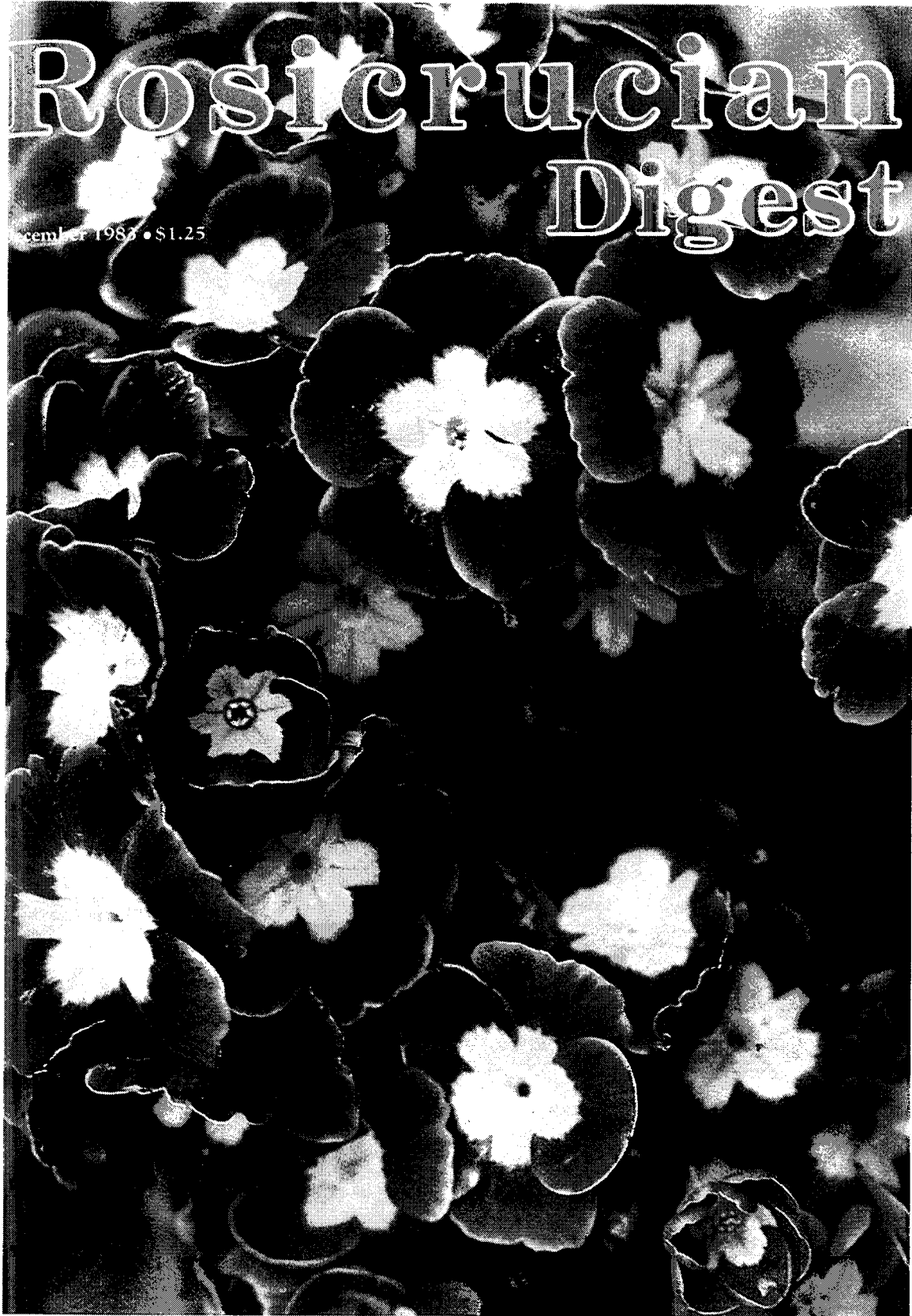
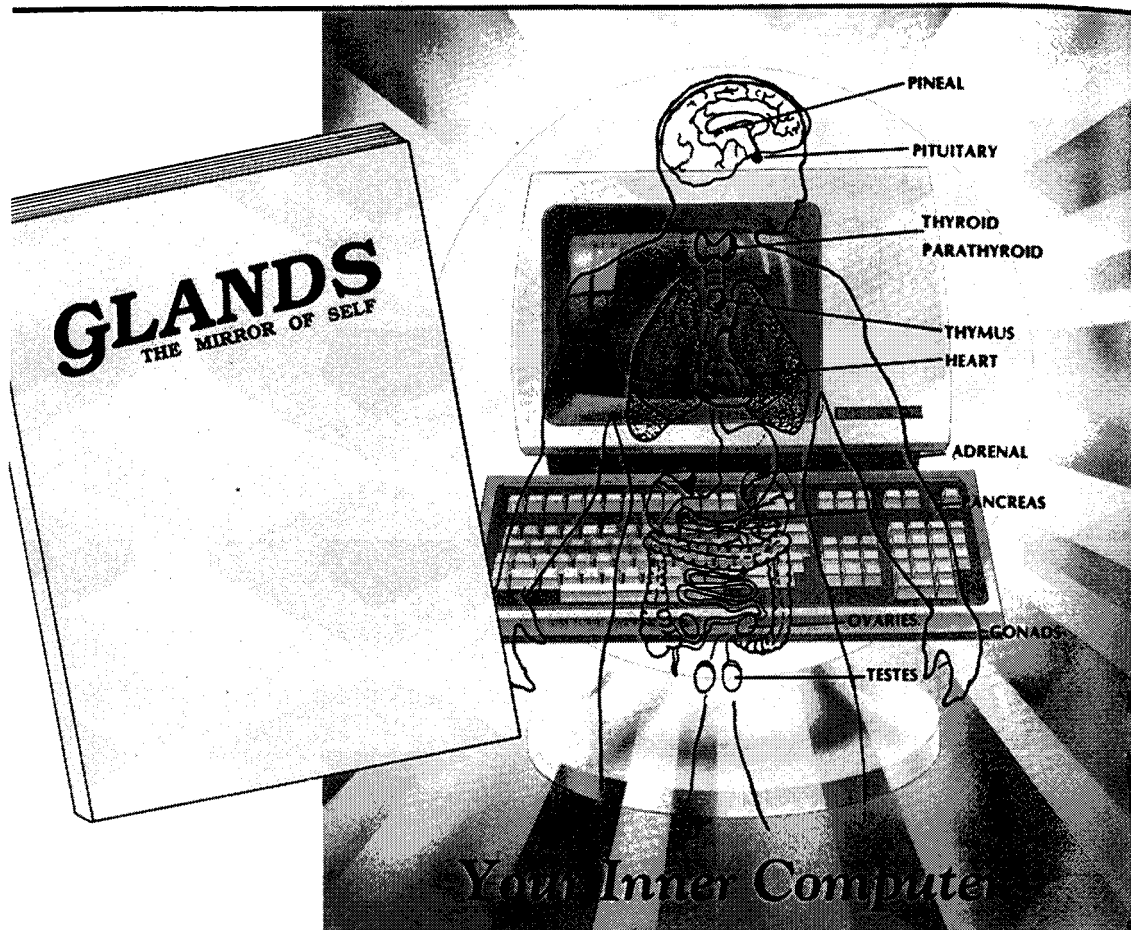


Rosicrucian Digest

December 1988 • \$1.25





Mystics and metaphysicians have long recognized that certain influences and powers of a cosmic nature could be tapped; that a divine energy could be drawn upon, affecting our creative ability, personality, and our physical welfare. For centuries there has been speculation as to what area or what organs of the body contain this medium—this contact between the Divine and the physical. Now it is known that certain of the glands are governors which speed up or slow down the influx of cosmic energy into the body.

You need not continue to be bound by those glandular characteristics of your life which do not please you. These influences, through the findings of science and the mystical principles of nature, may be adjusted. The first essential is that of the old adage: "Know Yourself." Have revealed the facts about the endocrine glands—know where they are located in your body and what mental and physical functions they control. The control of the glands can mean the control of your life.

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Season's Greetings

Best wishes of the season
to all our members and friends
throughout the world.

The Staff of the Rosicrucian Order

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Received the Highest Initiation

Grand Master Edward van Drenthem Soesman, of the Grand Lodge of AMORC of the Netherlands, passed through transition on October 1, 1983. For more information, please see page 25. ↗

(Photo by AMORC)

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Edward van Drenthem Soesman, F.R.C.

Origin of Christmas Customs

IN EVERY PERIOD of history men have hoped for a golden era that would eliminate the deficiencies which seem to exist in their lives. Such an era would see the realization of men's fondest dreams and aspirations. Prophets, priests, and sages had long foretold the coming of such an age, but there was no agreement as to when and where it would begin.

The tribal prophets and religious seers related that the enlightened era was to be heralded by a Messiah. The very title *Messiah* referred to the coming of an extraordinary person. He was to be the deliverer of mankind, endowed by God to begin a new age. In this hope was really a subconscious urge, revealing that men desired to have a superior power help them overcome their admitted weaknesses.

The word *Messiah* is from the Hebrew. Literally translated, it means "anointed one." This anointing meant that one was consecrated and endowed by a divine power for the fulfillment of some purpose. In the Old Testament every Jewish king is referred to as "Lord anointed one." Among the Essenes, their spiritual head was known as the Teacher of Righteousness and was thought of as a Messiah.

In the Old Testament, the Messiah was almost always associated with the lineage of David: It was thought that the House of David would bring forth a Messiah, a deliverer of mankind from the woes of the world. The word *Christ* in the Greek *Sep-tuagint* is the equivalent of the Old Testament word *Messiah*.

Since this word is associated with the teachings of the Essenes, it is best that we

give a brief consideration to this sect. The Essenes were a secret sect that first came into prominence along the shores of the Dead Sea. It is stated that their origin was in Egypt. Subsequently, the colony along the Dead Sea was dispersed by the Roman legions to other areas.

The Essenes looked forward to the coming of a great savior. They believed he would be born within the fold of their own organization and was to be the reincarnation of one of their past leaders. The Essenes were often referred to as Gentiles. A Gentile is one who is not an orthodox Jew, as the Essenes were not. In fact, any person who is unorthodox in his religion may properly be called a Gentile.

Virgin Birth

Many Messiahs of the past—those who were avatars—were thought to have been virgin-born. As Dr. H. Spencer Lewis pointed out in his writings, India had several divine messengers whom tradition relates were born through divine conception. One bore the name *Krishna*, or *Chrishma* the savior. He was said to have been born of a virgin called *Devaki*. It is related that because of her purity she was selected to be the mother of God.

There are even stories extant that Gautama Buddha was actually born of a virgin called *Maya*. Thailand had a God-Savior called *Codom*, who was born of a virgin. Some records claim that Horus was born of the virgin Isis. Likewise, Zoroaster of Persia was born of a virgin, his mother being impregnated by divine light that descended into her.

That the notions of virgin birth are not novel is evidenced by many examples. Cyrus, king of Persia, was said to be of divine origin. He was referred to as Christ, the anointed son of God. Let us remember that *Christ* is a title, not a name.

Even Plato of the fifth century, B.C., was thought by many of the populace to be a divine son of God. His mother was said to be a virgin called Perictione. Apollonius, who lived during the early part of the life of Jesus, was said to have been born of a virgin. It is related that his mother was informed in a dream that she was to give birth to a messenger of God. In the Western world, the Mayans of Yucatan had a virgin-born God. He corresponded to Quetzalcoatl, a principal god, and was named Zamna. This name means "only begotten son of a supreme god."

The Christian Messiah

For Christians, Jesus the Christ is the accepted Messiah. There are a variety of statements as to where Jesus was born. The synoptic gospel of Matthew says that Jesus was born in a *house*, not a manger; "And when they were come into the house, they saw the young child with Mary." (*Matt. 2:11*). Dr. Lewis points out that Eusebius, first celebrated ecclesiastical historian, says that Jesus was born in a *cave*. So did Jerome, Christian writer of the fourth century. Traditional Rosicrucian and Essene records say that the child was born of Mary in an Essene *grotto* near Bethlehem. The grotto reference could, of course, correspond to the historical account of the cave.

There is much divergent opinion among exegetical authorities as to when Jesus was born. For example, the *Book of Matthew* informs us that Jesus was born in the days of Herod the king. The writer of the *Book of Luke* says Jesus was born when Cyrenius was governor of Syria, or later. The exegetical or Biblical authorities say Cyrenius was governor of Syria probably twice—from 4 to 1 B.C., and from A.D. 5—and during his administration a census of the Jews was taken—for tax purposes.

Regarding confusion of dates, let us not forget that the New Testament itself, which gives us the account of Jesus' birth, was not finally decided upon until the fourth centu-



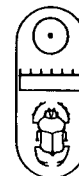
ry—that is, some four hundred years after the nativity of Jesus. In that length of time there was much opportunity for a confusion of dates.

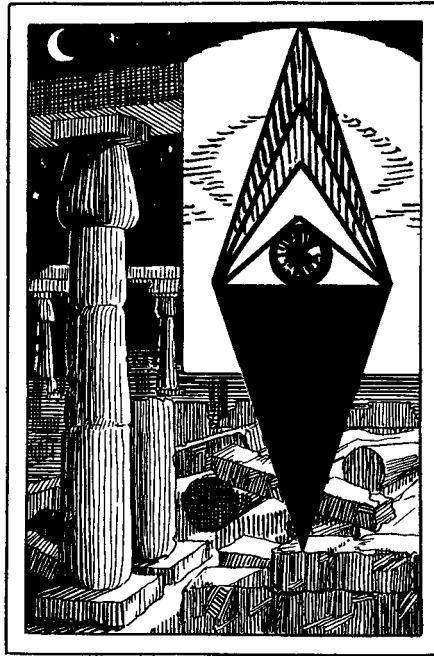
The Magi

Interwoven in the account of Jesus' birth are fact, fancy, and myth. Little is ordinarily said as to who the Magi were who brought gifts to Jesus. Actually the term *Magi* first appears in cuneiform inscriptions, that is, early wedge-shaped writing, on the side of a cliff at Behistun. Such were written during the reign of Darius, a Persian king, who lived five centuries before Christ.

The Magi were a distinct caste of Medians, the latter being one of the Persian tribes. The Magi, however, were sacerdotal, that is, they were a priestly caste of the tribe. They were regarded as sages and prophets. We might say that they were comparable to the Brahmins of India, an intellectual religious class. The Magi can be traced back over six hundred years before Christ to ancient Judea.

In fact, the very word, *magic*, originates in the name *Magi*. They were renowned for their skill in divining and in interpreting dreams. These priests were also noted for their knowledge of astronomy and astrology. They foretold events by watching the stars. Part of the teachings of the Magi pro-





claimed the future resurrection of man to a sacred life after this one. All of this, of course, was centuries before the birth of Jesus.

We all know of the Biblical account of the star in the east and what it was said to signify. This star is astronomically known as a *heliacal rising* one—a star rising shortly before sunrise and invisible in the evening. Such a phenomenon had been known for centuries before the birth of Jesus. It is a natural event, not a supernatural one.

The ancient Egyptians observed the heliacal rising of Sirius, and their records tell of it. Sirius is the brightest of the fixed stars. The rising of Sirius occurs every 365 days, 6 hours. The phenomenon of a heliacal star is caused by its rising on the sun's meridian. The light of the sun's beams makes it invisible as the morning advances. The ancient Egyptians are said to have oriented a number of their temples according to the position of this heliacal star.

Many astronomers believed that it was such a star that the nomadic shepherds saw in the Biblical account. In any event, this star greatly impressed them, as it did the Magi. In fact, among the Magi, long before

the time of Jesus, it was the custom to predict that an avatar would be born whenever a great comet appeared. Early Mithraic records tell of shepherds hailing the event of a baby of divine origin because of some celestial phenomenon.

Jesus did not bear the same title to all people. The word *Messiah* is *Christos* in Greek. To the Greeks, however, it had no corresponding meaning and did not have the same significance as it did to the Jews. To the Greeks, *Messiah* or *Christ* was but a title; for example, Jesus, the Christ. Jesus' disciples referred to Him in the Aramaic as *Maran*, meaning Master. The Greeks also referred to Jesus as *Kyrios*, meaning Lord. However, the title, *Lord*, previously referred to many deities in Egypt, Syria, and Asia Minor.

Jesus Educated in Egypt

It is interesting to know something of the education of Jesus. He learned to read the sacred books in Hebrew while quite young. His mother tongue was Aramaic, the vernacular of the people of Galilee. The early religious influence in Jesus' life was in part Judaism. This consisted of the law of the prophets and the interpretation of the scriptures. At this time the Pharisees were an intellectual sect of the Jews; they were the recognized teachers. It was the Pharisees with whom Jesus often entered into lengthy polemic discussions.

Judaic authorities, as well as Rosicrucian and other sources, point out that Jesus studied in Egypt. The Judaic *Talmud* says that Jesus was in Egypt during early manhood. He was undoubtedly also schooled as well by the Essenes. As scholars know, many of the doctrines of Jesus have a correspondence with earlier thoughts and preachments. They are not entirely original. After the arrest of John by the Romans, Jesus returned to Galilee. Then He declared that this was His appointed time; that His mission had come. He discoursed to the crowds on the shores of the lake and on the hillsides. By the masses Jesus was called *Rabbi*, which is a proper title for one who is wise and venerated by the people.

Christmas, of course, is the Feast of the Nativity. This feast now occurs on December

25. How or why was this date decided upon? The very early Christians believed that the creation of the world began on the occasion of the vernal equinox. Therefore, the nativity of Jesus would occur nine months later, or in December. It is interesting to note that among some of the early thinkers the births of Osiris and Adonis, the Greek god, were thought to occur on December 25.

The Date of Christmas

However, the first celebrations of Christmas were held on January 6. This custom was displaced in Rome in the fourth century by Pope Liberius, who favored December 25. January 6, however, was kept for the Feast of the Epiphany, or the Feast of Baptism. For some time thereafter, January 6 was celebrated as Christmas in Constantinople in the East, and December 25 in the West.

There is still another very important reason why December 25 was decided upon for Christmas. The Christian church wished to distract the attention of the Christians from the so-called pagan festival, *Sol Invictus*. This means Sun Invisible, and is the occasion of an ancient Mithraic celebration. This celebration was held about December 25. Also, there was the great Roman celebration of the *Saturnalia*, the Feast of Saturn, which closed about December 24. The Christians desired that Christmas held at the same time should compete with these festivities. Finally, in the fifth century, one of the famous Christian councils definitely selected midnight of December 24 as the beginning of Christmas.

Christmas Customs

Most of the customs which we now associate with Christmas were not Christian in origin at all. The cradle of Christ, which is seen so prominently in Christmas celebrations in Europe and in Latin America, was borrowed from the cult of Adonis. Adonis was said to have been born in a cave. Further, Adonis' cradle played a prominent part in the ancient rites.

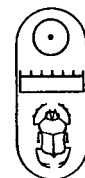
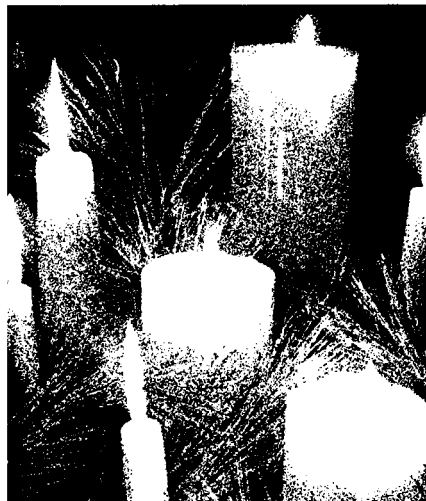
The Roman festival of the *Saturnalia* provided the model for most of our merry Christmas customs. The *Saturnalia* was celebrated between December 17 and 24. It

was an occasion of general joy and mirth. Schools were closed during the period of the feast. There was no punishment of criminals. All distinctions of rank were put aside and it was said that slaves were permitted to sit at the table with their masters during the celebration. All classes of society exchanged gifts. Common gifts were wax tapers and clay dolls for children. People wore conical hats, burned candles, and ate sweetmeats.

The Yule

Other aspects of Christmas originated in the northern lands. In the Teutonic countries the Yule feast was celebrated. Such had been known in the Icelandic sagas. The southern Scandinavian and German festivities were observed on the winter solstice, about December 21. This period was regarded as the end of the year because of the darkness, and monsters and evil spirits were thought to roam about at night. Later, however, these imaginary figures were transformed into comical ones for celebration.

In early England, the customs followed those of the Roman *Saturnalia*. People lighted huge candles in their homes. They also threw into their hearths a log called the Yule log. After prayers, there was music, dipping for apples and nuts, dancing, and playing games such as blindman's bluff. Homes and churches were decked with evergreen—especially mistletoe, which was a relic of the Celtic religion. ⇒



The use of the fir tree, which is decorated, cannot be traced further than the seventeenth century. Teutonic and Scandinavian people, however, had arboreal worship: They believed that trees possessed a spirit, and that certain evergreens were holy. Such trees were often decorated, and this is perhaps the parent idea of our present-day Christmas trees. The Germans also held their great Yule feast in commemoration of the fiery sun wheel. This was a period of twelve nights between December 25 and January 6.

Our *Santa Claus* really originated from a popular saint of the Roman church; namely, Saint Nicholas. He was said to be Bishop of Myra during the fourth century, A.D. Saint Nicholas took part in the Council of Nicaea. His popularity rested on the many miracles traditionally attributed to him. He was the special patron of the young, and of scholars, clerks, and sailors. The saint is always represented in art as wearing episcopal robes and carrying three purses for gifts. It was the nearness of the celebration of the Feast of Saint Nicholas to that of Christmas which finally resulted in the combining of the two.

The words *Santa Claus* are actually a corruption of the Dutch name for *Saint Nicholas*. The term *Santa Claus* was brought to America by the Dutch, who said that Santa Claus or Saint Nicholas gave gifts on Christmas. However, in England the term is

not used. There, the name Father Christmas is used instead.

The Use of Holly

The use of holly and other plants as a decoration is a survival of the Saturnalia and of Teutonic practices. The Teutons were a great forest people. They hung evergreens in the interior of their dwellings. These were thought to be a refuge for the sylvan spirits of the forest. In old England, prickly holly was called "he" and unprickly "she."

In old Bohemia, the custom of baking white bread and the cutting and distributing of apples were common in December. Fruit trees were wrapped in white cloth to insure a lucky year, that is, a good harvest. The burning of candles on Christmas Eve is from early customs of All Saints' Day. It was thought that in the night of that day the dead would visit the homes of their relatives. Candles were left burning in the homes for them while the people went to church.

The letter X is often used with the suffix *mas* to abbreviate the word *Christmas*. The reason is that the X was long used by the Greeks to symbolize Christ. The X in this use is actually the Greek letter, Chi. As we have said, the word *Christ* is from the Greek word *Christos*. Therefore, the abbreviation for Christmas is the letter X. The monogram of Christ is a large X with a P through the center of it. The two letters are of the Greek alphabet, Chi and Rho. Δ

*The advances in civilization are in the same degree
and to the same extent as men think.*

—H. Spencer Lewis, Ph.D., F.R.C.

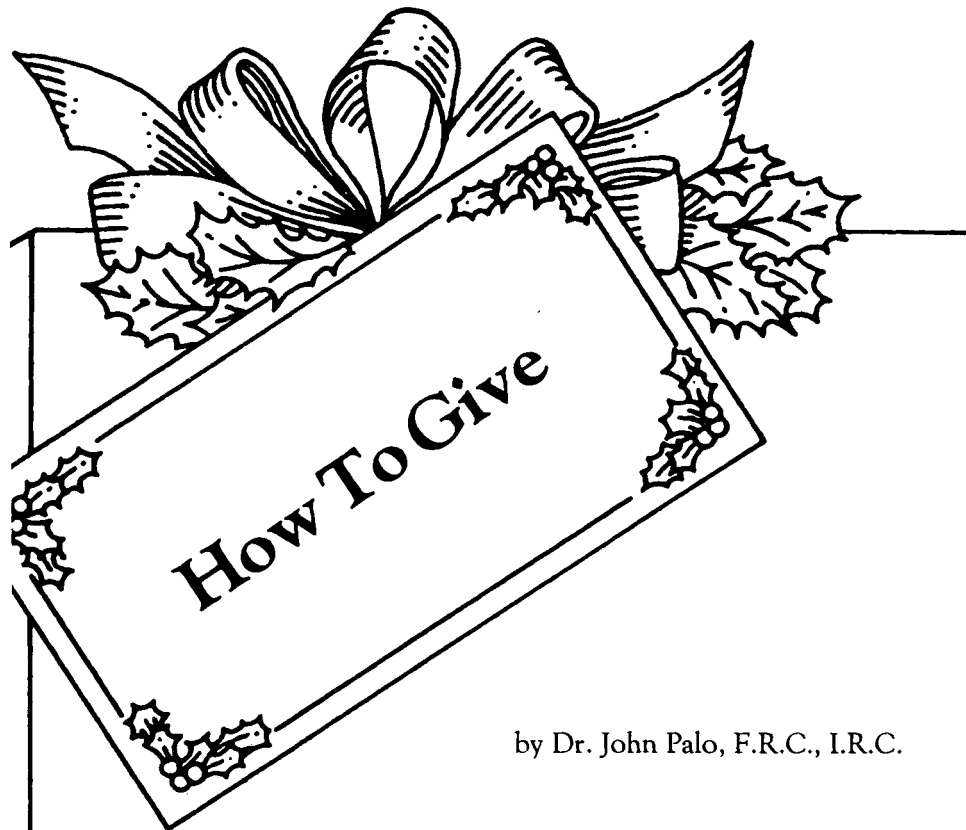
This Month's Cover

*The
Rosicrucian
Digest
December
1983*

Our cover features winter blossoms in Rosicrucian Park. California's mild climate permits year-round plant growth, and colorful flowers can be found throughout the year in Rosicrucian Park. These expertly-tended primroses brightened a flower bed last January in front of the Rose-Croix University Building.

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(Photo by Chris Tomasello)



by Dr. John Palo, F.R.C., I.R.C.

HAVE WE FORGOTTEN how to give? Are we guilty of giving less and less and striving to receive more and more? Has our passion for getting far exceeded our passion for giving? If the answers to these questions are in the affirmative then perhaps these are some of the reasons for the world's present economic decline.

Bank interest rates are too high; jobs difficult to find. Can these problems be related to an abuse of the old law of compensation—the law of karma? Have we forgotten the ancient law—the principle—“As we give, so we receive”? Have we forgotten how to give?

If, in fact, society is abusing this great principle, how can mystics show some leadership? How can we show by our lives the more creative, fruitful use of the law of karma? How can we help turn things around for ourselves, our loved ones, and the rest of the world?

The principle seems simple enough. As we give, we receive. And, the more we give, the more richly we will be rewarded.

We are asked to direct our hearts into creative actions or services. We are asked to

take part in the Cosmic's creative processes. When we do this, we are rewarded.

In the purest sense, the highest gift—the gift from the heart—is given with no strings attached. Such a gift leaves any rewards completely in the hands of the Cosmic. Bread crumbs left on the snow for hungry birds are such a gift. It is an act of love. We seek no reward.

The non-mystic may see no purpose in such gifts. He or she sees no possible reward. Such an individual tends to do only those acts that may bring personal and immediate rewards.

The mystic has a more universal concern and is more patient. The mystic knows every positive act will have a positive reaction—and the reward is usually immediate. But, the mystic also knows that rewards

may be delayed. The receiving end of our actions may be later in the day, later in the week, month, year, or later in this or a future life. The mystic trusts the Cosmic. When the results are not immediate, they are more *propitious*. *They will come when the Cosmic decrees it to be the best and most important time.* This faith in the Cosmic gives the mystic an edge over the non-mystic. True, the mystic, as well as the non-mystic, seeks immediate results. However, karmically, the mystic is also involved with long-range cultural, moral, educational, spiritual, as well as economic pursuits.

Dr. H. Spencer Lewis wrote, "I have met many men and women who believe most implicitly that whenever they do a kindness or an unselfish act for someone else or contribute in any way to the health and happiness of others, they can expect some reward or some cosmic blessing, suddenly and uniquely, at almost the following hour. They had learned from experience that the Cosmic brings its rewards not only suddenly, but at a most propitious moment, and that by helping others or giving in whatever way they could to the needs and happiness of another, they were accruing a certain amount of cosmic blessing or help that would come to them just when they needed it, and as they needed it."

What Can You Contribute?

A life devoted to *getting* with the *least amount of giving* puts a drain on our cosmic bank supply. The mystical principle of karma concerns *our refinement of our giving, not the refinement of our getting*. As Dr. Lewis has stated, "It behooves everyone to ask himself this question: 'What have I contributed to the cosmic supply that I may now appeal to its teller and withdraw from the positive supply?' If you can find no positive affirmative answer to your questions, and you believe, even half reluctantly, that you have been deficient in your cooperation with the Cosmic in this regard, it will be well for you to consider immediately how you may proceed at once to help some others while you are seeking help

Dr. Palo, a long-time Rosicrucian and member of AMORC's International Research Council, is a practicing chiropractor in New York City. Among his many interests are psychology and metaphysics.

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for yourself. Before you expect any return through the cosmic or mystic laws, be sure that you have done your utmost to help someone else, not only because of the reward that will come to you, but because it is your duty, as it is the duty of every human being, to be an earthly instrument in carrying out the cosmic scheme of things."

One key to giving is to *give from our abundance*. We should give generously of that which we have in good supply. Each of us is unique in what we have in abundance to offer.

Enrico Caruso developed a bounteous, beautiful singing voice, as did Paul Robeson and other great singers. They gave and gave of their songs. The more they gave from their abundance, the more they succeeded. They demonstrated that law of karma, the law of compensation.

We are all obliged to develop the Cosmic's gifts to us. Then, we are in a position to give from our abundance.

Some of us have developed our administrative abilities. In any group, good administrators are needed. We should give of our services.

Others, possibly through lifetimes of struggle, now write and speak beautifully. We should give from our abundance in speech and writing. Then there are those of us who are great with needle and thread, or are great cooks. We should find ways to serve from our individual abundances.

Those of us with an abundance of money should develop the art of judicious money giving. The tremendous and judicious financial gifts of the Carnegies, Fords, Rockefellers and others to humanitarian and cultural causes are admirable. They demonstrate a proper use of the law of karma.

The Biggest Giver

We don't have to be millionaires to give money. Also, the giver of the biggest gift may not be the biggest giver.

There's an old story of a master mystic trying to teach a student to distinguish between the *biggest gift* and the *biggest giver*. He asked his student to watch the collection basket and report to him the identity of the *biggest giver*. The student carefully noted

each donation. Upon returning to his teacher he informed him of a wealthy man's donation of \$1000.

"Surely," said the student, "he was the *biggest giver*. And, incidently, Master," he said, "Do you know that raggedy old lady who visits from time to time? Well, she had the nerve to put a lowly dime into the basket."

"You fool!" said the teacher, "That raggedy old lady *was* the *biggest giver*. It was kind and generous of the wealthy man to give a thousand dollars. We certainly need it. But, the little old lady only had two dimes. She gave half of all she possessed. It was the smallest gift, but she *was* the *biggest giver*."

We should strive to give the *biggest gift*. We should also strive to be the *biggest giver*. When we do this *from our abundance*, we become effective forces in this world.

We should each work hard at developing our own unique abundances. A little man once looked at a 220-pound man and said, "If I were as big as you, I'd be the heavy-weight champion of the world." The big man turned to the smaller man and said, "What's keeping you from being the light-weight champion of the world?" We too often fail to see our own potentials for the development of abundances.

Give —Here and Now

Once we find and start to tediously develop our areas of abundances, we face the concurrent task of how to give of our abundances. Ralph M. Lewis has said, "Real charity is always accompanied by a willing *sacrifice*."

Dr. Lewis has said, "Those who suddenly feel that there is something they can give, even though it hurts in a financial way, or something that they can do even though it is inconvenient, unpleasant, tiresome, and costly, and without hesitation, without reluctance, whole-heartedly submit to the urge, are the ones who are truly cooperating with the Cosmic, and find eventually, not in the days of the last judgment in the world beyond, but in the days here and now, that at every crisis and in every need the Cosmic comes to their aid abundantly."

For truly, who do we admire and respect as the great soul personalities? They are individuals who have struggled to develop their abundances. They are those who have sacrificed themselves in giving their all from their abundances. They are those who have served as the *best channels* for gifts from the Cosmic. The list is long and inspiring. Verdi, da Vinci, Beethoven, Michelangelo, Jesus, Buddha, Bacon, Jefferson, Lincoln, Gandhi, King, Eleanor Roosevelt—and the list goes on and on. They had much to give and they gave and gave and gave.

Our important giving is not necessarily the quarter we have given a beggar or the check we made out to charity. Our greater gifts may be those we give at our work and homes.

Most business success is caused by men and women who give wholeheartedly of themselves on the job.

Most successful homes are composed of persons who give and give and give. And most of our gifts have nothing to do with money.

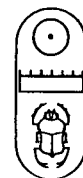
We can all show simple gratitude to one another for things accomplished. We too often fall into the rut of taking the gifts from our loved ones for granted. We should show gratitude.

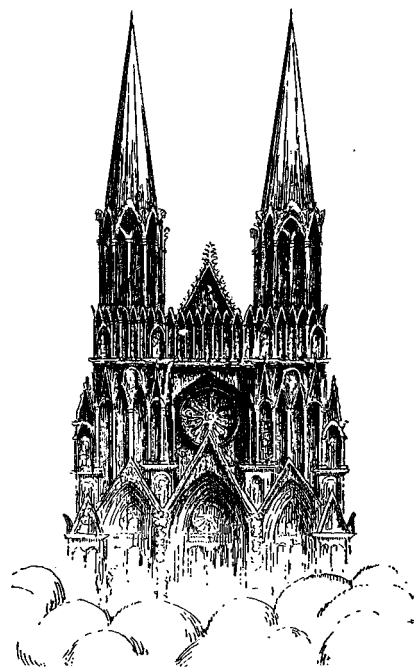
Economic Lethargy

Is our economic slump a sign we are getting away from the art of giving? It may well be. A wealthy businessman gave this advice on how to succeed in business: "I discovered at an early age that most of the differences between *average* people and *top* people could be explained in three words. The *top* people," he said, "did what was expected of them, *and then some*. They were thoughtful of others; they were considerate and kind, *and then some*. They met their obligations and responsibilities fairly and squarely, *and then some*. They were good friends to their friends, *and then some*. They could be counted on in an emergency, *and then some*."

If you'll examine the people you do business with, you will realize this truth. Invariably you go to the merchant or businessman who performs his service, *and then some*.

(To page 34)





The Celestial Sanctum

Sharing Our Insight

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

OUR WORK and sacred principles are always close to our hearts and, as we strive to fulfill our inner desire to seek more light, so we also envisage sharing that light with others less fortunate than ourselves.

Those of us who have devoted our thoughts and dedicated ourselves to a search for greater knowledge sooner or later realize that our sacred teachings are only for the few, not the many, and that we must preserve them in our hearts with the greatest sincerity and not feel the urge to share the pearls of wisdom with those who are not seeking the greater light.

This may seem like a paradox to some Rosicrucians. On the one hand, we seek to share the light we have gleaned, and on the other, we must keep it from those who would profane it. Thus, we must share it only with those who can make themselves

worthy to receive the greater light that we have to offer. They, themselves, need to seek the true path of preparation into the mysteries of life.

The mystical path leading to illumination requires a tenacity of purpose and a dedication of the heart and mind which only a few possess. It is therefore not a path for the curious or the sensation seekers, or even for those seeking a refuge from the troubled world. It is an ideal for those who are willing to pledge their whole heart and mind to the growth and expression of the soul within, to the end that we may truly serve and raise humanity from the suffering that has been placed upon it.

The knowledge and experience we have acquired helps us to truly understand and sympathetically attune ourselves with the needs of others and, by our example, we may show them the way to self-realization. We can make many mistakes by offering to others the knowledge we have acquired by trial and error in our experiences of life. We may hope that they will avoid the pitfalls we did not escape, but we must realize that others need to discover their own path through experience and be allowed the opportunity to learn as we have learned.

It is a difficult decision for a Rosicrucian student to make, but experience will show that, while our hearts reach out to another who is experiencing a difficult burden, we must not interfere in his life, but be quick to serve when called upon for help.

Divine Instruction

Life itself is the only great teacher, but we can hasten this learning process when we reflect within upon the value of our day-to-day experiences. In periods of silent meditation we can be instructed by the everlasting Soul—which knows and sees all things. We so often ignore the silent wisdom that God has placed within our own hearts, and too frequently turn to the ever-continuing clamor of the world around us for solutions to our problems. But where has it left us? For centuries, men and women have been immersed in a material life, and they have not found the answers to the questions perplexing humanity. Yet, the truth of life has been written and spoken of by the world's

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mystics and great minds down through the ages. The majority of people too often turn their eyes and ears away to the prophets of another kind, and this has left them only perplexed and confused. But those who have the eyes to see and the ears to hear know that life's greatest values lie within one's self, and in the stillness and inner communion the truth we seek will be revealed.

Such light as we ourselves have sought can come only when selfishness, vanity, pride, and self-seeking have been replaced with love, trust, sincerity, and compassion for others. Then we will know, as do our initiated brothers, the glory and beauty of the mystical life.

The Rosicrucians have always been in the forefront of the world's great men and women. They were great because they gave of their insight and inspiration often against much opposition. Yet they were compelled to give of themselves because of the compassion and sympathy they felt for their fellowmen.

Rosicrucians have a great historical heritage. Many great souls who were foremost in the world's literature, and in the arts and sciences, were Rosicrucians. They left an indelible impression of goodness upon the world. They laid the foundations of science, literature, and culture—and they made their impressions upon mankind because they were inspired men and women. They brought forth the light of cosmic inspiration and made themselves a channel for service.

Today we have an advantage that these early Rosicrucian pioneers did not have. They had to work alone in silence and suffer condemnation and persecution from unenlightened people. Today our voice is heard and recognized; we can work openly and unafraid, and receive a sympathetic hearing for our philosophy and beliefs. This cycle

of Rosicrucian activity is a most momentous one. Never before in our long history have we had the opportunity to spread the light of truth to the whole of humanity.

Many serious students of science are looking for the knowledge Rosicrucians have to offer to aid them in their research, and we must do what we can to attract them to our studies. We cannot allow the knowledge we have received to remain locked up within us. We must use it to serve the needs of others. But we must use this knowledge with caution and responsibility, and where it will do the most good. We need a new enthusiasm to speak of our philosophy and high ideals, and where that enthusiasm is present, we will often find opportunities to speak of our principles. Others will be attracted to us because the light we possess will draw them to us.

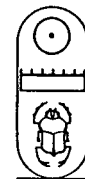
Let us, therefore, strive to emulate those early Rosicrucian pioneers who, through study, meditation, and contemplation, were inspired with works of great value to their fellowmen. Their greatness reveals that we share the company of men and women who were aristocrats of the mind, and what they achieved we can also—for upon us falls the responsibility to carry the prestige of our Order to even greater accomplishments in the future.

The Celestial Sanctum

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

***One awakens the soul not by being ignorant of evil,
but only by calling on his inner qualities to sustain
him from known temptations.***

—Validivar





Following the Path of Light

Contributions of Arabic Spain to Mysticism

by J. A. Calcaño Calcaño, F.R.C.

*The
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December
1983*

HISTORY TEACHES us that civilizations or cultures have their cycles of life. They are born, grow, and attain a glorious climax; later, they decline and disappear. The world has already known a series of different civilizations, some of them brighter than others.

What we want to explore now is how the light of the mystical teachings passes from one civilization to another. We want to trace the path of the eternal light from the

old European cultures of the Mediterranean to our present civilization.

In Europe two different civilizations have existed. The first was the old culture of Greece and Rome, the Greco-Latin civilization. It ended when barbarian peoples from central and northern Europe invaded the Roman Empire. The second European civilization started about the twelfth century and its center was in Italy and France at first; it eventually spread throughout

Europe, and today has spread outward from Europe to the Americas and other parts of the world. But in between those two cultures in Europe, there was a period of about one thousand years in which Europe was in a backward stage of development. That period of history covered the last centuries of Roman disintegration, the Dark Ages that followed, and the early times of the Middle Ages, when the present civilization was taking form. During those centuries European culture was in poor condition, while the Arabic civilization ascended to great cultural heights. The Arabic or Islamic civilization was much like a bridge between the old and the new European cultures.

Mystery Schools of the Old World

The old European culture, the civilization of Greece and Rome, the so-called Greco-Latin civilization, had inherited its mystic teachings from the still older Egyptian culture, to which were added later some of the mysteries from other places of the Near East: from Syria, Persia, and other places. The Greek tradition consisted of the Eleusinian mysteries, the Orphic mysteries, the Pythagorean Order, and some other schools of the mysteries. All of these later had their branches in Rome, and not so long ago archeologists found near Rome, on the road from that city to Naples, a subterranean temple of the Pythagoric Order.

To those mystical schools of ancient Rome were added some Oriental cults in later times, as the cult of Mithra, from the fire religion of the Persians; the cult of Astarte, from Asia Minor; the Egyptian mysteries of Isis and Osiris, and several others. Most of these had their inner initiatic circles. Other branches of the Great Brotherhood developed still later on, during the Roman Empire, as the Therapeuti, the Essenes, and in the very latest centuries of the culture, already within Christian times, were introduced the Gnostics and lastly the Neo-Platonists. These last two schools had their main centers in Alexandria, the magnificent city founded by Alex-

Frater J. A. Calcaño Calcaño, a Rosicrucian for most of his life, served as a member of the AMORC Board of Directors (1949-54) and Director of the Order's Latin-American Division. He experienced the Great Initiation in 1978.

ander the Great in Egypt, but their world of conceptions belonged to the Roman civilization and not to the Egyptian civilization, which was already finished by that time.

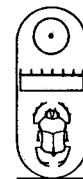
Chaos

When the barbaric tribes from the North, the uncultured peoples from central and northern Europe, invaded the Roman empire and swept away and destroyed all the established standards of civilization, all that esoteric knowledge began to wane, and finally disappeared when the first Christian emperors fostered an early fanaticism, and trying to get political support from the early churches began a steady and long persecution that eventually wiped out everything that was not accepted by the first theologians. It is well known that the esoteric message of Christianity, the inner occult circle of the new movement, was lost during the early centuries after Christ. In fact, the Gnostics belonged to that inner circle which possessed the secret tradition, and when the action of the early church began to be more political and less mystical, that inner circle was rejected by the new priests and theologians, and its light was spent. All other schools which kept the esoteric knowledge were persecuted, disbanded, exterminated.

At that time a kind of frenzy or madness ran through most of Europe. All wanted to do away with habits and customs, with accepted and traditional ideas. All was gradually destroyed. People began to dress in another fashion. Houses were built according to new styles. Ideas changed. Everything was considered from another angle, and all those factors produced a kind of chaos which engulfed the old culture, the old knowledge, the old standards.

All the more or less civilized lands of Europe were divided in two great portions: The Western Empire, with Rome as its capital; and the Eastern Empire with its capital at Constantinople (Istanbul). Gradually the Dark Ages descended on the western half. It was in some way a kind of Obscure Night which later turned into the dawn of our present civilization.

It was during this confused period, when Europeans had lost their old culture and had not yet established a new one, that Arabia began to awake. The Arabs were, for the



most part, a nomadic, tribal, and unschooled people. Mohammed was born and began to preach his teachings. The people were stirred, and in a short period, all the Arabian peoples found themselves well ahead on the road to a high civilization and to the most prominent position as a political and military power. They first conquered Asia Minor, Syria, Palestine, Mesopotamia, Persia, Egypt, all the coast of North Africa, Sudan, Ethiopia, eastern Africa, and centuries later extended their civilization into Afghanistan, Baluchistan, Turkestan, and India. It was a larger empire than the Romans ever had in their hands.

Rise of Islamic Civilization

Those uncultured nomads of the desert were taken by the life wave of the Cosmic, and unexpectedly were raised to astonishing heights of civilization and knowledge. They invented architectural styles that were more delicate, ornate, and beautiful than anything the world had seen before. Their carpets, their clothing, their ceramics, their weapons, their pageantry, were full of new beauty never dreamed before.

Their poets wrote the most beautiful poems. We know some of those names: Omar Khayyám, Firdausi, Hafiz.

Their scientists surpassed all those previously known. They excelled in medicine, astronomy, music, history, chemistry. Their mathematicians went further than anyone before. They developed the numerical system we are using today, which was fundamental for the development of higher mathematics. They discovered, or rather invented algebra. Our present-day mathematics owe more to the Arabs than to any other people. Commerce and trade found new ways and systems. Large maritime enterprises were undertaken and the Arab merchants covered almost the whole earth.

Invasion of Europe

The Arabs, conquerors in Asia, conquerors in Africa, were a serious danger for Europe. We have already seen that Europe at that time was in a chaotic state. After conquering all the north coast of Africa, across the Mediterranean from Europe, the Arabs finally took one more step and invaded Europe. They conquered almost

the whole of Spain, and parts of Italy. But when they crossed the Pyrenees mountains into France, they were defeated in battle by the French and that single battle, won by Charles Martel near Poitiers, stopped forever the Arabian advance into Europe.

The Arabic cycle in Spain was most important. That Semitic culture was in full activity in the Spanish peninsula. The Caliphs, the Emirs, and later the Taifa kingdoms achieved a very high culture. And there, as everywhere in the Arabic world, the Islamic religion was the foundation of their civilization.

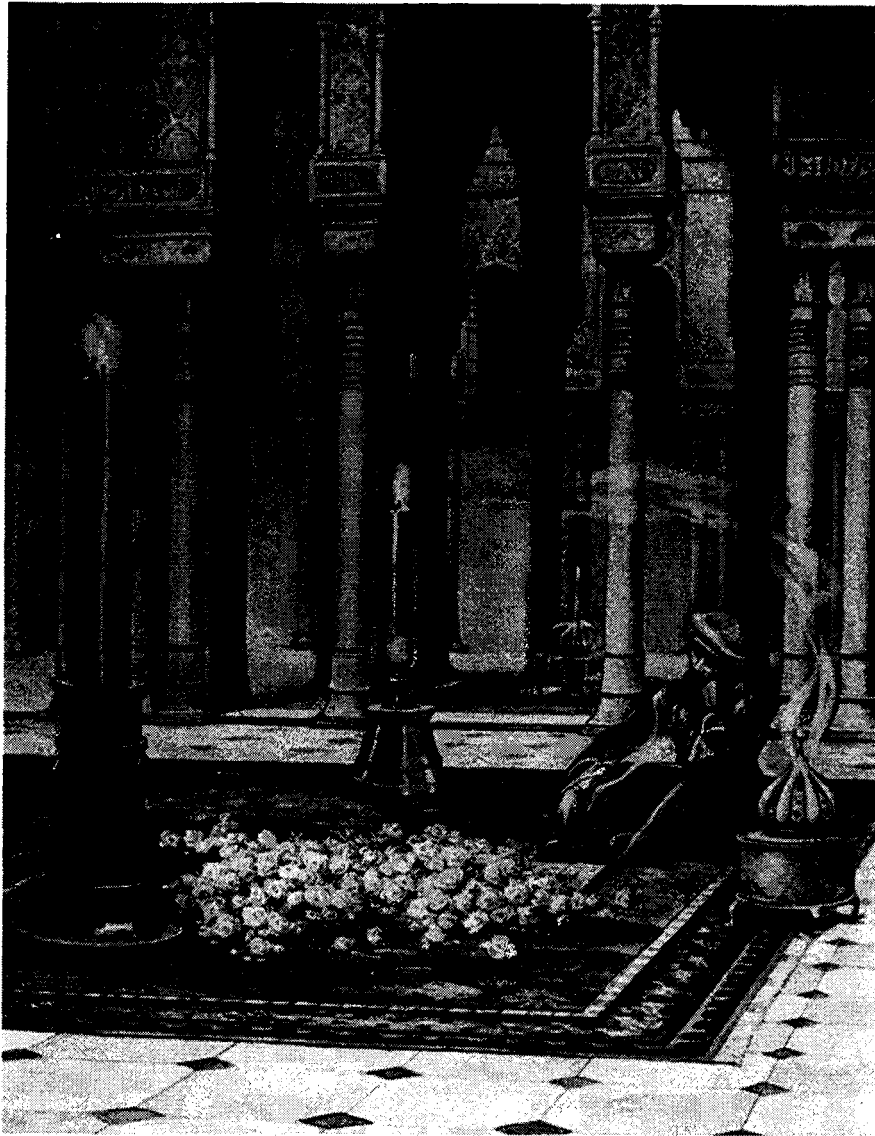
In Europe during the Dark Ages all religious or mystic manuscripts that were not orthodox were destroyed; the Arabs, although they also destroyed part of that ancient lore at the beginning, preserved it afterwards. The mystical schools of Islam, such as the Sufis, began to spread their light. Some of their more important mystics are: Saadi, more or less well known; al-Ghazali, perhaps the greatest of their mystics; al-Biruni, the great astronomer and astrologer; Geber, the great alchemist; Avicenna, Rhazes, Averroes, and many others well known in the philosophical, alchemical, or mystical fields.*

Arabian Mystical Schools

Very early the Arabs started their military Orders, called *Ribats*, which were the forerunners of the European Orders, military and mystic at the same time, as the Knights of the Temple, the Knights of Malta, the Knights of St. John of Jerusalem, and others.

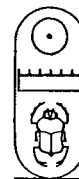
During the ninth and tenth centuries, the Arabs founded in Spain several secret schools and mystical monasteries for the esoteric mysteries. One of those was in the mountain of Abenmasarra, and another was in the Mochehid of Elvira, near the city of Cordoba. It is well known, and quoted in the histories of that time, that in these monasteries the disciples studied philosophy and the occult sciences. At the time of the early Caliphs we know that in Spain several secret mystical societies were in activity, but their work was concealed; one of these

*This month's *Odyssey*, on the back cover, features an article on al-Farabi, one of the first great Islamic philosophers.



was the school of the Moridín, *moridín* meaning *adepts*. The leader of this school in 1144 was Abencasi, famous mystic master of the time. Another prominent mystic was Abenbarrachán, who also was the head of another of the mystery schools and was the teacher of Mohidín Abenarabí, one of the greatest of Islamic mystics, undoubtedly connected with the traditional teachings of the Great Brotherhood.

The Persian mystical Order of the "Brothers of Purity" was introduced in Madrid in the year 1004 by Maslama. Another mystical school was active in Granada in the twelfth century, under the leadership of Abenshlo-el-Darir, most famous adept, who was at the same time a distinguished alchemist and a celebrated mathematician; he was well known for his great psychic development, and his school



was attended not only by Arabs and Moors, but also by Jews and Christians, who traveled from Toledo and Baeza to receive his teachings.

As can be seen by the few quotations we have made, the Arabs had created in Spain not just one little school somewhere, but rather a large movement with several schools and different branches all over that country, including formal monasteries. Besides, the Arabs had preserved many of the writings of the ancient mystics that had been destroyed in Europe. All through their expansion into Syria, Palestine, Asia Minor, and Egypt, the Arabs had preserved many precious manuscripts, not only mystical, but also philosophical, scientific, and literary, which at that time no longer existed in Europe. All these went to Spain with the teachings; and scholars from many parts of Europe, including France, Austria, and Germany, traveled to Spain to translate into Latin or other languages, some of the books of antiquity preserved by the Arabs. On the other hand, we cannot so easily forget that it was one of the great Arabic leaders, Omar the Conqueror, who burned the celebrated library at Alexandria, where we lost a great treasure of the highest learning.

"Golden Age" of Israel

But the Arabic culture in Spain had something else to offer: it was the so-called Jewish "golden age." Let us consider this important development.

The Arab rulers were not outstanding for their tolerance. On the contrary, at the beginning and towards the end of their cultural period, there were persecutions and fanaticism, religious intolerance, and destruction. All of this was directed mostly against the Christian peoples, and this in turn was due to Christian intransigency and to political wars. But toward other sects and creeds which did not antagonize Islamic ways and ideas, the Arabs were more tolerant.

It was in this way that the Jewish people, scattered throughout the Arabic Empire, were free to pursue their Jewish cultural aims to a considerable degree. In Spain, Jewish culture achieved, under Arabic rule, one of the most important periods in its [18]

history. Science, letters, philosophy, and mysticism attained a peak, and historians call this time the "golden age" of Israel.

Some of the greatest names among the Jewish people, outside of Biblical times, belong to the Spanish Golden Age. Authors as outstanding as Judah ha-Levi, the two Benezras; philosophers like Moses ben Maimon, the most distinguished commentator of the classical Hebrew writings, and Solomon ben-Gabirol, also called *Avicbron*, belong to this time and place. Of greatest importance to us is Moses from Cordoba, who wrote the *Zohar*, which is the foundation of all Cabalistic writings. Jews introduced in Spain, and subsequently in the rest of Europe, the Cabalistic tradition and Cabalistic magic, and a rich Biblical lore which is a treasure for the mystic student.

So we see that during the Dark Ages and early Middle Ages, there was an extraordinary mystical activity in Arabic Spain. The rest of Europe was more or less isolated from Spain, and had few contacts. But gradually, all this light spread to the rest of Europe.

We owe to the Arabs the early knowledge of the Neo-Platonists, which is nothing else than the teachings of the Egyptian Brotherhood. We owe to the Arabs the introduction of *alchemy* into Europe, and it was under this form of teaching that the early European Rosicrucians taught the truths they possessed. We owe to the Spanish Jews all our knowledge of the Cabala and of Magic, all closely connected with early Rosicrucian movements. From the Arabic mystery schools in Spain came those great mystics such as Raymond Lull, Arnold of Villanova, and all the schools of the *Illuminati* which flourished in Toledo and other places until they were persecuted, later on, by the Inquisition, under the Spanish Catholic kings. Such great French mystics as Flamel and his predecessors owe their light to the Hebrew tradition of Spain. And even in much later times Martinez de Pasqually, founder of the Martinist Order, proceeded from this same fountain of sacred knowledge.

(Continued on page 32)

Do You Believe in Santa Claus?



by Estelle R. Gow, F.R.C.

ABOUT A YEAR AGO, a young friend of mine (I'll call him Sam) bought a brand new set of tires for his car, at a ridiculously low price. An acquaintance had sold the tires to Sam, and he was quite pleased, because those tires would have cost a great deal more at a tire outlet. When he told me how little he had paid, I suggested that the tires might have been stolen. Sam shrugged. "I didn't ask where they came from," he said, "and I don't care. I know I didn't steal anything. I was offered a bargain, and I took advantage of it."

Now, Sam is a very easygoing, likable person. He's friendly, generous, and, as far as he's concerned, honest. It's true, he would never steal anything from someone else, and he doesn't condone stealing either. If you told him you wanted to sell him something that you had stolen, he probably would refuse to buy it. Now, Sam's acquaintance had never actually said that the tires had been stolen. Nevertheless, Sam isn't naive, and he must have guessed the truth, but he didn't ask any questions. He fooled himself into thinking that as long as the truth was never stated, it didn't exist. You see, Sam still believes in Santa Claus.

He's not unique in this. You'd be surprised at how many adults share his belief. When I was in college, I was one of many students who acquired low-interest bank loans to finance their educations. Under a special program, the federal government guaranteed those student loans so that if, for any reason, the bank was unable to collect, the government would pay the money back to the bank. Students weren't required to start paying off the loans until a year after they graduated. This arrangement made it possible for banks to loan money to students who otherwise couldn't have qualified for loans, and to do so without placing

a financial burden on the students while they were still in school.

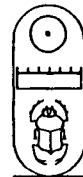
In later years I learned that hundreds of those students had defaulted on their student loans. Knowing that the government had guaranteed the loans, the students didn't bother to pay back the bank. It was like a gift from Santa Claus.

Some people's gifts from Santa are not in the form of things they receive, but rather, things they choose not to give up. Cheating on one's income tax seems commonplace today, and some people actually take pride in their ability to avoid payment. As far as they're concerned, they're not stealing—they're just being shrewd. They can continue to benefit from all our tax-funded government programs, and still keep extra money in their pockets.

Acting Without Foresight

Because all these people believe in Santa Claus, they never make any connection between their self-serving acts and other situations they may encounter in their lives. They believe it's possible to receive things without obligation of any kind, and to do things without consequences. When my friend Sam's apartment was burglarized several weeks after he bought his new tires, he was furious. His expensive electric guitar was stolen, and Sam couldn't understand how anyone could just go into someone else's home and take things. *He* would never do a thing like that!

It never occurred to Sam that his guitar would probably be sold to some "honest" person like himself who wouldn't ask any questions, someone who would just take advantage of a bargain. It never occurred to him that by turning a blind eye to the truth, he had actually encouraged a thief to go back and steal again. The word gets around.



People like Sam set an example for others, who may then begin to think and act the same way. As more people participate in the game of "Ask me no questions, I'll tell you no lies," crime becomes a more attractive way of life to those who are willing to take the risk.

The thieves don't mind playing along. If their buyers want to pretend to have a clear conscience, to flatter themselves by thinking they're shrewd businessmen, the thieves won't rock the boat. After all, their livelihoods depend on those "honest" citizens—the same citizens who are appalled by the epidemic of crime in the world, who are afraid to walk the streets at night, who install alarm systems in their homes so that burglars won't steal their possessions and sell them to some other honest, upright citizen. They never make the connection. After all, Santa Claus doesn't take back his presents.

Shortchanging Society

The students who defaulted on their college loans ten years ago are now being tracked down by the government. Uncle Sam will collect eventually, but in the meantime those irresponsible graduates have now made it more difficult for other students to obtain loans. Because the funds aren't being paid back, there's less money available for today's students. As a result, some students have had to drop out of school because they can't afford to attend. This in turn decreases the number of trained professionals coming out of colleges. Yet, if those graduates who defaulted someday discover that there aren't enough doctors to provide proper medical care for them, or enough well-trained teachers to educate their children they won't attribute such problems to the lack of student financial aid that resulted from their own failure to fulfill an agreement. Santa doesn't ask to be paid back.

The same people who cheat on their taxes will be indignant about the potholes in the roads that don't get repaired, the libraries that close down, the public transportation systems that are inadequate. That's the government's fault. As far as they're concerned, they're perfectly justified in hanging up their stockings on April 15.

[20]

Children who believe in Santa Claus know that Santa doesn't always bring everything they ask for. The reason is never known—that's just the way Santa works. Adults who carry this attitude through life usually place importance on "good luck" and "bad luck." Just as such people feel no obligation to pay for things they receive, neither do they feel responsible for their own misfortunes. Their apparent bad luck is never the result of anything they themselves have done or failed to do. If things are going badly, that's no reason to change their behavior in order to improve their circumstances; they just carry on the same way. So what if you break your toys; Santa will always bring more next Christmas.

Cause and Effect

Our Rosicrucian teachings refer to the Law of Karma, but many of us fail to consider its subtlety. We know that this law involves cause and effect, but its operation isn't as simple and obvious as we may think. It would be simple, for example, to conclude that my friend Sam's apartment was burglarized as a karmic punishment for his having profited from someone else's loss. Not so. Karma does not reward or punish; its operation is totally impersonal. It simply follows the natural train of cause and effect. Sam's apartment was burglarized because the conditions had been set up that made it profitable for someone to do this.

By becoming a participant in the game of "Ask me no questions, I'll tell you no lies," Sam has helped to perpetuate a climate of fear, an attitude of general mistrust. He doesn't see anything wrong with what he's done, because "everybody does it." He overlooks the fact that if *he* can do it, it can also be *done to him*. By making himself a part of that "everybody," he increases the probability of becoming a target himself.

How do we know when to take advantage of an opportunity, and when to steer clear, as Sam should have done? How can we possibly predict the karmic repercussions of a particular act? The lessons and exercises in our monographs teach us to be receptive to the inner voice of conscience, that subtle feeling that gives us the warning or the go-ahead. At first, it may be difficult to detect,

but with practice the inner feelings come through more clearly. When we not only listen to that inner voice, but heed it as well, its guidance becomes even more apparent to us. If, on the other hand, we disregard that inner guidance, and develop a habit of ignoring it, we eventually find that it becomes weaker. We may experience a slight twinge of warning occasionally, but we dismiss it and carry on. By doing this, we deprive ourselves of our own natural protection, that faculty which can prevent us from committing acts that would bring unpleasant consequences. If we heed that inner voice, we *don't need* to know all the possible karmic effects of a particular action. If we follow the dictates of conscience, we'll be guided into a course of action that will be the most beneficial to us in the long run, even if it seems inconvenient at the moment.

Denying Intuition

Disregarding the urgings of conscience eventually makes us insensitive to it. When we shut off its warnings, we also shut off its guidance for positive, beneficial action. You can't have it both ways. This is why the con artist doesn't trust anybody. He has no way of distinguishing between people who are trustworthy and those who aren't. His intuitive insight into other people has been shut off, along with the annoying conscience that would interfere with his deceptions, so he receives no natural warning that would normally emerge in times of danger. Because he feels unprotected, he has no choice but to assume that *everyone* is a threat. He can never be completely relaxed

in any circumstances; he's always on his guard, always ready to take advantage of everyone else before they do it to him. So fear and mistrust are perpetuated.

We have a built-in intuitive understanding of the Law of Karma, even if we aren't aware of it objectively. The guidance of our inner voice is based on that Law, the law of cause and effect. This law dictates that there is compensation for everything, that no action takes place in a vacuum. When we understand this, we realize that it would be a mistake to want something for nothing, because whether or not the real price is known at the time, there is a price, and sooner or later, the Law will be fulfilled. The results may not be felt for years, perhaps long after the cause has been forgotten, but for better or worse, the results will occur.

How then can we petition the Cosmic for something we want, and be certain that we're not unintentionally incurring harmful consequences? Our Rosicrucian teachings tell us how. In every petition we make to the Cosmic, we always bear in mind the welfare of humanity as a whole, not just our personal comfort, power, or aggrandizement. We *do not want* our request to be granted if it would necessitate hardship or misfortune for another. We recognize that we're responsible for what we ask for, and for the accompanying consequences. We're not only willing to pull our own weight; we actually *prefer* to do so. Rosicrucians don't believe in Santa Claus. △

ATTENTION, HIERARCHY MEMBERS

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

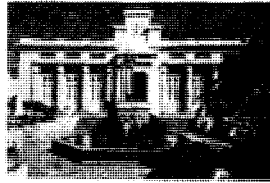
First, *mark the dates* given below on your calendar. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the *last monograph*, as well as your degree. The Emperor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

Thursday, February 16, 1984
8:00 p.m. (your time)

Thursday, May 17, 1984
8:00 p.m. (your time)

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





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Clustering for Change

MANY OF US encounter emotional resistance to change, to openness, to risk. Our problems and conflicts call out to us to change our old, safe ways of doing things. We often demand immediate, simple solutions and pat, logical answers. Such demands stifle self-exploration and growth.

In self-transformation we often explore countless feelings, memories, and fears before letting go of the past. How can Rosicrucian students learn to replace old habits and defensive behavior with openness to new growth and evolution? How can we tap the creative possibilities within and uncover inner truth?

A frater experienced major conflict in his reaction to a chronic illness. He had previously explored a number of approaches to resolving the conflict with limited success. The frater subsequently participated in a *Mindquest* experiment that employed techniques utilizing openness, inner exploration, and intuitive attunement. Through his exploration he gained new insights into his attitudes and the effects these had upon his life and the conflicts he was experiencing. These insights were particularly helpful in offering creative approaches to the resolution of his conflict. They increased his choice of effective and creative responses to his life situation, as he reports in *Vignette 1*.

Sometimes we are unable to accomplish what we want. Many of us believe that change comes about through sheer exertion of will power. Sometimes, however, even great efforts of will power are not enough. What do we do when attempts to change fail? Give up? Try harder, only to fail again? Either way, self-esteem is eroded.

One way to accomplish breakthrough and change at such times is to understand [22]

and transmute the hidden motives that may keep us locked into our present behavior. At some time in our lives we may have put hidden, subconscious motives in place to protect ourselves from emotional pain, especially disapproval and rejection. When we are willing to face our hidden fears and protecting motives, we can pass over the threshold of fear and, through understanding, reach our desire. For those willing to explore their feelings and fears, understanding and change can naturally and gradually come about.

Visualization and Meditation

Visualization and meditation are two techniques that many Rosicrucian students use to explore subjective and subconscious feelings. Such explorations often provide new understanding of the hidden motivations that govern much of our behavior. Frater A found the Clustering Process, which applies visualization and meditation techniques, particularly helpful in exploring his subconscious motivations and subjective feelings.

The Clustering Process was described in last month's *Mindquest* as a tool for creative expression. The Clustering Process starts with a circled seed or nuclear idea. Associated ideas or feelings are written down in circles radiating outwards from the nucleus. The cluster is reviewed and, in response, a short narrative or vignette is then written about the cluster of ideas. Some of our members have found that the Clustering Process can also aid in exploring Self. Self-exploration often leads to change, a sense of freedom, increased self-esteem. Because of space limitations and the complexity of this cluster pattern, it is not illustrated here. ⇔

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Vignette 1

Frater A's Cluster

When I think about my experience with illness I first recall the physical pain of trying to deal with sensory, muscular, and digestive faculties that progressively fail me; the more serious emotional pain of coping with rejection, loss of confidence, trust, esteem, ambition, enthusiasm, aliveness, joy, creativity, fulfillment; of feeling I need protection and becoming closed, hard, cold, distant; losing the ability to learn about self and others, cutting off relationships; and finally, I recall the mental/spiritual pain of feeling separate, isolated, alone, cut off from life and evolution, dead.

The cost seems so overwhelming that I think there can be no benefit to me in such disease. A little reflection shows me otherwise. The illness provides a battery of excuses for justifying what I want to do and avoiding what I don't. I can play it safe; I have an excuse for not communicating when I feel emotionally threatened. I have an excuse for pacifying the anger of others. I don't have to take responsibility for actions and behaviors. I can avoid the truth about myself or what I fear might be the truth. I can use the illness to control the behavior of others.

I can appear noble, I can persevere against impossible obstacles, even to the point of being a martyr. In doing the "impossible" I can feel superior, feel I ought to be admired, respected, accepted. I fear rejection. If I should happen to fail, I cannot be blamed. It's not my fault if I fail to fulfill myself, my relationships, career and personal goals.

The question is not whether I should do my best, be creative, strive for excellence. The question is whether I will continue to play the noble role that is protected and safe, or choose to risk, to be open, soft, warm, compassionate, vulnerable, in order that I might explore the wholeness of my Self and others. To play a noble role is a drama that limits my sharing the whole or genuine me. Moreover, the role I chose did not succeed in making me safe. I merely cast a cloak of illusory protection over that which needs no protection, which cannot be protected, and which, while covered, I cannot consciously explore.

To truly live, to let my light shine, to choose love and wholeness, is the way of risk, learning, test, trial, growth, evolution, enlightenment.

This is the path of courage, the path of the unfolding Rose and Cross.

Let me realize how courageous I am to face fear, anger, sadness, grief; to face invisible bodily mutilations, illness, and even death; to face the beastliness of my own negative emotions. I am given the opportunity to meet my own soul, experience the preciousness of life, know the genuine confidence that comes only from trusting the vital forces of the Cosmic. No greater opportunity will ever come to me, and no greater courage will ever be called for than my meeting my own fear, my personal Terror on the Threshold, my own initiator.

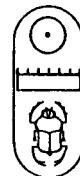
I would have avoided fear and life's initiations. I would have separated myself from life by running away or dwelling in resentment and anger. Yet such emotions are merely the signpost that the initiator is at hand. Just beyond the threshold of illusory shadow and fear waits my Self, the treasure I most desire.

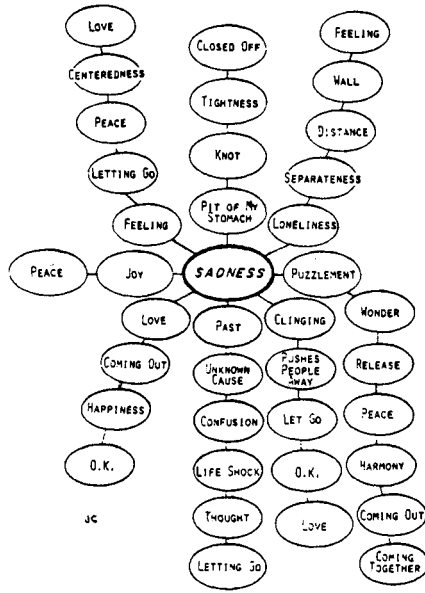
As I meet the Terror, let me remember that I am enfolded with love and support. No matter what has happened to my body, I am still whole, and those whom I love are one with my wholeness. Oneness and separateness cannot co-exist. My mind's talk would say otherwise. But to behold a dream figure as sick, mutilated, and separate is no more actual than to regard it as healthy and beautiful. My experience of my Self is beautiful and whole.

I am a magnificent, wonder-filled human being privileged to share with all whom I love the essential qualities of soul that I project. I am whole and actual, and unity-actuality is not a thing of dreams.

My heart-light illumines the world. My just being here sharing light, trusting life, opening to love is a gift to all who would live and shine in-love. I am grateful that I am beginning to allow life to give me this special gift of humility, knowledge of my human frailty, knowledge of the Light that I am radiating. I can radiate the truth about my Self: that I am not my body, drama, or disease; I am what we all are, and what we tend to forget. I am the Light of the world and, radiating what I am, what every person is while in-love, we all come to be a little more free.—Frater A

Because of space limitations and the complexity of this cluster pattern, it is not illustrated here.





Frater B's Cluster Drawing

Vignette 2

Sadness puts up a wall between other people and me. I withdraw, often not even noticing it. Other people see it and can't get through the wall. I feel closed off, but am really keeping people at arm's length.

When I let go, it allows the love and peace and centeredness I feel to come out, and it does come out. I can then "come out." When I let go and come out I am there for myself and there for others.

It is not necessary to "figure out" the sadness—it is just an attachment. Acknowledge the feeling, then release it—*let go*. The love and centeredness and peace are the truth, the actuality, that the illusion of sadness, separateness, loneliness, loss or lack try to hide. The sadness is a barrier or wall, but letting go shows that the wall is equally illusory.

When I let go, the peace and love and harmony, the wellness, wholeness, wholesomeness, centeredness, just well up and fill me and flow over into all my life and out to others. We can be saints. I can be a saint. Sadness is just an attachment. It is time to let it go. As I do, I feel the Peace and Love within come out, lighten me up, Light me up.—Namasté

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Another subject experienced frequent feelings of sadness triggered by difficulty in relationships. He wanted to let go of mood swings and experience more harmony and peace. Previous attempts to change this pattern were only temporarily successful. Life incidents continued to trigger feelings of sadness and emotional swings. He then applied the Cluster Process to this issue, using "Sadness" as the nucleus. As his cluster and vignette (Vignette 2) show, the process brought him a deeper understanding of sadness and of himself, his feelings and behavior. The frater saw how his sadness affects his life and his relationships. He found that he could choose to change his attitudes, resulting in a stabilization of his moods, improved self-esteem and self-confidence, and increased rapport with others. He now felt more centered, receptive to life, and others were more receptive and responsive to him.

Through such self-exploration many Rosicrucian students learn to overcome personal fear, superstition, and ignorance—self-imposed obstacles to joy, harmony, and

Peace Profound. The clustering Process is one means of making self-explorations and keeping a record of our adventures and transformations.

The physical practice of creating the cluster pattern allows us to attune to the inner self in a free, yet substantive manner. Each succeeding element in the cluster stimulates new associations, unfolding and revealing the content of portions of the subconscious or unconscious often seemingly unavailable to our outer, objective consciousness. The patterns that these elements form and the connections they make can trigger an awareness of associations previously unnoticed or overlooked by our outer mind.

Both fraters applied the Clustering Process in a practical and creative manner to specific areas of concern in their lives. The process could be further expanded by using any element of the primary cluster as the nucleus or seed of another cluster and repeating the procedure. An insight gained from the vignette could also become the nucleus for an expanded cluster. Other

(Continued on page 32)

IN MEMORIAM

Frater Edward van Drenthem Soesman, AMORC Grand Master for the Netherlands, will be long remembered for his leadership, dedication, and service to the Rosicrucian Order, AMORC.

Frater Soesman was born in The Hague in 1905. A Rosicrucian for most of his life, Frater Soesman began his formal association with the Order in 1929. His mother, Alexa Middelaer (1880-1943), a long-time Rosicrucian and friend of Dr. H. Spencer Lewis, was instrumental in founding the Rosicrucian Order in Holland during its present cycle of activity. Along with all Dutch Fratres and Sorores, Frater Soesman suffered through the hardships and trials of the Nazi occupation during World War II, a time when membership in the Order was necessarily a closely guarded secret. Following the desolation of the war, Frater Soesman's dedication to the ideals of the Order, his energies and talents, were invaluable in helping to rebuild the Dutch Grand Lodge and the Rosicrucian Order throughout Europe.

In 1972, at the Rosicrucian Order's World Convention in San Jose, Frater Soesman was formally installed as Grand Master of the Netherlands by Emperor Ralph M. Lewis. In this office, Frater Soesman has performed many outstanding services for AMORC, and under his guidance the Netherlands Jurisdiction has dramatically expanded its membership and activities. He was helped in his work by wife, Soror Ilse Soesman. It should be noted that Frater Soesman took a very personal interest in the publication of *De Roos*, the official magazine of the Netherlands Grand Lodge. Because of his outstanding work in Holland and his travels to world conventions and meetings of the Order, Frater Soesman is recognized and admired throughout the world community of Rosicrucians.

Frater Edward van Drenthem Soesman experienced the Great Initiation on Saturday, October 1, 1983. A Memorial Service in his honor was held in the Supreme Temple on October 6.

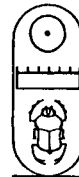
CONSTITUTIONAL GUARANTEES

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

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A Child's Gift: Fairy Tales

The Mystical Use of Tales of the Imagination

by June Schaa, F.R.C.

DO YOU WONDER what gift you should give a child at Christmas? Any one of a great variety of fairy tales may be the most important gift you could give. Fairy tales develop creative imagination. Like a Jack and his Beanstalk, they create a living ladder of ascent and descent between two worlds. And fairy tales also have the power to transform an "ugly duckling."

In the past, fairy tales have been the subject of controversy. Some parents express concern that a child is already too impractical because he or she is prone to daydream or indulge in fantasy. These concerned parents feel that further encouragement toward fantasy may cause the child to be even less adapted to the "real" world outside.

It should be emphasized here that unstructured thinking such as daydreaming may not necessarily be an impractical activity unless, of course, it remains at a passive stage for too long a time. Regarding fantasy, the question should be asked: What *kind* of fantasy is occupying a child's imagination? Is this fantasy organized by traditional stories which encourage a child's living, active participation, or is the child's fantasy merely receptive to random impressions? The difference between these active and passive modes of imagination is profound.

Activating the Imagination

It has often been said that mystics have always known that myths, legends, parables, and fairy tales are the easiest way to teach eternal truths to the evolving mind. Hence, we might ask: What cosmic principle is involved behind this statement, and how do children's stories past and present illustrate this principle?

The underlying principle involves *memory*—a very special memory, which is a repository of records called *Akashic*. Akashic memory combines with intuition to release

imagination. According to Rosicrucian tradition, imagination is an attribute of Soul which is the "supreme acting factor within the subconscious."

Fairy tales are a symbolic bait on the hook of imagination. They train us to use imagination creatively. Learning to use imagination is much like learning to write a sentence. First one needs to develop a vocabulary of images and story motifs which are figuratively the special words on a page of the Akashic Record. The vocabulary itself is composed of a universal alphabet of symbols, past and present. Thus we can understand that the vocabulary which imagination uses is a true gift of the Soul, and thus a gift that continues to intrigue all students of mysticism.

The vocabulary of imagination needs to be developed and nurtured if the would-be mystic is to have at hand the necessary "words" to interpret his or her psychic experience as well as the creative ideas for expression in the arts and sciences. Developing and nurturing imagination is again seen in our example of the child. The creative imagination is easily awakened in the very young child who is being exposed by his parents not only to the fairy tales or traditional stories of his culture, but also to stories like those of Dr. Seuss or to television programs, such as *Sesame Street*.

As mentioned earlier, many adults once considered fairy tales to be nonsense, and therefore unrealistic. However, child psy-



chiatrists such as Bruno Bettelheim have evidence that normal children have no difficulty perceiving the difference between the inner truth of the fairy tale and the outer truth of the real world outside. Both kinds of truth make good sense to a child. In fact, the inner truths found in a fairy tale are more powerful because they contain a vocabulary of symbolic images and themes which connect a child's mental world—namely his psyche—with the Soul or Inner Self. A child, like Jack in the well-known tale, climbs a magic beanstalk to find the treasure and returns home again.

Developing Conscience

Familiarity with the universal images and motifs found within us not only activates imagination; familiarity with inner images will especially activate the sense of *conscience*. Conscience is a guide as well as a Guardian on the Threshold. Returning again to our example, a child who knows fairy tales appears to be less disturbed by moral decisions. He instinctively knows what a right decision should be, and therefore, as he grows older has more self-reliance or courage. He can better withstand peer pressure. Such a child dares to be different. Also, being goaded or motivated by the inner images and motifs of Soul, he will especially desire to be creative.

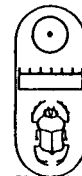
On the other hand, a child who has not experienced the hearing and reading of fairy tales may face an outer world filled with fears and anxieties—a world which constantly challenges his abilities to cope. Such a child may lack the inner security that the potential hero—himself—will overcome every outer obstacle so long as he follows the inner guide. Through the fairy-tale experience the smallest, weakest, and most gullible individual may become a hero who brings back to life the hard-to-find treasure, thus winning the kingdom “*ever-after*.”

Several generations have grown up without the privilege of exposure to fairy tales or other traditional types of stories. Therefore, we might well ask: How are children and grown-ups alike using imagination? First of all, let us clarify one point: a child's world, or psyche, will passively respond to whatever images *are* present and readily available around it. Today we observe the fascination of some children with a figure such as *Pac Man*, the little electronic hero who merrily munches his way across an electronic screen. Then there's that evil character, Darth Vader, who along with young heroes such as Luke Skywalker are now invading a child's fantasies where in the past there roamed devouring giants and evil dragons, slain by the slingshot of a mere boy or by the sword of a knight in shining armor!

Movie Heroes

The urge to fantasize cannot be thwarted. As the popularity of traditional fairy tales lessened, the advent of moving pictures and television arose. In the early years of movies we can recognize the influence of the traditional motif in the so-called Western. In a good Western motion picture the good fellow always won and the bad fellow always lost. One could depend on that! And that fact was reassuring; the viewer felt comfortable and satisfied. In the early Western motion pictures, the same images appeared again and again. No one seemed to mind the repetition. The hero always wore a ten-gallon hat and was pure of heart. In fact, the early hero only kissed his horse!

By the 1940's the truly imaginative productions of Walt Disney became popular, and have remained popular with every new



generation. During the past two decades other imaginative films such as *Mary Poppins*, *The Seven Faces of Dr. Lao*, *Raiders of the Lost Ark*, *The Stranger* are hits with young and old alike. However, it is that now perennial television favorite, *Star Trek*, that replaced the old-time Western. In *Star Trek* the Western hero has evolved into an "integrated personality," namely the coordinated crew of a space ship, and the white horse has now been replaced by the star ship "Enterprise." The overall theme of *Star Trek* contains the necessary motifs and elements of a true fairy tale garbed in space dress. The crew that rides aboard "Enterprise" remain—on the whole—*true* to character.

Whether Disney, Star Wars, or Star Trek, such films do not, and cannot, take the place of the old-fashioned fairy tale. Why is this the case? There may be a number of reasons; however, we shall consider only two: namely, those which involve *seeing* and *hearing*.

Good music pleases the ear, but only until the moment when the last note has disappeared. Likewise, good motion picture entertainment also has little staying power once it is gone from sight. A motion picture is primarily a passive pleasure which must be seen time and time again to be enjoyed. On the other hand, the sense of hearing *does* involve an important ingredient that traditional stories always provide.

The Radio and Imagination

How many who read these words can still remember the old mystery night on your radio receiver? Can you remember that wonderful, eerie squeaking door into the *Inner Sanctum*? And the warning words: "The SHADOW knows!" Around that same era we could hardly wait to hear the next episode of *I Love a Mystery* . . . remember?

Listening to the radio had a distinct advantage: We could not see what was happening. Therefore we were forced to *use* our imagination. We ourselves created the scene and became emotionally involved with the action. How exciting were the sudden claps of thunder, the clattering window, the unexpected howl of a dog—hair-raising, spine-tingling adventure!

[28]

Yet, even the effect of radio mysteries seemed to last only as long as the program was being presented. When the program ended, its emotional effect also faded. On the other hand, the effects which are produced by listening to or reading a fable or myth are quite different. This is enigmatic. What is it that makes tradition so unique?

Traditional fables, legends, and myths speak the symbolic language of the Soul. The time-honored images stir the collective memory of humanity *sleeping* within us. When a Mother Goose rhyme is read to a little child, then the child's imagination is aroused. The Soul stirs and gathers strength. Energy is being channeled into the story itself, a story which always turns out right. The hero of a fairy tale is often a small, handicapped, or ignorant person. But by possessing a good heart, and following the advice of friendly animals, the hero finally does conquer the fire-eating dragon. The handicapped person thus becomes a real hero and he or she brings home the precious prize.

The Ladder to Within

Is there a Jack-in-the-beanstalk ladder that can be used by the adult as he faces the poverty of the real world without or the Terror of the Threshold within? Yes.

Just as the beanstalk ladder helps a child, there are celestial ladders like Jacob's to help the mystic ascend within. As we know, adults often become too anchored in the outer, material world. Thus for many, thoughts of the journey beyond objective consciousness, even journeys beyond the grave, can be the cause for needless anxiety and fear. However, sacred legends have always provided comforting images and themes which help an adult to prepare for the world just beyond this one. But for the student of mysticism, these sacred rebirth mysteries offer much more than comfort. They speak to the heart about life's polarity, its ebb and flow, its ceaseless rhythms. Through personal reenactment of the division and healing of the Man of Light, Osiris, as just one example from among many, the mystic adds still further light to his expanding powers of imagination.

For the Rosicrucian mystic, the hieroglyphs for the name *Osiris* represent both a

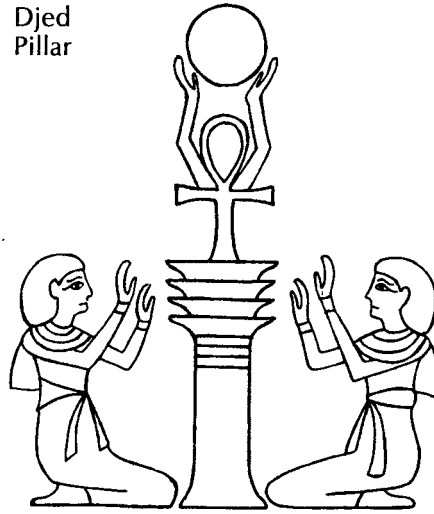
ladder, the sacred backbone or *djed pillar*, and the Single Eye of Soul, *seated* in the heart. The Eye Single, just as Osiris, stand on MAAT, Truth, or Cosmic Order. As a guiding image, this single Eye suggests the All-Seeing Eye in the Sacred East, from whence comes the Greater Light.

The all-seeing Eye founded in the heart is also called *intuition* by some Rosicrucian mystics. Inner sight is a divine attribute which expresses itself through the psychic body. The psychic body is itself the immaterial half of the outer self. Therefore, the psychic body is not only able to look out of the physical eyes at the material world outside, it can also look within, into the real Inner Sanctum, that is, the hidden center of the heart. Looking within himself, the mystic perceives an unlimited landscape of a far-distant land.

This faraway land, however, is also visited by many other travelers who have not developed an ability to "hear" or "perceive" the way and manner in which they travel. Such travelers are like passive sleepwalkers. Although perceiving strange writing, like unknown hieroglyphs, upon the ancient wall of the Great Temple, the sleepwalker nevertheless passes by, unknowing and untouched by the inward experience. Not so, the dedicated Rosicrucian traveler. He travels to this faraway land in quite a different manner, namely, in possession of a map of the territory he desires to enter. The pilgrim may not always feel that his map is completely accurate, but he will recognize certain signposts along the way. These signposts are similar to the images and themes of traditional tales and legends from his youth. And, perhaps, one of these special hieroglyphs seen upon the wall will become to him that living key which will unlock the mysterious door into the Great Temple.

Once within the Temple, the student will perceive the Grand Hall of Records, that storehouse of Mankind and the world's complete Akashic Memory. Although the pilgrim may still not fully comprehend what he perceives as a lonely mystic with a loving heart, he will nevertheless be presented with living token, his very own. After the traveler returns upon the celestial ladder to the outer world of objective reality, he

Djed
Pillar



will then desire to hold his precious token close to his heart of hearts.

This token, this treasure—namely, the *living symbol*—causes an inmost *flowering* to occur within the heart center, and thus the lonely mystic may come to recognize what other mystics have always known: that sacred images preserved in living fairy tales and myths—through their power to fascinate—draw us ever onward to perceive the true meaning of the "flower of light," the Rose of Sharon. 'Tis then that the Ugly Duckling of an inner self becomes the Swan it has always been. Δ

For More Information...

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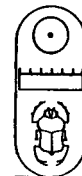
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Dr. H. Spencer Lewis, F.R.C.

Evils and Karma of Society

WHEN MAN ATTEMPTS to interpret the laws of nature and God and forms his interpretations into ethical and moral laws, he generally makes errors and creates many evils, bringing upon himself and all other human beings certain karmic conditions that are difficult to adjust by compensation. There is an ancient proverb among the Rosicrucians that "the laws man makes are the laws man breaks."

In fact, it is a well-established principle among mystics that a divine law, a God-made law, and a truly immutable natural law cannot be broken. We speak of violating divine and natural laws, but we really mean that man runs counter to them and places himself out of harmony with them.

Man-made laws and man's interpretations of divine and natural laws are generally inconsistent and so flexible, so easily broken, differently interpreted, and unfairly applied that man becomes individually and collectively a victim of the circumstances he has created. Although the average individual adopts the principle of letting his conscience be his guide, it is so easy to quell his conscience with conveniently invented alibis and excuses and to find legal technicalities and explanations for actions that we find society suffering under negative conditions of its own creating.

But not all of society's sufferings are karmic, unless we use the term to include automatic reactions. Very often, cities, states, communities, and other groups of individuals create a combination of laws and principles which they call a moral or legal code. Thereafter, society finds itself entangled in a mesh of complicated princi-



ples that bring unpleasant reactions from day to day as automatically as walking off the edge of the roof brings a drop to earth.

Complex System of Laws

Society is suffering from thousands of automatic reactions and results of its efforts to reform individuals and interpret fundamental laws. This suffering on the part of society manifests in the suffering of individuals and groups of individuals and in the affairs of nations and races. The principles of the law of compensation and karma are used as an alibi or explanation for these sufferings, and we even hear it said that they are the result of karma that was created in previous lives. The fact is, however, that they are not karmic but are wholly automatic reactions resulting from mental attitudes and actions performed in this incarnation.

There is, for instance, the system of creating and establishing moral or legal laws in our national, state, and local statutes for the purpose of punishing violators of natural and divine laws and to interpret what we think we understand about them. Man takes upon himself the privilege of interpreting these laws and becoming, thereby, a self-appointed lawmaker and judge of the actions of others in the light of his own arbitrarily made laws. This process has become so involved and susceptible to vari-

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ation and modification that we have to submit man-made laws to groups of individuals such as Supreme Courts and other courts for interpretation or retranslation.

Is it any wonder, then, that we find it almost impossible to avoid becoming enmeshed in a maze of interpretations, translations, and applications? The greatest lawmakers admit that the average person is continuously violating some of the man-made laws and that it is practically impossible to live from day to day without either unconsciously or consciously doing so.

The mystic knows that when individuals agree upon a certain principle, a code of ethics, or some practice and establish it as a law for themselves and others, they are bound to abide by it. Thereafter, it becomes a sacred principle in their lives although this sacredness does not make it either a divine law or one that is necessarily in harmony with divine laws. When those who have created such laws and accepted them as sacred obligations violate them, there is an automatic reaction from the consequences of their acts and, also, a karmic condition that demands that they make compensation at some time.

A Fundamental Principle

We see in this a fundamental principle of karma: The Cosmic takes into consideration the motives rather than the nature of our acts. If a group or a nation establishes certain laws, proclaiming them to be binding and makes them a sacred obligation, the Cosmic accepts this as a solemn oath or pledge. The laws of karma react just as strongly upon lawmakers as upon those who are more or less innocent victims of the circumstances created by the man-made laws.

I believe that instead of the thousands upon thousands of man-made laws and their interpretations, modifications, and constantly varying applications, we should have laws that are based upon divine laws. They should be promulgated and made understandable to mankind so that everyone would find it possible to live day by day without continuously violating them

and possibly jeopardizing their happiness or liberty.

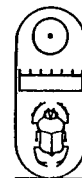
In modifying our criminal and civil statutes, rules, and codes and making them conform to cosmic principles, it would be necessary to correct our understanding of the *cause* of violations. With such understanding, the applications of these laws would be consistent and without preferment or excuses since man's judgment and prosecution of violators would be in accord with the judgment of the Cosmic, and prosecution and punishment would be established by the law of karma.

Mystics know that no one can escape the fair and equal judgment and punishment of the Cosmic. If mankind came to understand that the Cosmic considers the motive rather than the act, neither social, worldly, religious, nor other qualifications of the individual would have any bearing upon man's judgment. There would be no such thing as stringent punishments for the poor and lenient ones for the wealthy. There would be no such thing as special consideration of prominent persons and no consideration at all for the humble.

Society boasts that in its creation of civil, criminal, and other legal laws and statutes it attempts to establish justice and correct evil. But society has demonstrated by the laws it has created and by their varying applications that it is not fair and just to all and that it is attempting merely to *punish* evil rather than to correct it.

The world is quick to condemn, quick to censure or advocate punishment for the other fellow's mistakes. It is a natural human tendency, which often asserts itself in an effort to distract attention from one's own transgressions. "Let him who is without sin cast the first stone." If this Biblical admonition were heeded meticulously, the slurs cast upon those who are convicts or who have in any way violated social edicts would be few indeed.

In every man can be found some good traits. Underneath the surface, there lie some "beautiful colors and contrasts." Why not look for gold in mankind instead of the dross? △



Following the Path

(From page 18)

It was, then, through Spain and through the Arabic world that the light in Europe was restored after the Dark Ages. It is true that besides this channel, Emperor Charlemagne sent a mission to the Near East (which was also Arabic) in order to bring the hidden light, and it is also true that this eminent ruler started a secret school in France, to which he himself did not belong, but this infiltration was not comparable in extent to the Arabic contribution through Spain. This contribution to esoteric knowledge in Europe also worked, in a lesser degree, through Italy, mostly through Sicily, and this was the origin of the early Ital-

ian schools, one of which was the Pythagoric, together with the Rosicrucian. To these schools belonged early great mystics such as Pietro d'Abano, and later on Pico de Mirandola and many others.

All this historical period we have been considering is not very well known from our point of view, and more research is needed in this field. Still, the works of this period that we can read today are as enlightening to us as they were to the Arabic, Jewish, or European mystic scholars ten centuries ago.

Arabic Spain was one of the important landmarks along the path followed by the tradition of Light from East to West, in accordance with the mysterious ways of the Cosmic. △

Clustering for Change

(From page 24)

creative approaches could include comparing or linking clusters on related topics as well as the associated vignettes.

Further insights might be gained by reviewing the cluster pattern at a later date and writing a new or revised vignette. The same technique could apply to reviewing the vignette as well. Such reviews can also provide bench marks for our progress, growth, and evolution.

While clustering can provide fresh insights and breakthroughs, it is well to remember that it sometimes takes years to untangle the

subtle web of issues and fears contained in some of our emotional conflicts. Dr. H. Spencer Lewis stated a significant Rosicrucian injunction: "Not through revolution but through evolution are all things accomplished in time." Tools such as the Clustering Process can be helpful to assist us in initiating change. Through persistence and application we can then continue this evolving, building, and reinforcing new responses, unfolding awareness, opening to continuous growth. To the Rosicrucian student knowledge and technique are only the beginning. The exercise is the initiation. It is the application of knowledge that brings wisdom and transformation, an essential step in increasing Mastery of Self.

—George F. Buletza, Ph.D., F.R.C., and John L. Conrod, F.R.C.

Cosmic Prayer

All life is but a meditation during which we formulate a prayer of living from our cherished ideals. And as each prayer of the heart in a meditation comes true with its release into the Cosmic, so too does the prayer of our lives come true with its release into God. All ideals dreamed and lived for ourselves and others—to manifest in truth.

—Carene Mignacco, F.R.C.

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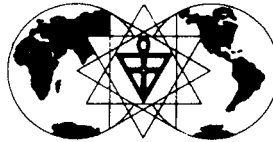
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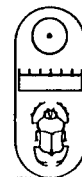
A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication annually in *February*.

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*.



How to Give

(From page 11)

works the positive end of karma. He concentrates on giving. There is that little extra something that sparks the attraction. It may be a gracious smile. It may be an extra ounce on the scale. It may be some simple courtesy. But, it is some form of giving, *and then some*.

Dr. Lewis wrote, "There is no surer way of attracting patronage than by making the new customer or the old customer feel that from the moment he crosses the threshold of your doorway he is in a different place and going to receive different attention and different service than he has received before. When a customer feels that some distinct service and some special courtesy, that he has not asked for and is not expected to pay for, is going to be given to him, or is being given to him, he begins to make mental notes of the place and decides that if everything turns out well, he will come again. And when a customer can walk out of your place of business saying to himself that regardless of what he paid, or what he received, he also received what he did not expect, and what he did not find anywhere else, then you will have a patron who will stay with you as long as you can keep him thinking that way.

"No matter what business you may be in, or for whom you may be working, you will better the interests of the firm, and incidentally yourself, if you try to give every customer, every patron, every client, *more* than he pays for, and remember again that the 'more' need not refer to the material things being sold."

There's a tendency among some mystics to do their good work secretly or *sub rosa*. This is wonderful, and there is a time and place for it. In business, however, it is a wise mystic who advertises his abundance of business services and products.

During the last depression many businesses failed. A study revealed the businesses which fared the worst were those which cut down on advertising their products and services. Those businesses which

invested heavier in advertising held their own. Further, when the depression ended, it was these businesses which advertised that prospered even more so.

The proper use of the law of karma apparently can improve our health. Dr. Smiley Blanton, the famous psychiatrist, gave this simple advice to most of his patients: "Take *time* today to do *something unselfish*. Do something *today* that you *know* will make someone *else* happy."

It seems getting away from our own problem to help another changes us. It improves our outlook. It improves our health.

As a whole, mystic giving is an affair of the heart. However, we should temper the dictates of the heart with our mind. The intelligent giver can be a hundred times more effective than the less intelligent giver.

For example, in a huge factory a large piece of machinery completely broke down. Mechanics took two weeks trying to fix it. In exasperation, they called in an engineer who gave a quick look at the machinery and pressed a button. The machinery started to work.

Two days later the plant managers received a bill for \$500. Feeling this was an extremely high price for simply pushing a button, they wrote to the engineer asking him to please *itemize* his bill. Back came the *itemized* bill: \$5 for pushing button, \$495 for knowing *which* button to push.

The engineer, with a greater abundance of knowledge, gave from his abundance with a simple push of a button. The more we know about our particular area of giving, the more effective our giving becomes—and the more we usually receive from giving. So, we should use our head, as well as our heart, when we give.

There's another level of mystical giving. It involves getting ourselves out of the way. We consciously petition to let ourselves be used by the Cosmic.

The baseball player Reggie Jackson expressed it well. He was asked, "Reggie, how come you always respond *best* under *pressure*? The more nerve racking the situation, the *better* you play. *How* do you do it?"

"Well," said Jackson, "When the pressure is really on, I've learned to get myself out of the way. I turn to God. I simply ask Him to take over. I don't know what others do, but it works for me."

It has been wisely said the road to hell is paved with good intentions. Basically, the law of karma is a law of action. It is in the actual act of giving that we create positive karma. It is in the actual act of giving that we will receive from the Cosmic. There is a dangerous tendency in philosophical and intellectual groups to overlook this simple truth. Our actions, more than our thoughts, move the world. Great ideas, without action on those ideas, are often like great ships floundering in port. They never face the seas for which they were built.

Good actions of giving strengthen our character. Lack of such actions weakens our character. Right actions, often accomplished through great difficulty, make us strong and efficient. This is the proper use of the law of karma.

George Cutten, President of Colgate University, once inadvertently outlined the karmic path to the rose through the cross. "Oh, God," he exclaimed, "take away our comforts and our ease and our petty satisfaction, and give us tasks that are hard, assignments that are fatiguing, toil that is exacting, and drudgery that is wearying."

Perhaps we must all toil to become more if we would give more. Is the world's economic and moral decline based on a perversion of the law of karma? It's possible. Nevertheless, we should heed the dictates of the great principle: *As we give, we receive.* The less we give, the less we receive. The more we give, the more we receive. Let's give with our hearts and heads. *Let's give! Give! Give! . . . and then some!* △

Bibliography:

Rosicrucian Principles for the Home and Business by Dr. H. Spencer Lewis, F.R.C. Published by the Rosicrucian Order, AMORC, San Jose, Calif., 1929.

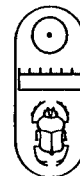
What is a mystic? A mystic is anyone who has realized, if but for a few moments in a human lifetime, the fullness of his true nature, his own highest degree of spiritual consciousness, and who spends the rest of his lifespan seeking to fulfill Truth through Love—for no man is a mystic who has not known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

—Wanda Sue Parrott, F.R.C.

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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 Erechtheum



This remnant of a beautiful Ionic temple known as the *Erechtheum* is located on the most sacred site of the Athenian Acropolis and is the most revered of the buildings. The Erechtheum was dedicated to the gods Athena and Poseidon in the 5th century B.C., and its Ionic capitals were the most beautiful produced by the Greeks. The Erechtheum is famous today because of its exquisite architectural detail. The columns shown are in the form of caryatids (draped female figures supporting an entablature). These columns have now been removed from the Erechtheum and are in a museum—a blessing because of the modern ravages of smog and industrial pollution on the ancient stonework.

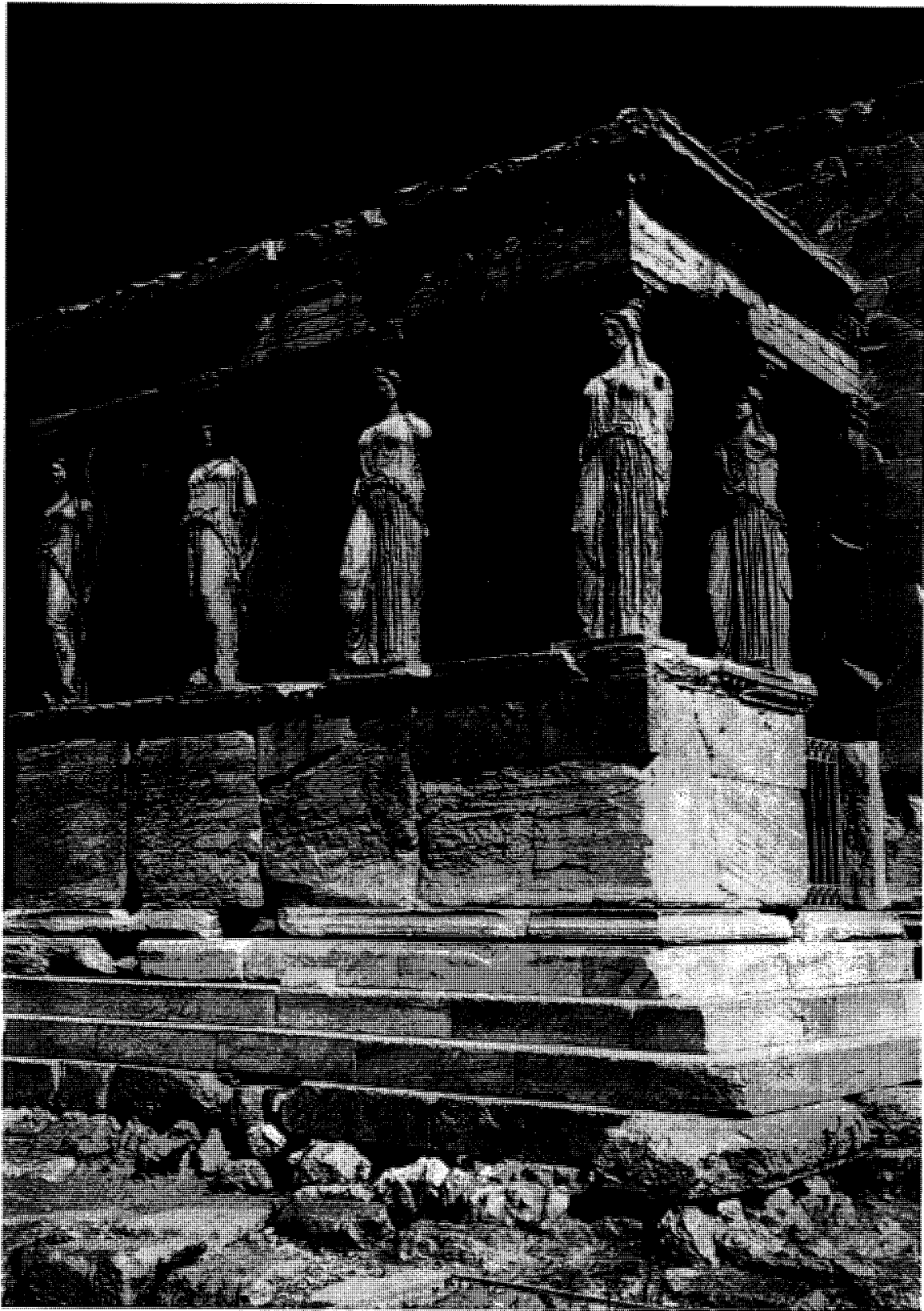
(Photo by AMORC)

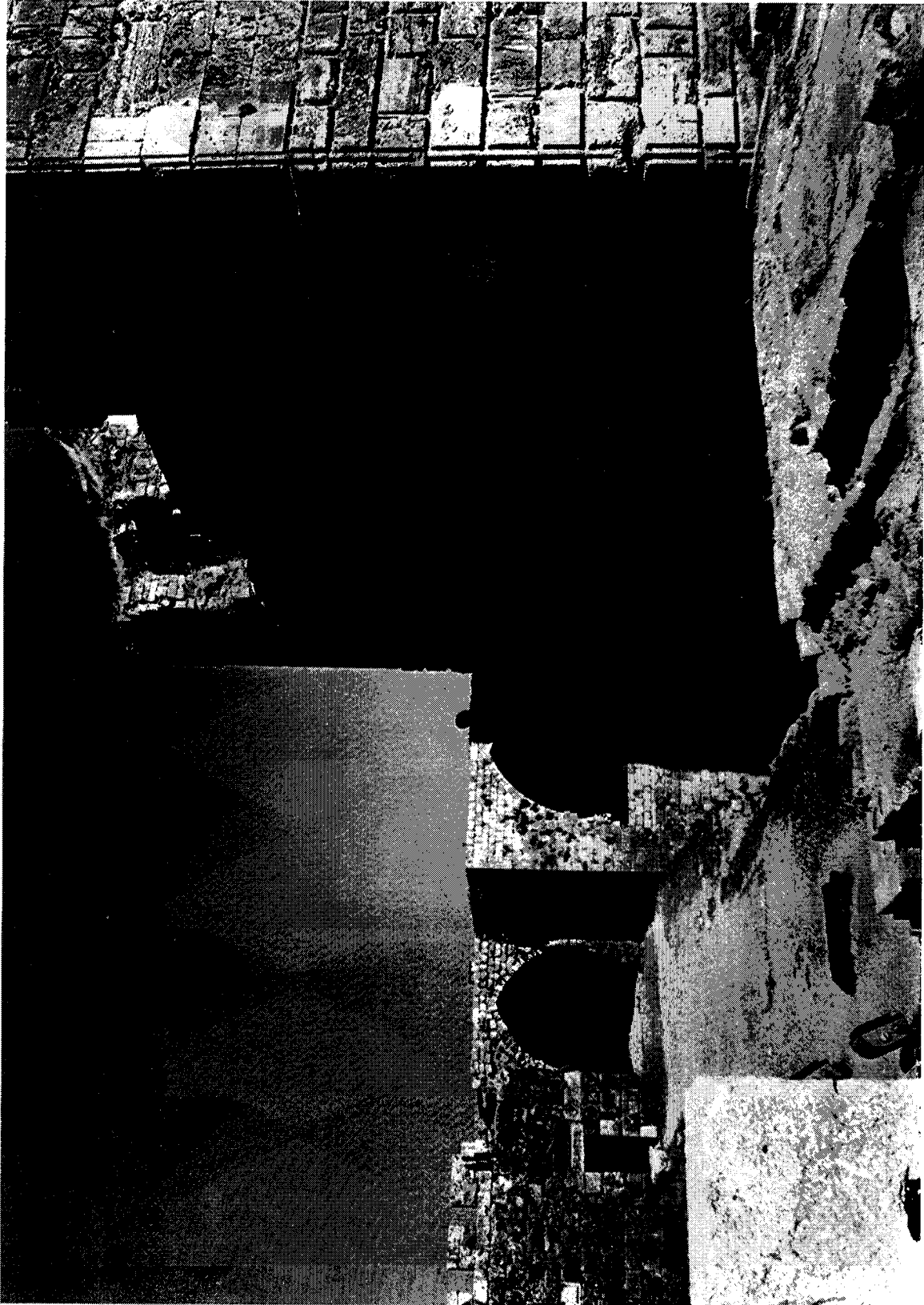
Byblos, Ancient Phoenician City (overleaf)

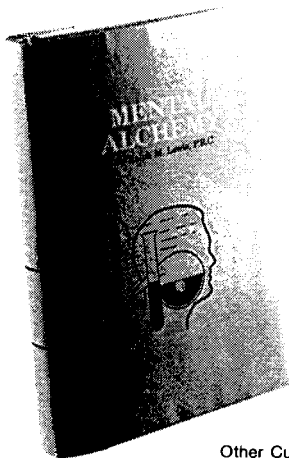
Byblos (modern Jubayl), on the coast of Lebanon, was the center of ancient Phoenicia, and the seat of the worship of Adonis. The city is mentioned in the Bible as *Gebal*. Excavation has uncovered remains of a temple, citadel, and tombs. Papyrus was exported from Byblos to Egypt; hence the Greek word *biblos* for papyrus, and the English word *Bible*.

(Photo by AMORC)

*The
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MENTAL ALCHEMY

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

The alchemist of old sought to change base metals into gold. But it is *mental alchemy* that can bring about the greater lasting treasure of happiness and peace of mind.

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TREASURES FROM OUR MUSEUM



Mirrors of Egypt

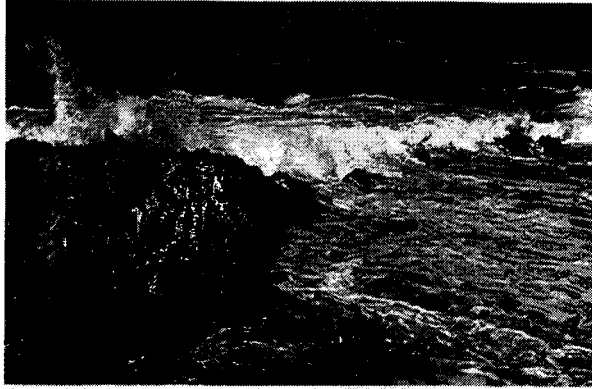
The use of mirrors in Ancient Egypt was widespread, although it is not known when they first appeared. But one document describing the social revolution at the end of the Old Kingdom comments, "A woman who formerly looked at herself in a pool now has a bronze mirror."

Mirrors were made of disk-shaped pieces of metal, either of bronze, copper, silver, or an alloy. Their gleaming reflective surfaces, carefully polished with different grades of sand, reminded Egyptians of the sacred sun disk at the moment it set in the west. The mirror was usually supported by a handle—made of wood inlaid with gold, ivory, faience, or bronze—in the form of a lotus flower or perhaps some representation of Hathor, goddess of beauty. The mirror was often further ornamented by a pair of cobras (Uraeuses) or the god Horus on either side of the reflecting disk.

Shown above are two rare examples from the Rosicrucian Egyptian Museum's collection. The bronze mirror on the left, with a handle in the form of a dancing girl supporting a lotus motif, is a fine example of the artistry of the 18th Dynasty. Also shown is a bronze mirror set in gray steatite. Carved on the mirror's handle are the heads of the goddess Hathor, alternating with the ankh, the sign of eternal life.

—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

al-Farabi

Islamic Philosopher

In viewing man's turbulent history—the waxing and waning of civilizations—I am often amazed to see how much has been preserved. Of course, through tumultuous centuries of change, so much of the past has been lost. Vigorous young civilizations, in their ascendant rush to create new forms (and their lusty desire for power), have swept away and destroyed all that went before. And today we stand awestruck but uncomprehending before many of the greatest monuments of our ancient past. However, there have always been individuals of the mind—thinkers—who recognized a profound and useful concept from an earlier age and reflected it into their own time—working to understand the idea, breathe new life into it, glean its true worth, and apply it to their own intellectual searches of their particular time and circumstances. Such an individual was the Islamic philosopher al-Farabi.

Al-Farabi (A.D. 870?-950) stands at the beginning of a long line of Islamic philosophers. He was known as The Second Teacher—second only to the Greek, Aristotle. Al-Farabi introduced the philosophic concepts of the long-dead Hellenic world—the ideas of Aristotle and Plato—into the Moslem civilization of the 9th century. He thus began a long tradition of philosophical inquiry and introspection within the newly revealed religion—Islam.

In the 7th century the new religion had burst forth from obscure and humble origins in the trackless desert wastes of the Arabian Peninsula. With fiery zeal Islam's followers had spread the energetic new religion proclaimed by Mohammed over vast areas—from India in the east to Morocco and Spain in the west. Although a powerful and attractive religion with millions of adherents, Islam lacked a tradition of philosophical inquiry—much of Islam was based on revelation and blind faith. Al-Farabi was to change this.

Born of Turkish parentage in what is now Soviet Central Asia, the young al-Farabi had left his native land to study in Baghdad. His instructors were Christian Syrians—knowledgeable in Greek philosophy (which was basically unknown throughout most of the Arab world). To the young Moslem scholar from the desert of Central Asia the world of Greek ideas was very attractive and enlightening. Al-Farabi admired the curiosity and intellectual inquiry of the Greek philosophers. He was excited by the ideas of Aristotle and Plato and realized their value to the newly rising Moslem civilization of which he was a part.

Later, in his extensive writings (most of which are lost), al-Farabi successfully explained Aristotle and Plato to his Moslem contemporaries. He perceptively and penetratingly commented on the philosophers' ideas—giving the Greek ideas of centuries before, new life, value, and relevance in a world so removed in time, space, and character from the Athenian academies where these ideas were originally expounded.

Within the context of the newly revealed religion—Islam—al-Farabi made the Greco-Roman philosophic heritage meaningful—providing an arena for inquiry, discussion, contemplation, and answers to questions long asked by intellectuals and the general populace alike. As a practical Syncretist, al-Farabi sought to reconcile several philosophies, welding a new philosophic base from whence future Islamic thinkers could begin their intellectual search. He championed the importance of philosophic truth over revelation. He also sought to illustrate that philosophy and the core of religion (true religion) are not contradictory, but variant statements of one *Truth*. But a more complete examination of al-Farabi's work will have to be left to next month.

Al-Farabi's rational and inquiring mind is reflected in the first passage of one of his surviving works, *The Attainment of Happiness*: "The human things through which nations and citizens of cities attain earthly happiness in this life and supreme happiness in the life beyond are of four kinds: theoretical virtues, deliberative virtues, moral virtues, and practical arts."—RMT

