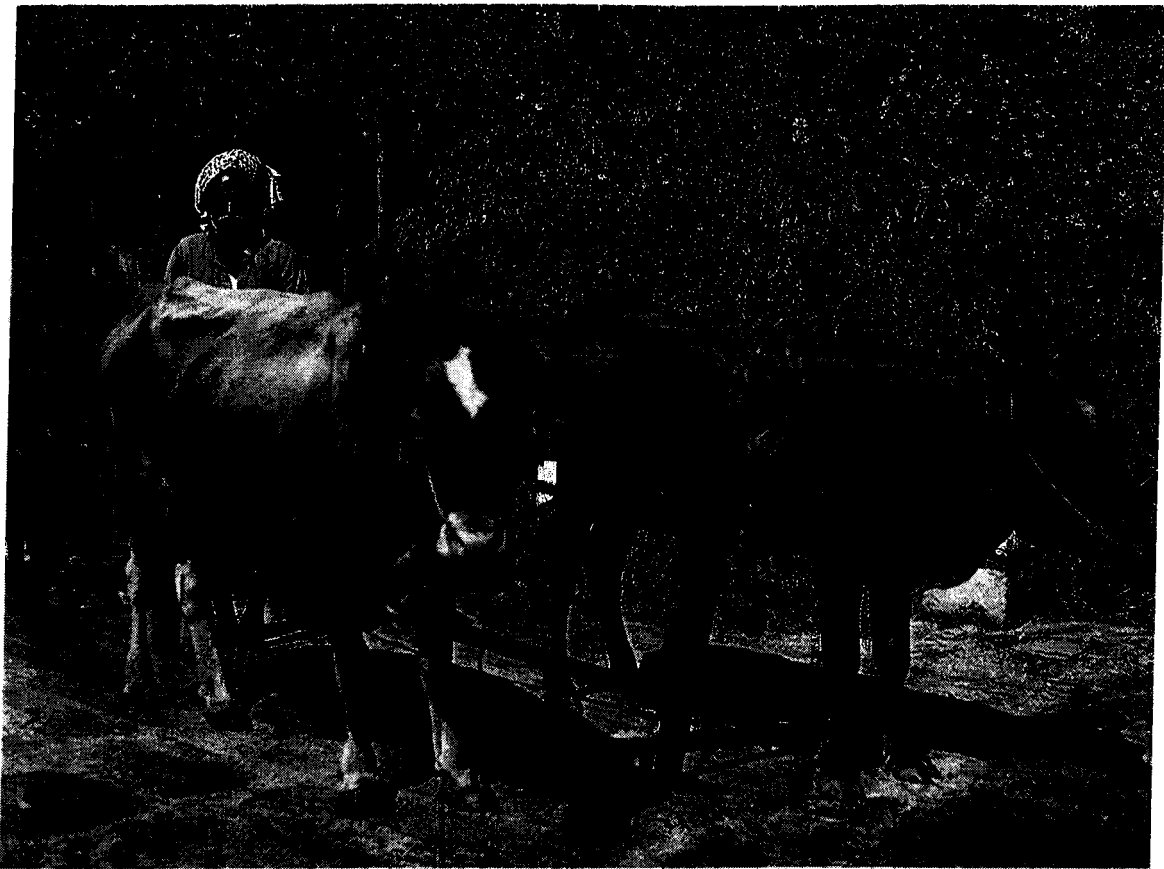


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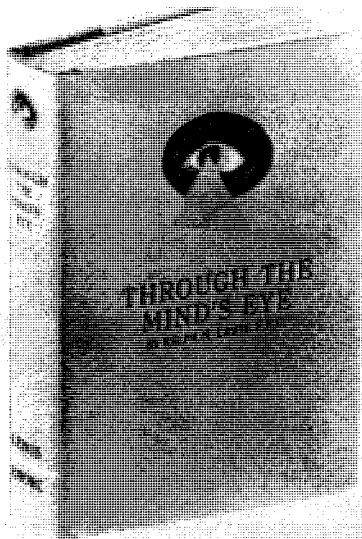


- **Mysticism**
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Mystical Illumination

The Transformation of Light

The Illusion of Separateness



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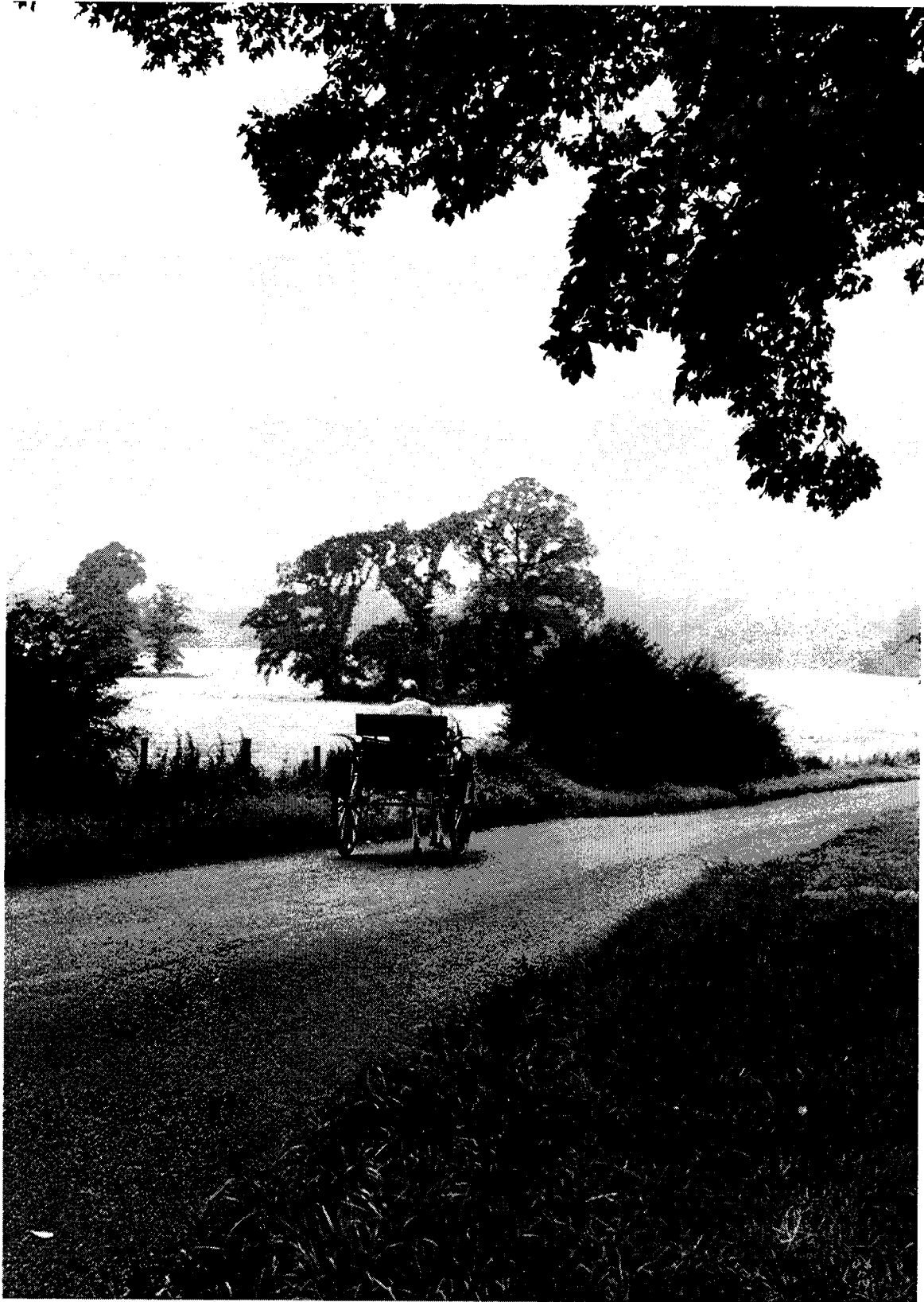
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Once Upon A Time

The gravel road, misty horizon, and horse-drawn cart—all these arouse nostalgic sentiments. One can almost hear the slow rhythmic clip-clop of the horse's hoofs on the road. This scene is of an age and experience that is rapidly fading. It lives on mostly in the memory of those who in age have advanced well beyond it.

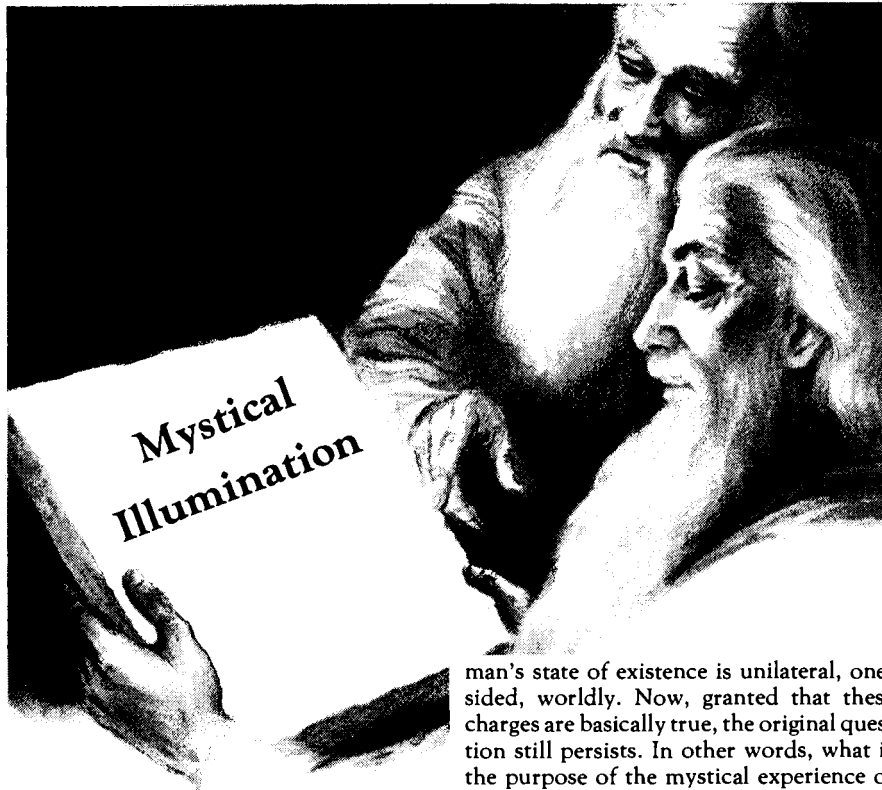
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THOUGHT OF THE MONTH

By THE IMPERATOR



WHAT IS the purpose of mystical philosophy? A wrong concept or purpose may result in a misdirected effort.

First, it must be realized that mysticism and its philosophical aspects are not ends in themselves. Mysticism's ideas and teachings are but *instruments* to achieve certain specific objectives. The greatest emphasis or stress has been placed on the so-called spiritual values of mysticism; in other words, a full realization of self and a consciousness of the relationship of that self to the Absolute, or God.

Mystical philosophers have long lamented that man has a limited use of his consciousness. Man is seen as resorting primarily to objective experiences—his greatest interest being in sensual matters, worldly things, materialism. Thus, figuratively speaking,

man's state of existence is unilateral, one-sided, worldly. Now, granted that these charges are basically true, the original question still persists. In other words, what is the purpose of the mystical experience of Oneness, of Cosmic Consciousness, if it is attained?

The answer traditionally given by mystics is *illumination*. Concisely, this means enlightenment—an influx of a new gnosis, an exalted knowledge. Knowledge is said to be power. But ideas have power only in their application. Unused knowledge is inert; it accomplishes nothing. The power of thought manifests only in action, in doing something.

The physical, material side of man is not fundamentally evil or corrupt. Such a concept is based on obsolete theological notions. Man's appetites and passions are in accord with the necessities of his being. In his growth, sustaining of life, reproducing his kind, and withering away, man is only conforming to his biological necessities.

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But what about the other aspects of human nature—the abstract side? What about the illumination that mysticism urges man to attain? Must there be a definite cleavage in man's nature? Is he to be either sensual and worldly, or seek refuge in mystical experience?

Inspiration and Creation

One of the basic precepts of mysticism is the unity of Self, namely, the integration of all divergent experiences that self is capable of having. The subconscious, the psychic self, however, must reflect back the illumination it receives to the objective everyday world of reality. The psychic self must energize the objective self. It must arouse inspiration and aspiration to create in the world those things which represent the inner experience. In other words, the world must participate in one's inner experiences if mysticism is to have any value.

Through the ages every spiritual ideal or philosophical principle that has been accepted as good was a motivating force compelling man to achieve something higher in his lifetime. It is only in this way that man becomes a whole being, and not divided against himself. Mysticism, then, can and should be a dynamic, constructive force in the world. False mysticism is a dream world of pleasant escape from the here and now.

Individuals with any degree of illumination confront problems of the day impersonally and dispassionately. Perhaps the most engaging problem of today and past eras is achieving *peace*. Peace is not materially a matter of passivity and quiescence. Actually peace must arise out of conflict. However, the battle is basically with the self and not with others. Peace begins with the individual, not with groups or people collectively.

Man is an aggressive being, motivated by forces, desires, and drives. These are essential to him. Life impels itself toward its ends with utter indifference to all else—we must realize that. If there is purpose to life, in the *organic* sense, it is for living things *to be* and nothing else. Man is a product of such organic impulses. If we look at man from the physical, mortal point of view, he is ruthless. Actually, however, nature itself is

not ruthless, because nature has not arrived at the moral concepts that man has established.

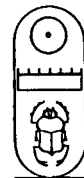
Basically, man has the instinctive inclination to sacrifice anything to satisfy his organic physical self. Yet it is here that the psychic and the rational aspects of man express themselves.

From the highest intellectual and moral point of view, life is not simply to live, to exist. Rather, life is to live *for a purpose*. In his purposefulness man distinguishes himself from the lower animals. But what must that purpose be? Succinctly, it is the *collective welfare* of all humanity. Such a phrase is not a cliché, although we hear it often. It is the only true example of human advancement. Individual incentive toward purely personal ends is elementary and primitive. One is being moved solely by the life impulses and not by the higher intuition and rationalization which man has at his disposal.

To accomplish this greater purpose requires self-discipline. In fact, acting thus does not require being less ambitious or less aggressive; rather, we *extend* our self-interest. Thus, our actions are not always limited to the immediate self, but contribute to the ideal of the collective advancement of mankind. In this sense every human is in some small degree every other person's benefactor instead of his competitor.

Dynamic Mysticism

Humanity's advancement can only be accomplished by an understanding of our human emotions and of the Self. First, man must establish common ideals which elevate the human race. Secondly, the individual must be taught how to stimulate certain impulses to contribute to those ideals. Man must also learn how to restrain other impulses. This would involve the study of the practical points in psychology, mental states, and rational codes of ethics and behavior. Peace, therefore, is a complex attainment if we are to advance from primitive forces of the raw life which we see existing today. We must always remember that peace is primarily a personal attainment. It is nice for us to meet at the United Nations or in all sorts of other groups to consider what mankind is to do. Yet peace



cannot be regulated from outside the individual. It must be individually, personally cultivated.

Those with a gleaming of illumination realize that man's inclination to resist change is another of his great problems. The Greek philosopher Heraclitus said centuries ago that all is becoming—nothing ever is. Everything is in a state of flux, becoming something else. If things *were*, and not *becoming*, the world, the universe, would be static.

Despite changing conditions, humans are creatures of habit. Habit, figuratively speaking, is like the groove of a phonograph record going around and around. It always requires less effort to run in these grooves, to follow these habits. This is especially so when they don't trouble us, or when they seem to promote satisfaction. Habits are born out of experience and tradition. Experience is a product of time and circumstance. What one period or event makes pleasurable or practical may not be so tomorrow.

Traditions and Progress

Traditions, on the other hand, are past experiences and customs. They may or may not continue to serve the purpose for which they came into existence. These traditions often become ready-made ways of acting and thinking; we all fall into that groove. Even if such traditions are innocuous and don't trouble us, they often bind our mind, making it difficult for changes, or possible advancement, to take place.

The renowned historian James Robinson stated, "The old always enjoys the right of way; it is rarely summoned to prove its case." Tradition acquires an air of reverence of which it is often not worthy. If a tradition has merit, it is only as a stepping-stone to something better. No tradition is so sacred that it cannot be questioned as to its present value.

Our contemporary society is cast out of the mold of traditions. By holding to such traditions, society has many of the same festering sores that have plagued it for centuries, such as war, crime, poverty, bigotry, and intolerance. The moral system and religious precepts have not stemmed or stopped these evils.

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We are now in a new stage of intellectualism. This is an age of skepticism in which blind faith and unsubstantiated traditions are challenged—resulting in drastic transitions. The old foundation of many religious beliefs, political ideologies, morality, and social order are now found wanting. The reaction is one of utter disdain and it is expressed actually and symbolically in the nonconformity we see today. All of this leaves us a vacuum in place of an ordered, traditional society. The old is cast aside or being cast aside, yet there is nothing to take its place. This is still a time of probing, experimenting, and experiencing radical flights of freedom or so-called absolute freedom.

The world has experienced such skepticism before in Egypt, Greece, and Rome. In fact, one period of skepticism in Egypt about the fifteenth century B.C. was called the Period of Pessimism. Such skepticism was also expressed more recently when rationalism replaced superstition in the Middle Ages.

True skepticism, we must understand, is healthy. It desires to substitute knowledge for blind faith and unsupported belief. Having found the outside world full of error and misleading, many of the younger generation want a new kind of emotional experience. They feel thrown back upon themselves—alienated and searching within for answers. They want new, lasting, guiding experiences, and they abhor the old dogmatic morals. This search for new experiences, alternative answers, is one of the reasons for the recourse to hallucinatory drugs.

We must realize that true illumination is not just a different state of consciousness. It is not just a supplanting of fatigue, anxiety, or depression with some kind of momentary ecstasy. True mystical illumination is a matter of rejuvenation of our worldly consciousness. It is a reaching down into the conscious mind of ideas for concepts which will inspire confidence. Mystical illumination compels one to confront life renewed—not to withdraw in isolation, becoming a hermit or recluse.

Even now one can observe certain Brahman priests seated on the banks of the

Ganges in India, oblivious to the terrific heat, and to all sorts of flies and insects crawling over their faces and their matted hair. These priests are trying to find a world just within themselves—attempting to escape, instead of adjusting to the world with whatever illumination they have.

Mystical philosophy plays an important part in world affairs. We must realize that it is not something that will simply lift us up into a cloud. Dr. H. Spencer Lewis would often say, "Mysticism will lift you up unto a cloud, but have your feet on the ground or you are going to come down with an awful bounce." Of the most immediate importance is expounding the real significance of inner experience. Mystical philosophy

teaches *how* the inner experience can be related to the mundane world of today. That is one of the reasons for our International Research Council. Every conscious thought, or every conscious act, has a thought behind it. So, too, every true advance of humanity must have that psychic motive we term mystical experience.

How often do we realize that man's greatest possession is *consciousness*? It is the mirror of life. One of the ancient philosophers said, "Where consciousness is, we are. Where consciousness is not, we're not." But this consciousness, this mirror or consciousness, must be polished to reflect a greater image of reality and the Cosmic. Δ

This Month's Cover

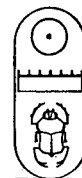
Our cover features a colorful scene on a road in Sri Lanka (Ceylon). This island nation off the coast of India has been famous for centuries for its exotic spices and precious stones. Sri Lanka is second only to India in tea production. The island is covered with dense tropical forests and its mountainous interior presents some of the most strikingly beautiful scenery in South Asia. Like the old gentleman with his oxen on our cover, most Sri Lankans live on farms or in small villages. Yet, this island nation boasts a 80% literacy rate—very unusual in the Third World.

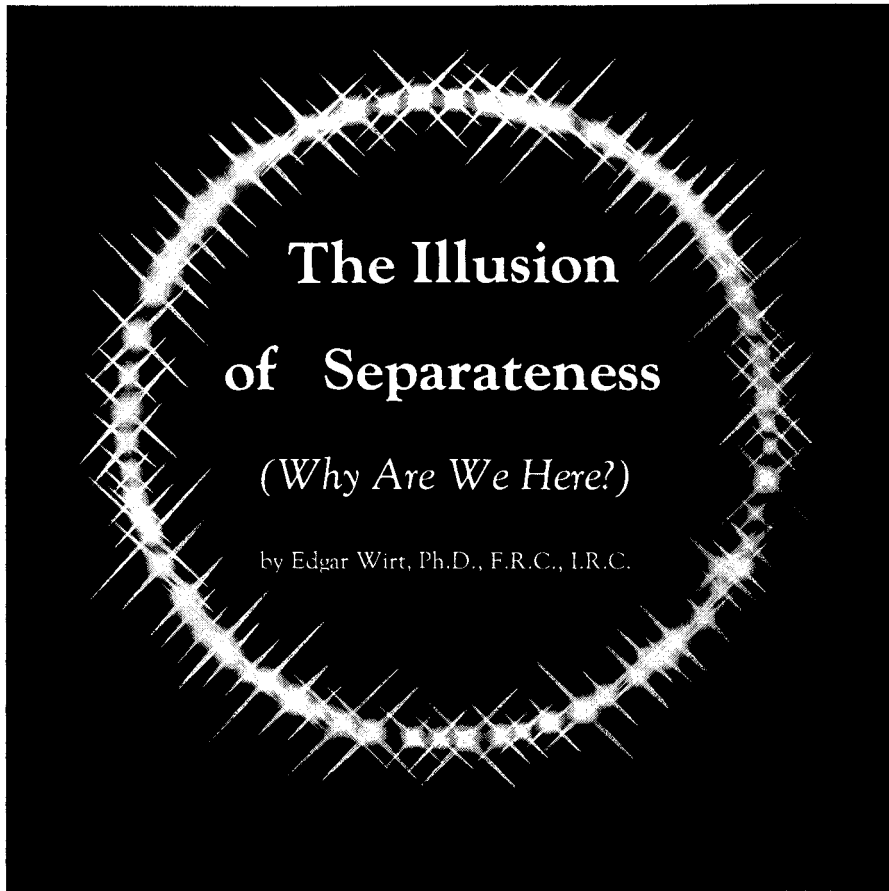
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The Purpose of the Rosicrucian Order

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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WHEN WE WERE YOUNG, dependent, and directed by our elders, we were probably rebellious and wanted more than anything else to be on our own. But this is not only an aim of youth; it also seems to be the aim of mankind to break away and be independent of any spiritual parent or cosmic authority, to make out on our own. This human trait has been dramatized in many myths, stories, and scriptural themes. In John Milton's *Paradise Lost*, for example, it was dramatized as the rebellion of the angel Lucifer and his followers, resulting in their consignment to a different realm of reality.

To view this from a cosmic perspective,

Dr. Edgar Wirt, a Rosicrucian for many years, is a member of the Order's International Research Council. His insightful articles on mysticism, philosophy, and science have appeared frequently in the Rosicrucian Digest.

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let us say that some portion of the ALL desired the experience of separateness. In time this desire became materialized in a new mode of realization, that is, in our material, mortal world—which itself may have developed as a special framework for this experiment in separateness.

However, this experience of separateness is not really what it purports to be. It is not really separated; at its root this separateness is an illusion. This is true not merely on some romantic grounds, but by its very nature. The crux of it is this: in order to experience separateness (or to experience anything at all), we ourselves must be aware or conscious.

But what is this awareness or consciousness? Is it something we *have*? Or something we *do*, or *are*? Is it *ours*?

Here we will do well to think of our individual consciousness as our particular portion—the portion of the universal consciousness to which we have access. This universal consciousness, in turn, is an aspect or attribute of the source, the ALL. Some say it is the same as the ALL. In either case, we cannot function without it. Whatever we think or do is never outside the consciousness of the Divine Mind.

In other words, in our seeming separateness we have not given up our connection and dependence on the Cosmic. We do not come empty handed. Our illusion tells us that we are doing things on our own, according to our own will. Yet, naively, we are actually using our portion of universal consciousness and will, which are irrevocably part of the ALL. Yet, what we do with these faculties is up to us. One choice is to ignore their source and only pay attention to what will enhance our illusion of separateness and independence. However, in realizing separateness, we can only use that divine consciousness, even when using it to deny the source which makes all this possible.

The familiar story of the Prodigal Son is another story of the search for separateness and independence, but with a different slant. The Prodigal Son did not propose to break off all connection and leave home empty handed on his own. Knowingly, and with his father's consent, he took with him his inheritance, the patrimony to which he was entitled. In other words, the son did not deny or disclaim his divine endowment. He did squander it, at his own discretion, until those experiences had drained him and had palled.

A Round Trip

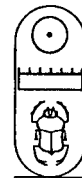
In this story it is significant that the father did not object nor seek to deter his son, and he rejoiced greatly when the son finally returned. Was it then important for the happiness of the father that the son should have his fling at the illusion of separateness? Was it a calculated risk on the father's part whether the son would return? Perhaps it is the need, even the destiny of mankind, to plunge into this illusion of separateness so as to discover that we are, after all, truly inseparable.

This discovery may take more than one lifetime. Our excursion into separateness may become a game of brinkmanship to see how far we can lose ourselves in this illusion of separateness and still find our way back. With great confidence we extend ourselves, even into jeopardy; we find ourselves out on a limb in a situation that we cannot control. For help or guidance in such moments we might look toward some greater power other than ourselves, not yet realizing that we are already part of that power, and even in partnership with it.

During this excursion into seeming separateness, we may also feel separated from all other human beings, assuming that they, too, are separate. Our search for connectedness might start with developing a caring relationship with other persons. However, realization of our connection with our source does not depend on developing that relationship in the same way, but rather in developing a realization that this relationship has been there all the time.

A sequel to this is the further discovery that the powers and benefits which are available to us through a relationship with our source are far greater than we could ever imagine. This realization is much like a homecoming, like the Prodigal Son who discovered on his return that his father's love and concern for him were not diminished but were even more complete. Many scriptural passages confirm that there is great joy "in high places" whenever we take positive steps toward graduation from our experiment in separateness—joy as though a calculated risk had paid off handsomely. This idea is so universal that cosmological explanations for it have been set forth.

One explanation suggests that it is God's will that we should go forth, as though there were no God. Another explanation is that the universal, infinite Mind, unlimited though it be, nevertheless is not conscious of itself—except as it is reflected in the reciprocal recognition, love, and creativeness of its own creations. To promote such reciprocity, all creatures and all things *must be awakened* to more aggressive, responsible life and relationship. (This arcane principle is echoed in the Chaplain's statement, in a ritual Rosicrucian Convocation, in connec-



tion with lighting the third candle.) According to some thinkers, that is why we are here, to have such experience which we could not get in other ways.

The Pay-Off

What we can expect to accomplish in this experiment of separateness is just such an *awakening*. This differs considerably from withdrawing or disclaiming our place in this world because we suspect that it is all an illusion. The purpose of awakening is to participate more fully—to experience life more abundantly.

For one thing, from the very beginning we waken to a different world of feeling, experience, surprise, and growth. We waken more slowly to our potential for dealing with that world, for shaping and realizing new desires. We develop and sharpen our innate faculties, even before we realize that they are part of our endowment from the ALL. We realize our need to understand how things work out, and to accept responsibility for our choices and their results. Whatever the general plan or curriculum may be for this experiment, it begins with learning to direct our own plans and to accept responsibility.

Further, we waken out of a spiritual anonymity that asks, "Who am I?" and waken into becoming individuals who can mature into self-realization. Along the way we also may begin to waken spiritually, that is, realizing our source and our permanent connection with it. This leads to further awakening to the presence of much more extensive cosmic forces which we can apply, with which we can help to direct the ongoing changes that constitute our reality here and now.

On the way we can also meet and collaborate with others who are devoted to the fullest realization of life for all beings. Such

devotion includes realization of, and love for, the source of all—an orientation which will be basic for our own collaboration with them and with our source.

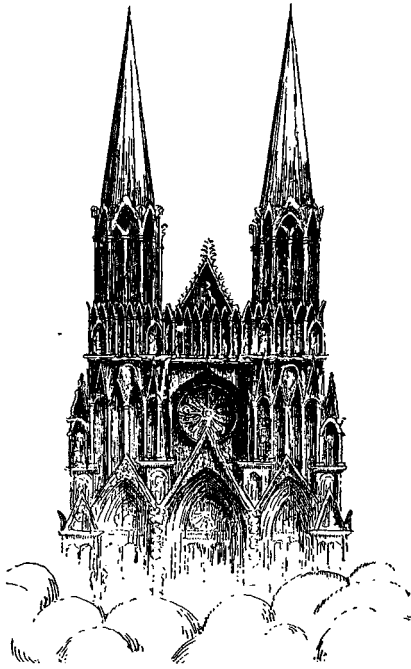
The pay-off, the compensation for such a round trip, for such an excursion into the illusion of separateness, seems to have been anticipated in advance—as when the father permitted the Prodigal Son to depart into wantonness. Also, there seem to be provisions for our safety and success. Even during our exile—and though we may still be steeped in our illusion—we glimpse intimations and invitations as to the real situation—intimations that we often ignore. It is as though bridges or links of some kind have been built especially for us, built between our exile into separateness and our home base, so as to make this expedition safer for us and ultimately rewarding. By way of these links come the messages (or messengers) to us.

When we fully recognize and reassociate ourselves with our source, we discover, as did the Prodigal Son, that our true heritage has never been lost or diminished, that it has always been there waiting to be claimed. The pay-off now, after our experiment in separation and our awakening, is that we do not merely take for granted this divine connection and its heritage. We discover not only the heritage but also the great joy of acknowledging and accepting it, and using it lovingly. We are no longer anonymous, no longer just silent partners, but reciprocal partners in the whole ongoing process, for which there is great joy on all sides.

If we attain such a dynamic relationship after one or many immersions in the illusion of separateness, we might say it was good, that this experiment for wakening us was welcome, was well conceived and well worthwhile. Δ

One should be neither elated nor grieved over the present. The present is so fleeting that the causes of either sentiment are past when their effects are realized. Therefore, just say of what you experience, "It is well."

—Validivar



The Celestial Sanctum Solving Our Difficulties

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

IN TIMES of difficulty we are given the opportunity for growth and change. All things are possible when each of us directs the creative mind to solving the difficulties with which we are individually and collectively confronted.

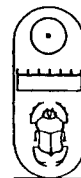
In times of difficulty we must place our faith in the laws of life and have confidence in the operation of divine laws for the betterment of mankind. In times of trouble we must try to lay aside the fears and concerns of our objective minds and become receptive to our higher emotions and to the impulses and urges of the Inner Self. The Inner Self ever seeks to guide and instruct us in our daily decisions for the attainment of a better and more noble way of life—one

that bestows good health and success in our daily affairs. There is no problem that cannot be solved when we listen to its promptings and apply the knowledge we receive with a determination to succeed.

In some circumstances, we should find the opportunity to discuss our difficulties with others. When we find a sympathetic listener to our problems we will often give the Inner Self the opportunity to vocalize a solution to our problems, drawing out, so to speak, the answer we are seeking. Also, in these circumstances, the Cosmic will often use the other person as a channel to suggest a way of solving our difficulty. Do not accept difficulties because others are in the same position. Do not despair of assistance from the Cosmic, for that is assured as long as you remain loving, kind, and considerate of others and place your confidence in the working of cosmic laws which ever work for your good health, happiness, and success.

In looking at our troubled times we must become more aware of the directing influences of the Cosmic which ever strives for a better way of life for all. These influences will sometimes bring discord and changes in present circumstances so as to establish more suitable conditions for all to experience. Cosmic cycles of influences have been accelerating for several years, thus bringing changes in many aspects of life and often resulting in one crisis or another. However, in looking back we see that we have passed through many crises in history and that often we are better prepared to face the future because of such experiences. Therefore, we should try to attune and align ourselves with the influences of the Cosmic and cooperate with its plans for the future.

It is our own crises, those of a more intimate and personal nature, which are of the greatest concern to us. Each crisis must be faced and dealt with as best we can. These personal crises confront us because, as mystical students, we do not run with the masses, and because our increasing inner aspirations draw to us circumstances and conditions which act as a kind of test to all we hold dear. They test our resolve and determination to proceed on the upward path of life. These personal crises which we



all have to face from time to time are in many ways quite different from the mundane problems which constantly repeat themselves. Our own crises are always new and challenging; they are revealing and often startling and cannot be avoided because we have evoked them. By critical analysis, we can gain much insight from those personal crises which in the main always involve our relationship with others.

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

Quite often a student will meet with some opposition and criticism because of his new-found interest in the mystical life. Close relatives and good friends may show an indifference and opposition to his desire for personal advancement and improvement, and he feels reluctant to be the cause of disharmony to those closest to him. But surely he must exercise his need for freedom of thought. His friends have every right to follow what they believe, and he must sooner or later take a stand to pursue

those interests and that knowledge which will free him from the bondage of the past.

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

Our lives revolve around the lives of others, and we who are sometimes stronger because of our mystical insights must share our strength and the comfort of a loving heart with those around us—particularly family and friends who often do not have the advantage of mystical insights. We must learn to share the best of ourselves with others, because we share in their individual karma. Their lives are part of our own and we must stand firm in our beliefs. The influence of a loving and determined heart will prove to be a great blessing to others and enable us to see more clearly the way to resolve our individual crises and to see their value to our onward progress.

The Celestial Sanctum

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

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CONSTITUTIONAL GUARANTEES

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

California residents, please
add 6% sales tax

*Other Currencies:

£ 94	A\$1 74	NZ\$2 27
R 1 00	R1 67	CA\$1 88

Grand Lodge Regional Convention in New York

September 30, October 1 & 2

The Grand Lodge of AMORC takes pride in announcing the expanded program of activities that will be part of the Northeastern Regional Convention. This event, jointly sponsored by Grand Lodge and Kings Rosy Cross Lodge, will place special emphasis upon new types of Rosicrucian programs, as well as the usual excellent format of discussions, presentations, and dramas. Taking part in these activities will be Frater Burnam Schaa, AMORC's Supreme Treasurer; Soror June Schaa, Instructor, AMORC's Department of Instruction; Frater Edward Lee, Director of AMORC's Department of Advertising; and his wife, Soror Lilo Lee. The Convention will be held at the Holiday Inn (New York Coliseum).

We encourage all Rosicrucians in the Northeast to attend this exciting and informative Convention. For tickets and more information, please contact Frater Virgil A. Williams, Convention Chairman, Kings Rosy Cross Lodge, G.P.O. Box 955, Brooklyn, NY 11202.

ROSICRUCIAN CONCLAVES

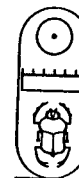
CANADA, BRITISH COLUMBIA, VANCOUVER—Pacific Northwest Regional Conclave—October 7-9, Century Plaza Hotel, 1015 Burrard Street, Vancouver. Grand Lodge will be represented by Frater Lamar Kilgore, AMORC's Grand Treasurer. For more information, please contact Kevin Ryan, Conclave Registrar, P.O. Box 3197, Vancouver, B.C., Canada V6B 3X6.

CALIFORNIA, LOS ANGELES—Southern California Regional Conclave—October 15-16, Sheraton Grande Hotel, 333 South Figueroa St., Los Angeles. Grand Lodge will be represented by Frater Harry Bersok, AMORC's Grand Secretary. For more information, please contact Constance M. Givens, Conclave Secretary, c/o Hermes Lodge, AMORC, 148 N. Gramercy Place, Los Angeles, CA 90004—phone (days only): (213) 870-2111.

CALIFORNIA, SACRAMENTO—Central California Regional Conclave—October 21-23, The Scottish Rite Temple, 6151 H. Street, Sacramento. Grand Lodge will be represented by Frater Arthur C. Piepenbrink, AMORC's Supreme Secretary. For more information, please contact Frater Edwin M. Massey, 720 E. Longview Ave., Stockton, CA 95207, or phone Kitty Rittenhouse (916) 961-3767.

CONNECTICUT, EAST HARTFORD—New England Regional Conclave—October 28-30, Ramada Inn, 100 East River Drive, East Hartford. Grand Lodge will be represented by Frater Gary L. Stewart, AMORC's Field Representative. For more information, please contact Deric Downer, 53 Skitchewaug St., Windsor, CT 06095.

PENNSYLVANIA, PHILADELPHIA—Middle Atlantic Regional Conclave—October 28-30, Holiday Inn Center City, 18th and Market Streets, Philadelphia. Grand Lodge will be represented by Soror Kristie Knutson, Director of AMORC's Public Relations. For more information, please contact Hattie Reeves, c/o Benjamin Franklin Lodge, AMORC, P.O. Box 24900, Philadelphia, PA 19130.



The Ox-Herding Tale

Transformation of Self

by John L. Conrod, F.R.C.

WHAT is so strong or stubborn as an ox? The outer self, the physical, emotional, and psychological being Rosicrucians know as objective consciousness is both strong-willed and slow to change—stubborn. Mystics of the East have long characterized this aspect of our being by the ox, the ubiquitous beast of burden that is both stubborn and intractable until trained.

The Ox-Herding Tale, mentioned in early mystical Buddhist sutras, was particularly developed by Jitoku, a Zen Master of the early Sung period. One of the major goals of Zen students, as of all mystics, is awakening the True Self, and the Ox-Herding Tale depicts the path to that awakening. Jitoku's illustrations are striking: six simple brush paintings rendered in bold, masterful strokes. Each is contained in a circle, representing the seed of enlightenment, formed by a single brush stroke.

Zen is practice rather than words. Direct mystical attunement—attainment—is achieved “like a lightning bolt!” by discipline, meditation (including *Zazen*), and other practices. The student is directed to turn within. Paradoxically, enlightenment cannot be achieved by mind or will. The *koan* is a verbal paradox that assists the disciple in transcending the finite, objective consciousness of the intellect. “What is the sound of one hand clapping?”

The Ox-Herding pictures are visual koans. In *A Flower Does Not Talk** Abbot Zenkei Shibayama succinctly expresses the spirit of Zen. “. . . zen is to awaken to our fundamental Self-nature, and not to be disturbed by

the superficial waverings of our minds. It is nothing but Enlightenment experience itself . . .” We can be led to that sudden enlightenment by a gradual process, much as we can slowly teach [lead] the ox.

The six Ox-Herding pictures illustrate the gradual stages of discipline that lead to enlightenment. They depict the path of the training and awakening of the outer self, or mind, which then opens to integration with the inner self. The student then realizes the true meaning of life. Each picture, while part of the story, paradoxically contains the whole. Following carefully the gradual development of the pictures, we arrive at their inner meaning. The first four pictures sketch the gradual changes that lead to the “lightning bolt” of the fifth. The sixth is the result of a well-known koan which states: “Before enlightenment, chopping wood and carrying water. After enlightenment, chopping wood and carrying water.”

The Awakening

(Illustration 1)

In the first picture the ox of our untamed mind has just been tethered by the herdsman, our inner self, the Master Within. The darkness of the ox represents the clouded, obscured view of our outer objective mind filled with ignorance, fear, superstition—a dangerous, frightened beast. In the white head of the ox we see the beginning of the awakening. While both ox and herdsman are part of us, the depiction of both displays in a subtle way the illusion we maintain of the “separateness” of our outer and inner natures. The herdsman flourishes the rod of effort, of will. It is our “mental” force directed to a higher purpose—integration.

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* Shibayama, Abbot Zenkei, *A Flower Does Not Talk*. Rutland, VT and Tokyo, Japan: Charles E Tuttle Company, Inc., 1970.



Illustration 1
The Awakening

The circle in each picture is a mirror in which we find a reflection of actuality, our perception of each stage, each moment on the path. For both the Zen student and the Rosicrucian mystic the circle represents perfection, encompassing actuality—the whole, the universe, the Cosmic. Another koan says “The universe is reflected in a dewdrop.”

introspection and insight. The forequarters whiten, reflecting the growth made with the help of the caring herdsman, our inner self. We have taken a few steps. “The journey of a thousand miles begins with but a single step.”

First Acquaintance

(Illustration 2)

What force of will starts, trust continues. The tree to which the tether of connection is attached can be likened to the tree of knowledge. The herdsman does not break the ox, but tends it, building trust. By following the inner self we gain knowledge, awareness of rightful purpose. The pleasant meadow grass is sweeter than the rocks and weeds of the wilderness of ignorance, impulse, the directionlessness and purposelessness we knew before. The inner self leads us to food for thought, aspiration, and inspiration. The tether is slack, much as our thoughts ease through disciplines such as meditation. Our ox-like outer nature is calmed, nourished, and maintained in a more tranquil environment, leading to



Illustration 2
First Acquaintance

Follow that place in you that needs no other place to be. — Sparrow

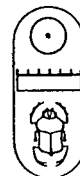




Illustration 3
Following the Master

Following the Master

(Illustration 3)

Trust has grown. The connection between our "selves" has become an inner one. Our outer nature no longer needs the tether, now kept visible merely as a reminder. We are clearly on the path, the mountains of challenge and attainment can be seen. The training, however, is strenuous and we have far to go. Still following inner self, we are only half-enlightened, gaining in wisdom

but not yet one with it. We still feel that we have somewhere to go. Clouds, representing distance from attainment, partially obscure the mountains. Continued self-discipline, practice, refinement is needed to transcend the subtle illusions of time and space. Only step-by-step do we progress beyond the outer mind. "Enlightenment is realized in an instant; the Act is practiced step-by-step."

Attunement

(Illustration 4)



We drink from the depths of our being. The tree of knowledge blooms with the flowers of wisdom; our outer nature has awakened to higher truth. The inner self seems so calm as to be asleep. What were once disciplines have been transformed into our "natural" state. The connection has been made; with attunement the tether disappears. With attainment no longer a goal to seek, the mountains recede. The training of outer self is completed, the ox no longer need be led. Inner and outer self are of common purpose. What is left? "A picture is worth a thousand words."

No Thoughts, No Words

(Illustration 5)

Attunement, at-one-ment. Enlightenment transforms us by the realization of oneness—no man, no ox. Inner and outer self transcend time and space. There is no separateness, therefore no "thing." Self is forgotten, the Zen state called "no Mind." We

Illustration 4

Attunement

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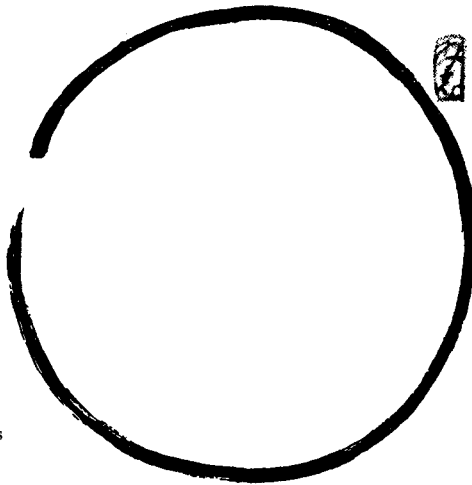


Illustration 5
No Thoughts, No Words

are open to, and one with, the Cosmic. When asked to describe enlightenment a Zen Master replied, "Mu!" (Nothingness).

Ah!

(Illustration 6)

After enlightenment, what? We realize that wisdom, enlightenment, is all around us—has always been there. "Everyone is Buddha." We are not different, only our perception, our attitude has changed. We are transformed. Our outer self transmuted is no stubborn ox, our Self-nature is one. We realize the oneness that was always there. Actuality is that we live, work, and play in the world, are one with it, as we have always been but did not realize before. Enlightened beings are none other than ourselves. "Apart from self there is no Buddha. Apart from being there is no enlightenment."

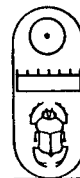
* * *

Hui-neng, called the Father of Zen, described Zen as awakening to the fundamental nature of Self, undisturbed by the waverings of our mind, the mystical realization of Self which is the state of enlightenment illustrated by the Ox-Herding Tale. Elsewhere, in *A Flower Does Not Talk*, Abbot Shibayama's description of Zen suggests the unity of the Zen mystics of the East with Rosicrucian mystics of the West: "I believe Zen is the universal truth that brings true wisdom and peace to the lives of the people in the world." He notes that the world

today, both East and West, is in a time of technological, cultural, and spiritual turmoil, a time of transition and transformation. He feels it will take human beings who are developed ethically and spiritually—awakened to the higher Self—to bring about that transformation. Like the enlightened human being of the Ox-Herding Tale, we Rosicrucian mystics strive for that awakening to the inner self that will eventually manifest the harmony and understanding in the world, thus bringing for all Peace Profound. Δ



Illustration 6
Ah!



How I Feel When I'm Alone and Writing

by Catherine Lazars Bauer

“ALL MY FRIENDS and most of my acquaintances are writers of one sort or another . . . but it's remarkable how little I know of what happens to writers when they're actually alone and writing.” So says Rust Hills, writer and former fiction editor of *Esquire* and *The Saturday Evening Post*.

I knew a deep empathy and a comforting relief when I read Mr. Hills' own lamentations concerning the writing process. I was not, after all, a unique freak. When he has the time to write, Hills complains the ideas are not there—or if ideas are abundant, the words won't come. Forcing himself to place words on paper helps not at all: “Insights become platitudes as when phrased under duress.”

I can identify with these honest assessments, and yet in my heart I believe that writing is an apprenticeship that leads to soul, to Self. For me, it is akin to prayer, so why the accompanying pain, anguish, and frustration? Perhaps it is an attempt to bring compatibility to inner and outer worlds.

It doesn't help at all when (as Hills points out) you're ready to entrust your writing problems to your wise subconscious, but it's more concerned with “sex, carpentry, or tennis.”

A glance at the clock and you realize you've been dawdling for hours. It's close to lunchtime; you could check the mail. Awful. Disgusting. Infuriating. Then a sen-

tence comes out really fine and you decide maybe you'll get rolling after all, before the day has disappeared. If the day does disappear and you end up with worthless fragments, there's that terrible feeling inside. On the other hand, if you do turn out some work with which you are satisfied, then there's that feeling of inner elation, sometimes a downright disbelief that asks, *Is that me?*

Joyce Carol Oates has said creativity can never be fully explained in rational or scientific terms. She calls it “one of the most mysterious of all human endeavors.” I agree with that. I also maintain it is a magnificent way to learn to know self, to hear one's own voice, perhaps for the very first time . . . to tap the music that dwells within each of us.

Honesty

Writing cannot be taught! Someone has said it takes talent, energy, and self-confidence. I would say it also necessitates a willingness to take risks. In order to be meaningful, writing must be honest . . . perhaps too big an order for any human endeavor. It involves digging deeply into territory which we keep hidden, not only from others, but even more dangerously from ourselves. As any writer knows, rarely are all the necessary attributes present, to say nothing of perking simultaneously. The aforementioned mental bugaboos intercept, interrupt, and deaden whatever talent or energy spurts forth—and any fool knows what that does to self-confidence.

Exactly what is self-confidence? Maybe you don't have it or know what it is until you've moved past it—beyond self-concerns to open innocence.

I teach writing. I preside over classes and occasionally, if I'm lucky, and the atmosphere is right, good things happen. I become very excited over student writings and I know emotional and aesthetic catharsis vicariously, to the point where I neglect my own work.

That's what happened when “Rust Pandora Hills,” with his observations about writing, gave me an idea for a cracker-jack warmup writing exercise. I asked a couple of classes to jot down their thoughts on this subject: “How I feel when I'm alone and

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writing." I was astounded and delighted with the results.

Many wrote that it was one of the few times they felt they were really being themselves. As one person put it, "When I talk with others, I find I tamper with my ideas and feelings. They become consciously or unconsciously warped into what I feel the other person wants to hear."

Another said, "I feel good when I write! I even enjoy writing lists to organize my thoughts, my shopping, or my projects." A young photographer echoed these feelings: "I know I'm not a great writer, but I feel worthwhile when I'm writing. I feel almost as good as when I wash all my windows."

Erma Harper, a serious student of the writing craft, is a young wife and mother in her mid-thirties. She had so little confidence that her voice wouldn't function to read her initial efforts in the first class. Nevertheless, she went on to win second place in a Midwest Regional Writer's contest with a piece she wrote about her native coal mining town in Kentucky. Presently, her book of stories about Appalachia, *The Cumberland Collection*, is selling quite well. In this class exercise, Erma had this to say:

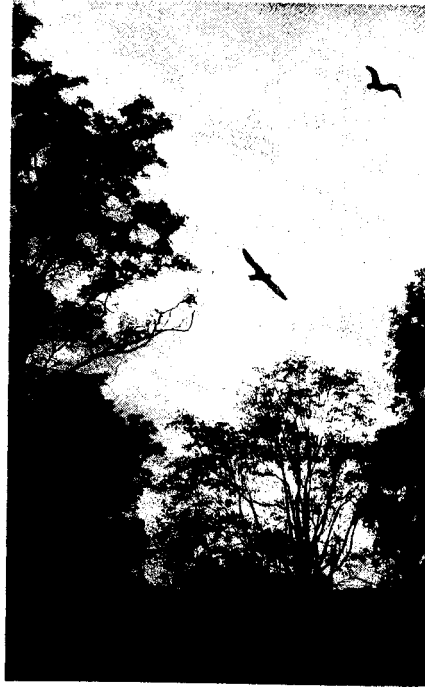
I write best when my arms ache and my fingertips tingle. Is that crazy? I can't write the things that come into my head . . . they need translation into another language and that's the hardest part of all.

The songs of the universe dance through my head when I sit me down to create. Every child's whimper, every bride's delight, every soldier's victory is MINE.

When I am alone with my thoughts, I KNOW the fear behind snobbery, the courage behind tears, and the sadness masked by a hollow laugh.

I recall the wind on my face and the mud between my toes. I can feel April rain weighing down on my eyelashes.

When I write, I feel like a Kristopherson song, and from deep within, I relate to the lyrics that blare from my kids' record player . . . "They're only words . . . but words are all I have."



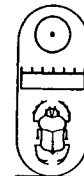
Jim Jones, a practical-minded hydraulics engineer who nevertheless enjoys writing science fiction, surprised me with this:

Everyone is alone when writing. There's no way I can imagine another soul's entry into this temple without ravaging. I feel holy, in a very private sense, detached, separate from the world, moving in a different place on a different plane among entities who exist for themselves, I empathize with every fiber. I bleed, I cry, I laugh, I celebrate, I mourn, and I'm exhausted when I quit.

Joan Palmer, farmwife and secretary from Middleburg, Ohio, writes:

I feel the time of reckoning has arrived. I've done the cleaning, the dishes, paid the bills, taken my bath, washed my hair, done my nails, completed every chore and exhausted every excuse, so I sit at my desk, blank paper laid out, pen in hand.

I feel inadequate, illiterate, stupid. Doggedly I write, one sentence at a



time. Then it's done. With a sinking heart, I re-read my work. Before I finish, my heart is thudding in my throat and I think, DAMN, THAT'S GOOD!

Jo Anderson, fine poet from Urbana, Ohio, says:

I'm very good at making metaphors, building tones and textures with words. They're separate beads I can string together in a necklace if I choose. Words are jewels. I like to make them my own, turn them, hold them to the light, toss them in the air, roll them on my tongue. Pity it's such a lonely hobby. Most people are not interested in words . . . So I come to writing class to share the miracle of language.

Rose McClure, a secretary, made this observation:

Creative people have always been accused of being different. Everyone has idiosyncrasies. Creative people express theirs. This frightens people who know only how to work and to propagate.

Grace Grant, a practical nurse, clipped a note to her final assignment. In part, it said:

Listening to my fellow writers pour out their ideas and feelings has made me realize what gems we humans really are. It has given me greater depth of insight into all the people I come in contact with daily. I want to promote more understanding, love, and happiness. How about that?

How about that indeed? That's reason enough for me to feel the inner path is a

road well chosen. These bits of writing gave me such a high that I didn't feel the need to write for seven days. When I did, I wondered why I had to once again suffer that silent, autonomous, frustrating battle before I was finally lost in my work.

You may well ask . . . you still choose to call that painful process *prayer*?

Well, let me put it this way. It brings to mind that some place, not too long ago, I saw slides of somebody's trip to China. Two ferocious beasts guarded each side of the entrance to a magnificent house of worship. Paradox and Confusion were their names, and the idea was that you had to somehow get past those devil-dogs to reach the temple.

Until we *think* and *write* (and I'm not sure of the proper order, there's a circuitous pattern there), we live on the surface of things. Perhaps I should amend that and substitute, "live creative lives" for "think and write." All persons are creative, but talents vary. Penetration isn't easy, but once you've plugged into the deepest, most secret rhythms of life (even accidentally)—into that generative force which is a part of us and apart from us—there's a resultant elation. And some become hooked by a nagging compulsion to reactivate, rekindle that exultation.

When a writer knows the desperate bliss of having successfully transmuted a special moment—a feeling too deep for human tears—so that another can, in his own way, experience it vicariously, with the result that both writer and reader gain insight into who they are, that's like participating in an act of magic. Even more than magic, it resembles prayer. Δ



The more man, through science, extends the physical universe, that is, reveals heretofore unrevealed reality, the more he comes to realize that he must alter his concepts of the relationship of divinity to matter.

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—Validivar

New Lodges, Chapters, and Pronaoi of the Rosicrucian Order, AMORC

The following list contains new Lodges, Chapters, and Pronaoi created since publication of the last complete Worldwide Directory in the February, 1983, issue of the *Rosicrucian Digest*. Any member of the Order in good standing, having planned a visit to a specific affiliated body listed below, may write for information about contacting an officer of that body. Inquiries should be addressed to the Grand Lodge of AMORC, Rosicrucian Park, San Jose, California 95191, U.S.A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons.

ANGOLA

Luanda: Luz Pronaos

ARGENTINA

Quilmes: Quilmes Pronaos

AUSTRALIA

Wollongong: Illawarra Pronaos

BOLIVIA

Trinidad: Trinidad Pronaos

BRAZIL

Aquidauana: Aquidauana Pronaos

Barra do Garça: Barra do Garça Pronaos

Contagem: Contagem Pronaos

Curitiba: Agua Verde Chapter

Recife: Boa Viagem Chapter

Sinop: Celeste Pronaos

Xanxerê: Xanxerê Pronaos

CANADA

Repentigny, P.Q.: Harold P. Stevens Pronaos

St.-Jean-sur-Richelieu, P.Q.: Etoile du Matin
Pronaos

St.-Raymond, P.Q.: Oasis Pronaos

COLOMBIA

Bucaramanga: Bucaramanga Pronaos

Santa Marta: Santa Marta Pronaos

CONGO

Impfonde: Nefertiti Pronaos

Kinkala: Ptah-Hotep Pronaos

Mindouli: Mont Carmel Pronaos

Ouessou: Surya Pronaos

ENGLAND

St. Albans: Zanoni Pronaos

FRANCE

Albertville: Athena Pronaos

Francheville: Maitre Philippe Pronaos

Montargis: Amorifer Pronaos

Paris: Giordano Bruno Chapter

Sarrebourg: Ponsaravis Pronaos

GERMANY

Göttingen: Göttingen Pronaos

GHANA

Akim Oda: Akim Oda Pronaos

MADAGASCAR

Antananarivo: Lémurie Mystique Pronaos

MARTINIQUE

Le Lamentin: Amitie Lodge

MEXICO

León: Guanajuato Pronaos

Puerto Vallarta: Puerto Vallarta Pronaos

MONACO

Monaco: Monoecis Pronaos

NIGERIA

Brass-Okoama: Philosophers Pronaos

Gboko: Gboko Pronaos

Lagos Island: Lagos Island Pronaos

Patani: Patani Pronaos

PERU

Chimbote: Chimbote Pronaos

SPAIN

Oviedo: Oviedo Pronaos

Sevilla: Sevilla Pronaos

TRINIDAD-TOBAGO

Scarborough: Tobago Pronaos

UNITED STATES

Concord, CA: Concord Lotus Pronaos

Elizabeth, NJ: Elizabeth Pronaos

New York, NY: Ephrata Pronaos

San Francisco, CA: San Francisco Chapter

URUGUAY

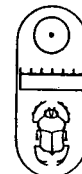
Maldonado: Del Este Pronaos

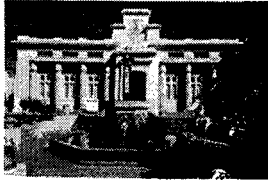
Rocha: Rocha Pronaos

ZAIRE

Kikwit: John Dalton Pronaos

Kipushi: Umoja Pronaos





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Rosicrucians Thinking Together:

On the Nature of Confidence

THE WORLD TODAY is beset with economic and social problems characterized by a lack of confidence, a lack of trust in ourselves, others, and our institutions. To the average person these problems may seem unsolvable and overwhelming. The mystic knows that events or forces that previously seemed threatening can, through understanding, become our allies and become instruments for materializing our desires. Let us join together in the Great Work of increasing that understanding to create greater harmony, peace, and unity in our lives, the lives of others, and our world.

You are invited to explore with us the nature of confidence, how it comes to us and influences us. To do this, we will use a version of the Rosicrucian Thought Process specifically developed to relate confidence to life experience. With confidence we can realize our desires.

The Rosicrucian Thought Process, consisting of Concentration, Contemplation, and Meditation, is explained in the Rosicrucian monographs and is discussed and amplified in *Mindquest* reports. The Rosicrucian Thought Process uses a series of experiences and questions to explore various stages of objective and subjective consciousness. Using this process we can integrate our inner and outer worlds, resulting in a greater sense of wholeness and confidence.

We shall begin by experiencing something of the nature of confidence. As we do this, our purpose will be to observe or pay attention to our body sensations or feelings. Take a deep breath. How are you feel-

ing right now? For example, notice your heartbeat, your breathing, and other body sensations. Are you feeling heavy or light, cold or warm, tight or expansive, diminished or confident, or are the feelings you are experiencing at this moment different? Whatever they are, breathe deeply and let those feelings expand and intensify. This is the base point, the beginning, for you. We will now approach confidence through three experiences. After doing each exercise, stop for a moment, consider your experience, then write a brief description of your experience and your feelings.

The Experience

Exercise A. Recall a moment of personal achievement for yourself, a moment of success, in which you did something "right." How do you feel as you relive this experience? What does this experience do for your self-esteem, self-assurance, your sense of confidence, your ability to trust yourself and others? If you were asked to try to do again what you did then, how would you feel? Would you be as successful now? As you experience this, keep noticing your feelings. Breathe deeply and allow your feelings to intensify. When you are ready, stop for a moment, then write a brief description of your experience and feelings.

Exercise B. Now recall an occasion when you failed in an important endeavor, that moment when you realized that you did something "wrong." How do you feel? What does this experience do for your self-esteem, self-assurance, your sense of confidence, your ability to trust yourself and

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others? Would you do this again? Would you do things in the same way, or would you change your approach? Do you find it easier to recall successes or failures? What does this tell you about yourself? Now, how do you feel? Breathe deeply, allow your feelings to intensify. Continue noticing your feelings. When you are ready, stop for a moment, then write a brief description of your experience and feelings.

Exercise C. Now imagine what it might feel like if you were a seed—a seed just opening, unfolding to the world, unfolding potentials that have lain dormant, asleep within you. You don't know how life will unfold from within you: as a root, a stem, a leaf, a bud, a blossom. How do you feel as you experience the surprises that occur as you unfold and are caught up in the adventure of living? What does this experience do for your self-esteem, self-assurance, your sense of confidence, your ability to trust yourself and others? Again, breathe deeply and allow your feelings to intensify. Be one with your feelings as you continue unfolding. When you are ready, stop for a moment, then write a brief description of your experience and feelings.

Now expand your feelings to encompass the complete experience of confidence: Seed, Failure, Success. Compare your feelings as unfolding Seed, in Failure, in Success. How do you feel? What does this expanded sense of the feeling of all three experiences do for your self-esteem, self-assurance, your sense of confidence, your ability to trust yourself and others? Once again, breathe deeply and allow your feelings to intensify. When you are ready, stop for a moment, then write a brief description of your overall experience and feelings with all three exercises. Let us explore these experiences by asking ourselves a few questions. Number your answers and record them on a separate sheet of paper.

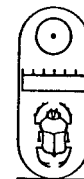
The Exploration

1. Summarize your experience in each of the three parts, Success, Failure, the Unfolding Seed. Which were the most exciting, the most pleasant, the least pleasant?
2. What did you learn about confidence from these three experiences? If what you



learned could be represented as a picture, what would that picture be? Draw it.

3. What is the underlying principle, the fundamental truth, you experienced about confidence? Express this truth in one or two words.
4. Does this principle work in yourself, in other people, in animals, throughout nature?
5. Does this principle work differently in Success, in Failure, as the Unfolding Seed? Feel the process going on here. What is it? Describe how this principle, this fundamental truth, works.
6. Has your experience changed your ideas about confidence in any way? If so, describe these changes.
7. What does confidence do for you? "With confidence I can..., I do..., I am...."
8. How in your everyday life can you use these insights gained during your experience with confidence?
9. Complete the following statement: Using my new understanding of confidence, I



want the following specific things to happen during the next two weeks:

10. After two weeks, complete the following statement: As a result of my new level of understanding of confidence the following has happened to me:

To those who want to actively participate in this Mindquest experiment, you may do so by writing your numbered responses, typed or clearly printed, on a separate sheet of paper. Your name is not necessary. For your own reference keep a personal report of specific desires and their fulfillment. Time limitations prevent acknowledgment of individual submissions. Please be assured

that your completed report will be of great assistance and will receive utmost attention. Through your responses, our mutual understanding of the nature of confidence will grow. Each of you who participate are actively involved in the creation of the experience and manifestation of confidence. Send your completed response to:

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

—George F. Buletza, Ph.D., F.R.C.

Thought Process Reprints Available

A special packet of *Mindquest* Reprints containing the Rosicrucian Thought Process packet and related materials may be obtained by writing MINDQUEST at the address above. Request the "Confidence Packet." A donation to cover printing, postage, and handling is appreciated.

Take Advantage of this Benefit!



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*.

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

Our Heaven and Hell

THE SUBJECT of the real Heaven and the real Hell has interested thinking minds for many ages. It is perhaps responsible for more criticisms and retractions of church doctrines than are even those of the Immaculate Conception, the Resurrection, and the Ascension.

It is commonly recognized by thinking men and women that the Immaculate Conception and birth and the Resurrection and Ascension are mystical experiences in the life of Jesus and that they can be interpreted and understood only from a mystical viewpoint. Therefore to deal with them from any other point of view is unfair to the subjects.

Many thinking persons refuse to analyze any of the present-day religions because of their acceptance of the Virgin Birth and the Ascension and the Resurrection. They say that it is not for the average person to attempt to analyze those great experiences but that it is proper to analyze any doctrines or religious creeds that include the presentation of a so-called definite Heaven and Hell.

It is our purpose to tell you some things that are not commonly known or understood so that you might come to some conclusion of your own.

One of the outstanding mysteries to which Jesus referred and with which he dealt so freely was the mystery of the Kingdom of Heaven. He astonished the people of his period and made himself a modernist, an outstanding critic in all forms of

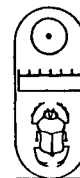


doctrines, by claiming that the Kingdom was within. It is strange to note that while Jesus said much about the Kingdom of Heaven, he said very little about any opposite kingdom that could be called the "Kingdom of Hell"; neither did his disciples. We find that it was not until several centuries after Jesus had established his work and after the Christian church was well established, that any attempt was made to indicate Hell as a place or even as a condition of afterlife.

The Old Testament contains many references to various Hells, but it is a mooted question among the theologians whether a very few of these references to Hell suggest any place or condition as is done today in the Christian religion. In other words, Hell had a different meaning to the Old Testament writers, and Jesus himself did not do or say much to change that opinion.

The Jews before the Christian era had a different name for it. In Palestine in one of the very low valleys, there was one place known as Gehenna. Here criminals were destroyed, the bodies burned and buried in fire. That was the beginning of an early conception of Hell.

Many times in the history preceding the Christian era whenever famine, pestilence, or similar catastrophes brought death to a great many, there was no time nor money



nor facilities for regular burial. The persons who had died of contagious diseases (and they were many), or those suspected of practicing witchcraft (and they represented another large proportion), and those whose bodies could possibly contaminate others were burned in this place that might be called *Hell*, or *Gehenna*, or some other name.

In fact, we find from not only Christian literature and the Old Testament but also other writings kept by the Jews and other people of the time that in the century just before the Christian era this one particular place [*Gehenna*] had so many burials and so many bodies to burn that fires were kept burning day and night. In Egypt, thousands of years previous, a way was found of burying the bodies in the sand, covering them with lime, and thereby burning them. Along the Ganges River and other rivers throughout the world, even today dead human bodies are burned openly in order to get rid of them. However, this place in Palestine became known by a word that is translated as "Hell"—a burning place.

Burning the Dead

There were some outstanding points about the burning of bodies that made this method acceptable to the people. One point was that bodies of those who had died from some contagious, mysterious, or contaminating disease, if burned, helped to eliminate the possibility of continued pestilence. In order that such burning might be acceptable, it was claimed that fire was the only thing that would purge the physical body of its evils, sins, and sickness. Now that is not a strange thing to proclaim. Among the ancients, the mystical alchemists, and in the mystery temples of Egypt fire was considered as the one great purger of evil.

With this in mind, if you read passages in the Old Testament referring to Hell and its fire, you will see that all of those references did not pertain to any theological Hell but to an actual Hell in Palestine. You will notice in other places that the references are allegorical, that is, that some of the prophets and Wise Men in speaking would use as a comparison things that were familiar to them—for instance, "Thy sins will have to

burn out in Hell before Thou canst come before God." This was an analogy and not a belief that there was a Hell of reality in this afterlife. I might go on and quote hundreds of passages, some of which are indefinite, but even the present-day theologians are not sure that the Old Testament positively had any reference to an actual Hell or hell-fire anywhere away from this earth or in future life.

Mental Torment

Now, as Jesus came with his story that the Kingdom of Heaven is within, that it is being born within you and can be born through cleansing and redeeming yourself, he naturally aroused in the minds of the people some thought about Hell and fire for the purging of man's body. Yet Jesus did not make references that would positively indicate that he believed that there was a definite, material place in the hereafter with real fires such as have been referred to in later Christian doctrines.

Records do state that Jesus went down into Hell but again that is an analogy. In the life of Buddha, after ten days of wandering in the wilderness where all evil characters tempted him, he descended into Hell for three days. It is said that Krishna went into Hell for three days, and Zoroaster was claimed to have gone to Hell for three days, and, in fact, biographical sketches of eighteen of the greatest avatars include the statement that they had descended into Hell. In every case the explanation that follows shows it was not into a material place that these men descended, but a state of mental torment and analysis and study where they purged themselves of contaminating influences of evil.

So Jesus' descending into Hell, as given in the Apostle's Creed, is not necessarily meant in a physical sense. If you study how this Creed was composed, and how they debated on its [Hell's] meaning before they included it, you will find that none of the Holy Fathers included it in the Apostle's Creed, and not one believed it meant that Jesus actually descended into a material place where bodies are burned and purged.

Why our present-day Christian doctrines have a different understanding of Hell as well as of Heaven is an interesting point.

Since the writers in both the Old and the New Testaments used the symbol of Hell, with which they were familiar, as something that was analogous of what must take place in man's life before he can become holy, we have before us the picture of their presenting in allegories certain thoughts that meant something to the people of the time and which, when translated later, did not mean the same things.

So when the Christian doctrines were gradually put into concrete form, this doctrine of Hell presented a very complicated situation.

It must be understood that the Christian doctrine was reaching a land of people not familiar with Hell as it was described. In fact, when the Greeks and Romans and others heard of this Hell of the future into which man must go, it was a revolting, shocking thing—something they would not accept for a long time. It seemed to be inconsistent with the teachings of a loving, merciful, and just God. Yet the disciples had made statements about hellfires in their early writings, and the Fathers of the Church, centuries later, found these statements and said, "They are the traditional writings of the Apostles; we cannot do otherwise but assume that there is a real Hell with real fire for the future."

They knew better; they knew just as we know today that the afterlife is not pictured with any such situations as the early Fathers of the Church gave us in their descriptions of Heaven and Hell. Why, even the Sufi religion, that was in existence long before the Christian era, contained a description about Heaven and Hell.

Purgatory Invented

So we find that, several hundred years later, a second form of Hell was invented. It was not a matter of trying to understand something already referred to as the first Hell; it was an inventing of something entirely new. The Council took up the great subject of Purgatory, not mentioned anywhere in the Bible, and something Jesus and his disciples never referred to. Some of the official writings of the *Roman Catholic Encyclopedia* contain nine pages describing how Purgatory became *invented* as a doctrine.

It was supposed to be a halfway place between this life and Judgment Day. It had been commonly understood in the Christian doctrine that at time of transition or of passing into a state of unconscious existence it was necessary to await a day when the souls of the dead would be judged, and the sinful sent to Hell and the good admitted to Heaven. That Judgment Day might be millions and trillions of years away and, in the meantime, billions and billions of human souls would be living in an unconscious, spiritual state, good and bad alike.

I am not criticizing the Roman Catholic Church or these Fathers who did this. Man's mind wanted creeds in those days; it wanted them cut and dried and wanted religion handed out on slabs. For example, Moses knew as he came down from the mountain that God did not extend His hand out of Heaven and carve those laws. What really happened is that he was inspired. The people wanted some sign, some proof, so he found it necessary to give them an allegorical explanation. That is what was wanted in the days when the Roman Catholic Fathers were confronted with the theological necessity of having something definite and concrete, and they proclaimed by a holy synagogue, "There is a Purgatory." It was a great relief to know that this sort of thing would take place between now and Judgment Day.

So it is with Hell in all of its features; it has been invented as we have it today. In reality, there passed only the fact that fire burns up all the gross material in matter and washes it off in a pure state. The ancients knew this, and so did the people of Palestine—that fire was the symbol of purging—and yet they had this pit that was called *Hell*, or *Gehenna*. And that is how the story of fire and brimstone came into existence.

Today's Problem

Today there are millions of men questioning whether it is good any longer to attempt to sway the minds of people and affect their moral ethics and standards of living by telling them allegories instead of telling them the truth; and it is this questioning by men and women that forms a problem for the churches.

(Continued on p 32)



THE TRANSFORMATION OF LIGHT

by Burnam Schaa, F.R.C.

THE UNMOVED LIGHT within the heart of the universe was, and still is, a subject that intrigues certain scholars.¹ But it is light's spectrum—both as a physical phenomenon and as an esoteric image—which has the most universal appeal.

Light's spectrum, in its metaphorical sense, has been used as a philosophical "Ladder of Lights"² to explain the transformation of energy corresponding to man's psychic centers. The psyche appears to undergo a cyclic process whereby energy is released and the soul personality—through the individual's character—is transformed. There is a fascinating physical correspondence to this psychic transformation: the process of *photosynthesis*. Perhaps this will be a good place to begin our discussion on the transformation of light through the psychic centers.

The process of photosynthesis provides the necessary energy to sustain nearly all cellular life on Earth. In *Figure 1* we see a simple representation of this process in which carbon dioxide from the air and water combine to transform the Sun's radiant energy into an energy form usable by cellular life. In an analogous manner the body uses the water we drink and the air we breathe to transform cellular energy into an energy usable in promoting the expression of life.

To some, the process of photosynthesis appears to be a linear process, that is, an evolutionary growth of events. But as our illustration (*Figure 1*) suggests, it is at the same time a cycle that begins again where it ends. In this way, the cycle of photosynthesis reflects the cosmic principle of eternal [28]

renewal just as in the Egyptian mysteries the god Osiris personified life's eternal renewal. And, as in the process of photosynthesis the light of the Sun is transformed into a form of energy usable by cellular life, in an

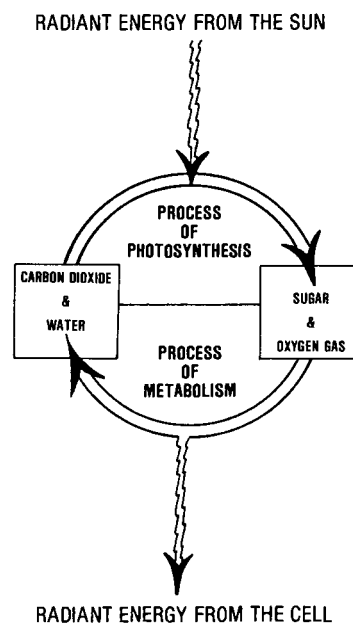


Figure 1: Diagrammatic representation of the cyclic process of photosynthesis. Simply stated, photosynthesis occurs when certain of the Sun's fiery emanations stimulate an interaction between water and the carbon dioxide of the air. A form of sugar, synthesized from this union of fire and water, contains energy in latent form. But it is the oxygen gas, also liberated, which is essential for the subsequent release of the latent energy stored in the sugar. Following energy release, carbon dioxide and water are again produced and the cycle is complete.

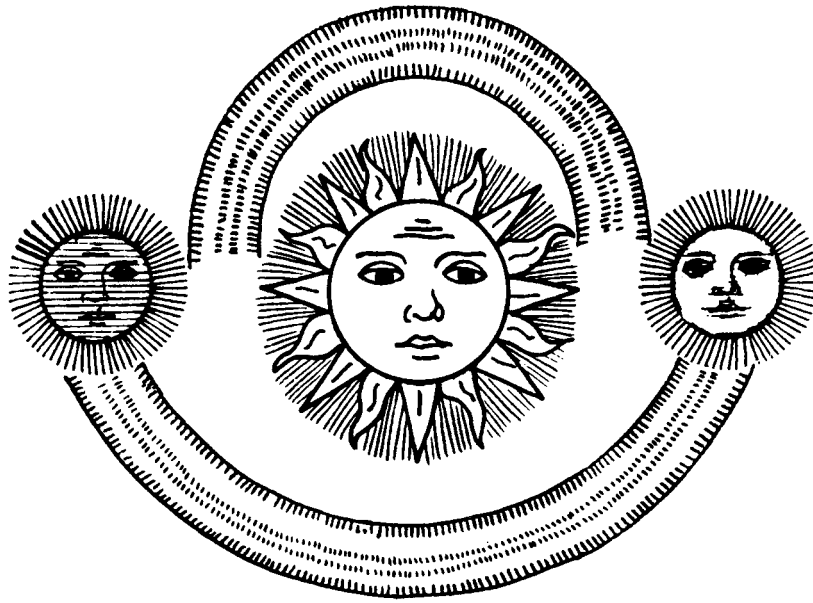


Figure 2: Poets, philosophers, and alchemists have often alluded to the mysterious “three suns” of the mystic heart center. On February 28, 1648, certain astronomers thought past sightings had been corroborated when they saw the Sun flanked by two smaller suns and a rainbow phenomenon, such as depicted above. Originally published in *An Astrological Prediction of the Occurrences in England by Wm. Lilly, written in London, 1648.

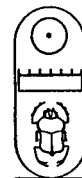
analogous manner a process within the psyche releases energy, allowing the soul personality to undergo transformation. To illustrate this we will refer to an ancient alchemical image of the *three suns*. The smaller suns which flank the central Light in *Figure 2* appear to be the polar opposites of the rainbow.

The rainbow is a phenomenon which occurs when fire and water unite under certain circumstances. Whenever the Sun’s rays are refracted or reflected in drops of water, spray or mist, an arc will form that exhibits the several colors of the visible spectrum. If we view the light of the psyche as also being refracted into polar opposites like the smaller suns in *Figure 2*, then the polarity of the psychic whole—like the Yin and Yang of Tao, or the Energy and Force of Nous—forms a subtle feedback loop in “a ceaseless effort to be.” At each stage psychic energy is transduced. How may we understand this in everyday terms?

Sun and Seed

By way of illustration let’s first start with the analogy of a living seed in relation to a spectrum of sunlight. In order for a living seed to unfold, it must first be enfolded in an earthly cradle and be nourished by the warmth inherent in the infrared. Thus the seed-embryo is protected from a premature exposure to the Sun’s ultraviolet emanations. At the birth from the womb of Mother Earth, a seedling rapidly develops leafy arms stretching toward the light of the visible spectrum. As it aspires toward the light, the seedling is bathed in ultraviolet emanations which stimulate it into the transformative process of photosynthesis. The seedling becomes a plant that develops flowers holding new seeds that will begin the process anew when the plant body decays into the earthly infrared again.

In an analogous manner the functions of the psyche begin with a seed, a *first idea*. Just as a physical seed must be enfolded in a



cradle of warmth, so too psychic seeds must be planted in the fertile soil of the Cosmic. Germinated seed-ideas are clothed in the fabric of universal motifs such as found in alchemical lore and myth. As these psychic seedlings aspire to the greater light of cosmic order, energy is released, directing the transformation of the soul personality. The transforming realizations of the soul personality influence our conscious realities which then indirectly influence the glandular system! In a feedback loop the glands affect our sense of well-being, leading to still further augmentation or distortion of reality.

Growth, whether physical or psychic, is associated with a transformation of energy. According to Figure 3 the psychic energy behind all the stronger instincts, represented by the red-infrared, and all the insights, represented by the violet-ultraviolet, are linked to *emotion*. The world "emotion" comes from the Latin word *emovere*, with *e* meaning "out" and *movere* meaning "to move." Experiences of images from the transcendent or ultraviolet pole of the psyche have a "specific charge," or outward movement.

In a mystical sense transcendent images are *noetic*, that is, they are divinely inspiring. Through the law of harmony the "thrill" of the inspiration resonates throughout the cellular structures of the body and psyche. When repeated or sustained, such noetic experience may eventually become habitual behaviors and then become the instinctive intelligence inherent in the endocrine system. The word *endocrine* is fascinating. It is derived from the Greek words *endon*, meaning "within," and *crino*, meaning "I separate." The intelligence inherent within the living seed separates the components within the zygote, for example, and this initial separation leads to formation and growth in accordance with a specific vibratory pattern. Thus we see that the cycle is again returned to the beginning.

Subjective Consciousness

The most polar opposites imaginable between instinct and insight are mediated by what Rosicrucians term *subjective consciousness*. Subjective consciousness is the median awareness which is placed in the [30]

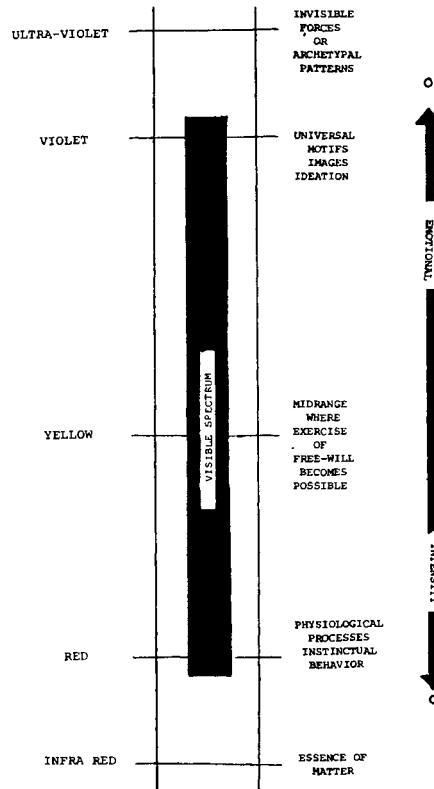


Figure 3: Polar Functions of Psychic Wholeness. According to the figure above, the psychic energy behind all the stronger instincts, represented by the red-infrared, and all the insights, represented by the violet-ultraviolet, are linked to *emotion*.

yellow portion of our spectrum of light. One who is aware of this "third" point of the triangle of light is neither compelled to experience instinctual behavior nor is he possessed irrationally by the images and insights from the subconscious. Indeed, being seized by divine images arising in the outer consciousness as insight will overwhelm the freedom of median reason just as much as being under the compulsion of instinct. The dominance of either to the exclusion of reason will throw the body and psyche out of balance.

Subjective reasoning, as it is outlined in the *Diagram of the Mental Processes* in the Rosicrucian studies, is that median attitude which has volition or will power. Reasoning evaluates inner and outer experience and

assigns meaning to life. The median attitude balances the energetic, or emotional, intensity that is reverberating from the ultraviolet through to the infrared of the psychic spectrum of light.

From a mystical point of view, the body, personality, and soul are all transformers of energy.³ But what this ubiquitous energy is, is not known. However, in an energetic process the Light of the Cosmic is absorbed or refracted in each part according to its

design: the purpose of which is the harmony of the whole.

Footnotes:

¹Talbott David N. (1980) *The Saturn Myth*, Doubleday & Co., Inc., Garden City, New York.

²Gray Wm. G. (1968) *The Ladder of Lights*, Helios Book Service, Ltd., Toddington nr Cheltenham, Glos., Great Britain.

³For further reading on the three Lights in the process of transformation refer to: Evans-Wentz W.Y. (1960) *Tibetan Book of the Dead*. Oxford University Press, London.

The Inner Mountain

EMOTION has compelled every mortal who is capable of feeling. But through love and good intention, many a human blunder has been made. To avoid pitfalls, we can learn to climb the inner mountain of self to take a higher view. This avenue for problem solving will help us deal with important situations.

Following the path up the inner mountain allows us to evolve. Through daily exercise of climbing the mountain, we can build up self into a more masterful traveler. As we go further up the trail, there is less temptation to stop or turn back, for we can see the rewards of such purposeful steps. We can come to see the oneness of nature.

Although we are all connected in a chain of creation, each of us has a personalized road to follow. Our path is as personal as our fingerprints; we come to each new plateau of understanding from actions taken previously. We may seek direction from those who have traveled before us. But, individually, we chart our own course by decisions we make. The extent to which we want to work and accomplish determines our progress.

As we begin our ascent up the mountain each day, with a clarity of consciousness, we do not know how far we will go. The power of self-preservation should keep us from trying to go too fast. Yet the progress made should compel us to go ever forward.

Serious study is a guide to the wisdom necessary for our meditative climbs.

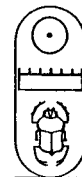


Contemplation of a higher dream propels us forward.

Along the ridges of the inner mountain, the connection between self and the Universal Source of all Creation becomes more apparent. There are many points of light where needed answers are found. There may be a deep, dark valley between each point of light. We must be willing to walk through the valleys so that we may appreciate the next point of light.

By cultivating values of the highest nature that we can comprehend, we are given thrust for furthering our journey. When a truth is emblazoned boldly upon the consciousness, we know that we do not climb the inner mountain in vain.

—M. Eve Morgan, F.R.C



Our Heaven and Hell

(From page 27)

Man has come to the realization that just as he can change his mind he can stop transgressing in his life any moment he pleases and direct himself rightly from that hour on. It is right; that is what God and Jesus taught. Nothing was said in any of the fundamental principles that Jesus taught that redemption would come only when in service, or high mass, or any of these. Jesus showed that it was possible to turn the blackest bodies and the most sinful personalities into the purest white in the twinkling of an eye. He stood before the accused woman who admitted her sin and said, "Go and sin no more." No blood of the lamb nor ritual was necessary, neither did her body have to be burned in any sense except by her conscience.

Heaven is within you, and when Heaven is not manifesting, it is Hell. The opposites manifest all through life. Evil is the absence of good. Sorrow is the absence of joy. Misery is the absence of peace. They are negative things. Disease and ill-health are negative. The one grand, glorious, positive side of life is health, peace, mercy, happiness—all of these things. The moment you proclaim "I am holy; I am clean" and start to live that thought with the positive element in you, you begin to journey through Hell and Purgatory, and you end it when you find it has consumed all the evil in you.

The Rosicrucians have been teaching, for many centuries, truths about man's unfoldment and that man inherits no original sin, pain, or suffering. These things he has created just as man created Purgatory. Many people today are living in fear of an

artificial, negative something they have built up in their own lives. It may be fear of death, of passing over the borderline from this life of experience into a life of beauty, peace, harmony, of great lessons, experiences, and unfoldment; and yet they live in fear of that hour.

You have learned to trust sleep. . . that it is painless, beautiful, and that it contributes to health. So should you look upon "death," as they call it—that transition from this state into another—yet millions and billions live in fear of it.

Churches tell you about living in the fear of God. Did Jesus say that? Live in the love of God—that is what the mystics do. They live in a world of reality—a real Kingdom of Heaven. That is what the Rosicrucians teach—that health is easy to maintain, that disease can be eliminated here and now by living in harmony with positive laws. Make a companion of God; do not fear Him.

The problems of yesterday seemed insurmountable, but they are simple today when we understand them. Jesus taught that the Kingdom of Heaven is within. When the time comes for you to face your judgment, the judgment is going to be merciful. If you have sinned, you are going to have another opportunity of living again. You will not be condemned to live in eternal ignorance. God is not so unjust. The whole system is not so unfair that each individual is given just one lifetime or one period of existence. The real Heaven and Hell are within you, just as is God.

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

Two sorrows produce a third sorrow, and the third sorrow is named Compassion. And Compassion, conceived in sorrow, absorbs and softens the grief of the two sorrows, enabling them to endure.

—George Petavine, F.R.C.

The
Rosicrucian
Digest
August
1983

Rosicrucian Activities



John Markovitch (Background, center), recipient of the Rosicrucian Humanitarian Award, surrounded by some of the children to whom he has devoted his time and care. The Humanitarian is flanked by Frater Burt Smith (left) and Frater Gabriel Molieri.

IN MARCH of this year the Rosicrucian Humanitarian Award was given to John Markovitch of Redwood City, California, in a surprise presentation that was part of a birthday party for two of the children he has done so much for. Since his retirement, Mr. Markovitch has devoted most of his time to giving love, trust, and happiness to all children. He has spent his time and modest resources in building furniture and toys for children at a child care center near his home. It was at this center that the award was given; he shies away from publicity, but it was known that he would not miss a birthday for his children.

Mr. Markovitch's service to mankind through children was recognized by Frater Gabriel Molieri, the administrator of the child care center. The award was presented to Mr. Markovitch by Burt Smith, Master

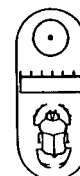
of the Peninsula Chapter, AMORC, of San Carlos, California. Also attending were members of Peninsula Chapter—Chris Cabaluna of the Welfare Committee; Arlene Olivera, Chapter Secretary; and Judith Rose, Chairman of the Board.



Peninsula Chapter, AMORC, members present the Rosicrucian Humanitarian Award to John Markovitch. Shown, left to right, are Chris Cabaluna, Arlene Olivera, John Markovitch, Burt Smith, and Judith Rose.

ROSICRUCIAN DIRECTORY

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



“THE Way of Creativity” was the theme of the eleventh Penn-Ohio Regional Conclave held in mid-May in Youngstown, Ohio. Nine AMORC affiliated bodies sponsored and presented this inspiring three-day event which featured symposiums, ritual dramas, Degree initiations, and fascinating lecture-slide presentations. Grand Lodge was represented in Youngstown by Grand Treasurer Lamar Kilgore, who delivered several inspiring discourses on mystical subjects, and later, in a Forum, answered questions from

members regarding Rosicrucian teachings. Frater Kilgore also delivered the discourse “Role of A Mystic” in the closing Convocation Sunday evening, tying up an exciting and enlightening weekend of Rosicrucian fraternity. All of the events presented at this well-organized Conclave appealed to man’s higher consciousness. Chairman Roberta Young, Co-Chairman Harold Denny, Secretary Pauline Keck, and Treasurer Bill Keck, are to be commended for their fine work in presenting this successful conclave.

WITHIN the space of six months, AMORC’s Supreme Treasurer, Frater Burnam Schaa, and his wife June, have seen spring, fall, and spring again interface along the route of two National Conventions, a new Regional Conclave, and several special Convocation-visits to far-flung places.

Australia’s springtime October began it all. Over 230 enthusiastic Rosicrucians gathered for Australia’s second annual Conclave, hosted by Brisbane Chapter. The ambitious program included side-excursions as well as a coordinated program of fascinating mystical demonstrations, science lectures, and cultural presentations featuring the popular Schaas. But the most impressive portion of this Australian gathering was the dedication of the new Lodge, recently rebuilt under the working supervision of Frater Dr. Bert Cunnington and Grand Councilor Phil Porep.

Within a day’s journey the Schaas were in Singapore, on an official visit with the Chinese and East Indian members of Singapore Chapter, AMORC. Members traveled from as far away as Malaysia to attend this meeting. Immediately following, the Schaas found themselves in the exquisite autumn atmosphere of Japan. The fifth annual Japanese Convention attracted a record-breaking attendance, and provided its first bilingual session in honor of a number of English-speaking members. The growth of the Rosicrucian Order in Japan is phenomenal.

Before returning home the Schaas met briefly with another group of enthusiastic

Rosicrucians, this time in Hong Kong. Members of Hong Kong Pronaos, representing an international milieu, welcomed the Schaas in a private room within the fabled Chinese Floating Restaurant.

Tropical spring-gatherings completed themselves during early May when Frater Schaa and Soror June journeyed to a different world-quadrant. Although beginning as a Southeastern Conclave in Florida, the May event transformed itself during the final stages into the first annual Florida Conclave. Chairperson Barbara Jackson is to be highly commended for outstanding abilities to “transform the scratch upon a flawless diamond into the stem of a rose.” And this year’s unique program, under the auspices of Fort Lauderdale Chapter, was certainly a multi-faceted jewel!

Perhaps the highlight of this Conclave was the first open meeting, which received newspaper coverage. Attended by over 75 non-members, the open meeting was an enormous success, attracting 35 applicants for membership. Extra member events included an inspiring Sunrise Ceremony on the beach and an evening cruise aboard the *Jungle Queen*. However, the greatest pleasure of Conclaves lies in the program itself. Mainly featured were the lectures, demonstrations, slides, and Forums conducted by the Supreme Treasurer, Frater Schaa, and the Grand Councilor, Frater Juan Alvarez. However, bright complements to this already star-studded program were provided by the “Therapeutic Touch” of Soror Lyn Armstrong and the “Divine Offering” of Soror June Schaa, which involved group



Pictured above, from left to right, are Francisco Guzman, Miami Lodge Secretary; Joan Lyng, Ft. Lauderdale Master; June Schaa, Classmaster; Burnam Schaa, Supreme Treasurer; Barbara Jackson, Conclave Chairman; Mark Testa, Master of Ceremonies; Mrs. Carol Testa; Juan Alvarez, Grand Councilor; and Mrs. Carmen Alvarez.

participation. Truly fortunate Rosicrucians "Expanded Our Horizons," in fulfillment of this year's prophetic theme.

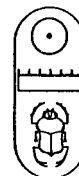
Frater and Soror Schaa concluded their journey with an official visit to Kingston, Jamaica, where they met with the Officers

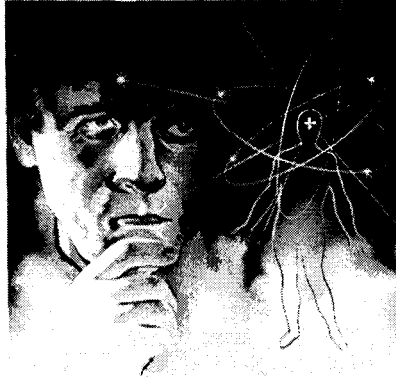
of St. Christopher Lodge: Soror Susan Silvera, Board Chairman; Frater Balmain Brown, Secretary; Frater Lindburgh Scott, Master; and Soror Kethi Henry, Lodge Secretary. Members from all over Jamaica gathered at a special Convocation to hear Frater Schaa's message from the East.

Our Back Cover . . .

Shown in this month's back cover photograph is the Board of Directors of the Supreme Grand Lodge of AMORC, who assembled last March for the Annual Board Meeting in Rosicrucian Park, San Jose. Their deliberations concern affairs of the Rosicrucian Order throughout the world. Seated around the table (left to right) are Raymond Bernard, Supreme Legate for Europe; Cecil Poole, Vice-President; Burnam Schaa, Supreme Treasurer; Arthur Piepenbrink, Supreme Secretary; Ralph Lewis, Imperator.

(Photo by Jerry Chapman)





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Vista of Rosicrucian Park

We see one of the many vistas of Rosicrucian Park. This central garden area features the Plaza Fountain, located in front of the colonnaded Rose-Croix University Building (left). During the Worldwide Rosicrucian Conventions and sessions of the Rose-Croix University, members and students gather here for informal discussions. At the foot of the colorful mosaic mural in the background is a cactus garden flanked by rose trees. There are many other equally attractive sites to enjoy in Rosicrucian Park.

(Photo by AMORC)

Untouched by Economic Boom (overleaf)

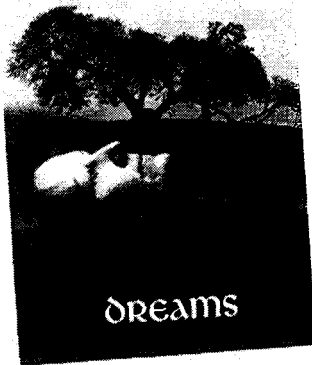
**The
Rosicrucian
Digest
August
1983**

To the Western mind the cities of Hong Kong and Singapore were once representative of the tranquil ancient Orient. Today, however, they are thriving centers of ultra-modern technical industries. More and more factories are built in these cities, often to escape high labor and production costs in the West. Yet the spirit of the past lingers on. In our photograph is a view of sampans moored in Hong Kong. These small boats, homes of the city's poor, contrast sharply with nearby highrise condominiums.

(Photo by AMORC)







dreams

by Phyllis Pipitone, Ph.D., F.R.C.

Member of International Research Council of AMORC

The human mind has long been fascinated with the subject of dreams, the nature of the dream state, and the content of dreams. Much has been written, but little has been understood about this phenomenon experienced by us all. Popular writers have produced volume after volume describing the symbols encountered in the dream state, and providing interpretations of those symbols. Yet little has been written from a metaphysical viewpoint, particularly from a mystical perspective. This is a subject that is not only of great interest to students of mysticism, it is one that can be of great benefit when made the object of study, contemplation, and meditation.

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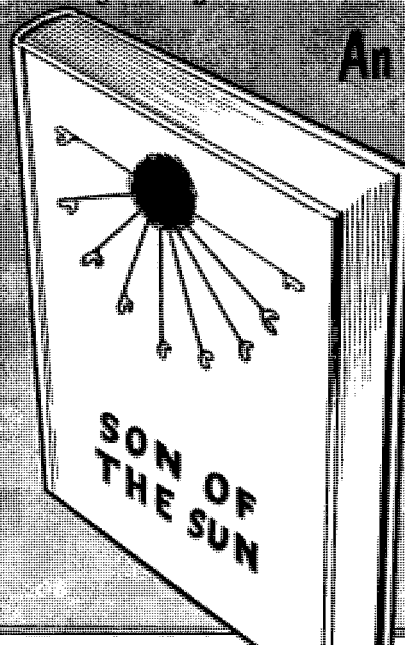
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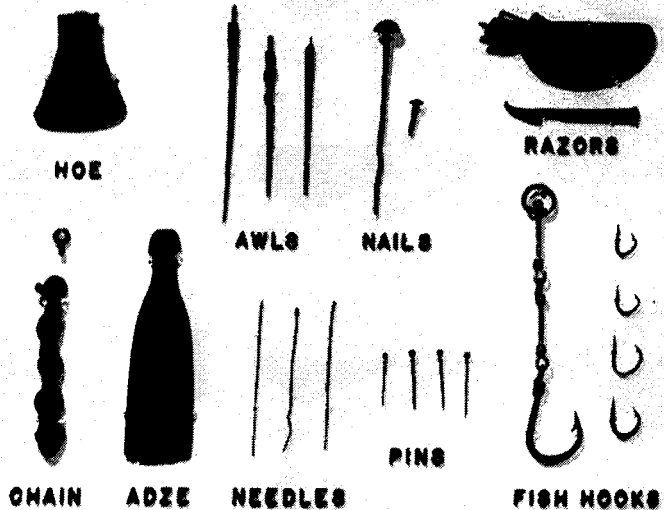


TREASURES FROM OUR MUSEUM

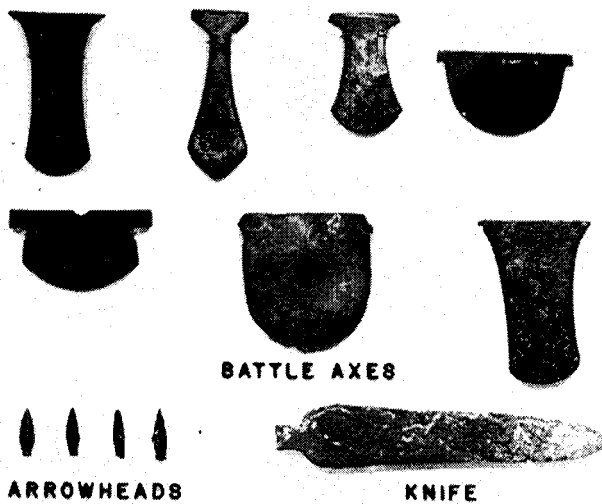
Egyptian Bronzes

Bronze was manufactured and used from at least 3000 B.C. This important metal is an alloy composed of copper and tin. The proportions, which varied according to the purity of the raw materials, were normally nine parts copper to one part tin. The other ingredients occasionally found in the alloy were more or less accidental. The result is a metal of rich golden brown color capable of being cast. The density and hardness of the metal allows it to take on any impression of a mold, no matter how delicate.

OBJECTS OF DAILY USE



WEAPONS



The bronze industry played an important role in ancient Egypt. Bronze was used to make utilitarian objects such as large vessels, tools, and weapons, as well as less functional objects, such as statues of gods and goddesses. This area of metallurgy reached an outstanding level in workmanship.

Our photographs display examples from the large collection of authentic Egyptian bronzes in the Rosicrucian Egyptian Museum. Shown are objects of daily use and weapons from approximately 2000 B.C.

—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.

