopted by the Christian sects began with the glorification of the Roman cross, *Lignum Infelix* (unhappy wood). Since the Master Jesus was crucified upon the Roman cross, it became a sacred symbol to the Christians. The Maltese or Royal Cross was worn as a decoration by Christians signifying their charitable acts and is often used as a meritorious military award. The Rosicrucian cross represents man's body combined with the spiritual rose—their natures joined in a common purpose: man's destiny.

The string of beads shown above, from the collection of the Rosicrucian Egyptian Museum, is associated with Pharaoh Akhnaton (c. 1350 B.C.). Note the ancient cross with what appears to be a rose. This insignia is used by the Rosicrucian Order, AMORC, today.

—Juan Pérez & Doni Prescott

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

## *FitzGerald and the Persian Poets*

THE 19th-century English writer and translator Edward FitzGerald lived in an era in which a growing scientific materialism resulted in a loss of faith among the educated. Certainly, this was true of learned men such as Charles Darwin, whose early unquestioning faith in Scripture was shaken by scientific evidence that contradicted various dogmas mouthed by theologians. Unlike Darwin, however, FitzGerald had always been a questioning, probing man. For him faith could not be absolute; questions about God and Fate always remained in the back of his mind.

FitzGerald's skepticism harmonized well with the philosophy expressed in the *Rubaiyat*, a poem by the 11th-century Persian writer Omar Khayyam. The poem fancifully garbs a message that combines skepticism, a lack of faith, with hedonism. To know the meaning of life is futile and can only lead to misery. Thus one should not entertain such deep questions, but rather enjoy life as it is. Such sentiments are expressed in these famous lines:

*A Book of Verses underneath the Bough,  
A Jug of Wine, a Loaf of Bread—and Thou  
Beside me singing in the Wilderness—  
Oh, Wilderness were Paradise enow!  
Some for the Glories of This World; and some  
Sigh for the Prophet's Paradise to come;  
Ah, take the Cash, and let the Credit go,  
Nor heed the rumble of a distant Drum!*

Yet pleasure in itself cannot completely suffice. The golden moments of life are fleeting, and all that one is left with are tender memories. FitzGerald himself realized this only too fully as he grew older, especially as his childhood friends passed from his life because of death. FitzGerald was a sensualist, but only in the sense that he appreciated the finer, more delicate qualities of life. Certainly he was no libertine, and thus Omar Khayyam's unorthodox philosophy did not fully appeal to him; he had more affection for the high-minded Sufi mystics who expressed in their poems a desire to know God intimately.

FitzGerald published his first translation of a Persian Sufi work in 1856. This work, *Salaman and Absal*, an allegory by the poet Jami, FitzGerald felt was his finest translation. In 1862 he translated the *Bird Parliament*, written by another Sufi poet, Farid-uddin Attar. In it Attar describes a pilgrimage of birds (i.e., Sufis) to the sacred mountain Kar, in search of Symurgh, a gigantic bird of great wisdom. After various harrowing trials, the birds reach the summit and, after casting aside their material forms, are absorbed into the One. One passage is of special significance to mystics:

*For like a Child sent with a fluttering Light  
To feel his way along a gusty Night  
Man walks the World; again and yet again  
The Lamp shall be by Fits of Passion slain:  
But shall not He who sent him from the Door  
Relight the Lamp once more, and yet once more?*

Although such concepts are truly more inspiring than the worldly ideas of Omar Khayyam, it cannot be denied that the *Rubaiyat* has had greater appeal to the public at large. Our world is seemingly deprived of the philosophical and religious foundations it once had, and the *Rubaiyat's* beauty will continue to act as a solace for those who have lost faith.—RWM

