

Rosicrucian Digest

April 1983 • \$1.25



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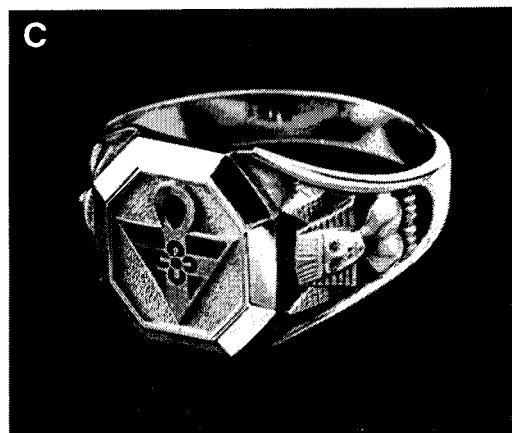
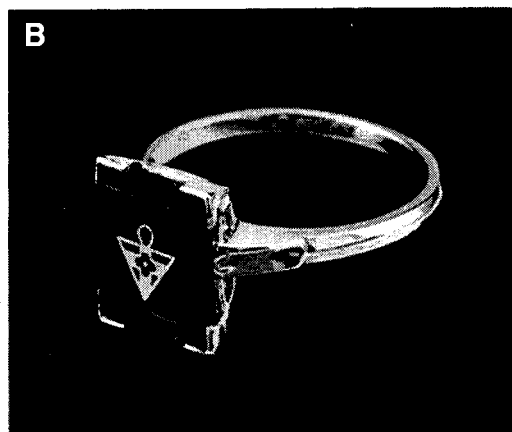
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AMORC Television Studio

The Rosicrucian Order, AMORC, maintains an extensive and modern film, sound, and television studio where new media projects are created. Our photograph of the studio shows the video crew in production. The set and featured talent may be seen in the background. Among the new programs specially created for video are several original motion picture films that have been transferred to videocassette. Other programs feature officers and staff members of AMORC, who provide a greater personal contact and a closer spirit of fraternity with the membership. Their personal insights, created for your enjoyment and enlightenment, may be seen again and again with benefit.

Please turn to our advertisement in the back of this month's magazine for available titles of AMORC's videotapes. (Photo by AMORC)
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Impact of the Space Age

IN JUST WHAT WAY will space travel and its resultant discoveries affect man? To many persons the search for the possibility of other life forms in outer space appears as nothing more than an adventure in fantasy. Its possible pragmatic value is lost upon such persons. In a wholly limited and personal way, the finding of evidence of intelligent life elsewhere than planet Earth will not seem to be rewarding to such Earth persons.

However, discovering the existence of intelligent beings elsewhere in the universe would finally put to rest another myth which man has long harbored. In other words, such a discovery would indicate that the Earth was not selected from a myriad of other cosmic worlds to be the exclusive habitat of man. It would likewise reveal that man has not been chosen to be the ultimate, the supreme form of life in the Cosmos as has been taught in most of the sacred hagiographies of the ancients.

But aside from the biological implications—namely, learning that man as a highly developed organism does not stand alone in the universe—there are other more direct benefits to be discovered from such a finding. Such intelligent life would possibly have advanced to its present state over a much longer period than has Earth's *Homo sapiens* (the thinking human). Such beings may have evolved out of an environment in many respects quite different from that of Earth's. How then did they master their environment? What lessons did they learn that contribute to a state which possibly far exceeds our own in culture?

Have such intelligent entities contrived ways of mastering disease? Have they found a way of lengthening life without experienc-

ing the depletion of old age? If such knowledge has been attained by other beings in other worlds, and they would reveal their achievements to us, what a tremendous benefit it would be for mankind! Such knowledge would remove a considerable burden from humanity.

Then again, what of sociological matters? What type of government exists in such presumably progressive cultures? Are their citizens able to compensate for or make an adjustment for such basic emotions that result in excessive aggression and greed? Do they have racial problems? If so, how do they meet them with their vast and greater experience as a higher civilization?

We are inclined, also, to ask the question, "How did such beings solve the problem of the exhaustion of their basic resources—a problem with which man is being confronted?" Also, are they confronted with the aggravating demographic problem of excessive population? Is there an equalizing of wealth among their inhabitants, or is material gain unlimited for the individual if the acquisition of it does not transgress certain laws of the state? In what manner do they deal with the problem of old age? Does society assure security for those unable to support themselves and must the employed members of society contribute to a fund to meet that ultimate contingency?

Presume that no contact shall ever be made with superior intelligences elsewhere in the universe. Then what gains are there to Earthmen from the series of space probes that have been launched, and which may be launched in the future? Certainly, sciences such as astronomy, geology, and cosmology, for example, will be greatly advanced.

With future stationary satellites or "space islands" equipped with sophisticated instrumentation, we shall gain the means of providing a deeper penetration into the greater universe. We shall undoubtedly learn to a greater extent how worlds are born and how our own universe and its planets came into existence. From such, we will probably arrive at a conclusion as to whether the Cosmos is continually expanding, or whether there was originally just one Big Bang and that in time expansion will cease and there will be a contraction—at least for an interval.

Such knowledge may not be of any immediate benefit to "the man in the street," but all knowledge has usefulness in our mental expansion or inner growth, if not in material gain and affluence. Ignorance and misconception lead to superstition, and superstition eventually results in fears which in turn restrain intellectual progress.

We need only refer to the dark ages of our own Earth to see how ignorance of certain fundamentals of nature, the truth of which has slowly become known, caused beliefs and customs to come about that resulted in religious intolerance and social chaos.

How did our particular little world, relatively speaking, come into existence? There are many theories extant that postulate answers to such a question. A space probe providing a closer, more thorough look at other bodies in space may provide the final and indubitable answer. Such probes may also disclose what may be expected to happen on our world in the aeons ahead and how those who may then be living upon Earth may face such a catastrophe.

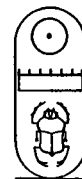
Even in recent years, space-age research has aided our *everyday* living. Many of our improved electronic devices, both for home and business, utilize parts and substances that have grown out of research demands for launching rockets and spaceships. This has resulted in the discovery of new heat-resisting substances and chemical compounds that accomplish far more than



previous ones in the manufacture of necessary commodities. Medical science has also learned how to overcome certain limitations that are often imposed upon the human organism. New medications have evolved as a result of "space medicine" that plays a prominent part in the cure of old maladies.

In centuries past, men sought new areas on the Earth's surface to replenish exhausted resources. It was their search for new lands and what these lands might offer that added to man's natural wealth. But the extravagance of man and his *greed*—plus exhaustive wars—are depleting our resources—those things upon which modern culture depends. Our *energy crisis* is the common example brought to the attention of most nations of the world. Yet there are other examples, equally critical, the impact of which men will later become aware.

An analysis of the findings of space spectroscopy reveals the spectra of important minerals of which we are in need and which exist on other planets. Even now there is serious consideration as to how such material may be mined in space and transported



to Earth. At the present it may seem that regardless of the abundance, for example, of such minerals and other resources, the cost of mining and transporting them at such great distances would be prohibitive. Nevertheless, the idea is no more fantastic than the thought of man walking upon the Moon would have been a century ago.

Space probes will undoubtedly in the relatively near future make a major contribution to the solution of the Earth's energy problem. The nuclear production of energy on Earth by atomic fusion will probably precede it. However, harnessing solar energy

by stations on space islands and then transmitting this energy to Earth will be a factor that will be removed from theory to practical ends.

Explorative adventures such as those undertaken in future space projects will unquestionably be extremely costly. Admittedly much money will be wasted in trial experiments and, unfortunately, by exploitation. However, there has been no great technical advancement from which man ultimately profited that has not gone through such trials. But the net gain in its perpetuity has justified it. Δ

Our Cover: Infinite Possibilities

Featured on our cover is the Hercules Star Cluster in deep space. The number of stars in the visible universe is so infinite that if only one in a billion is a sun with planets—and if one in a billion of these planets are of Earth's composition—the universe would still hold 2,800,000,000,000,000,000,000,000,000 (2.8³⁰) planets capable of supporting carbon-based oxygen life. Even so, in comparison with the vast emptiness of space, life is truly a *rarity*.

(Photo: Naval Observatory)

The Purpose of the Rosicrucian Order

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

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April
1983

Your Creative Kingdom

by Paula B. Raskin

A GREAT WRITER instinctively knows how to combine words to create a picture in the mind. A talented artist can create a painting which expresses a vision beyond mere words. A gifted musician can transcend the visual senses to compose sound that touches the heart. But a truly creative being is one who knows how to channel gifts from his creative kingdom to create a life of love and light.

There is a kingdom within each of us. This kingdom holds talent and creativity, health and energy, knowledge and enlightenment, abundance and prosperity, love and friendship, inner peace and spirituality. Those who have touched their inner world know of the vastness and beauty it encompasses. It is from this kingdom that we gain the power to create the magical life we desire. We already possess this kingdom, but we must be willing to open its doors.

Before we can flourish by using this creative kingdom, some real sacrifices must be made. At this point we might enthusiastically shout, "No problem, I'll do anything—no sacrifice is too great!" But before making rash promises, we had better consider the severity of the sacrifices we must make. To allow and maintain an open entrance to our inner kingdom we must consciously alter our pattern of thought, which will in turn alter our behavior. This may still sound quite simple and hardly a demanding sacrifice at all. Yet, anytime we attempt to change a pattern of thought or behavior (even if self-destructive or negative), it involves a major sacrifice of discarding a part of ourselves. Being creatures of habit we many times would rather suffer immense pain than change our ways. This is why many people only seem to grow through pain or hardship. The suffering must become unendurable before they will be forced to change their thought and life patterns.

We can opt to grow through positive experiences, rather than feeling stuck or choosing to believe we cannot change. When we are in touch with our inner kingdom we transcend negative habit patterns and discover creative ways of dealing with

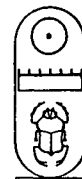
our lives. Living the creative life is a process of discovering our options. When we feel no options are available to us we decide to "make the best of it" or "grin and bear it." Yet alternatives and choices are always open to us if we but choose to seek them.

Brain Balancing

We can begin the journey to our inner kingdom by listening within and being aware of the circumstances we are attracting into life by our positive and negative thoughts. The most difficult part of developing this awareness may be breaking down the defensive reasoning self. We have become a society of analytical left-brain worshipers; and in doing so have stifled the intuitive right side of the brain. We have disassociated ourselves from the source of that *something more* from which miracles are made. The act of brain imbalance results in our being much less effective in all that we do and experience. We have forgotten that we are channels of Light. Flashes of inner inspiration are ours for the asking. We are all creators, inventors, artists, if we but quiet our rational minds and allow the Cosmic Mind to flow through us.

We can learn to reuse our intuitive abilities and rejuvenate that part of us that has become rigid from too little use. As children we were taught (or forced) to close the doors which lead to our creativeness, openness, and vulnerability. We were encouraged to close down our intuitiveness and psychic abilities so that we would fit in and appear "normal." As children we wanted love and acceptance so desperately that we were willing to give up anything to please others, even ourselves, our essence. As adults, many see the silly sadness of this

[7]



self-betrayal and wish to touch once again the creative spark within.

We keep running up against our childhood blockages in our attempts to reach that inner spark. These blockages of fear, frustration, and limitation are the illusions—or should we say delusions—we accepted in childhood. We have called them our own, making them part of our identity. They have become part of the comfortable security package we accept about ourselves. However, there always remains a sadness, a silent knowing that we would be so much more if we could break through our childhood blockages so as to reach the limitless self beyond.

Thought Power

When we do not attempt to see beyond the illusional self, we seek comfort by complaining and criticizing. We dwell in self-pity, rather than dwelling in our true self. With every negative word and thought we short-change ourselves. We expound on the “I can’t’s” until we truly cannot! We unintentionally accept a reality of lack and limitation when we believe we are in some way undeserving of all that is for our highest good.

Thought creates reality; there is no escaping this truth. However, we can use this universal law to our advantage. It can be our strength rather than our weakness. We do not have to continue thinking ourselves into poverty, sickness, or loneliness. If we take full responsibility for our thoughts, the quality of life will improve. Even if we do not consciously change our behavior, but do alter our thoughts, our lives will ultimately change for the better. We are the beings of our thoughts. We cannot escape the cause/effect of thought power, so we must use our minds wisely. Our thoughts about ourselves and our world will determine how much, or how little of the kingdom’s riches we receive.

Believe, Know, Create, Manifest

Reach to believe in yourself, your value, and your limitless power. When you believe in this truth strongly and diligently enough, you will gradually come to *know* its truth. This is a powerful transformation which rarely happens overnight. Instead, the glow [8]

of realization of self-worth increases gradually in brightness until you know *your* truth. We all know individuals who seem to radiate with life energy. They are illuminated with the “glow of knowing” and are living their truth. This knowing opens the channel to the wealth of the inner self, thus allowing you to most actively create. When you become a more open channel you are compelled to act upon the newly acquired insights spilling forth into your consciousness. When you stop limiting yourself by false beliefs which hinder creativity and self-expression, you can then begin to enjoy and dwell in the creative process, successfully completing that which you wish to manifest. You can obtain your goals, whether they be greater health through positive thought (accompanied by positive action), or creative success in business or artistic pursuits. This same creative energy can be supplied to every aspect of your life. Look around you, it’s all yours. Just believe, know, create, manifest, and enjoy a life charmed with miracles.

Increasing Life Energy

Once you have made the conscious choice to open the doors, thus allowing insight and creative inspiration to filter through, this flow will automatically increase. Your channel to the creative kingdom will widen with use. Inspiration from this inner source is given to enlighten and bring beauty to your world. The more consciously and consistently you learn and manifest from the inspirational energy passed to you, the more you will be given. This is why those talented and highly creative persons who use their gifts receive more and more with their creative abundance, seeming to know no bounds.

This is true of all life processes. The more you seek to use and share what is given, the more of that commodity you receive into your reality. Conversely, if you are given a healthy body or loving relationship but do not nurture and appreciate its value, its vibrance will fade. You must put forth the energy to maintain and increase that which you receive, as is true of all things you bring forth into your reality.

There are many instances where people seem to have everything going for them.

They have become successful, but then everything falls apart or slowly dissolves. In many cases, once they reached their goal, rather than setting a new and higher one, they decided to "hang up the hat." A creative life which has been allowed to stagnate is like a muscular body gone to flab from lack of exercise. Once you have developed the channel to your inner kingdom, you must keep your creative abilities well toned and flexed. Your goal is not just in the accomplishment, but in an ever-expanding flow of insight and energy.

Negative ego is another great killer of success. Ego that has overstepped its bounds slams the door shut on the natural flow of creative energy. This is why so many people have it all, but then suddenly lose it. The smug-smiled ego just keeps repeating, "I did it all by myself, I did it all by myself." Excessive ego devours praise, taking all the bows, while simultaneously kicking the door shut on the inner source from which the success originated. Great talent and creativeness are a direct result of being in tune with the Cosmic, not being better than the next person. When we believe otherwise, we corrupt the flow of insight. We are but a medium, an instrument through which the Universal Mind expresses itself. Two lines from "Silent Sea" ring true for most highly creative artists:

*Have thine own way, have thine own way
Thou art the potter, and I am the clay*

Opening the Doors

The first step to opening the doors of your inner kingdom is to stop seeking love through suffering and being a victim. If you really want your life to change positively, you must give up the endless complaining and the countless sob stories. Putting negative thoughts into words only validates and speeds up their manifestation into your reality. You block success and creativity when you depend on misfortune to bring you love from others. Look within for self-worth and loveliness. When you do this, others will see it also.

You must also be willing to risk losing friendships that are mutually unsuccessful. As your life changes, others may see you in a new light—an uncomfortable situation for some. Your success and happiness may

be seen as threatening to those who still wish to dwell in the muck of self-pity. They choose to believe that we are all stuck and have no choices in life. Your success proves them wrong.

You must be willing to give up old thinking patterns formed in your childhood and stretch to create new thinking patterns through your evolving adulthood. Take time to ask what you really desire for your life, not what others want for you or have said you are capable of attaining. What do you really wish to experience in *your* life?

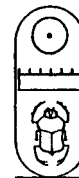
You must stop blaming others for your mistakes. You have been the one present during all the failures and mishaps of your life. You are responsible for where you are right now. No one has lived your life for you unless you have let them. Take responsibility for your powers of creation and really begin to live!

You must be willing to stretch and go beyond what you think you are capable of. Trust yourself to accomplish what you set out to do. Nothing can stop you from succeeding but your own self-imposed limitations. Honestly ask yourself what has held you back from obtaining, or at least working towards your dreams. How many times have you looked for reasons to prevent you from following your heart? You hold the key to the kingdom; use it or lose it.

Give up the misbelief that the good you can experience in life is limited. From childhood we have been nagged with familiar phrases: "you can't have everything," or "beggars can't be choosers." We have accepted unwritten rules that state guidelines for limiting our life's success. We are told that artists are most creative when starving or emotionally depressed. Some people believe that as long as we have our health we should be satisfied. Many who possess a successful career believe they cannot also enjoy a good loving relationship, that they must give up one for the other. We too easily accept these fallacies, rather than sweeping them aside to see the truth about ourselves and our limitless kingdom within. *We can have it all!*

Techniques That Work

Begin with the realization that you are responsible for your total reality. You



create it all with your conscious and subconscious thoughts. You attract into your life what you believe to be true. The world is but a creation of your thoughts—your mind. By changing your frame of mind you change your world. Guard your thoughts well and work to halt the negative chatter which clamors in the mind. Here are a few techniques to help you receive the kingdom's gifts.

Positive Self-Affirmations encourage a change in your self-image and thought patterns. Improve your mind by improving and uplifting thoughts consciously with positive affirmations. Allow these new thoughts to override your negative subconscious thoughts. When you catch yourself thinking negatively or making a negative statement, stop and search for a positive one to replace it. So many slang and catch-phrases are filled with negative implications: "Back to the old grind," or "Thank God it's Friday." Is it any wonder we think of a job as grinding work, instead of another opportunity for creative self-expression?

Meditating or Listening Within helps in gaining a clearer connection with your creative kingdom. Learn to listen to the voices of your silence and hear the truths they speak. There is much to be told to those who listen. Follow your quiet stillness to the lost kingdom within and gather *all* the treasure.

Visualization is a technique of imagining yourself having all that you wish in your life. Picture yourself in the act of enjoying and completing that which you wish to manifest. Visualize and know you will receive health, a loving relationship, success, or whatever aspect of your life you wish to improve.

Risk and Receive

We must be willing to risk, and then be ready to receive. Sometimes finding the happiness we seek requires that we take a risk. We test ourselves with circumstances until we learn to trust ourselves, to know we will create the desired outcome. Use the

mind's marvelous power to project positive thoughts and a positive future. It is much more fun to receive the benefits of positive projections which manifest materially than it is to claim, "I told you so," or "I knew it was too good to be true," when our negative thought projection starts tumbling back on us.

Even when the odds do not look favorable for whatever you desire, remember, any and all things are possible. Faith transcends belief, and belief transcends fact. What you believe to be fact is but an illusion which you have backed up with thought power. Take away this power by choosing to believe another truth and then give this new belief the power of faith until it becomes fact. This is the formula for transformation. Your mind has the power to change any circumstance.

Limitless Living

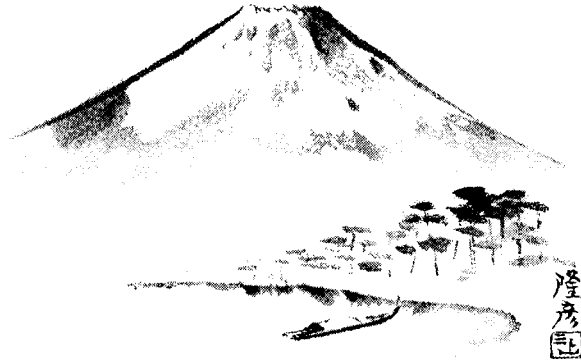
We have become blinded by the self-gratifying ego and blocked by the inner child's delusions, but we can free ourselves by reaching for the temple of our hearts. This kingdom holds the self-love we seek and the truth which we agreed to forget by our physical birth. Our journey to enlightenment is a process of remembering this forgotten truth. The flow of truth which we allow into our world and consciousness will empower our lives.

Involvement in the inner kingdom will show you limitless living and creative vitality. You can be a creatively alive person, a miracle worker, a healer. All doors are open to you when you open the door which leads within. Once you have searched the silence within and sensed just how big this inner kingdom is, you will never feel small again. You are part of everything and this infinite everything is within you. You have unlimited potential; don't let others dictate your boundaries, for you truly have none. Create with the talent and insight of all the masters beside you. Let your senses soar and your reality reel. Now is the time "to swing the window-latches free" and be *all* you were ever meant to be! Δ

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1983

ROSICRUCIAN DIRECTORY

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



Zen, Koans, and Dualism

by Edith Esty, F.R.C.

IN HIS ETERNAL QUEST for union with the Divine, Western man has devised rites and rituals, chants and prayers in order to realize his goal. But, in spite of all his endeavors, man remains blind to the fact that Truth is not attained by external means, but instead by what Zen Buddhism calls "the art of looking into one's own being."

What is Zen? What are its characteristics, its philosophy? And, above all, why would anyone want to study Zen? The answer is that the study and practice of Zen leads to what is known as "the opening of the third eye." In Japanese this is called *satori*, meaning enlightenment. In short, *satori* is union with the Divine.

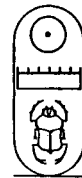
In contrast to Eastern religions, there is in the West the concept of dualism. This concept states that man and God are two separate entities, that man is "over here," and God is "over there," forever out of reach. This dualistic concept prevents man from becoming one with God and Nature. The East, on the other hand, adheres to the concept of non-dualism, which advocates the unity and oneness of all living things with God and Nature.

A prime example of non-dualism is found in Zen Buddhism. Based on this non-dualism, Zen masters are known to say that there is nothing to teach, nothing to learn, that there is no *satori*. What does this mean? This is a very difficult concept to grasp, especially for Westerners who measure achievement by conquest and the accumulation of more and more new knowledge.

The immediate response is, therefore, "Why bother?"

However, if we look at it from the standpoint that there is no separation between man and the Divine, meaning that the two are in fact one and the same, then it follows that there is indeed nothing to teach, nothing to learn and thus no *satori*. It means that man holds within himself all there is to teach and all there is to learn because the Wisdom of the Universe is also his wisdom. It means that *satori* is here and now in everyday living.

Whatever the case may be, I feel that man, aside from the concept of non-dualism, is himself a dual being. He has both a conscious and an unconscious state of awareness. For the most part, man functions on a conscious, objective level while going through daily living. This objective state allows him only limited observation of the Truth of the Universe which lies "dormant" in his unconscious. The task is to bring to the surface into the realm of conscious awareness what lies in the unconscious. The question is how. How can man establish this line of communication



between these two levels of awareness? The use of *koans* employed by Zen masters is a means toward this end.

The person unfamiliar with Zen will immediately ask: "What is a koan?" A koan is a highly illogical riddle-like answer from a Zen master to his student. They are baffling to everyone—especially the uninitiated—and cannot be solved intellectually. In Suzuki's words: "A koan is a theme, or statement, or question given to the Zen student for solution which will lead him to a spiritual insight." However, the statement "Seven chins of flax" is not at all a very enlightening answer to the question: "What is the Buddha?" On the contrary, it does not make any sense whatsoever.

What is the student to make of such irrational responses to his perfectly legitimate and profound questions? Obviously, mere objective, intellectual analysis will never bring the solution leading to spiritual insight. Indeed, intellectual analysis focuses on dualism, convincing man of the ever-present separation between himself and the Divine, between subject and object. The intellect can only grasp that A is always and exclusively A, and never not-A. The clue, then, lies in eliminating our intellectual way of thinking.

According to Zen discipline, the student is to devote himself day and night to the solution of his koan. No matter what activity he may be engaged in, his entire thought must be fixed on his koan. This is a long-

term proposition; it may take days, perhaps years. Eventually, the student's mind goes blank from sheer exhaustion, and all reasoning powers come to a stop. At this time the solution to the koan is revealed to the student in a sudden flash of intuition. This constitutes "the opening of the third eye," or *satori*.

The fixing of one's entire intellect and attention on the solution of a koan is Zen's form of meditation or *dhyana*. By holding a thought constantly in the objective mind, it becomes a potent suggestion to the unconscious. At the point where the objective mind goes blank and the student has lost all conscious awareness, the unconscious responds to the suggestion. The result is enlightenment.

Similar techniques of objective suggestions designed to draw forth responses from the unconscious are employed in the Western mystery tradition for the purpose of gaining enlightenment. Whether one is Eastern or Western, the result of these techniques, when properly applied, is the same: direct personal union with the Divine.

It can, therefore, be said that the Divine resides within man's unconscious. We perceive the Truth within us, and at the same time we are that Truth. In fact, A is A and also not-A simultaneously. Says Gensha: "We are here as if immersed in water, head and shoulders underneath the great ocean, and yet how piteously we are extending our hands for water!" △

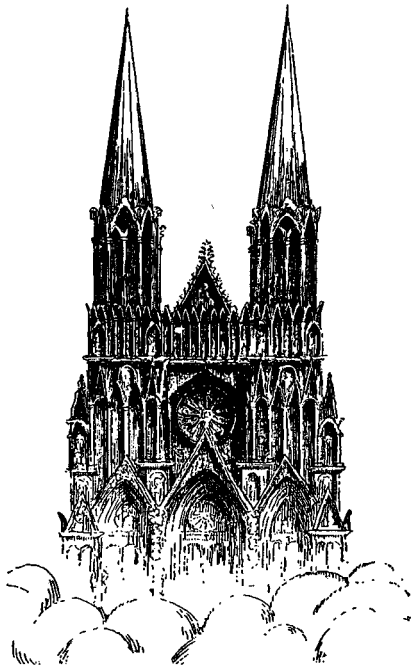
ROSICRUCIAN CONCLAVES

FLORIDA, FORT LAUDERDALE—Southeastern Regional Conclave—May 12-14, Bahia Mar Hotel, A1A & 801 Seabreeze Blvd., Fort Lauderdale. Grand Lodge will be represented by Frater Burnam Schaa, AMORC's Supreme Treasurer, and Soror June Schaa, Class Master in AMORC's Department of Instruction. For more information, please contact Soror Anabelle Thompson, Conclave Secretary, 1983 SE Regional Conclave, P.O. Box 16965, Ft. Lauderdale, FL 33318.

OHIO, YOUNGSTOWN—Penn-Ohio Regional Conclave—May 20-22, Holiday Inn North, 1620 Motor Inn Drive, Youngstown. Grand Lodge will be represented by Frater Lamar Kilgore, AMORC's Grand Treasurer. For more information, please contact Soror Roberta Young, Conclave Chairman, Youngstown Chapter, AMORC, P.O. Box 2433, Youngstown, OH 44509

CANADA, ALBERTA, CALGARY—Alberta Regional Conclave—May 28-29, 421 12th Street N.W., Calgary. Grand Lodge will be represented by Frater Onslow Wilson, Director of AMORC's Department of Instruction. For more information, please contact Frater Jack Smith, Calgary Chapter, AMORC, P.O. Box 1642, Calgary, Alberta, Canada T2P 2L7.

NEW ZEALAND, AUCKLAND—New Zealand National Conclave—June 4-5, Auckland Lodge, 1 Coleridge St., Grey Lynn, Auckland. For more information, please contact Soror Ursula Schlue-ter, 34 Hertford St., Blockhouse Bay, Auckland 7, New Zealand (phone 883 675).



The Celestial Sanctum

The Workshop of the Mind

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

RELAXATION and concentration are two fundamental principles, together with the art and technique of visualizing or mental creating. The mastery of all these basic principles enables us to achieve the mastery of life and accomplish remarkable things for the good of ourselves and others.

Perhaps one principle that is overlooked more than any other is relaxation. Unless we can relax properly, and be at ease mentally and physically, the spiritual and psychic part of our being cannot function completely. We cannot concentrate unless we are relaxed. Therefore, it is important to learn how to relax so that we can properly master the technique of concentration, which is needed to bring success in every endeavor we undertake.

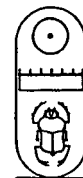
When we learn to relax properly, we find that many of our cares, anxieties, and frustrations—even many minor illnesses and problems—gradually disappear. Most of our cares and problems, and especially many of our minor illnesses, are caused by tensions, anxieties, and worry. As we learn the technique of relaxing the physical body and our objective consciousness, we allow the subconscious mind and Inner Self to function normally and properly.

With proper relaxation we can reach a borderline condition, a state of consciousness which becomes a workshop in which we may accomplish great results, either in our meditations, contemplations, or various exercises and work that we do with our thoughts. We must lose ourselves in this state of consciousness, in the silence, as we often call it, where we become oblivious of who we are, and what we are, and even where we are. We focus our whole attention, with interest, on the particular work that we are about to accomplish. It may be a thought in meditation; it may be the need to contemplate upon a particular thought or idea; or it may be that we want to send our thoughts to somebody.

Help Through Attunement

By relaxing the objective consciousness and the physical body, we allow the spiritual part of ourselves to blend with the inner and outer consciousness to the degree that many of our illnesses, problems, and cares are quickly removed through a sense of attunement with the Inner Self. This art and technique we should seek to master, because through this form of relaxation, concentration, and meditation, we reach a state of inner harmony with the Inner Self. In this state of consciousness, our mind becomes a workshop to accomplish remarkable things for the good of ourselves and others. This is the time to visualize certain desires, certain accomplishments that we wish to bring into effect. It is a simple matter, then, to visualize whatever we may desire and to pass it quickly into the Cosmic, with the will, knowledge, and confidence that it will be accomplished.

The daily practice of entering into this harmonious silence, this workshop of the Inner Self, enables us to accomplish out-



standing things. It is a goal and ideal that we should strive for, because through it we attain the mastery of self, the mastery of life. In this condition of harmony, the Divine Consciousness will pervade our whole consciousness and will have a tremendous influence over our mental faculties. When we lift up our consciousness into the highest state of attunement with the God Consciousness within us, we will sense a great joy, a great harmony, even a great ecstasy and peace of mind.

We should not try to analyze the conditions that we are experiencing. We should only feel and know that we are lifting up our Inner Self with the Divine Consciousness, to be perfectly attuned with it, to be inspired, and to feel the joy, love, and presence of it. It is necessary that we focus the attention of the Inner Self upon a certain idea or thought. We should allow no other thoughts to enter into our mind. Other thoughts will have a tendency to infiltrate our consciousness, but through the art of concentration and by the use of the will, we can dismiss those thoughts immediately. We should reemphasize with determination that our state of consciousness, our awareness at that time, will focus only on this condition of our Inner Self being in perfect Attunement with the Divine Consciousness within.

Seeking An Answer

At that time, we may ask some question that we desire a solution to, or we may wish just to express appreciation and gratitude for all that we have accomplished to this time. Any question that we have must be one worthy of taking to the Consciousness of God. We should not ask trivial questions, because through the harmony established by these contacts, most of the trivial problems and difficulties that we have will begin to disappear, and we will have the understanding, inspiration, and the courage to deal with other problems. Therefore, we should take only the most serious problems and the most important questions in our life into this particular contact with the Divine Consciousness.

Naturally, we must be ever mindful of our thoughts and conduct, and we must miss no opportunity each day to wipe out [14]

any injury, stain, sin, or unkindness we may have committed. Each day, each hour, we must compensate for the wrongs we may have committed before we can come into the Sanctum of Silence, so to speak, into the holy place of meditation, where we wish to commune with the Consciousness of God. Therefore, each time we sit in meditation and attunement, we must also think of our worthiness, and ever strive to improve our thoughts and conduct. We must take every opportunity to undo any wrongs, and ask for forgiveness, and seek to be more kind and thoughtful in the future.

Now, the moment our outer consciousness becomes harmonized with the Inner Self in perfect understanding and agreement, and attuned with the Divine Consciousness, both the outer self and the Inner Self grow stronger in character. We become happier, healthier, and more contented, because the inner person is always attuned with the Cosmic and Divine Consciousness, and is in harmony with all the Cosmic laws and principles. The Inner Self, the God Within, is governed, ruled, and controlled by the Cosmic laws of the universe, which are spiritual and harmonious. However, the outer self is subject to man-made laws, and disharmony, disagreement, and unpleasant things can occur because that is the nature of the material life. But through these daily contacts, we will harmonize our inner and outer selves.

Three Aspects of Being

Although it is most important to conduct a daily period of Cosmic Attunement in order to establish a true harmonious balance between the physical part of man and the spiritual part of his being, we do not want to give too much emphasis to the spiritual. It is important that man attains a harmonious balance and mastery over the physical, mental, and spiritual aspects of his being, and does not concentrate too much, or exclusively, on the spiritual part of his being. Only by blending the three aspects of our being do we attain the truest harmony and the greatest mastery. This is why, when we are in this state of harmony with the Cosmic, we can then use the principle of visualization with greater success.

We should plan in our mind, in a mental sense, that which we desire to create before

we can bring it into realization and manifestation on the material plane. Therefore, the right attitude is to visualize an improvement in our circumstances. The thought should be held, and a picture should be created in the mind, that we will have more happiness, contentment, and ability to meet all our obligations, to help others, and to help those dependent upon us. The mind should be used with its will power to visualize and create a happy home condition, a happier attitude of mind during employment hours, and a happier financial condition. If we use our will power to bring about opportunities that are constructive and

beneficial to us and others, we will find that the Cosmic will cooperate to bring this about.

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

**1982
YEAR-END STATISTICS
OF THE GRAND LODGE SERVING
THE ENGLISH AND SPANISH LANGUAGE MEMBERSHIP**

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

Total number of pieces of incoming mail	489,593
Total number of pieces of outgoing mail	2,427,118
Staff Payroll	\$ 3,595,002
Payroll taxes and insurance	\$ 418,912
Property taxes, utilities, maintenance and insurance	\$ 470,318
Printing costs (not including books)	\$ 1,120,263
Envelopes, office supplies, and stationery	\$ 276,147
Postage for the year	\$ 1,695,894
Pension and Employee Benefits	\$ 386,550

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

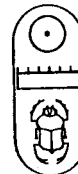
When You Change Your Address . . .

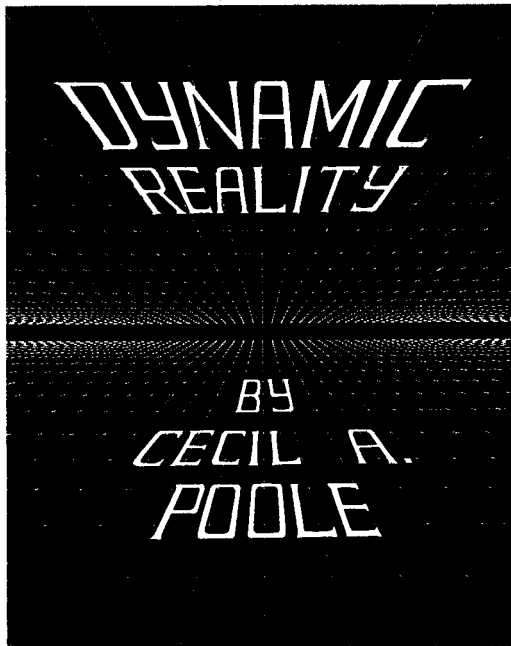
Please send only *one* notice, and send it to:

The Rosicrucian Order, AMORC
Data Processing Center
Rosicrucian Park
San Jose, California 95191, U. S. A.

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

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





THE NATURE of the world and its inhabitants has raised questions that have intrigued the thinking of many individuals when they direct their thoughts away from the obvious effects of the external world upon those who inhabit it. The contemplation of philosophical concepts has naturally led to the individual's asking questions concerning his nature, the nature of the universe in which he finds himself, and the relationship between the two, as well as to the origin of the environment and of himself.

Many individuals, throughout all of history, have sought to understand what is constant and permanent. Such individuals become quickly aware in any philosophical thinking that there are values. Experience teaches that some things have more value than others. Usually, this concept of value is based upon the permanence and stability of that which is being considered.

Man found very early in his history that some parts of the material world would not endure. Food, for example, without some

artificial means, would not remain edible indefinitely. In early history, the world's inhabitants could not store all the food they wanted to eat when foodstuffs became scarce or unavailable. Individuals also observed that water disappeared through evaporation. They sought to store water when it was plentiful in order to have some when it was scarce.

These are simple illustrations of the average individual's realization of the difference between that which endures and that which does not. Gradually, man had been led to realize that the real values are those which endure in spite of what he interprets as change in his environment. Consequently, individuals and groups found very early in their reflections what each individual can experience in his own reflection—that reality as applied to the physical world and reality as applied to the nonmaterial world

are two different things.

The realization we perceive is based upon our knowledge, experience, and perception. Probably all of these are influenced substantially by our feelings, so that we gain our realization of the world and of all things that exist as a result of the complexity of our character and of our own selves. Someone has said that we are a part of everything we have met. Consequently, our realization is tempered by everything with which we deal. Every experience we have had contributes a portion of ourselves, of our character, and we look to the world through this medium, as if everything we learned and experienced was like a pair of colored glasses over our eyes, affecting the appearance of everything which we visually perceive.

I intend to use the word *reality* here in the formal, metaphysical sense. Reality in this sense, from the standpoint of an academic definition, is the means by which we describe the attempt to arrive at what is the underlying, fundamental unit of all existence. The philosopher, particularly in formal metaphysics, is dealing with the attempt to arrive at an understanding of this fun-

The
Rosicrucian
Digest
April
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Cecil A. Poole, F.R.C., is Vice President, Supreme Grand Lodge of AMORC.

damental entity, or whatever we may describe it to be, and to discover what existed or still exists as the basic component of everything else. The theologian, the individual who is concerned with religion, would simply say that God is the fundamental unit, cause, being, or energy, however we wish to describe it. The philosopher says that the ultimate reality is the fundamental manifestation of all things. The Rosicrucian and many other thinkers would say that a divine or cosmic force is the ultimate of all conditions.

A First Cause

This condition, this ultimate force, put into effect all the cosmic laws manifesting today and has set in operation all the procedures that will consummate the purposes of the Cosmic Mind. If we carefully analyze all that I have said here from the standpoint of a religionist or a philosopher, even though we have been using different terminology, we have been talking about the same thing. We are concerned about a First Cause, the fundamental, underlying essence of all being, be it physical or nonphysical, be it material or spiritual.

According to most individual thinking, there must be one fundamental unit or fundamental value force or energy. We can call it anything we want, but many call it God. Others call it the Ultimate Reality. Whatever it is called, this fundamental essence, regardless of the terminology we use, is not affected by the name we apply to it, nor does it change because our conception of it changes. It transcends human intelligence. It precedes and supersedes all philosophical or religious concepts and therefore exists fundamental to all other things.

There is a tendency on the part of some formal metaphysical studies to restrict reality to the physical universe. The early materialistic philosophers tried to select elements that they believed were fundamental to all other things. Some selected a multiplicity of elements, such as fire, water, earth, and air. Others claimed one was more fundamental than the other. Regardless of the element or substance selected to be the primary essence or fundamental element of all things, they were still dealing with a physical universe. In dealing with the

physical universe, we are dealing with a manifestation and not a cause. Therefore, it is unimportant in a sense what physical substance or manifestation is more fundamental than another. All owe their existence to a force that transcends the nature of physical or material being.

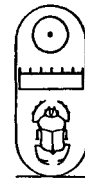
Two Worlds of Existence

It is important that we understand that there are two worlds of existence. I use the term *worlds* because it is commonly accepted in a sense. However, I refer to the fact that the human being lives related to two orders of reality—the physical and the nonphysical, or we might say the material and the psychic. These two worlds exist side by side. Man and all living things are subject to both. We do not live at any time exclusively in the physical order or exclusively in a nonphysical order as long as we are incarnated human beings.

Our very nature proves that point. We have a physical body of material composition. This shows how closely we are related to material substance. The second fact is that in this material body there is life, a force that makes it different from any nonliving, material thing. This essence, if we may use the term for life, is resident within the material body but is not in itself material. Therefore, we see our relationship to the nonmaterial order of being.

Two Orders of Being

These two orders exist simultaneously, side by side. We participate in and partake of both. As long as we are physically incarnated, both are necessary for our existence and our evolution. If we interpret the universe correctly, we will learn to realize that ultimate value will be found in the nonphysical phase of our being. Every day we see evidence of the fact that the material realm of being changes, disintegrates, disappears, and ceases to have value. The living creature dies. The body goes back to the nature from which it came. It then has little value, but the essence of life remains. It is a force independent of the material world that originated in the source of all things, that is, the fundamental essence or First Cause. The term I prefer to use is the *Absolute*.



The Absolute is the name applied to the nature of a first and ultimate force in the universe. We are incarnated to become aware of our true relationship with this absolute force. When we have gained that complete knowledge, we shall have accomplished the purpose of physical incarnation and may then be ready for advancement and progress.

As long as we are in the material world we cannot ignore it. The individual who claims that the material world is unimportant is missing the point. It is important. The fact that we are inhabiting a physical body shows that it is important. As the physical body is a vehicle of the soul, then it is in itself worthy of being recognized as an important part of our existence.

The Ultimate Value

Error on the part of man lies not in acknowledging a physical as well as a non-physical world, but in placing the emphasis erroneously. The emphasis should be placed on the nonphysical. There lies the ultimate value. To attempt to find reality in the physical world is only to delude ourselves. We will find it if we analyze carefully the nature of the material world and our relationship to it that action is a true physical reality. Action is a part of the physical world. It is the manifestation of energy. Almost all living things at all times are using energy and using that energy to a degree in physical action.

All our responses to all stimulations that affect us usually result in some type of action. Even if it is no more than changing the thoughts in our mind, the process is still of a nature related to action. Since action is something that is constantly in use and in manifestation in all living beings, we might interpret this state of action and change as being the ultimate reality. We can qualify that statement to the effect that as far as the physical universe is concerned—and I do not believe we would be in error to say—action is the ultimate physical reality. We might say action is a dynamic reality of the physical universe.

The material world functions on the basis of the existence of a dynamic reality which is constantly in manifestation and can be perceived by man directly or by [18]

its effect. The physical universe is a dynamic entity. We know that it is a manifestation of vibrations, that it continues to function at all times. The earth proceeds through its seasons, its periods of revolution and rotation in relation to other bodies in the universe.

We are beginning to realize that this universe is filled with myriads of units which may be similar or at least related to the manifestations that we see in the physical nature of the earth. Dynamic reality is the key to the understanding of the nature of the material world in which we live, have our being, and in which we participate.

Action can also be interpreted as a fundamental physical activity. It is frequently almost an instinctive or reflexive response of a living being. Reason follows the fact. That is, an action takes place and we find afterward that the action was right or wrong only when we reason about what occurred and what the results were. Frequently, we act without thinking. In fact, many of us act without proper analysis of what we are going to do. Actions become automatic. Afterward, when we analyze what has happened, we realize that if we had stopped to think, we would have planned what we did differently and possibly with more success.

Decision To Evolve

Therefore, dynamic reality or action as reality in the physical world is a part of the material manifestation and is as undependable insofar as ultimate permanence is concerned as are all other phases of the material world. It is a material manifestation. To a degree we can use action to accomplish results, to bring about achievement in the physical world, to control our environment and ourselves. It takes physical action, a decision of the objective mind, to evolve psychically. We have to make a decision so as to do the simple exercises that bring about some awareness of the inner self and our psychic nature.

In summary, we should remember that the Absolute includes all. It includes all the forces that exist, that set about creating the vibrations that make both the material and the immaterial universe. Therefore, this Absolute, God, Divine Mind, Cosmic—or what-

(continued on page 34)

THERE'S A MOON IN THE SKY <IT'S CALLED THE MOON>

BY CHRIS TOMASELLO

SINCE the dawn of time (man's consciousness) we have looked to the heavens. The secrets they hold have always posed the greatest of mysteries. Our desire to know, our insatiable curiosity, and our will to overcome obstacles permits no other. Space is indeed the final frontier.

Until all our present problems (famine, sickness, prejudice) are solved, the far galaxies and their possible inhabitants should be ignored. Unfortunately, they are not. Voyager, Skylab, and, of course, the Apollo missions are indeed good. The problem truly lies in the commercialized pretense of space. Today, it's totally abused. For example, a powdered detergent collides with a liquid detergent in space—a blinding explosion—then, the *ultimate* detergent. Or fast-food restaurants making a quick sale off "space" meals. This is dangerous, for it may instill false imagery of what space should truly mean to us. To be sure, the idea of extended space travel is entertaining and exciting. Just not carried to extremes. Today the fantasy of man hopping galaxies would indeed be considered pathfinder science fiction. Very positive. But, premature stargazing may tend to distract man from our world and all of its problems.

I recently discussed this idea with George Takei, "Sulu," of *Star Trek*.

George: Do you speak a foreign language, Chris?

Chris: No, unfortunately, I don't. Evidently *you* do though.

George: Yes, I believe everyone should learn to speak another language, for it would help man to have a better understanding of his fellow man.

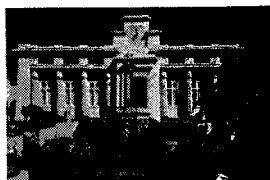
Chris: Could you say something about the metaphysical meaning of *Star Trek*—man reaching out for something beyond himself—something of his future?

George: The basic premise of *Star Trek* is that man has the capability of overcoming

whatever dilemma that confronts him—certainly sometimes with the assistance of the logic and keen intelligence of an alien or a half-alien. But I think the message that we're sending out is that we mustn't get overwhelmed by the negative aspects of the situations that confront us in our society today. And if we emphasize the fact that we have prevailed up to this point, we will be able to. I think that our greatest danger is in being overwhelmed by the seemingly awesome enormity of the problems that we face. And, of course, we were making that statement back in the sixties. But the same truth prevails today in the eighties, as well as in the seventies, and I'm sure, in the nineties. The problems, the situations, that confront us may change, you know. In the sixties it was the Vietnam War, the civil rights crisis, or the drug culture. Today it's the economy or the threat of nuclear warfare. But the essential thing is that we must have confidence in our innovative capacity, our problem-solving capacity, and our will to overcome.

Thanks, George.





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

The Great Tomorrow

IN THE PAST YEAR, members of Affiliated Bodies throughout the world participated in an exercise created by the Emperor of the Rosicrucian Order, AMORC. The exercise asked members to look beyond today, to imagine an advanced state of living in centuries hence. What will a more highly evolved world of tomorrow be like?

Preceding the exercise, there was a discussion of how each civilization has left behind elements of itself, even though the civilization may appear to have vanished. What a civilization did in its time in some way exceeded what preceded it, and, as such, left its impact on what followed it. A survey was made of technological, economic, and cultural advancements from the Bronze Age to the Space Age. It was then suggested that the great transition for the future is not to be found in externality—in the refinement of things of the world—but rather *in man himself*. To that end, participants were asked two questions: 1) What are twelve prevailing problems of human behavior today, and what can we do to overcome them?; 2) What would represent a highly evolved human being in centuries to come, and how should we achieve this?

The responses to date from seventy-five groups show a unity and commonality that might be unexpected from several thousand people representing many nations. The overall consensus is that change must begin with each of us. We must all make a conscious effort to change ourselves for the better, thus creating a domino effect in those with whom we come in contact. We cannot wait for others to take the initiative;

[20]

and we cannot wait until tomorrow. It must be done now, and most groups felt one way to achieve awareness of creating a better world is to emphasize Rosicrucian principles. The Southern Cross Lodge in Johannesburg, South Africa, summed it up in their statement: "Our first consideration is to spread knowledge of our Order and its teachings, and by our own thinking and conduct in our communities, to attract more and more people to this path of enlightenment."

In discussing the twelve problems of human behavior, 80 percent of the groups listed as number one, "selfishness" or "ego" (Table 1). It was felt that man is his own worst enemy, and only by becoming less self-centered will we begin to move forward. The Eastern Dawn Pronaos in Freeport, Maine, expressed this unselfishness as, "People who would love and respect each other, understand and accept each other for what each truly is . . . guiding without trying to control." The Moria El Chapter in Flint, Michigan, concurs: "Instead of living for self we can serve others, omit the 'I' in our thinking and enlarge the concept of self to include all others. We are One with All; we can become a living example." The next three faults of mankind today were "envy" or "jealousy," "greed" and "intolerance."

Our Spiritual Nature

Table Two shows that 73 percent of the groups felt that the best way to solve the twelve problems listed was by means of developing our spiritual nature. It was felt that mankind devotes too little time to par-

Table 1
Problems of Human Behavior Today

Table 1 compiles all of the problems cited by 75 Affiliated Bodies. Percentages indicate number of groups citing a given problem.

80%	Ego/Selfishness
63%	Envy/Jealousy
60%	Greed
57%	Intolerance
47%	Out of touch with Self
47%	Lack of love
47%	Hatred/Violence
44%	Prejudice
43%	Lack of respect of others
40%	Dishonesty
37%	Materialism
32%	Apathy
29%	Ignorance
27%	Moral Decadence
23%	Fear
21%	Lack of discipline/Procrastination
17%	Vanity/Pride
17%	Injustice/Oppression
16%	Lack of communication
16%	Stress
13%	Lack of commitment
12%	Decay of the family unit
9%	Negative thinking

participating in activities that make up the many facets of spiritual awareness, be they prayer, meditation, religious affiliations, regular retreats, etc. Many groups discussed, on their own initiative, ways in which solutions could be achieved. It was unanimous among them that "education" was the key . . . education of adults, but especially education of children. The Honolulu Pronaos wrote, "It seems that the key to bring about any change is a spiritual awareness to be followed up with and through education, to be started with children at an early age in their homes." They concluded with, "In the Piscean Age we said, 'I believe'; in the Aquarian Age we will say, 'I know.' The quest for true knowledge is the significant trend." Groups differentiated between spiritual development in general and several other more specific choices, such as "knowing and respecting yourself," listed by 63 percent, and "compassion/forgiveness" chosen by 61 percent. The next three solutions offered by Affiliated Bodies were "love," "tolerance," and "sharing."

Discussing the highly evolved human being of the future, it was the consensus of the respondents that it would be someone who



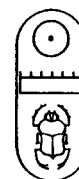
Table 2
Solutions to Problems of Human Behavior Today

Table 2 compiles all of the solutions offered by 75 Affiliated Bodies. Percentages indicate number of groups citing a given solution.

73%	Spiritual development
63%	Know thyself/Respect thyself
61%	Compassion/Forgiveness
53%	Love
53%	Tolerance
53%	Sharing
49%	Brotherhood
47%	Education
37%	Honesty/Sincerity
36%	Non-violence
31%	Respect for others
20%	Humility
17%	Lack of fear
17%	Self-discipline
16%	Moderation in material possessions
15%	Commitment
13%	Sincerity
13%	Justice
9%	Closer family ties
8%	Lack of envy/jealousy
7%	Positive thinking
5%	Communication
5%	Improved health
2%	Unity of world governments

exemplified the traits listed in Table Two. A number of groups offered that the three best ways to achieve this were through education, self-mastery, and love. It was felt that man needs to be educated from early childhood in what is now considered the "mysteries of life," so he will discover that

(continued on page 34)





stant proof of laughter's wonderfully efficient respiratory means of leveling off super-charged emotions. Not only does laughter instantly relax us on the threefold levels of the physical, the mental, and the emotional: we laugh because we enjoy ourselves but we also enjoy ourselves because we laugh.

At a recent experiment held at New York University two groups of students were formed and placed on exactly the same diet. Group 'A' had to occupy itself immediately after meals with serious scientific discussions led by an academic instructor, while Group 'B' was regularly entertained by a light comedian. After only a fortnight it was found that the general health and spirits of Group 'B' was indubitably better than that of Group 'A'. Group 'B's' digestions and overall emotional tone were also noticeably improved over those of their less fortunate fellows.

LAUGHTER is still the best medicine. Recent medical and psychological research has proved beyond all doubt what wise men have always known instinctively—that "laugh and be well" is no mere catch-phrase. To be unable, either through rigid inhibitions or sheer physical or mental tension, to explode spontaneously into rich laughter may well be a serious and lasting disability.

Modern medical science tends to look with mistrust upon anyone who cannot laugh, feeling with considerable justification that in spite of the absence of visible symptoms, such a person may be in a very sick state. There is growing support, too, for the view that the laughless man or woman rarely makes a good member of any community.

As Dr. Pierre Vachet, of the Paris Institute of Psychology, proclaims: "Laughter releases tonic emotions which, through the medium of the sympathetic nervous system, cause a sudden nervous discharge and change the physiological reactions of the individual." He once gave weekly lessons in the art of socially infectious laughter to large groups of people, and secured con-

Even on the purely physical level, a good laugh wonderfully relaxes muscular tensions in the whole body, but especially in the chest and abdomen. By relaxing the diaphragm during the heavy breathing-out that accompanies all sound laughter, inner tensions are speedily relieved. This in turn leads to a deeper rhythm in the respiration, allowing oxygen to circulate more freely through the blood to every part of the frame. From the vocal chords to the soles of the feet we are stimulated and then relaxed. As Mark Twain put it, "Against the assault of laughter nothing can stand."

Healthy Burst of Laughter

After even a short burst of laughter, then, a person has enriched and enlivened his whole organism in a unique way. As a notorious but still wise doctor, Rabelais, put it: "Burst with laughter and get well." He also wrote what might equally apply to our own times: "This age has a bad stomach. Purge it with laughter."

The medical world, however, still has to get these truths across to everyone in the face of age-old restraints and inhibitions against both the guffaw and the giggle. There

is still far too much pomposity abroad in the world, still awaiting deflation by gusty laughter. People still fear too much for their dignity. There are even families where children are still brought up to believe that loud laughter is automatically impolite.

In fact, of course, unless laughter is loud enough to be audible to others, it can do little good, either to the laugher himself or to his hearers. Laughter being the most pleasant infection in the world, audibility is its first essential. In the words of Dr. James J. Walsh: "All men laugh more or less, but those who laugh the most are the ones who live the longest and enjoy the best results. Laughter dissipates fears and apprehensions and certainly minimizes mental strain."

Laughter: The Enemy of Worry

Laughter is the greatest enemy of worry. Ideally—and perhaps this is true of the majority of people—the more there is to worry about, the greater becomes our capacity for laughter. Certainly memories of war-time humor bear this out.

The British National Association for Mental Health put this side of the matter succinctly in a recent booklet: "The sure enemy of worry is laughter. People who cannot laugh at themselves usually take themselves too seriously, or they may suffer from a sense of inadequacy which makes them refuse to admit that they can be foolish or wrong. A sense of humor is the greatest help in facing difficulties of any kind, and disproportionate worry is a common symptom among neurotic people." There is, in truth, profound wisdom in William Cowper's dictum: "Laugh at all you trembled at before." Nor should the truth in what Joseph Addison told us be forgotten: "Man is distinguished from all other creatures by the faculty of laughter."

If a good laugh clears the air for the person who laughs, it may also do the same between people, bringing them back to feelings of stability and normality after tensions have been aroused. It is also true to say that laughter is the great safety-valve for people in the mass as well as for individuals. Feelings of hatred, bitterness, or malice may be instantly dispelled by a well-directed gale of laughter.

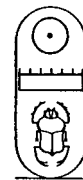
This aspect of laughter's role in life has not received the study its importance warrants, but writing recently in a medical journal Dr. G.K. Selborne commented, "Perhaps the most civilized and maturest form of humor is that known to all leaders of men, and to those interested in the now fashionable art of human relations. It is the humor which can be used to de-tense people in order to tide them over difficult or awkward moments."

The other day another doctor put it another way when he commented optimistically on the case of a small boy desperately ill in hospital, simply because he was still able to laugh. Most adults can usually summon up some sort of laughter in the face of adversity or sickness, but a child usually lacks such a gift of social pretense. When things go really wrong with a youngster, everything looks black, and natural laughter disappears. So a sick child who can still laugh is already half-way to recovery. It has been stated, with no little truth, that nowadays many people are in hospitals, particularly mental hospitals, because they do not laugh—rather than that they do not laugh because they are in hospital.

Baby's First Smile

A French psychologist, Dr. G. W. Valentine, who has made a thorough study of laughter in children, bears this out. He also discovered that an infant's first smile is its first true expression of well-being and pleasure, that infants begin to laugh at about the age of twelve weeks, though they may smile when as young as six days. The older baby laughs not because he is physically better able to do so than the newborn child, but because he is psychologically better equipped to do so. He laughs because he understands, in some obscure, instinctive way, that the general meaning of some uttered human sounds is good, content, and happy. Also, the development of laughter from the earliest age is connected with the development of speech, which seems to suggest that like speech, laughter is a fundamental means of human communication.

Laughter maintains its importance, among nations as among men, because it preserves a sense of proportion. "No man ever dis-





tinguished himself who could not bear to be laughed at," said Maria Edgeworth in a flash of insight. Those who laugh continually are sometimes condemned as frivolous folk, with patently superficial minds. Yet provided their laughter is always spontaneous, natural, and genuine and not just a

nervous affectation, they do indeed maintain a sense of perspective and proportion about the human condition that is far from superficial. Laughers generally are more sensitive and sympathetic than those who show only stiff, sad, unsmiling faces and dogged expressions to the world.

If laughter is the most pleasant of all the emotions, it is also the most useful. Above all, it is an interacting, social phenomenon which invariably exercises a humanizing effect upon all who practice or enjoy it. It is beyond all doubt "a sudden glory," the happiest convulsion which mankind can summon back again and again, as long as sanity prevails. Genuine laughter is a gift from God. △

Mindquest Technical Report Available

Vowel Sound Analysis

The March Mindquest, "Vowel Sound Analysis," by Dr. Robert Waggner and Dr. Doss McDavid, has an unpublished, companion paper that is available to readers. This thirteen page technical report on Fourier Transform, applied to all vowel sounds used in Lodge and Chapter convocations, is available from Research and Development, AMORC. A donation to cover printing, postage and handling costs is appreciated.

Rose-Croix University Extension

In Five Countries!

Edmonton, Canada	Rosicrucian History	July 18-23, 1983
Calabar, Nigeria	Rosicrucian Principles	Oct. 3-7, 1983
	<i>in Health & Healing</i>	
Greenwood Gate, England	Rosicrucian Principles	Oct. 10-14, 1983
	<i>in Health & Healing</i>	
Sydney, Australia	<i>Your Personal Cosmic Bridge</i>	Jan. 16-20, 1984
Melbourne, Australia	<i>Mirror of the Mind</i>	Jan. 23-27, 1984
Auckland, New Zealand	<i>Your Personal Cosmic Bridge</i>	Feb. 6-10, 1984

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For information on an event outside of your own country, write to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California 95191. See the January issue for information on the Summer Study Program at Rosicrucian Park.

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

Another Spring

THE SPRINGTIME of the year is close at hand, and it makes one realize that the freshness of the coming life and the vitality that is in the air signify a period when we should cooperate with nature's processes of rebuilding and recreating, and become new men and women.

I like to think of the picture that one of the old mystics painted when he said that when springtime came he wanted to plant in the garden of his soul a seed of life, a seed of kindness and tolerance; that he would watch it carefully through the spring showers and high winds; mature it until summertime, then protect it against the heat of the sun and the great showers.

In the fall, when it had become a great thing, he would bless it and enjoy its beauty and magnificence throughout the winter months, taking it closer to his bosom, keeping it warm, and letting it vitalize him during the close of the year.

Each one of us can plant such a seed at this time of the year by knowing that with the coming of spring come many opportunities to attune ourselves with the changes that are taking place. We can change our natures, our dispositions, our ways of thinking and doing things, and become new in many ways.

We really can clean house this springtime and get rid of many superstitions and false beliefs, many habits and traits of character that clutter like weeds in a garden and keep new plans, new thoughts, and new ideas from growing strong and beautiful.

Man is constantly evolving, and it is for this reason that systems, doctrines, dogmas, and creeds, which served so well in the past, seem to be obsolete now.

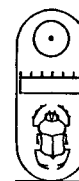


It is not because we are less considerate of the higher things of life; it is not because we are less religious, less devoted to high ideals and principles, or less moral; but it is because we have evolved to a different understanding. We feel sure that it is this higher understanding of those things necessary in life that builds character and makes for right living and divine attunement.

Man is different from what he was a hundred years ago; he is not less religious but more religious; he is not less devoted to principles and ideals but more devoted to higher, broader, more understandable ones.

Continuing Cycles

In these clashes between the customs and thoughts of the past and those of today there is more than the mere difference of opinion; there is the difference of continued evolution. Yet evolution is not only a thing of great cycles or eons of time, but of days, hours, and minutes. In the twinkling of an eye, we are told, many wonderful things can occur. In the passing of a few hours at night there may come a change in the life of any of us—through a dream, a vision, or just a good night's rest. And truly in the passing of a year, with its cycle of material changes and the effects of nature's process of unfolding, there can come to each of us modifications of understanding



and viewpoint which will broaden and enlighten us and make us conscious of the grander aspects of life and our relation to the universe as a whole instead of to only a small part of it.

Therefore, I plead for the rebirth of thought and character at the springtime of the year. I plead for a conscious, willful agreement with nature's processes and a determined change in our individual natures. Let us rise above our local environments and find in ourselves a divine attunement with the entire universe so that we will not remain merely a part of the place or condition in which we happen to exist.

This is my thought these springtime days, and this is the thought that I would have you take under consideration for weeks to come, until it takes root in your consciousness and manifests in everything you think and do.

With a change of thinking and a broader aspect of consciousness will come a widening of your ability to live with understanding. You will find that there is a broadening of your whole life, that you are becoming more receptive to the blessings of the universe, more successful in your undertak-

ings, more enlightened in your aspirations, and more truly inspired in your conceptions. Such a change in your nature, outwardly manifesting in many ways, will be noticeable and will attract to you those who are like yourself, repulsing in a passive way those who cannot agree with you.

Soon you will find that the rebirth of the springtime has brought you into the summertime of joy and peace profound. Then through the fall and winter you will enjoy life as you have never enjoyed it before. With the ambitions, anticipations, exhilarating introspection known only to the true mystic, one who has passed through self-crucifixion and self-resurrection, you will look forward to the coming of another spring.

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

Intend To Visit Rosicrucian Park?

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

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

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

PLANETARIUM:
June-Aug., daily, Noon-4:45 P.M.
Sept.-May, weekends, Noon-4:45 P.M.
Sept -May, weekdays, 1:00 - 4:45 P.M.

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

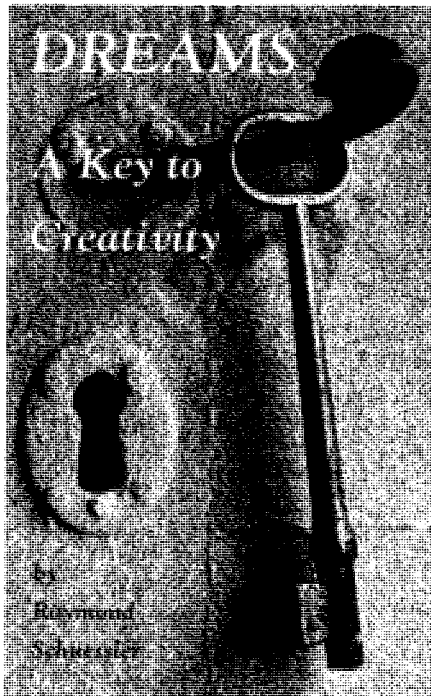
RESEARCH LIBRARY:
Tues., Thurs., Fri., Sat., 1:45-4:45 P.M.
(for members only)

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

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

[26]



What do you think of your dreams? Amusing? Frightening? Trifling? Most people experience all three of these reactions to their mysterious nighttime fantasies. But perhaps we should give greater credence to our dreams, for “dream watchers” for centuries have claimed that dreams have prophesied the future, solved astronomical problems, given birth to great works of art, even won or lost wars.

We’ve only to look at a few examples of how dreams have altered or anticipated history to see what these “dream watchers” mean. Great monarchs of old were never without a competent staff of dream interpreters who had more prestige than doctors and were consulted far more often. In Biblical times, Joseph interpreted Pharaoh’s dream of seven good ears of corn and seven thin ears as a prophecy of seven good years followed by seven years of famine.

Following a dream which instructed him to do so, Alexander the Great attacked and won the ancient city of Tyre. Hecuba anticipated the Trojan War in a disturbing dream. Cicero learned in a dream of his

impending greatness. If Julius Caesar had heeded the dreams of others, he would not have gone near the Forum in the Ides of March, and might have avoided assassination. And Hannibal dreamed he would cross the Alps in the Second Punic War.

Inventors have capitalized on their dreams and made history. Elias Howe, creator of the sewing machine, was stymied by the problem of the needle’s action. One night, he dreamed of African natives carrying long lances with holes in the spearheads. Recalling his dream when he awoke, he realized the needle should have a hole in its point to solve his problem.

The art world, too, owes much to the dreams of such creators as Benvenuto Cellini, who was saved from suicide by a dream. Thrown in prison for his nefarious deeds, the 16th-century Italian sculptor considered ending it all until he dreamed of a handsome youth imploring him not to destroy his life. Cellini obeyed his dream visitor, and when released from prison, began his great contributions to art.

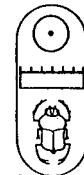
Nineteenth-century composer Richard Wagner was inspired for the prelude to his immortal *Das Rheingold* by a dream. Poet Samuel Taylor Coleridge once dreamed an entire 300-line poem; upon arising, he remembered about fifty lines, and they were the birth of his poem “Kubla Khan.”

As if dreams as inspirers weren’t enough, take a look at what magic has spun from daydreams. Daydreamers, in fact, have a decided advantage over night dreamers. They can modify their fantasies at will. Probably the greatest daydreamer of all was Hans Christian Andersen, who wove his famous fables from his daytime fantasies.

Even as a little boy, Andersen was an incurable daydreamer. In his biography, Andersen speaks of his propensity toward daydreaming, and frequently showed how his early experiences often appeared in his later stories.

Contrary to popular belief, everyone daydreams, but few have turned theirs into as successful a venture as Hans Christian Andersen’s. Scientists know that apes dream, that cats, sheep, cows, horses—even birds—dream, but man is the only creature to make good use of dreaming.

(continued on page 34)



How To Visit Holy Places

by Kevin Kelly

First, take off your shoes. This injunction is directed more toward your heart than your feet. You are about to enter a holy place, so whether you bother to stoop and remove your shoes or not, pause and be ready because this place is different. Bend over and unlace as many anxious worries as you can, pry loose the mud, and leave them behind. Be quiet and still. These are universal rules.

Holy places can be found everywhere throughout the world. They are places where the presence of God is particularly evident, and since the Creator is everywhere, that presence can be acknowledged anywhere at all. Holy places can be entirely natural, like a sequoia redwood grove or a plateau in the desert or on a mountaintop, or they may be structures of the greatest possible beauty of which human builders are capable. The aim of building holy places is to call attention to this extravagant beauty, to remind believers and to prod unbelievers with this solid fact: here is a building as lovingly made, yet as unnecessary, as creation itself.

Sacred sites are spots to halt, recoup, and refresh. They have been a refuge for travelers since the word go. Hospices, hostels, hotels, and hospitals all began with the hospitality generously offered to pilgrims on a pilgrimage.

I've been fed at a holy place, more than once. Here the rule is (as always) be quiet and still, don't start eating until it's perfectly clear that you should be, and don't eat too much. At all times receive food with two hands; it's understood unconsciously as a gesture of humility.

I also enjoy sleeping in holy places; it must be the calm and peace that dwell there.

Sleeping is far from the chief purpose of holy places, of course, but whenever I am desperately tired I seek them out: they are forgiving of our childlike needs.

One Easter in Jerusalem I missed the curfew of my hospice and got locked out for the night. I spent the dark hours walking through the old alleyways of the city's covered marketplace.

When the merchants swing their shop doors closed they shutter in the gay trinkets and all that is new, and uncover again for the night a kingdom of ancient stone walls and timeless crooked streets. I walked under the medieval archways to the Garden of Gethsemane, and in faint starlight hiked up to the Mount of Olives overlooking the walled city. Then I returned back through the gates, looking for a refuge against the spring night chill. After searching every cranny, I found the only open doors to be those of a church. Inside was a tiny room and near an altar washed in the butter-yellow light of hundreds of tiny candles a priest in a black hood was bent over, in either sleep or meditation. I sat near the altar, and, in exhaustion, immediately fell asleep.

The first dawn pilgrims awoke me and in daylight I realized with concern what I had done. I had slept in the shrine over the rough rock where Christ's cross had stood, on the spot where he had died, next to the rocky tomb he rose from, the most holy place for half the world's population. This was venerated ground. Maybe I should have been struck by lightning, but I awoke refreshed and somehow find it fit that in all of Jerusalem, this hallowed corner should be the only place open to a bedless wayfarer.

One of the things I like best about holy places is that, as a rule, nonbelievers are just as welcome as are followers. (The exceptions seem to be rare: Mecca, for instance,

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Kevin Kelly/Community of monks, Mt. Athos, Greece.



or a few Hindu temples in southern India.) Even the most exotic, esoteric religions and isolated cloisters will graciously accept visitors as long as they are quiet and still, leave their burdens at the door, and don't argue. I am all for challenging others in their belief—it sharpens understanding on both sides—but holy places are never the location to do it.

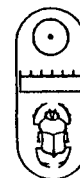
About the nicest thing you can do at a holy place is join with others in their worship, even if you sincerely pray in your own way. Be full of care not to offend anyone with your form. Watch closely what others are doing, and then ask, if you can, what you should be doing. How else would you know not to touch a Burmese child on the head, or point your feet at a shrine, or walk over a sleeping Muslim? Asking gives people the opportunity to explain the usually complex rituals of their belief. They answer eagerly because they are proud to instruct you in the nuances of their way. Don't be afraid to reveal that you don't understand what is going on. In this one matter, you're not expected to.

The world is full of important holy places to visit, if you care to. But nothing is easier than to travel around and quickly get "templed out." Often, a pilgrimage to a

holy place means a long journey requiring a lot of energy, so it seems a shame to let it end up blurred. It's really better to pass a holy place by than to get bored with it all.

Once, at the end of a long day, I arrived beat at a Japanese monastery. It suddenly seemed too much trouble to take my shoes off and walk inside, along the polished floors. I lingered outside in a plaza of raked gravel and watched twilight invade the tiny details of rock and stone, filling them with a purple glow. I absent-mindedly watched this off and on for several hundred years until I was knocked inside-out by a thunderous clap of two wooden boards, banged by an unsmiling monk, who appeared at a window in a grey tunic, clapped the boards, looked at me, and left. It was the closest I've come to understanding zen: I know exactly what he meant, and live my life differently now.

My favorite part of visiting holy places is meeting other pilgrims there. Not long ago my brother and I made a pilgrimage to the Himalaya mountains. We walked toward Mount Everest, sleeping in villages and shepherds' huts and buying meals of rice or potatoes from the hill folks who also pointed the way. We met our friend along the path.



Within sight of Everest, we climbed a mountain. At the summit we could see in a wide, whole circle. We giggled for minutes because we could clearly see the curvature of the earth, as it actually bent to the horizon: all the other mountains seemed to lean away from the peak we were on. A completely silent wind blew across the top. It was diamond cold and deaf, and swept away our feeble voices. Far below were miniature valleys cradling the shepherds and monks who pray at dawn. Further out in ant-small towns more friends waited, and way, way over there was our distant,

tiny homeland. The constant blue air was so thin, stars shone through in the sunlight!

We knew we had come to a holy place, and the height of our journey. Our friend began to sing, and the only thing he could think to sing was a church hymn he learned as a child—a lilting, melodious song of thanksgiving. It was tossed by the mute wind across the arch of mountains to the ready, waiting sky. We hardly heard it ourselves. So we sang another chorus, together. Notes of it fluttered down the slopes; a few were flung to heaven. Then we remembered we were visiting a holy place, so we spent the rest of the time being quiet and still.

Rose-Croix University

U.S.A. Extension

In addition to our usual Summer Study Program, we are once again offering R.C.U. Extension courses at the following locations:

LORETTO, PA

(Choice of 1 course each week, one or both weeks.)

Aug. 1-5

Creative Writing
Color and Self Mastery

Aug. 8-12

Glands & Psychic Centers
Dreams: Inner & Outer World

ATHENS, GA Aug 1-5

Kabala

HOUSTON, TX Aug. 1-5

Through the Mind's Eye
Music for Modern Mystics

CLYMER, NY Aug. 15-19

Glands & Psychic Centers

Applications, course descriptions, and fee schedule, are available by writing to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California 95191. Please specify the program(s) you wish to attend.

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Philosopher of Life

by Louis G.W. Löhlefink, F.R.C., I.R.C.

IN the early twentieth century no philosopher was more highly regarded or spoken of than Henri Bergson. His influence was partly accounted for by his productivity. A 1912 bibliography of Bergson's works lists 126 pieces of writing. But Bergson's success was also attributable to his abilities to express profound concepts clearly, both as a writer and a lecturer. One student, Pieter de Meer van Walcheren, describes vividly the large attendance at one of Bergson's classes, a reflection of the philosopher's popularity. The highest acknowledgment of Bergson's genius was to come some years later, in 1928, with the awarding of the Nobel Prize for Literature.

Henri Bergson was born in Paris on October 18, 1859, of Irish and Polish Jewish parentage. Henri's brilliance as a scholar was apparent early in life and he was sent to the best schools in France. From 1868 to 1878 he studied at the Lycée Concordet in Paris. He possessed an outstanding ability for science as well as literature. His thorough understanding of mathematics led him to discover, at the age of 18, a new mathematical formula for which he was highly praised, and which was published in its entirety in the French magazine, *Annales de Mathématique*.

From 1878 to 1881 Bergson studied literature and philosophy at the Ecole Normale Supérieure, where he obtained a degree in philosophy. He then taught as a professor in Angers, Clermont-Ferrand, and Paris. In 1889 he received his Ph.D. in philosophy after having written two major essays. The first was in Latin and dealt with Aristotle's theory of space. The second, in French, was his renowned essay *Time and Free Will*.

Bergson's philosophy searched for the deeper meaning of life itself and, as such, it deeply affected his lifestyle. During World War II his native city, Paris, was occupied by Nazi troops. Bergson was then eighty years of age and gravely ill. (He was to die shortly thereafter in 1941.) As he had con-

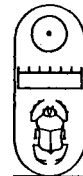
tributed greatly to the field of philosophy, the Nazis placed him in a special category which had been created for such outstanding individuals. However, Bergson refused their offer and, while wearing his housecoat, he reported himself as a Jew, as he wanted to share the sufferings of his ill-fated people and coreligionists.

The Era of Henri Bergson

In the nineteenth and twentieth centuries, science advanced greatly, especially the natural sciences, such as physics and chemistry. This was the era of enlightenment which ended the absolute power of theology. *Positivism* evolved from the scientific approach and rationalism alone was considered to be of primary importance. Such studies as psychology also rapidly developed at this time, as part of the trend to study the human mind scientifically. One prominent German philosopher, Johann Friedrich Herbart (1776-1841), espoused scientific realism and published a dissertation on associative psychology. Bergson's works were a direct attack on this method of analysis. The procedure of the natural scientists was not approved by Bergson, who thought it to be too limited in scope. His main objective was to gain more insight into the spiritual aspects of veiled symbol-



Archie für Kunst und Geschichte



ism in literature and philosophy. Moreover, as symbolism is the medium between the tangible and intangible worlds, what cannot be expressed in words is done through symbols.

Background of Jewish Thinking

As a Jewish philosopher, Bergson was greatly influenced by Hasidism, a popular religious movement which, in the first half of the eighteenth century, was presided over by Eliezer van Medzibah, who used the name Israel Baal Shem-Tov, meaning "Master of Good Repute." Hasidism, which subscribes to the mystical thoughts of the Kabala, attracted the majority of East European Jews and reinstitutionalized the tradition of ancient Jewish wisdom. In this wisdom spiritual ecstasy is emphasized to ascertain oneself in honoring God by use of simple prayer, and with special emphasis on rejoicing, mystical ecstasy, and sincerity of the emotions. This was in contrast to the cold and traditional formalism as instilled by the intellectual elite. Although in his studies Bergson was inclined towards mysticism, and developed great respect for Christianity, he was never formally involved in either. We can see Bergson as a philosopher in search for the origins of life.

Creative Evolution

Bergson's philosophy can be considered as anti-rational. He criticized those who rely on the intellectual source for knowledge as the only important factor, a view which he held is inadequate in comprehending life as a whole. This is especially true when science's only objective is observing the functioning of matter to its own extent, i.e., in demonstrating to us how the intellect (mind) separates objects from others, thus subdividing parts for analysis. Through the intellect everything is split into parts, and thus can only produce for itself an image of immobility. As opposed to this, Bergson propounded an evolutionary idea of the mind, or a growth in the history of man in mystical essence, contrary to Charles Darwin's theory which was based on material

changes. In Bergson's major work, *Creative Evolution*, a mystical interpretation of evolution through creation is promoted. However, the creative input of man plays a vital role in the evolutionary process—a process which is *creative*, not mechanistic.

Intellect and Intuition

An important concept propounded by Bergson is that reality is ever manifesting its dual nature to us. This is also the case with knowledge, even though this has been a one-sided development. Man, throughout history, has had to adjust himself to circumstances induced by nature and society. To make such adjustments, man has depended upon a preeminent, indispensable faculty—the intellect. However, by depending only on the notions of the intellect as the sole reliable source, a certain rigidity in man's thought processes has resulted.

Life cannot be fully understood by the intellect, as the intellect denies the importance of those things which it cannot comprehend. If mind is considered as a focal point from which to regulate life, one brings about a condition of exile since the intellect cannot grasp the Absolute Reality. Thus one needs to enter into the realm of *intuition*—that sudden insight unobtainable by intellect. Bergson aims at this intuitive knowing without describing it as intuition, but refers to it as "sympathetic intellect." In other words, this is a form of knowing having a connection with mind, but operating independent of it as a subfunction of life. This life force Bergson calls the *élan vital* ("vital impulse").

A second important concept of Bergson's is his distinction between nature and life. Nature can be considered the place where appearances manifest themselves to us—manifestations of life. Life itself is of a different order; it is the motivating force of creativity, spontaneous intuition, and the expression of love. As a matter of fact, one can even draw a triangle wherein Being manifests itself to man as Nature and Life. Nature can be researched through scientific methods, but to understand life, one must be reintegrated into the creative flow of life.

Time and Duration

Almost all philosophers have been preoccupied with the problem of time—a fas-

Frater Löhlefink, a member of AMORC's International Research Council, is a teacher of Health Education Science and Psychology in The Netherlands. A member of the Grand Lodge of Holland, he specializes in anaesthesiology and the philosophy of childhood education

cinating, elusive phenomenon. Time, in this sense, is a different concept—another dimension of time—than that instituted by means of the clock, that is, *mechanical* time. Real time is the rhythm centered in man himself, in the entire cosmos. Mechanistic (clock) time is only a reflection of real time. It is difficult for man, living in his technical world, to acknowledge that there is another dimension to time. Bergson refers to mechanical time as *temps longueur*, and does not deny its function or necessity, as it is essential for mathematics and our entire social system. If we were to deny this time, our whole daily life would become confused. In fact, mechanical time is irrelevant during sleep as a person's dreams consist of different conceptions of time; that is, a dream can depict in a few seconds physical actions that in life would take several minutes or even hours.

Thus, the *inner* experience of time is different. To use an analogy, in admiring the unfoldment of a rose, mechanical time is worthless. This non-mechanical time is referred to as *temps durée*, because creativity too is being expressed. It is an ecstasy of love or *extase d'amour*—a timeless sort of time, and is ever-present in the creative world of art.

Man and Environment

Bergson also discussed the relationship between society and creativity. Society, as we presently know it, has various rigid traditions. Society has already predetermined what is good and evil, which is actually a distinction between what is allowed and not-allowed. The norm is tradition, where man himself is confined in his actions. No wonder Bergson calls this a *trapped society*, since creativity has few outlets. In an *open society* the rigidity is broken through, and man has the opportunity to employ his creativity in a practical sense. Bergson warns, however, that there is an innate danger for every open society, as it harbors the means to close upon itself, resulting in its demise as a creative, open society.

Conclusion

We are much indebted to Bergson's philosophy, especially in his valid criticism of the rigid intellectualism of his time. He helped modern man to realize that the creative power in himself is part of a continuous and progressive process. There is more to life than seemingly tangible substance, nor does our inner existence depend upon the ceaseless ticking of a clock.

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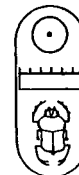


As an active member of AMORC it is your privilege to visit one of the Rosicrucian affiliated bodies—Lodge, Chapter, or Pronaos. You will enjoy the variety of Rosicrucian activities, demonstrations, experiments, and initiations which are available. You will also have the opportunity to become actively associated with the other Rosicrucians in the affiliated body you select.

All you need to do is address a letter to Frater Robert Daniels, Grand Master, AMORC, Rosicrucian Park, San Jose, CA 95191, giving your Key Number, and ask for the:

- Name and address of the nearest Lodge, Chapter, or Pronaos.
- Day and time that they meet.

When visiting, please present your *active membership credentials*.



Dynamic Reality

(from page 18)

ever name we give it—is in the fullest sense of the word, the ultimate essence of all being and of all manifestation. In the physical world, action is a dynamic reality. Much of what happens in the world is based upon human action and its results. In the psychic, mental, or nonmaterial world, reasoning

and realization of man's relation to his soul, to the Divine Essence, to the First Cause, or the Absolute, is the ultimate concept that we want to achieve. To become intimately aware of the relation of the individual soul to its source is to accomplish one of the purposes of a physical incarnation. To evolve our realization of the soul to the point that we gain an awareness of the Absolute is truly the dream of the mystic.

The Great Tomorrow

(from page 21)

the Laws of Nature are not mysterious, but natural and compatible with his own Self. As self-mastery is achieved, man is open to knowing unconditioned love. He will discover the Oneness of life and no longer be separated from the Whole. He will move from the darkness into the Light. The groups felt that the teachings of the Rosicrucian Order were an excellent way of both educating and guiding people to self-mastery, and expressed gratitude to

AMORC for the opportunities for growth offered them through the teachings.

The benefit of participating in exercises such as this was expressed by one of the participants who stated in a letter, "I wish to express the gratitude I feel for the positive, constructive feelings this exercise aroused in myself and in the other Pronaos members. In these times of much talk of cataclysms and earth changes, it is refreshing to speak of changing ourselves in positive, beautiful ways."

—Ralph M. Lewis, Imperator; Sandra W. Huff; George F. Buletza, Jr., Ph.D.

Dreams— A Key to Creativity

(from page 27)

The average length of a dream is from ten to thirty minutes, and we dream about once every ninety minutes. Dreams tend to get longer as the night wears on. The first ones usually are of current events, like the previous day's happenings; subsequent dreams delve deeper into the past, but as night's rest nears an end, they tend to return to the present.

Did you ever wonder whether you dream in color? Scientists have discovered that about two out of three dreams are in black and white. Most dreams contain three people and the dreamer almost always plays a role in it.

How do your dreams compare with the average? Next time you remember your dream, think twice before discarding it as a trifle. Who knows, you may be another Elias Howe or Hans Christian Andersen and find that your dreams are keys to greater creativity.

Special Event — Houston

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(See May issue for more information)

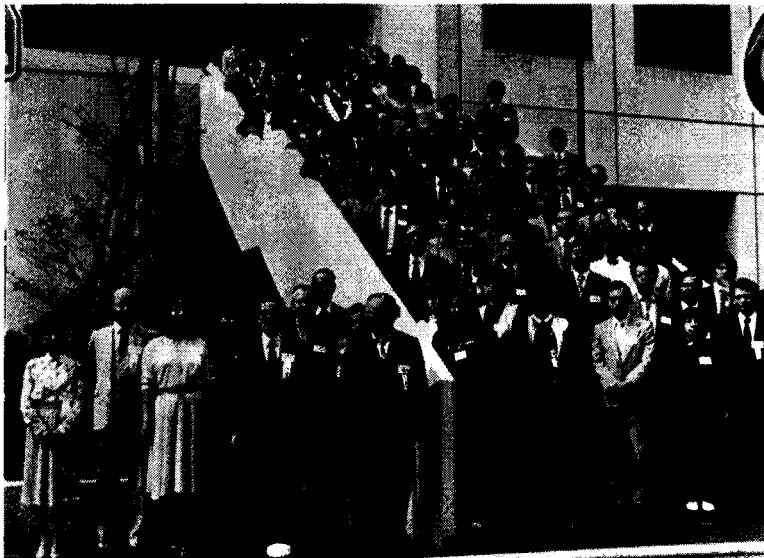
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Rosicrucian Activities

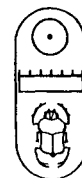


SHOWN ABOVE is Greenwood Gate, a beautiful estate in the Sussex countryside, which serves as headquarters for the United Kingdom Administration of the Rosicrucian Order, AMORC. Members of AMORC from throughout the world, and affiliated bodies in England, gather here for special membership and social functions on the estate, using the extensive facilities available. Charitable events, such as concerts and activities for handicapped children, are sponsored there as well. Frater Harry Daniels, Manager of the U.K. Administration, just recently informed us of an extremely successful cultural event which raised over £1000 for crippled children. Twenty local artists exhibited their paintings and sculptures, and many people who attended tremendously enjoyed over 200 exhibits. Although it took days to set up, the Committee for Action Research was delighted with

(continued on page 36)



Shown at the Fourth Japanese National Convention in October, 1982, are Supreme Treasurer Burnam Schaa and Soror Schaa (both at left), flanked by AMORC Grand Master of Japan George Yorioka and Soror Yorioka



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(from page 35)

what they say is their most successful venture. The Rosicrucian Order is very happy to be a part of this good work. The facilities at Greenwood Gate are indeed ideal for this kind of event, as the manorial home is located in a 100-acre forest surrounded by scenic terrain.

Ancient Phoenician City



On the coast of Lebanon, twenty miles north of Beirut, is the ancient city of Byblos, once a great trading center of the Phoenicians. In the Bible, the city was referred to as Gebal. It was a seat of worship to Adonis. Excavations have unearthed ruins of a citadel, temple, tombs, and many Phoenician inscriptions on stone. The Phoenicians exported Egyptian papyrus to Greece for writing purposes; hence the Greek word *Byblos* meaning *book*, and, in turn, the English word *Bible*.

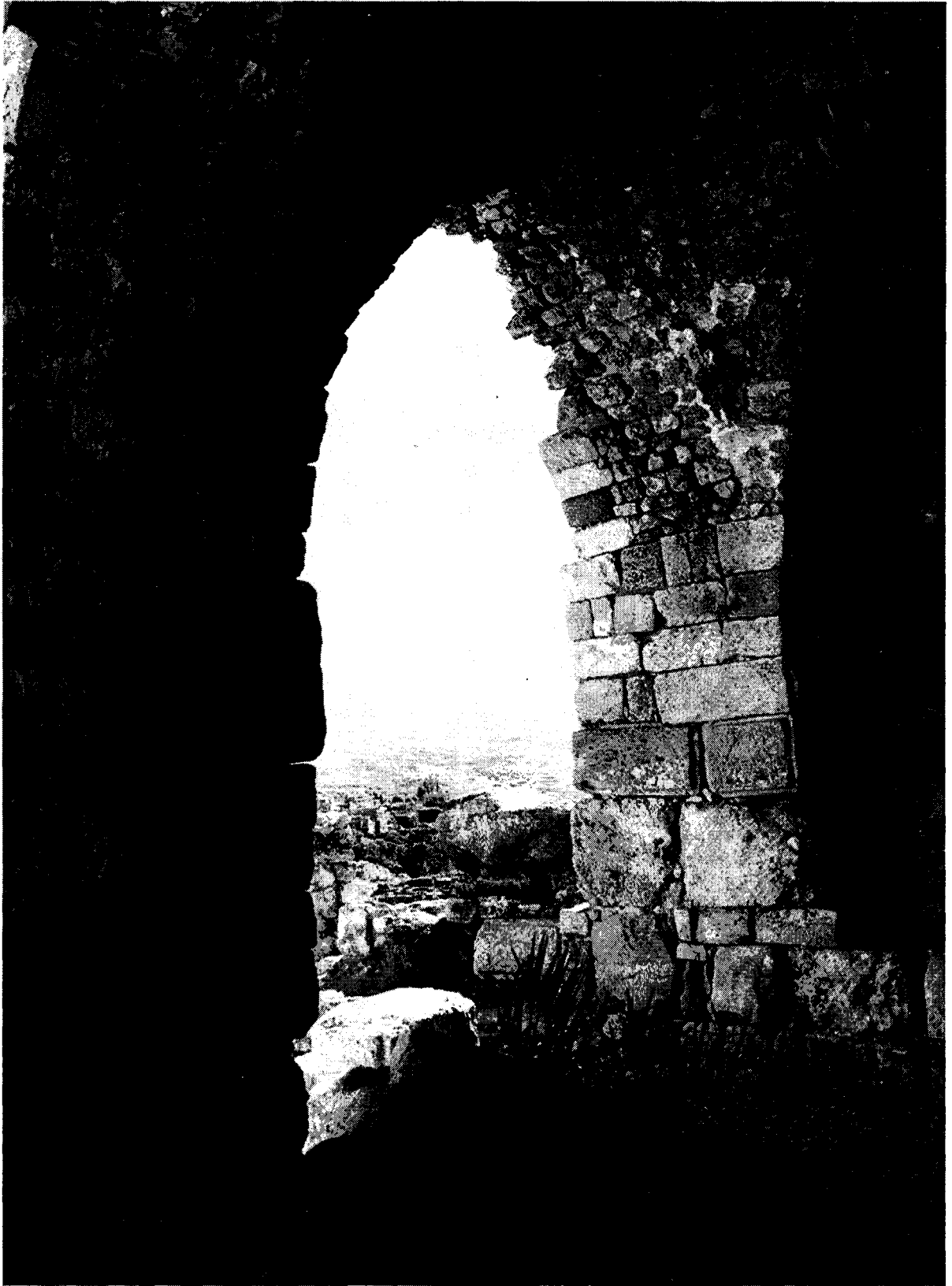
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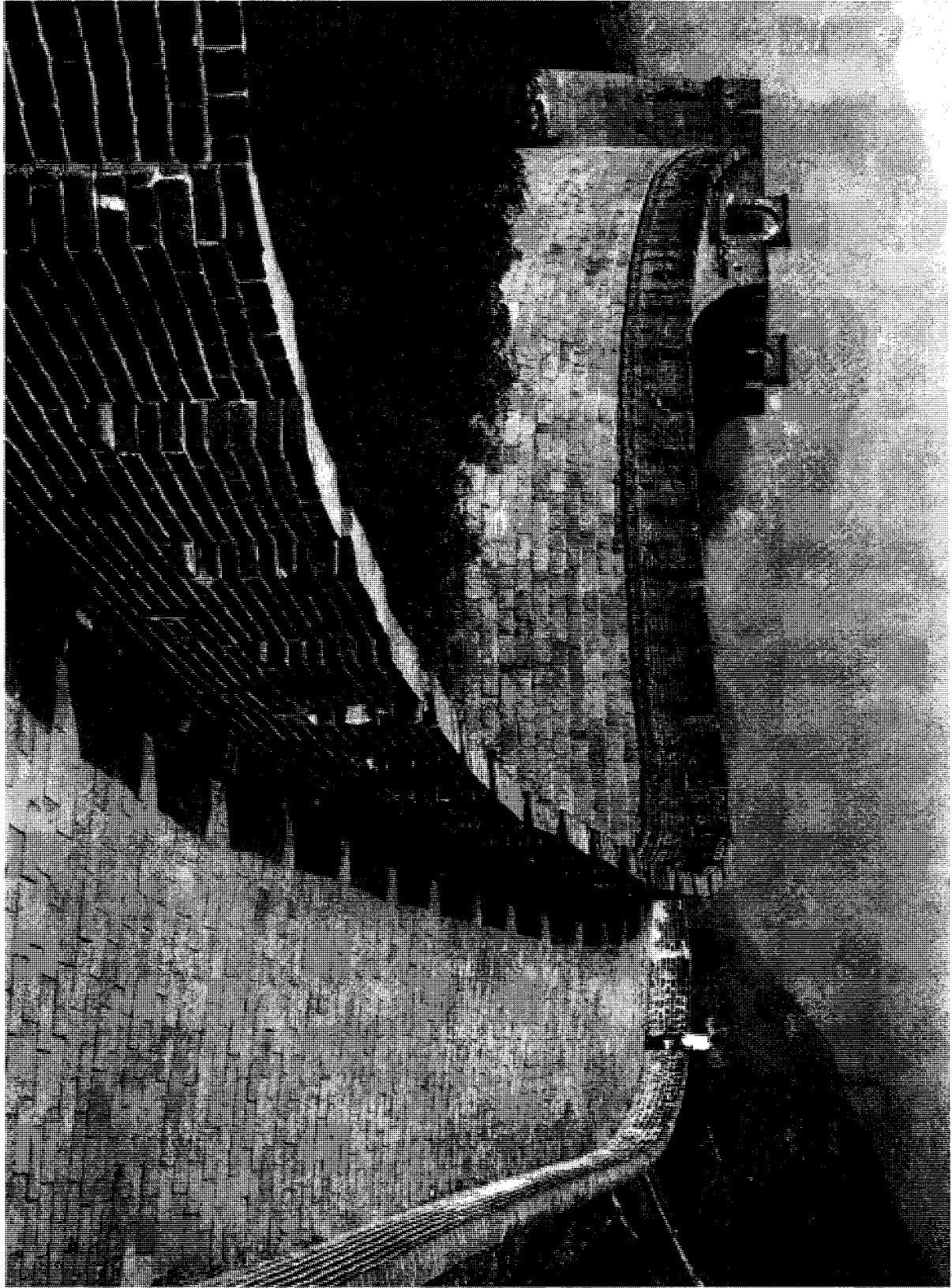
Great Wall of China (overleaf)

One of the world's most massive man-made structures is the Great Wall of northern China. In Chinese, it is known as *Cheng-chêng*. Extending about 1500 miles, this defensive wall is 20 to 50 feet in height and 15 to 25 feet in breadth. As can be seen in our photograph, towers were constructed at intervals. The wall was built from the 6th century B.C. to the 16th century A.D. A contemporary text of 220 B.C. states that 300,000 men, mostly criminals, worked ten years to complete just one section of it.

(Photo by Jerry Chapman)

**The
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April
1983**





THE MYSTIC WAY

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



Saint Martin



Bacon



Poe

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



Rousseau



Goethe

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



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- SVC-1M** **Imperator's London Convention Address** (1981) Ralph M. Lewis, Imperator, points out the categories of the concept of mysticism: the traditional, the doctrinal, and their applications.
- The Brain and Nervous Systems** (1982) Dr. George Buletza, Director of AMORC's Research Lab, discusses with Kristie Knutson certain aspects of the limbic system of man's brain.
- SVC-2** **Visualization Techniques** (1981) Kristie Knutson, Director of Public Relations for AMORC, shares her helpful comments on achieving our goals through the technique of visualization.
- SVC-3F** **Mastership** (1981) Ralph M. Lewis, Imperator, outlines certain aspects of the mastery we can achieve in our daily lives.
- Domain of Destiny** (1971) A trip through Rosicrucian Park. Shows the beautiful buildings and grounds, the officers and staff of AMORC at work and in conference, and describes the many phases of the Order's work.
- SVC-4M** **Rosicrucian Principles** (1981) Precautionary comments relating to R.C. healing activities by Edward Lee, former Director of the AMORC Department of Instruction.
- Egypt's Mystical Heritage** (1981) Former curator Burnam Schaa discusses with Edward Lee the history and development of the Rosicrucian Egyptian Museum. He also comments on certain artifacts and the times in Ancient Egypt from which they came.
- SVC-5F** **Valley of the Nile** (1962) The splendor of Ancient Egypt, the temples of Luxor and Karnak, the Valley of the Kings, the tombs of the Pharaohs and nobles.
- Egypt, Cradle of Culture** (1961) The pyramids of Gizeh, the Sphinx, King Zoser's mortuary city, magnificent mosques, old Cairo, and ancient Sakkarah. An initiation scene depicted in the Great Pyramid.
- SVC-6** **Insight Into Mysticism** (1983) **Technique of Meditation** (1983) Ralph M. Lewis in an interview with Kristie Knutson shares his unique insights into these important topics.
- SVC-7F** **Domain of Destiny** (1971) A trip through Rosicrucian Park. Shows the beautiful buildings and grounds, the officers and staff of AMORC at work and in conference, and describes the many phases of the Order's work
- From the Land of the Pharaohs** (1969) A visitor takes a tour through the Rosicrucian Egyptian Museum and Art Gallery.
- SVC-8F** **The Well of Faith** (1963) A survey of biblical sites in the traditional Holy Land. An imaginary sequence of the Essenes and the Dead Sea Scrolls. Contemporary life in Israel and Jordan.
- SVC-9F** **Mystic Isles of the East** (1960) All the pageantry of the Far East, dances and rituals in the tropical beauty of Indonesia and Sri Lanka.
- SVC-10F** **Aegean Odyssey** (1957) The glory that was Greece. Dramatic views of the Acropolis, Porch of the Maidens, Cave of Pluto, Delphi, ruins of ancient Mycenaean culture
- SVC-11F** **The Mystical Art of Japan** (1966) A demonstration of Japanese brush painting by noted artist Takahiko Mikami.
- SVC-12F** **Isle of Legend** (1957) Centered on the isle of Crete was a civilization which bridged the cultures of ancient Egypt and Greece.
- Men and Gods** (1947) The culture, philosophy, living habits of the peoples of India, Pakistan, Thailand, and Tibet. An absorbing study of the ideals which move this large portion of the world's inhabitants.
- SVC-13F** **The Romance of the Rose and Cross** (1965) Depicts the romantic history of the Order from ancient to modern times, with an imaginary scene of Paracelsus in his laboratory.

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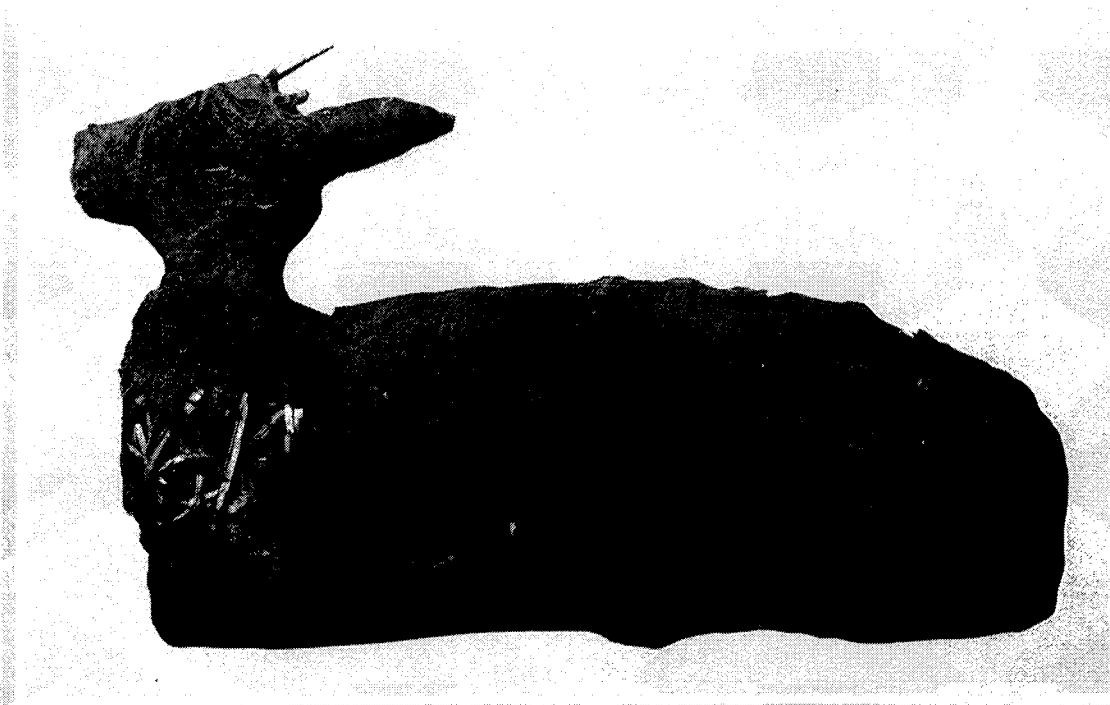
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TREASURES FROM OUR MUSEUM



The God Seth

The ancient Egyptian god of evil, Seth, was represented by the cosmic opposition of darkness and light. Seth was the son of the earth god, Geb, and the sky goddess, Nut. He was also the brother of Osiris and Isis.

In one of the most famous myths of ancient Egypt, Seth was the murderer of Osiris. Later, the god Horus was called upon to avenge his father's death, and he eventually defeated Seth after many battles. The ancient Egyptians saw this conflict as the ultimate victory of good over evil.

According to some interpretations, there is no duality in the sphere of the eternal, and therefore Seth and Horus are one. This opposition symbolically represents life and death, light and darkness as one force, and in Egyptian religion, has been called "The Secret of the Two Partners," referring to the hidden understanding between the two combatant gods. The god Seth, who represents strife, is subdued but never destroyed by Horus, who represents peace. In the end there is reconciliation.

In reality the god Seth was a very ancient idol, embracing the characteristics of one or many species in an imaginary misshapen form. He was depicted as a pig, donkey, giraffe, and gazelle. The rare and authentic mummified gazelle (c. 1400 B.C.) shown above is on display in the Mummy Gallery of the Rosicrucian Egyptian Museum.

—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

Edith Piaf

The Little Sparrow

SHE WAS called *la môme Piaf*—the little sparrow—but her given name was Edith Gassion. She was born in Paris in 1916. Her early childhood was lonely, punctuated by removal from one relative to another, and much of her time was spent alone, religiously committing to memory the lyrics of popular tunes.

At thirteen she left the confines of her relatives' homes and went to work singing in the streets of Paris. Later she was joined by her half-sister, Simone, from whom she rarely parted until the time of her death. She worked for years in the streets of Pigalle (one of Paris' less affluent districts) singing to occupants and tourists alike, and passing her well-worn hat for payment.

Edith worked many years in the streets before being invited indoors—into a cabaret. It was during one of those first experiences that a theatrical agent suggested she change her name from Edith Gassion to *la môme Piaf*—and so was born Edith Piaf. She wore a simple black dress (the only one she owned) and sang with her entire body, her hands lifting words and phrases for emphasis. Her style was not of the flashy show girl variety so popular at that time, so her initial reception by the Parisian audiences was not one of overwhelming approval. After apprenticeship in many cabarets, she moved upward to the more fashionable nightspots of Paris and neighboring cities—and finally to America. Her reputation grew and she acquired a following of loyal admirers.

During the early part of her career, Edith lost her infant daughter, Marcelle, to spinal meningitis. The loss so affected her that for many years she mourned on the day that would have been Marcelle's birthday. She was never to have another child.

Many lyricists supplied the words for which Edith was known, but one woman was responsible for the music to the majority of her songs: Marguerite Monnot, whom she called "Guite." Piaf's most famous song, however, *La Vie en Rose*, was deemed "junk" by Miss Monnot. She refused to compose music for what she considered inferior lyrics, and so it was Edith herself who was responsible for this song from conception to performance.

In addition to performing, Edith took great joy in refining the talents of those around her. Several French singers owe her their style and delivery. She created for them better editions of themselves rather than force them into the Piaf mold and produce inferior copies of herself. One of her first and better known protégés was Yves Montand.

Edith Piaf was a Rosicrucian student between 1955 and the time of her death in 1963. At her passing the world mourned a great artist and a person through whom many of life's joys and sorrows had sounded in song and reality. She was buried with a single rose clasped to her heart.—NSR

