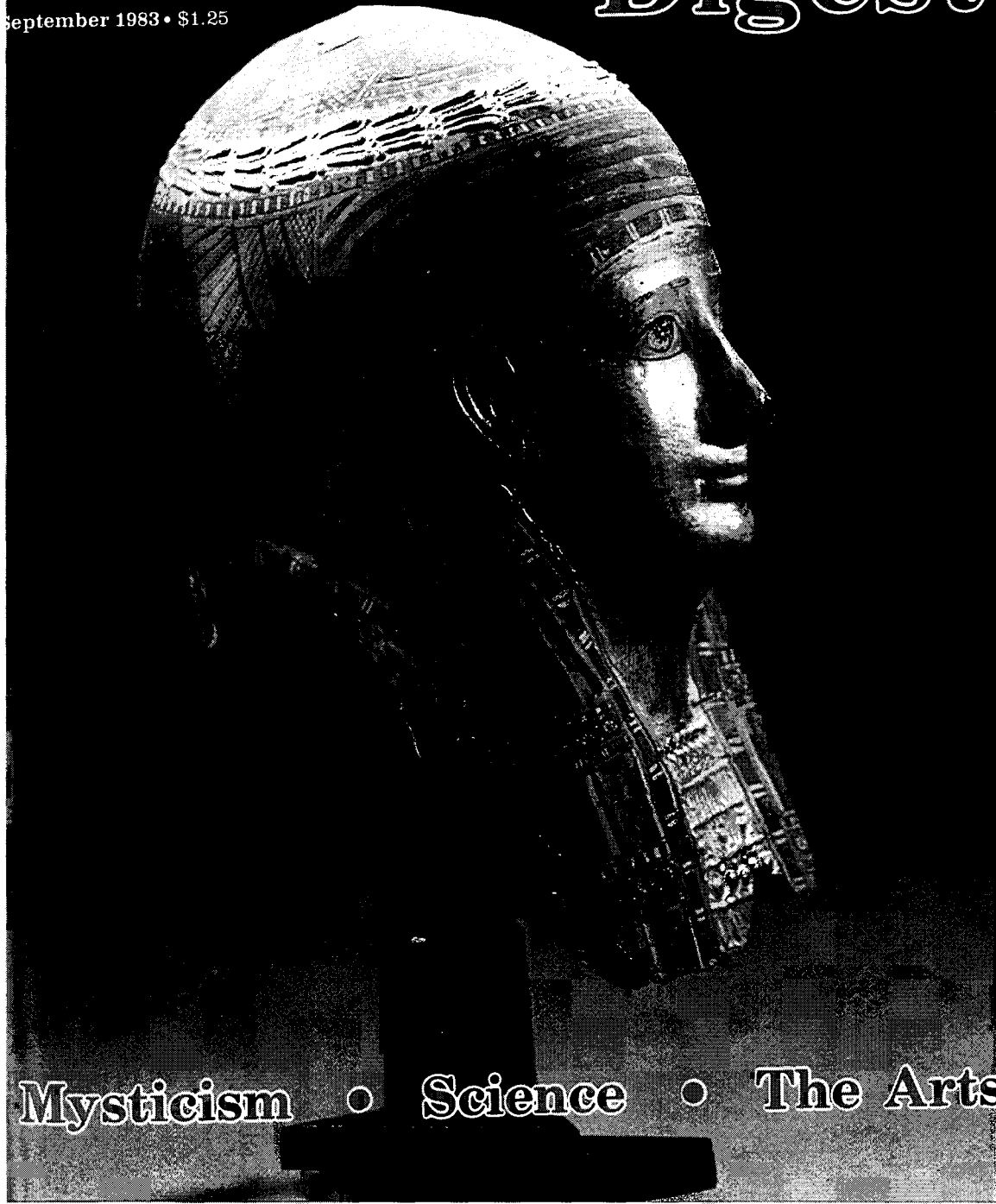


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September 1983 • \$1.25



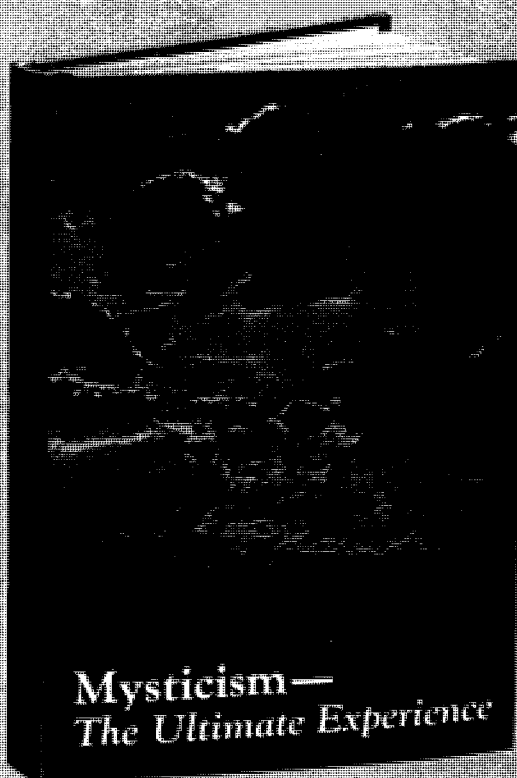
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About the Author

Cecil Poole has authored numerous articles and several books on the subject of metaphysics and mysticism. He makes no appeal to popular fantasy, but puts scholarly research and facts in a simple and enlightening language from which every reader benefits. This book, *Mysticism—The Ultimate Experience*, is such an example.

Cecil Poole is a member of the Board of Directors of the Rosicrucian Order, AMORC, a worldwide organization of mystical philosophy. He has traveled extensively, lecturing on this subject.

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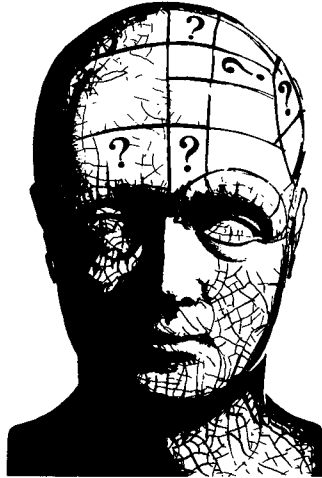
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THOUGHT OF THE MONTH

By THE EMPEROR



IN THE broadest sense, the concept of reincarnation refers to the transference of the soul after death to another body or form. In this broad sense, *transmigration* and *metempsychosis* are also related to reincarnation. Transmigration is the incarnating of the soul in another body, human or animal, before or after death. Metempsychosis is the belief in a magical transformation of one form of life into another—thought to be induced by means of witchcraft and supernatural powers.

It is apparent that a belief in the migration of the soul presumes the existence of a soul. How did this concept of soul arise? From a study of primitive rites, artifacts, and inscriptions, it would appear that two of early man's common experiences eventually gave rise to the idea of soul.

We cannot assert with any certainty which of the two experiences was the primary one. It would seem that the consciousness of *Homo sapiens* was at first extroverted. In other words, man's awareness was probably dominated by the impact that environment had upon his receptor senses. We can presume, therefore, that early man had little inclination to resort to contemplation.

The imposition of the forces of nature upon man and his relative inability to cope with them induced fear and a feeling of personal *finiteness*. Psychologically, what man fears suggests a condition, a power, that is superior to himself. By contrast to this cause of his fears—that is, the phenomenon of nature—man appeared *finite*.

Therefore, the first of the dual experiences of man from which gradually emerged

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the concept of soul was the realization of the majesty and power of natural phenomena. Man is aware that he is *causative*. He can determine his acts. He can make things and conditions conform to his will, and he can exert a power affecting his surroundings. But the forces of nature excelled man's early efforts to control them. Consequently, our ancient ancestors attributed a *vital life force* to nature. Nature was thought to be *alive* and, moreover, teleological, that is, purposeful or causative, just as man is.

The other important element of this duality of experience, which laid the foundation for the notion of soul, was one much slower to germinate in the human consciousness. This was the realization of the phenomenon of *self*. This consisted of man's introverting his consciousness to experience an *inner* awareness.

An Entity Within

Early in his development man discovered that this self was a dichotomy; in other words, one part was the physical being which could be perceived as easily as the external world around him. The other part of self was more *mysterious*. In fact, early man thought of it as something being embodied within himself. This strange part residing within seemed to motivate him; at times, it gave him courage; at other times, he was awed, or it impelled curiosity. In his sleep, this "something" went forth; it hunted, it fought, it fled, but it always returned to him when he awoke.

Anthropologists and archeologists have set forth certain theories regarding primitive man's conception of these inner feelings and sensations. Fundamentally, it appears that primitive man thought that another being, a *double* of himself, a spirit, was implanted within him. Its nature was believed by some cultures to be solely individualistic, that is, having naught in common with other human beings. Still other cultures thought of this spirit as being *universal* in its nature, that it was an emanation of the power and will of the forces of nature. Consequently, this something, in *essence*, was presumed to be the same in all men.

Out of this conception arose the idea that all men are fundamentally united by this

inner entity of their being. This inner entity is intangible and as indestructible as the air man breathes. In various ancient cultures, the word for air (such as *pneuma*, in the case of the Greeks) was likewise used to designate *soul*.

Air is indestructible and it enters the body at birth and departs at death. But where does it go? Further, does it retain any of the characteristics of the body from which it departed? Man noticed, in his slow upward climb in knowledge, that the seasons have cycles and that certain celestial phenomena regularly repeat themselves. The Sun is born each morning in the east and dies when it sets in the west; then, it rises again in the east the next day. Must not man's inner life, his spirit (soul), be also immortal? Further, should it not return to a body again at some future time?

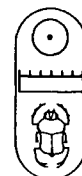
Death, it is believed by many primitive peoples, does not interrupt the relationship between men. This idea, then, engendered *ancestral worship*. Common in certain cultures is the idea that the child is nothing more or less than "... an ancestor reborn on earth." In a central Australian tribe, aborigines believe that every child is the *reincarnation* of spirit children left by ancestors.

In a North American Indian tribe, the spirit was believed to have the option of returning to this life and of entering the body of a female relative to form the soul of an unborn infant. Following the birth, if there was a resemblance to a deceased friend or relative, the name of the dead person was given to the infant.

Among some early European cultures, it was thought that "... at the end of a certain period or as the result of particular rites the soul incarnates itself; or more frequently to take its departure to another world, beneath the earth, beyond the sun, on a summit of a mountain or above the vault of the heavens, in the stars."

Transmigration

The doctrine of transmigration differs from reincarnation in that the migration of the soul is not necessarily to another human form. The soul can assume an animal form permanently or just as a prelude to another



reincarnation. Related to this doctrine is what has been termed "altered existences." It is the belief that man is *double*, that he has a counterpart in another world that corresponds to the earthly body and its embodied soul. This double will receive his soul when it departs its earthly body.

The slowly evolving ideas of survival after death, of immortal existence in another world, of resurrection and the soul's return to another earthly body, were gradually incorporated in the theology of the ancient religions.

Egyptian Views of Reincarnation

In the religions of ancient *Egypt*, three different ideas referred to the changes of personality:

(1) The soul's union with the God. In the *Book of the Dead*, which is a collection of funerary texts and liturgies to guide the soul in the Afterworld, we find this declaration: "I am Ra" or "I am Thoth." Here the person asserted his union with the god. This certainly was the beginning of a basic principle of *mysticism*, the union of the self with a god. It was the assurance that the person had also acquired the "impelling power of his god." In other words, this *oneness* resulted in an absorption of the divine qualities.

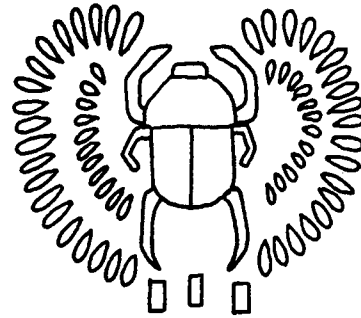
(2) The second kind of change of personality was the transmigration into an animal for a lifetime. As we shall note later, this was principally thought necessary as retribution for evil conduct.

(3) A third type of personality change was a temporary metamorphosis into another form for the benefit of the individual's soul.

It will be noted that there was a hierarchy of beliefs with regard to the changes of personality; some were very primitive, while others developed into highly enlightened concepts which had a great influence through the centuries, both upon religion and philosophy.

Hindu Beliefs

The *Rig-Veda* is the oldest and most important of the *Hindu* sacred writings. In this ancient period, the Indian people were [6]



The concept of the eternity of life is ancient. In Egyptian mythology the scarab was often used as a symbol for the god Khepera in association with the principle of creation and regeneration.

filled with a keen delight for life, and there was an exuberance in the very thought of a righteous and eternal existence to follow this one. There was, however, the concurrent idea of a *cosmic judgment*, a determination as to whether the life on earth had been a righteous one that deserved reward, or whether the soul had to experience punishment as a retribution for an evil life. Basically, the Indian teachings on this subject expounded that the soul would again be incarnated in a body so that it would acquire such experiences as would eventually purify it for an eternal release from rebirth. Here we note the genesis of the doctrine of *Karma*.

Reincarnation in Judaism

Reincarnation, as the cycle, or rotation of the soul, was a doctrine which formed part of a system of *esoteric mysticism* of *Judaism*. However, it was only tolerated by *Judaism*—not approved. It is difficult to determine its origin in *Judaism*, but it possibly was derived from the Egyptian or Indian sources.

Orthodox *Judaism* expounded that God *individually* created the soul of man. The soul does not, in other words, universally emerge from a central source. It is not an infusion of an undetermined divine power. The soul, after death, is not believed to be absorbed into a cosmic state, but rather it retains, and is conscious of, its individual personality.

It is said that Moses in his ascent to heaven "had seen the souls of the great and pious, of those who had lived on earth before and those who are to come to life hereafter." Judaism emphasizes that the souls have been created for a specific purpose. They must enter a human body; however, the choice is not left to them.

The Buddhist Conception

Theoretically, *Buddhism* teaches neither the existence of a soul nor its transmigration. Buddhism expounds that there is a "stream of existence" for the personality. This belief inspired the assurance of a continuity of life. There was for the personality a relationship through its various existences. In the "vast ocean of renewed births there are innumerable streams of existences. The groups of existences are divided into grades (courses or modes of life), the heavenly, the human, the animal, and the classification of 'being.' This latter classification is of three realms: the formless heaven, heaven with forms, the material worlds with their desires and greed."

Greek Ideas

The *Greeks* recognized the soul as immortal and that, after death, it may pass into a new *incarnation*, either in a human or animal body. Pythagoras is credited with introducing what may be termed the doctrine of *reincarnation* in Greece. However, the Greek historian Herodotus said that it was the invention of the Egyptians and that it was derived from them by the Greeks.

Reincarnation was brought into prominence by the Orphic mystery schools of Greece. The Orphic doctrines related that the human soul was imprisoned in the body as retribution for past ill deeds. Here we see the concept of Karma expounded by the ancient Indian philosophy. The soul, it was further declared, could not find release from a chain of earthly embodiments until it had acquired lustration, that is, purification. Punishment meant a series of rebirths before a final release could be had.

In Plato's dialogues, the souls of the dead are punished or otherwise treated according to "the measure of their human action for a 1000 years, until the period of rein-

arnation arrives. They are then allowed a limited choice."

Varied beliefs in the migration of the soul still persist today. Reincarnation per se is accepted by millions of persons as an *alternate belief* to the conventional idea of the soul's immortal existence as set forth in the sacred writings and theology of such orthodox monotheistic religions as Judaism, Christianity, and Islam.

Though the fundamental concept that the soul after death eventually reincarnates in another body is recognized by all devotees of the doctrine, yet there is varied disagreement on related aspects of it. In general, the ancient Orphic and Pythagorean idea of the *need* for the soul to reincarnate prevails in the modern version of reincarnation. In other words, the soul must advance through a series of adjustments, spiritual lessons, before it reaches perfection. These lessons are learned by means of the soul's embodiment on earth.

Law of Karma

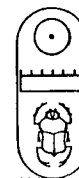
The law of compensation (the old doctrine of Karma) that demands that evil committed on earth be punished by a return to a life of personal suffering, predominates in the modern concept of reincarnation. Good deeds merit an ultimate release from rebirth. It follows, then, that with a life of happiness and enlightenment the soul is liberated from the necessity of earthly existence. This concept implies that the soul does not make the choice of earthly existence; rather, an *immutable cosmic law* establishes the attraction between the soul and the particular body for the life experiences it needs.

Another concept involves the *time cycle* of rebirth. This stipulates that the combined time of the soul's residence in the cosmic realm and on earth cannot exceed a definite period.

Modern Conception of Reincarnation

In the commonly accepted modern version of reincarnation, the soul and *personality* are one. Simply, the soul has an innate memory of its past life, which, it is asserted, can be recalled.

(Continued on p. 34)



The Inner Revolution

by Samuel Avital, F.R.C.

AS MYSTICS trained to observe keenly the phenomena of life around us—being in tune with the forces and laws of the universe, and being both analytical and reverent toward all life—we observe the corruption and decadence of our society and try to see beyond such appearances. This increases our vigilant work of bettering ourselves and bringing about beneficial influences to all living things.

These observations and reflections must be acted upon daily in our lives, so that the manifestations of our actions will become visible. Thus we prepare the ground for change and are willing to accept that change with our whole being, and with understanding and compassion.

We are entering an era of wonder and great changes. We are already seeing these affect many people all over the planet Earth. Only the blind and selfish, who ignore the hunger, war, and upheaval of nations and individuals in all walks of life, are content with the world as it is today.

Despite the negative thoughts and actions vibrating around the sphere of Earth, we must keep the light shining and visualize only that which is good for all concerned. In spite of the illusion of appearances we must keep alive the flame and kindle it with the murmurs of our heart, by serving to the best of our talents and skills.

The strength to serve comes from within, and must be maintained with all our love and understanding. By so doing, our strength increases and is manifested with more power for the service of all.

This inner power exists in every human being. The mystic is no different from others; he is simply trained to nurture an attitude of reflection and vigilant study of the laws of the Cosmic. Knowing that the laws

are impersonal and are at work in all things, he succeeds in his labor of love.

He knows that the source of being is one, and that all things are connected by invisible threads of love and light for a specific purpose in this lifetime. He understands the many paradoxes which puzzle everyone who is not observant of life. Thus is born the deep conviction in the effects of his work.

Power of Thought

The mystic knows that the inner revolution is caused by his own thoughts, and he increases his efforts even when results do not come quickly. He waits patiently and learns how to learn. These are the qualities that make him so ordinary and simple in his ways of living.

From observation and experience the mystic learns that our planet is surrounded by clouds of mankind's negative thoughts and actions accumulated over years of hatred, greed, selfishness, and lack of the will to share in many fields of life. This fog of darkness must be cleared by positive thoughts emanating from him and the many others who are involved in the same work.

The mystic joins the great number of like minds to heal the aura of the planet through his quiet work. He mentally and spiritually activates the rays of light to scatter the clouds of doubt and selfishness, first from his own heart, and then from the center of light. Thus he aids in the efforts of all who are working in the same direction.

The purpose of the inner revolution is to cause a change in the character of the person who aspires honestly, to live in harmony here on Earth.

The first step to initiate the inner revolution is simply to begin listening inwardly

and examine the quality of thoughts in the mind. This must be done regularly to cause any effect at all. Observing one's thoughts can reveal what we are made of. Little by little, thoughts come forth that urge us to heal that which is inharmonious. By listening more deeply, the steps toward restoration and healing come to our aid. By acting in this way we assist the inner forces to manifest as we visualize them.

This simple process enables us to penetrate the depths of our being. We must be willing to change so as to enjoy this beautiful transformation. It opens before us a door to infinite possibilities.

This process begins with the determination to cultivate self-honesty, and to act selflessly, with love, in all thoughts and deeds. An attitude of harmlessness is of great necessity to assist this change. In time the results of constant effort will manifest in self-evolution and a new urge to serve others in ways suggested by this inner guide.

Perseverance and simplicity are the keys to this holy work—the discovery of the inner jewel residing in our heart, the Flame of our being, the Light from the source of our becoming. By having a firm conviction, an open heart and mind, our way will be clear and sane. But we must work diligently and not expect results quickly. By changing ourself, we can change others by the example of our being, without preaching or proselytizing. Simply by being true to self, we radiate that inner light to all who come around us.

Raising the Vibrations

Those among us who are aware of the immense psychic and mental pollution of the Earth are ready enough to do something about it. The mental vibrations occupying the hearts of the ignorant have caused enough crime and war and now must be elevated by everyone concerned with the welfare of humanity.

In his book *Shambhala, Oasis of Light**, Andrew Tomas says on this subject. "The most essential is to neutralize the frightful

**Shambhala, Oasis of Light*, by Andrew Tomas (French version), p. 219. Editions Robert Laffont, Paris. (Quotation translated by author.)

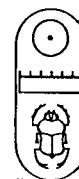


aura of the Earth, brought about by the accumulation of the most vile instincts of humanity. Synchronized meditations on Peace and Brotherhood, if only for a few minutes on certain days, could accomplish miracles if directed to the whole globe. Already this task is assumed in part by some esoteric bodies and religions, but every human being aspiring to Peace, Brotherhood, and harmony could participate in this noble effort."

One need not be affiliated with any religion to participate in this task, to dedicate a few moments in dwelling on peace and harmony to balance the atmosphere around the planet. The awareness of this inner revolution can bring one to this task selflessly for that purpose, but one must cultivate the silence within in order to be effective in such work.

I found on the walls of the library of the Château du Silence in France, during my retreat there, this inscription contributed by a Sufi brother: "If the word that you are about to say is not as beautiful as silence, do not say it." This golden rule guides us to cultivate the silence within so as to listen deeply, speak less, and do more in humility and reverence.

This attitude is what we need so as to join the assembly of minds and hearts united in



this beneficial task. It comes as a result of the invested effort in changing oneself and contributing to the well-being of all from the light within.

This inner revolution on the personal level can bring about the manifestation of self-evolution. With the radiation of one's light toward all, one adds to the healing and restoration of the planet that we cherish for

the continuation of human civilization. We also help bring about the leap to the next level of realization of Cosmic Consciousness and serve the spiritual Masters in their Great Work.

May these words agree with your innermost aspirations and further the work toward that noble goal of being one in all and with all.

Medifocus



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

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

The Purpose of the Rosicrucian Order

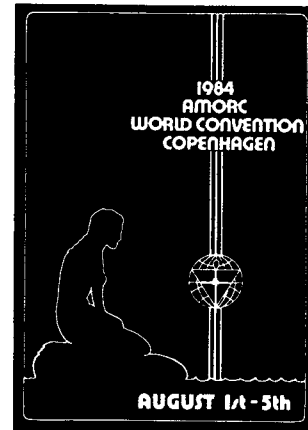
The Rosicrucian Order, which exists throughout the world, is a non-sectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable everyone to live in harmony with the creative, constructive 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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For Early Planners

Amidst the scenic wonders and historic landmarks of Scandinavia, thousands of Rosicrucians will be celebrating a festival of mystical events between August 1 and 5, 1984. Our hosts will be the Nordic Grand Lodge and its members from the Scandinavian countries. The convention center will be situated in the heart of Copenhagen, famed for its centuries-old traditions and beautiful environs.



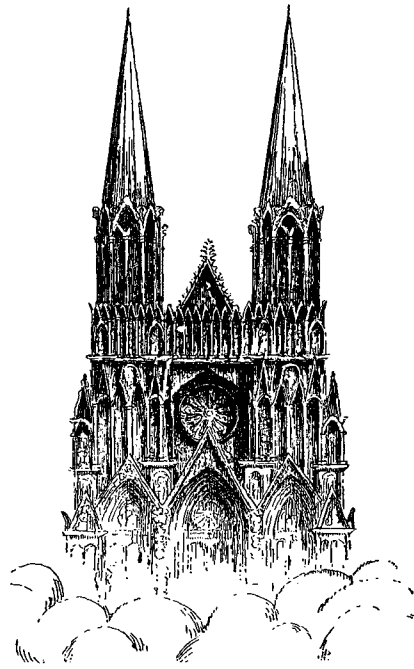
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The Celestial Sanctum

Releasing Our Burdens

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

TODAY, more than ever before, we are confronted with the burden of life—its trials, difficulties, and especially those problems relating to our association with other people. Problems of one kind or another beset us as we ascend the Path to our highest ideals, although these difficulties are often steppingstones leading to greater understanding of ourselves and other people. It is the wise understanding we have of our circumstances in life that determines our inner spiritual progress.

Our personal problems are often multiplied by an inability to have a firm grasp upon our mental and emotional lives, and a

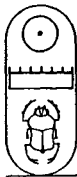
lack of self-discipline only serves to compound these problems. The development of keen discrimination, a degree of impersonality, and a strong will provide us with the necessary tools to rightly judge situations with intuitive insight and a spiritual perspective free from emotional involvement. Thus, such sound and practical decisiveness will place us more firmly in control of our life's affairs, and not at the mercy of fate, which, like a ship that lays without a course, will be set adrift in a sea of trouble—making life an unbearable burden.

Perhaps our greatest difficulty rests in having a clear picture of how to handle particular problems confronting us. Books abound which offer advice on how to deal with all kinds of difficulties, but applying such advice to our own circumstances is not so simple a task. Study and meditation on the literature of metaphysics and related subjects is a necessary preparation for mystical advancement. However, such knowledge is of little value until it is translated into daily living. There is much in books of an occult nature which can be misleading to serious students, and considering the prevailing trend for students to seek advice from self-appointed teachers, it is little wonder that many are confused and bewildered as to the real Path to personal evolution.

Once we decide to assume responsibility for making our own decisions in life, we will find that we do have the ability to direct our affairs far more efficiently. We will know that the cosmic powers are assisting us in ways never before realized. Naturally, the help given to us also works for the benefit of all the people we know, as the Cosmic does not bring help at the expense of others.

Confidence in the Cosmic

We must place full confidence in the principles of Cosmic Harmony, Love, and Justice, and realize that when we make decisions with these laws in mind many of our burdens will be lifted from us. We must always hold in mind the thought that we will be generous, kind, considerate, compassionate, loving, and thoughtful of the needs of others; with such a spiritual out-



look the blessings of life will always surround us, and work for the benefit of all concerned. We will know that every influence in our lives is but a force directing us to learn to make proper decisions.

It is a failing of human nature that we often carry our daily burdens with us on our journey through life. As we travel, the burden becomes heavier and heavier, because we fail to release the problems of each day, and continue to carry them forward until we can no longer cope with the great load that is accumulated. Each day should offer completely new adventures, free from the problems of yesterday. Therefore, we must let go of each day's burdens by releasing them to the Cosmic as we go to sleep and asking for guidance in their solution. By letting go of daily problems we will be given an opportunity for new experiences and lessons, and a time to devote ourselves to others, unhampered by the many accumulated trials of the past.

By letting go and having a firm conviction that the Cosmic will help us find a solution to each and every problem, we will find ourselves truly freed from many of the trials which overshadow our lives and rob us of our birthright to health, happiness, and success. Discard the problems of each day and enable the Cosmic to release your burdens!

It must be understood that some burdens are brought to us so that we may decide on a better course of action or require a change in our own thinking or way of doing things. Through introspection we may discover how to resolve these problems ourselves. If we ignore the urges and promptings of the Inner Self to adjust to the new circumstances in our lives, we retard our progress. By viewing these situations free from emotional turmoil and distress, we may see how best to adjust our own thinking and bring peace of mind to all concerned.

So often we blame our problems upon others, feeling that if they behaved differ-

ently the problem would not have occurred. However, the difficulty we have is often caused by our emotional reaction to the circumstance concerned and not so much by the event itself. If we could view these disturbing events impersonally, and from an elevated and dispassionate level of consciousness, we would not experience the distress normally had in these circumstances and we would then see more clearly how we can better handle or adjust to such situations.

When we realize that we attract problems to ourselves which cause distress—so that we may make adjustments in our thinking and attitudes towards life and other people for the purpose of new growth in consciousness—then we will welcome such situations as a challenge to our mental, emotional, and spiritual growth. Herein lies the path to the Mastery of Life and the freedom from these circumstances which disturb us so much.

*By the cynic, the sad, the fallen,
Who had no strength for the strife,
The world's highway is cumbered today;
They make up the sum of life.
But the virtue that conquers passion,
And the sorrow that hides in a smile,
It is these that are worth the homage on earth
For we find them but once in a while.*

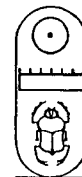
*"Worth While"
Ella Wheeler Wilcox*

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.

***You can take everything away from a man
but his thoughts.***

—Validivar



Can Quarreling Help Your Marriage?



by June Sengpiehl

WHEN A COUPLE get married, they are happy and in love. They enjoy each other's company and enter into marriage with many dreams and a great expectation of a joyful future. Many couples assume that since they love each other, they will automatically live happily ever after. However, when problems and conflicts arise because of the inevitable differences and adjustments that face the newlyweds, they have to learn to deal with and resolve them.

According to David and Vera Mace in their book, *We Can Have Better Marriages*, communication is the key to solving marital problems. "A marriage can be likened to a large house with many rooms to which a couple fall heir on their wedding day. Their hope is to use and enjoy those rooms, as we do the rooms in a comfortable home, so that they will serve the many activities that make up their shared life. But in many marriages, doors are found to be locked—they represent areas in the relationship which the couple are unable to explore together. . . . There is, however, a master key that will open every door. It is not easy to find. Or, more correctly, it has to be forged by the couple together, and this can be very difficult. It is the great art of effective marital communication."

One aspect of effective marital communication is *quarreling*. Quarreling helps a marriage in many different ways. It is important for the partners to talk about the issues so they can be resolved and sometimes a quarrel is the only way this can be accomplished. Quarreling helps each partner grow and stabilizes the marriage by relieving tensions between the couple and showing them their love for each other.

There are two schools of thought concerning quarreling. Some people feel quar-

reling is to be avoided at all costs. Others feel that quarreling is a necessary part of marriage. The problem with *not* quarreling is that the conflict is avoided and not dealt with. And when the problems are not resolved, tensions can arise and disrupt the harmony of the marriage and the relationship of the partners to each other. Also, in polite discussions, it is not always possible for the partners to get their true feelings out in the open—in order to deal with the problem.

In the book, *Your Marriage And Family Living*, Paul Henry Landis states: "The American Institute of Public Opinion in one of its national surveys asked couples whether or not they had marital disputes. Four out of five couples admitted that they did. The researchers in interpreting these data suggested that they suspected the other fifth either had had some pretty serious marital disputes, or else were still honeymooners, or were people who had passed their golden anniversary and forgotten a great deal. . . . Quarreling in marriage is one indication that husband and wife both recognize their equal status in the marriage. The way a young couple handles a quarrel is the thing that tells whether they are building a successful marriage that will result in a cooperative union."

It is important for both partners to feel that it is acceptable to quarrel and that it will help solve problems. For some couples, depending on whether or not they saw conflict handled constructively through their family background, this can be more difficult than for others. Some couples come to marriage with no clear concept of how to deal with conflict in marriage. A partner is freer in being honest and sharing his feelings with his mate when he knows he can disagree without disrupting their marriage. Also, people who can learn to quarrel are usually happy, well-adjusted people who face life positively. Sulking and brooding about problems or avoiding them leads to marital misery and sometimes to separation or even divorce.

Quarreling helps each partner grow. If there is a problem and one person goes along without arguing about it—but all the while feeling miserable inside—the frustrations increase. Sometimes when a person fails to communicate his problems and makes no attempt to try to solve them, they fester and affect the couple's relationship. Something seems wrong but the partners can't really determine what it is and the whole marriage begins to be affected. When a person argues for what he believes, it helps to strengthen the marriage because then it becomes a give-and-take relationship where both partners have contributed to the marriage. Even in a patriarchal marriage where the man is considered the head of the house, it is important for the wife to share her ideas and have some say in the marriage. After all, marriage is for two people.

Keep It Constructive

Quarreling can be defined as both destructive and constructive. Destructive quarreling usually is comprised of belittling and punishing remarks, excessive anger on the part of one or both partners, and an inability to communicate and discuss ideas clearly. In this kind of quarreling, the partners are unable to solve the problems and it usually leads to a great deal of frustration and unhappiness. In *constructive* quarreling, the partners discuss the issues and learn to communicate well with each other so as to resolve the problems. They are able

to see and accept each other as they really are. One of the results is that the marriage is strengthened by the partners coming to grips with a problem and solving it amicably. Another feature of the constructive quarrel is that quarrels become fewer as the couple learn how to deal with conflict and find solutions to the problems in their marriage.

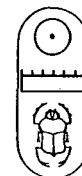
For some couples, the only way to resolve their problems is through marriage counseling. If the situation warrants it, and the couple are unable to solve the conflicts themselves, they may seek the help of a third party in some form of marriage counseling. It is better for a couple to sit down with an impartial third person and learn to resolve their problems before they become too ingrained or before too much irreversible friction and resentment develop between them.

A quarrel usually begins when one partner has a complaint to discuss. He initiates the quarrel because he is irritable, he has a problem, and he needs to talk. The other partner needs to determine if the irritability is due to fatigue, hunger, job pressure, sickness, or any other plausible factor, and if he should just listen and be sympathetic. However, if the person who initiated the quarrel really needs to discuss an issue, then they need to talk in order to solve the problem. If the problem is trivial, the quarrel may not last very long. But if the quarrel is over a major issue, then it may require longer to resolve.

Every quarrel should come to a definite conclusion. Some quarrels will end with the problem being completely resolved. Other quarrels conclude when the problems are discussed, some tentative solutions suggested, and the partners decide to think them over. All quarrels should end on a pleasant note, with both partners willing to kiss and make up.

A Deep Love

One of the benefits of a quarrel to the couple is the realization that their marriage is strong enough to survive it. Some couples are surprised at their feelings after an argument. Thus quarreling helps the marriage by relieving frustrations between the



two individuals and revealing to the couple the depth of their love as they kiss and make up.

Evelyn Millis Duvall and Reuben Hill state in their book, *Being Married*: "If the quarrel has been a good one, both husband and wife are purged of their earlier tensions, resentments, fears, and anxieties. Suddenly the world seems bright again, and each, a little sheepishly at first, grins with satisfaction upon the other. Now the marriage seems sturdier than ever with the realization that 'If we can take this, we can take anything.'"

I'm listing some guidelines which can be followed when quarreling in order to make sure the quarrel is constructive:

1. Pick a time to argue when you will be able to talk as long as you need to in order to resolve the issue and finish the quarrel. If you get interrupted, finish the argument later.
2. Do not quarrel in front of anyone else, if at all possible. Your fight is private and other people might take sides and interfere.
3. Discuss the problem calmly and rationally and don't shout at your partner. Becoming upset only tends to make solving the problem more difficult.
4. Keep talking and get the problem out into the open so as to discuss it. Refusing to talk it over or walking away from the problem doesn't help resolve it.
5. Concentrate on, and be specific about, the issue you are quarreling about. State what bothers you and what you want changed. Don't drag up side issues, espe-

cially those not pertaining to the matter.

6. Don't belittle your partner or mention his faults in your quarrel. Sometimes people say things in anger that really hurt their mate and that they are sorry for later.
7. Don't involve your relatives or friends in the quarrel or the issues that are involved. Solve the problem yourselves. If you do need help, seek out an impartial third party—such as a marriage counselor or a pastor—to help you.
8. Don't bring up divorce in a quarrel and use it as a lever to get your own way.
9. Once the issues have been stated, try to reach a decision as quickly as possible—a decision that will solve the problem.
10. When the quarrel is over and the problem solved, be willing to make up with your partner.

While it is impossible to avoid differences in marriage, couples need to learn to communicate well and resolve their conflicts amicably. A certain amount of quarreling is to be expected and is an inevitable part of marriage. No two people can be married and work out a relationship without some problems, conflicts, and pain. Carl Gustav Jung said, "Seldom, or perhaps never, does a marriage develop into an individual relationship smoothly and without crisis; there is no coming to consciousness without pain." However, it is when the couple learn to deal with and resolve the problems constructively that the tensions are resolved, the marriage is strengthened, and the partners grow together and make their marriage a meaningful relationship. Δ

This Month's Cover

*The
Rosicrucian
Digest
September
1983*

The mysteries of ancient Egypt fascinate visitors to the Rosicrucian Egyptian Museum where thousands of antiquities from Egypt and other centers of ancient civilization are on display. The museum is open daily and is free to the public. Our cover features a large mummy mask probably dating from the late Ptolemaic Period of Egyptian history. The face is beautifully gilded and has typical religious scenes painted in blue and red. The mask is made of cartonnage—linen glued together in many thicknesses and coated with stucco. For more information on Egyptian masks, please see "Treasures From Our Museum" (inside back cover).

(Photo by AMORC)

The Illusion

THE following story is based upon an incident which took place not long ago. I feel it beautifully illustrates the difference between brain, mind, and illusion that many of us do not recognize.

I work in an office full time during the week, and lately I have been typing in my home on evenings and weekends, both for my own pleasure and for anyone who might need some light typing done. I had posted small cards around town advertising my part-time service and the small fee that I charge.

On Tuesday evening I received a phone call from a lady who said she needed ten or twelve handwritten pages typed by Friday evening. She said that I would probably have difficulty reading her writing, but after I assured her that I would do my best, she agreed to bring the manuscript by my home the following evening.

When she arrived, I was startled to find that she appeared to be mentally retarded. One of her arms hung limply by her side, she was dragging one foot, and her face had the look that we associate with most mentally retarded people. I was amazed that she was able to drive a car, for she could barely get around.

Once inside the door, I helped her into the kitchen, where she seemed relieved to sit down. With one hand, she gave me the tablet containing the pages she wanted typed. My heart fell when I saw her writing. It looked as though someone had let a kindergarten child fill the lines of a page with marks similar to those of our alphabet.

It took over an hour for her to read the pages to me. As she read, and without trying to offend her, I hastily marked as many words as possible. There was no punctuation, no paragraphs, and the words that I

could make out were incomplete and misspelled. After she read the pages, she once again asked if it would be possible to have the typing done by Friday. Sensing the importance of these papers to her, I agreed.

With a heavy heart, I started typing, not fully aware of the difficult task that lay ahead of me. Late that evening I had completed very little work, for my time had been spent trying to decipher her scribbling. I went to bed with the fear that I would not be able to fulfill the promise that I had made. With a silent prayer, I asked for strength and an answer to my problem.

As strange as it may seem, upon waking in the morning I felt comforted by an unknown presence which seemed to link her thoughts in writing with my thoughts in typing. Several hours later, the work was completed.

She had written about rehabilitation of the mentally retarded. The words she had scribbled were beautifully stated and showed the mind of a highly intelligent individual. Although her physical features created an illusion of a severely retarded person, her writing proved otherwise.

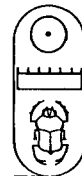
It wasn't until she picked up the typing Friday evening that I learned that she was studying for her Master's Degree at Indiana University. She held a position as one of the head counselors at a nearby state hospital for the mentally retarded.

The smile she gave me was worth the frustrating hours that I had spent working for her. I knew then that the Universal Mind was responsible for what had happened. Through her limited functions, she had done the best she could in writing what she thought and she had asked for my help. I, in turn, asked for help and an impossible task had been accomplished.

How wrong we are to think that mentally retarded persons are incapable of creativity. Their functions may be limited, but the *mind* is the powerful source that binds us all together and brings out the beauty in each of us.—*Mary Jo Morris*

***Happiness is hard to acquire and easy to lose
if it consists of many things.***

—*Validivar*



What Is Buddhism?

by Kenneth C. O'Neill, M.A.

WHAT WE in the West know as Buddhism is neither a philosophy nor a theology. Derived from the Sanskrit verbal root *budh*, it means "to awaken" or "to be awake." Since illumination constitutes the basis for Buddhism, it does offer a *soteriology*—or method for attaining illumination; moreover, in practice it offers many *soteriologies*, or methods for achieving illumination. Such methodological approaches to awakening latent illumination are what Western scholars have mistaken for sectarian trends in Buddhist thought and practice.

Buddhism could be translated into English as "Awake-ism." The beginning of Buddhism lies in the experience of mystical illumination to life itself experienced by Siddhartha Gautama (c. 500 B.C.E.). The title "Buddha" or "Awake" was given him by contemporaries, and history refers to him as "the Buddha."

At one time it was fashionable to believe that Buddhism was an outgrowth of what we erroneously call Hinduism. Traditional Indian philosophy (*darśana*, lit. "points of view") holds both Buddhism and Jainism to be unorthodox teachings. And by "unorthodox" is meant that the understandings of those two traditions are at variance with the dominant traditions of India.

There is some evidence that both Buddhism and Jainism have their roots in the Indus Valley civilization, an agrarian culture. It is believed, chiefly from evidence found on seal inscriptions, that both the practice of meditation and belief in reincarnation originated with the Indus Valley culture. The Buddha and Mahavira (founder

of Jaina) were distant cousins, roughly contemporaries, and espoused some beliefs in common. Most interesting of their shared opinions is the assertion that they were successors to an older tradition which had produced earlier Illuminati.

By the Buddha's time, most all Indian spiritual practice was oriented toward achieving either a better birth in the next life, or a liberation from the round of births and deaths. Thus, reincarnation is fundamental to Indian spirituality, being the driving force motivating a quest for liberation from insufferable conditions of life.

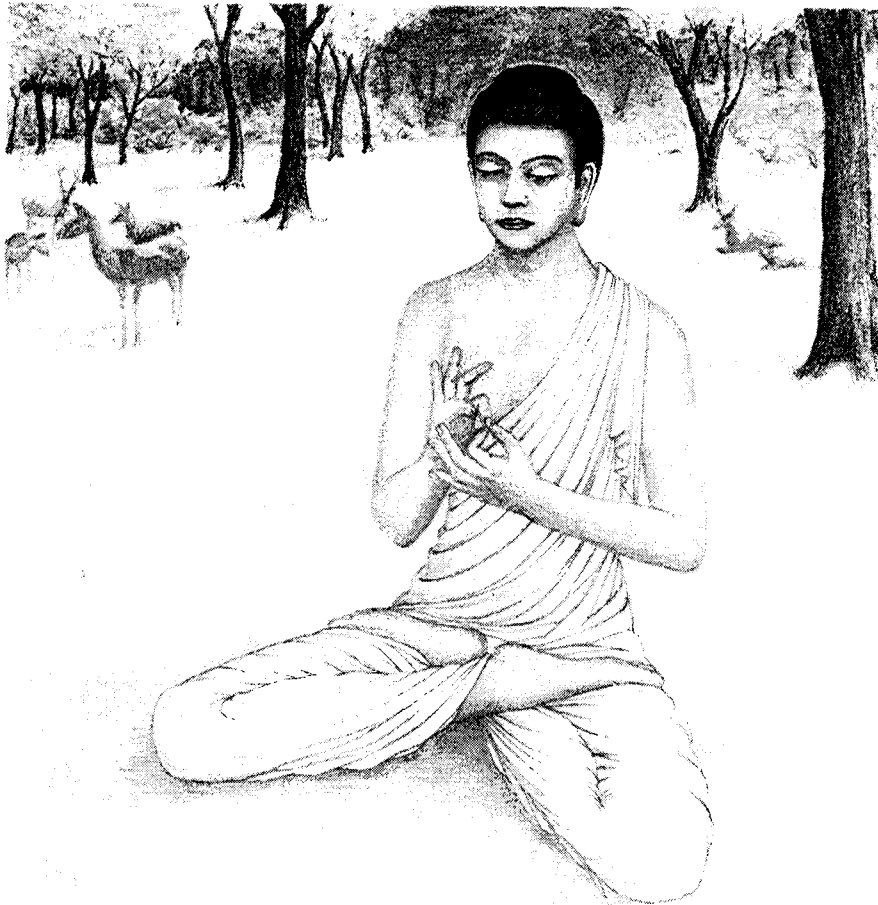
The Buddha's illumination was such that he transcended the limits of Indian culture. Central to Buddhist thought is its insistence that it offers awakening to universal truths; moreover, its methods are calculated to guide one to waking up for himself. In principle, awakening to the truth of life is a universal potential for anyone at any time and is not dependent upon Buddhism. Buddhism, thus, is one way of waking up. It is for this reason that Buddhism traveled rapidly throughout Asia, while other Indian religions were dependent on Indian culture (and typically spread only by geopolitical militancy).

The Buddha's awakening de-emphasized that form of escapism and self-seeking that is typically involved in a quest for getting out of the world of suffering and sorrow. Much religious motivation is analyzable into simple aversion to unpleasant experience. The Buddha's illumination penetrated to the origin of personal suffering, opening the way to individual fulfillment. Humankind's suffering is born of the interplay of greed, hate, and delusion, all rooted in the illusion of self (*karma-ahamkara*, lit. "self-making"). Had the Buddha stopped at this point, however, he would have been

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The author holds a graduate degree in Buddhism (Institute of Buddhist Studies, Berkeley, Calif.) and has received both ordination and Dharma-transmission from Nishi Hongan Temple, Kyoto, Japan.

[18]



Date Jordan

Gautama Buddha at his first sermon setting the Wheel of the Dharma in motion.

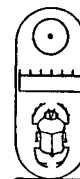
but another advocate of positive thinking or mental hygiene.

Behind the illusory mask of personality is to be found the fact of the mystery of our being, the vital life force which enlivens us. So rather than escaping our being, the Buddha advocated discovery of the miraculous wonder of ourselves—depersonalized and mysterious.

The Buddhist/Awake-ist tradition has since roughly the beginning of the Christian era concerned itself with one question: how to achieve an irreversible or non-retrogressive awakening. Mystical experiences do not guarantee a transformation of one's habitual mental/emotional responses to

life; moreover, most mystical experiences have diminishing effects after a while. The Mahayana Buddhists concerned themselves with understanding how to evolve into fuller, more complete versions of their evolutionary potentialities. In short, they sought to master being awake, for we might compare the normal mystical experience as a brief and fleeting moment of being awake, followed again by falling deeply into a state of sleep. The universal question was taken as "how to wake up and stay awake," or "how to not dwell in forgetfulness of awakenings we've had at various times."

Buddhism is passed on from teacher to student. In the most profound sense, our



ordinary life is our teacher. On this note, another way in which Buddhism is not an orthodox Indian teaching is that it is without gurus. Guru or Master worship is understood as spiritually harmful and debilitating; it is best summed up in the maxim, "If I become a crutch for you, you become a cripple." The history of religion is full of dictatorial, authoritarian despots who happily run the lives of others. Transference of the parental approval syndrome at best guarantees no real progress in spiritual matters; worse still, it can mask truly regressive behavior.

In Japanese, the title *sensei* is used for teachers. Literally meaning "born before," it expresses the transmission of wisdom in living liberation, in applying illuminated

principles to everyday life so that those principles become living truths for the student. Like exercise, spiritual practice bears fruit as healthy, fit individuals only when a regular and balanced program is adhered to.

Buddhism, then, is a way or method for gaining illumination. Its awakening releases one from the traps of petty concerns, opening one to a fuller understanding, appreciation, and involvement in life. The evolutionary crossroads which humanity faces today will only be successfully navigated as we approach the mysteries of our being, accepting the evolutionary potentialities within each person. Should Buddhism be a source of viable and valuable learning today, it is solely in relation to awakening to the noblest ideals within all humanity. Δ

SUPREME TEMPLE CONVOCATIONS

The beautiful and inspiring ritualistic Convocations of the Supreme Temple will resume on Tuesday evening, September 20, at 8:00 p.m. All active members of AMORC are eligible to attend. Doors open at 7:00 p.m. and close promptly at 8 o'clock. We look forward to seeing you there.

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*.



MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

The Self and Its Brain

FOR THE ROSICRUCIAN the Self is an active cosmic principle of which we are a part and a product. But the materialist disagrees, viewing the self as a mere by-product of brain function. Is the Self simply an "ego," a by-product of the brain, or, is the Self an incredibly rich process, a genuine treasure warranting the search mystics have made since time immemorial?

Clearly, the identity and integrity of the individual self, as it is commonly experienced, has a physical basis. This seems to be centered in our brain. Yet we can lose considerable portions of our brain without interference with the personality. One 1980 report by neurologist John Lorber, in the prestigious journal *Science* demonstrated this fact. This article featured pictures of victims of excess fluid in the brain with over ninety percent of the cerebral cortex missing—a condition known as hydrocephalus. Even with ninety percent of the

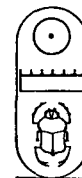
brain cortex missing, their condition was not apparent until, for unrelated reasons, x-rays of the head were made. These people led normal lives, and had above-average intelligence.

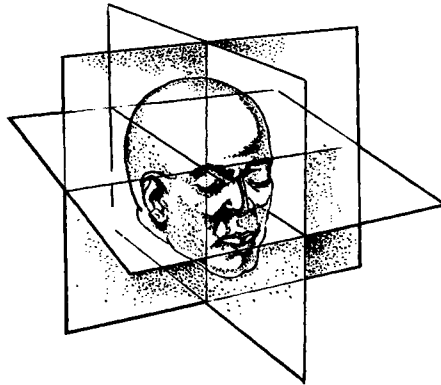
On the other hand, damage to mental integrity seems to be largely due to brain damage or disorder. Paradoxically, a lesion in the brain can produce great impairment to the physical mechanisms for facilitating self-control and consciousness. Yet the same lesion, if occurring very slowly over a long period of time, may produce no impairment whatsoever. Indeed, the brain's necessity for consciousness of Self is not as clear-cut as one might at first suppose.

Although the liaison between the Self and its brain is conjectured to be extremely close, a number of important facts that speak against too close and too mechanical a relationship must be remembered. Much work has been done on discovering the



Horizontal brain scan showing ventricles of normal (left) and hydrocephalic (right) patients.





functions played by the various areas of the human brain. One of the results is that we now know that there are COMMITTED AREAS as well as UNCOMMITTED AREAS. For example, the sensory and motor areas of the cerebral cortex are committed to these functions from birth. On the other hand, the speech center does not appear to be fully committed. Up to five or six years of age the right hemisphere cooperates with the left in controlling the functions of speech. This can explain the recovery of speech when the main center in the left hemisphere is damaged. If the child is too old when the speech center is damaged, the loss of speech can be permanent. In growth processes of all kinds, timing is an important factor.

The uncommitted quality of extensive areas of the cortex is seen also in other ways. Considerable portions of the non-committed cortex may be removed without noticeable damage to any mental function. Accident and operative removal of parts of the brain in treating severe cases of epilepsy have even led in some instances to improved intellectual performance.

Brain and Computer

Of course, all of this is insufficient to refute the materialist's contention that the physical structure of the brain can explain everything about the mind. Some outstanding brain scientists have even noted that the development of a new speech center in the undamaged hemisphere reminds them of the reprogramming of a computer. The mechanistic analogy between brain and computer might be superficially admitted [22]

for the moment so as to point out that the computer is helpless without a programmer.

Some brain functions appear to be in a one-to-one relationship with experience. But there seem to be many other cases for which this kind of relationship cannot be empirically supported. The neuropsychologist Karl Lashley spent years searching for the seat of memory in the brain, yet he could never find even one general region that was responsible for a particular memory trace. His results were more comparable with the idea that images and memories arise from energy patterns or fields generated over the entire surface of the brain.

Neurologist William Penfield has demonstrated that memory recollection can be initiated from temporal lobe stimulation. But again, stimulation is not specific for particular recollections. All that one can say is that some recollecting will take place. A structure deep within the temporal lobe, called the limbic system, is important to this recollecting. Damage to the limbic system results in impairment of the recollecting abilities, but which memories will be unavailable to recollection are haphazard. A patient with limbic damage may "forget" the death of a close friend, but not that of a favorite pet.

We might also consider that there are sentences which we use once, but never again. One could theorize a one-to-one relationship between the words and certain brain processes. However, the experience of understanding the sentence is something beyond understanding the sequence of the words. We personally experience this whenever we have to read a difficult sentence twice in order to understand it. Since this experience may be one of many which are essentially unique, we cannot arbitrarily assume that a brain process is one-to-one related to that experience on a one-to-one basis. We can speak of a one-to-one relationship only if some universal law or rule correlates the two processes, and generally this is not assumed to exist. Of course, few mechanistic, materialistic, or deterministic thinkers would doubt that there is a brain process, perhaps also unique, going on at the same time, and interacting with the experience. Similar considerations pertain to all creative experiences. In fact, we could

describe the forming of any new sentence as creative. This renders most of us creative most of the time.

Another point stressed by neuroscientist and Nobel Laureate John Eccles is that there is not only the problem of the identity of the Self as linked to that of the brain, but also the problem of the unity of the Self. Our experiences are often complex, and sometimes even our attention is divided. Yet each of us knows from introspective experience that he is one. But there does not seem to be a definite part of the brain that corresponds to this one Self. On the contrary, it seems that the whole brain, if not the whole complex of body cells, must be in high activity to be linked with consciousness. This is an intuitive process or feeling of unimaginable complexity.

Rather than the brain producing Self, it is the other way around. The brain is a product of Self, of Being ever striving to be. The brain is the incredibly fine instrument created by Self in the process of expressing its own nature. The Self is always active. In the Rosicrucian sense, this continual activity of Self is the only genuine activity that we know.

The active, psycho-physical Self is the active programmer of the "brain-computer." The Self is the executant whose instrument is the brain. The mind is, as Plato said, the pilot. It is not as David Hume and William James suggest, the sum total or bundle of perceptions, or the stream of the brain's experiences. This view tends to sug-

gest passivity. This is perhaps a view that results from passively trying to observe instead of thinking back and reviewing our past actions. Above all, the Self is an active cosmic principle of which we ourselves are a part.

These considerations show us that the Self is not just pure "ego" or a mere subject to be passively observed. Rather, the Self is an incredibly rich process, the treasure that mystics have sought since time immemorial. Like a pilot, our Self observes and takes action at the same time. Our Self acts, suffers, recalls the past, plans the future. Our Self expects, and our Self disposes. Our Self contains in quick succession, or contains all at once. Our Self contains a vivid consciousness of being a center of action. Our Self owes the awareness of this Selfhood to interactions with other people, other parts of Self, and with the meditative world of symbols, principles, and archetypal ideas—all of this closely interacting with the tremendous "activity" going on in its brain.

—George F. Buletza, Ph.D., F.R.C.

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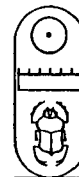
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Dandelion, The Benevolent

by Jack Roland Coggins

NATURE in her wisdom, made the dandelion one of the most abundant of all the herbs. The temperate and cold regions of both hemispheres are its habitat: Europe, Central Asia, North America, and the arctic and south temperate areas. Ubiquitously it springs forth in meadows, cultivated fields, lawns, along roadsides and sidewalks and almost any other place not shaded from the sun. It is nearly impossible to eradicate. Anyone who has tried to remove dandelion from his lawn may have thought Nature erred by permitting a "nuisance weed" to overrun almost the entire populated world. Still, to have created so many, God must love and have a special purpose for the lowly dandelion.

In reality, the belittled dandelion is a ruler in the plant world, for it belongs to the Composite family, "the highest of all plant families, the culmination of the plant kingdom." If you have a tendency to look down your nose at this prince in pauper's clothing, this article may give you added respect for him.

As Food

In time of need, food is where you find it. Since the dandelion is almost everywhere it is one of Nature's means of assuring a constant food supply for man, animals, birds—and even bees. Actually, its scientific name, *Taraxacum*, is an Arabian version of the Greek word, *Trogemon*, meaning edible. Once, when insects destroyed the entire harvest on the island of Minorca, the inhabitants lived on the roots of dandelion instead of their customary bread. Still, as a nourishing food its laurels rest not alone upon time of need. In many countries it has for centuries been wisely employed as part of the daily bill of fare.

[24]

Both wild and cultivated varieties are used. The young, tender leaves, abounding in vitamins and minerals, are excellent for making delicious green salads. Often they are cooked like spinach and served with butter or vinegar; mixed with other greens they are less bitter-tasting. Also, finely chopped dandelion leaves may be used in sandwiches.

Here are some reasons why it might pay us nutrition-wise to include dandelion in our daily intake of food:

In an experiment for the U. S. Department of Agriculture, H. B. Stiebling discovered that, of those plants used, the least iron was in melons and apples. Dandelion, watercress, cowpeas, and spinach contained the most. Iron helps fight that "tired feeling" in our bodies, as well as the sensation of breathlessness. It is an all-important factor in the manufacture of red blood cells which carry oxygen to vitalize tissue and help carry off waste carbon dioxide.

According to Doctors Bertha L. Paegel and Joseph F. Ross, iron deficiency is a major health problem throughout the world. In the United States, for example, between 10 and 25 percent of persons entering large, general hospitals have insufficient amounts of this vital (and vitalizing) mineral. In countries where food is less abundant the percentages would be higher.

Simple anemia is the medical term meaning inadequate amounts of iron in the body-system. Established cases should always be given medical treatment, of course. In our eating of dandelion for a source of required iron, however, we are taking a definite step toward preventing the debilitating symptoms of anemia. We are also enabling our bodies to make use of the wonderful energies we associate with oxygen—energies that keep us healthy, vibrant, and active.

Iron is also directly related to the proper functioning of plant chlorophyll which, in conjunction with light, manufactures the plant's food supply. When a plant is deprived of adequate iron, its leaves turn abnormally yellow and its value as human food degenerates. It is logical, therefore, to believe that when iron content is high, as in

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the dandelion, there will be a superabundance of plant food that will become human nourishment when assimilated.

Another reason for the excessive vitamin and mineral content of dandelion may be its long, tapering taproot which often penetrates deeply into the earth. Recent experiments at the University of Florida indicate that some plants absorb minerals from different soil levels. The peanut, for example, absorbs calcium near the surface; other minerals are taken in at deeper points. The dandelion's long taproot naturally gives it access to more elements and may very well enhance its absorption of them—especially those that can be obtained best from deeper levels.

The root itself is a unique form of food for man. Sliced, it is a tasty contribution to salad. It is also used to flavor soups and stews and to make broth. When fried like parsnips the roots should be young and succulent and gathered preferably in winter when their ordinarily bitter sap becomes thick and sweet. Other uses for the root include the making of a health drink and as an adulterant for coffee. For these purposes, the root is dried, ground, and usually roasted. It affects the flavor of coffee much as does chicory.

There are numerous reasons for the belief that dandelion roots are uncommonly nourishing to humans. For one thing, they are the storehouse for energy that permits the dandelion to make its early appearance each spring. This energy-material is manufactured during one growing season, saved throughout the winter, and then used the following spring for early flower-production. For this reason, it is generally believed that dandelion roots are a double-charged source of human nutrition. Greek Mythology relates that Theseus, who had energy and strength to slay both the bull of Marathon and the monstrous Minotaur, was fed this food by Hecate, the mysterious moon-goddess.

Called by modern scientists "a weird substance" this food is neither starch nor sugar. In many respects it is like both; for, although it possesses characteristics of starch, it is still soluble like sugar. It is readily transformed into fructose, a form of sugar.

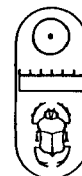


Actually, every part of the dandelion plant may be eaten for food and is considered tonic as well as nutritious. Even the flowers are used to make wine, or they may be added to any salad to beautify and increase food value.

Medicinal Qualities

Dandelion is also used in medicine as (1) a means to increase the secretion and discharge of urine from the body, (2) a strengthener of the stomach, (3) a promoter of the discharge of bile from the system. It is excellent for the prevention and cure of scurvy which is caused essentially by lack of Vitamin C. Dandelion is considered one of the safest and most useful herbs for liver malfunctions. It is also thought to be valuable to the heart.

A Dutch physician and chemist, Hermann Boerhaave (1668-1738), claimed that daily eating of dandelion will remove the



severest and most obstinate obstructions of the viscera. This is also a very old remedy for curing indigestion when caused by a torpid liver. A more modern researcher, Mrs. C. F. Leyer, says in her book, *Green Medicine*, that dandelion as part of the diet can dissolve chalky deposits symptomatic of rheumatoid arthritis.

According to the *Macmillan Medical Encyclopedia*, the fresh milky substance in the flower stalks is used for the treatment of warts.

Generally, the beneficial actions of dandelion are described as (1) *alterative*, changing for the better, (2) *aperient*, mildly laxative, (3) *hepatic*, increasing bile secretion, (4) *stimulant*, increasing organ activity, (5) *diuretic*, aiding in secretion of urine, (6) *tonic*, strengthener.

Naturally, the wisest way to use dandelion for medicine is preventatively—that is, by eating it in small amounts daily, for its valuable health factors, before we have any specific need.

Industrial Value

Acting as food and medicine does not end dandelion's valuable services to man. It has also met the needs of modern production. In Russia and Argentina, for example, dandelions of a particular variety are cultivated for their latex which is made into rubber. In silk-producing countries, dandelion leaves are sometimes substituted for mulberry leaves as food for silkworms.

Probably one of the most important, but little-known functions of the dandelion is that of its supplying large amounts of nectar and pollen to bees during the crucial time when they are rearing their brood. For this reason, its appearance in early spring is of the greatest importance to beekeepers and the honey industry.

Above Duality

In a plant contributing so much to human welfare, yet appearing so unpromising, it is not surprising that we find a set of unique characteristics. For instance, the dandelion has given up sex—*altogether*. Its ovaries are in no way fertilized; every fruit and every new generation are wholly products of virgin birth. Without sexual processes there [26]

can be, of course, no mixing of hereditary factors. Therefore, scientists tell us that in a hundred million years from now the dandelion will be very much the same as it is today.

Nature has, in essence, said to the dandelion: "You are fine as you are. There is no need for any change or improvement. I'm satisfied!" She shows every evidence of seeing to it that her "perfect" plant survives, too.

Many kinds of other plants, for example, would vanish if the wind or insects to carry fertilizing pollen were suddenly not available. The dandelion, being sexless, requires neither one for reproducing itself. Slicing off the leaves just beneath the earth's surface in an attempt to destroy the plant merely encourages it to grow. Nature seems to have tried to make it as independent of outside factors as possible. Even its seed distribution is largely autonomous.

The flower, which is really not a single flower but many tiny flowerets, develops into the commonly-known blow ball. These are very beautiful, but they serve a more practical purpose. If you take one apart carefully and examine it, you will observe that it is composed of many, individual parachutelike parts. There is a sort of shaft with a tiny fruit at one end and tufts of hair at the other. Each fruit contains one seed which is sometimes carried for miles in the wind by its tiny, natural parachute. The slightest breeze gives it motive power. Most plant seeds simply drop to the ground, but the self-sufficient dandelion gets around on its own.

Even its long taproot seems intentionally designed to give it additional hold upon the earth. Many have despaired of ever completely removing it from their lawns. Even when the lawn fails, the dandelions continue and thrive. The truth is, this humble plant is better prepared to survive than is man himself!

Scientists confess that they have not unraveled the whole mystery wound up in the common dandelion. One thing, however, is certain: this meek-looking citizen of the plant kingdom has truly *inherited the earth!* Δ

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

Creating in the Cosmic

A SHORT TIME ago this possibility was impossible! This epitomizes the various expressions heard in the western United States at the conclusion of the air-mail tests between the east and west coasts. This reference could apply to everything in general or to one of many present-day accomplishments.

First of all, we find in the chosen text the element of time. Time and its duration are relative. When we speak of national affairs as they pertain to the development of civilization or the needs of civilization, a hundred years is a short period. When we speak of the immediate needs of individuals composing a nation, even ten years is long.

Each minute of our lives is fraught with potency in the possibility of change, for all things change, ever; and change is the only permanent condition of all things. We have lost a true appreciation of existence by giving it a periodicity that it does not have. We think of life in the terms of past, present, and future. Relative though these periods be, they maintain in our objective consciousness a divinity of assumed power to consign all action, all thinking and being, into domains that are either past our control, within our immediate but changing supervision, or not yet within the extension of our influence. By this process of thinking, with its attendant premise for all action, we maintain various domains wherein obstacles may be fostered and thrive or be evolved from false conceptions and grow to giant size.

How often do we find the domain of the



past literally inhabited by multitudes obstructing our present progress? Are these creatures any less cruel in their assassination of our hopes and desires than the Brobdingnagians of the kingdom of the future, who rise in all their amplitudinous bodies and shout the success-killing refrain: "It can't be done, for the time has not yet come"?

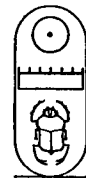
Surrounding us always is that still greater army of malcontents and pilferers of successes—present obstacles. What barriers they build in our paths—formidable, unassailable, immovable! It is fate! It is Karma! It is the unfair decree of an unjust god! It is proof that we are mere pawns moved about by a cruel law of nature!

Resignation

With such an attitude, we resign ourselves to the situation that confronts us, trusting weakly that something may happen, but ready to accept the worst conclusions as a fiat of his satanic majesty.

Should we spend half an hour in proper thought we would find that the obstacles of the present are the vanguards of the army of future obstacles, moving up in place to take the trenches vacated by the obstacles that have moved on into the army of the past.

Hour by hour the obstacles of the future move stealthily forward into our imme-



diate environment, attack our ambitions, thwart our plans, frustrate our actions, fall victims of periodicity. Crippled and weakened, they unite with the obstacles of the past and make way for those of the present and future. It is a dizzy pageant!

As we analyze this parade of pusillanimity, sneaking from a real nowhere into the now under cover of time, blazing the air with its conquering roar while it arranges for its early departure in the morning, we think of our childhood days when we excitedly anticipated the coming of the circus—that wonderful thing that was somewhere off in the future but slowly moving towards us.

Then came the great parade with stirring music and flying banners—victors from other places here, now, to conquer us! The lions roared, the tigers snarled, the snakes hissed at us, the wild cats dared us to move closer! We trembled with the excitement of at last realizing our anticipations of a great day under the big tent. The hour came and we found ourselves spellbound! It was all as we had visualized! Then morning came, and we saw the wild animals quiet in their cages, the performers divested of their superb and impressive garments, the whole mass of conquerors denuded of their formidableness, slipping quietly out of our presence to become allocations of the past.

We have wondered, in later life, just why we anticipated so much and could not realize sooner that we were thrilled and awed more by our creative imaginations than by our realizations.

“The future is the present in the making, the past is the present realized,” says an ancient proverb. But it is false, untrue, enslaving!

Both the seeming past and future are of the now! All that ever will be and ever was is now—in cosmic terms—in fact. In objective realization all things assume a relationship in the terms of space and time, but such realization is not a cosmically creative factor; it does not make things have such relationship in cosmic reality.

From another standpoint, we know that the objective consciousness cannot be cognizant of two manifestations at the same [28]

time. We cannot both see and listen with comprehension. We may concentrate upon a picture and at the same time believe we are listening to passages of music. We find, however, by careful analysis that we are changing the focal point of our attention alternately between the picture and the music, and at no time are conscious of both. The alternation is rapid, so rapid that we believe we have missed little in the comprehension of either the picture or the music.

False Conceptions

If we enlarge the periods of alternate concentration, as well as the breaks between these periods, that may be illustrated by a long line divided into alternate white, black, and red segments—the red representing the periods of realization of the music; the white, of picture realization; and the black, the periods when the focus of attention was shifted. As we look at such a line we see an excellent representation of our false conception of the relation of things. By this line we would believe that the periods of music and of the picture preceded each other or followed each other in time and duration and were not coincident.

And in like manner we give false relationship to all the things of life, in terms of time especially. We pause to think of that which seems to be in the future, and at once it is of the present; and before we can fairly realize and appreciate this magic transportation we discover that it is now in the past.

We prove to ourselves that the past is not distinct from the present when, in retrospection, we “live over again” with all the joy, all the keen mental and psychic realization, some incidents of a yesterday. Should we, however, believe that such transportation of events, from one relative and assumed position to another, is only true in the case of retrospection? Is there any reason to assume that introspection is not just as pregnant with life and realism?

I return again to my text. A short time ago the possible was impossible! Reverse the order and say, the impossible today will be possible tomorrow or a short time from now! The obstacles that surround us today, like those that surrounded us a year ago,

will pass away and that which seems impossible will become possible.

The point I wish to call to your attention is the false interpretation of facts. The obstacles of the future are the obstacles of today as they are of the past, and likewise the possibilities of the future are possibilities of today in cosmic verity.

When newspapers were filled with reports of the success of the air-mail service, I was reading incidents from the life of Abraham Lincoln. On one occasion he had sent an important communication to a place seventy-five miles distant. Time was an element of importance. Hills, rivers, and land had to be crossed. The messenger traveled this seventy-five miles in about twenty-six hours. Lincoln remarked that it was a notable achievement and looked forward to the day when obstructions to speedy communication would be overcome.

If it had been suggested that a rider be sent over such greater hindrances as the Sierra Nevadas and Rocky Mountains for a distance of seventy-five miles in twenty-six hours, the suggestion would have been derided as impossible.

And now the newspapers state that communication has been sent this day (1923) from Coast to Coast, across all mountains and land, against all obstacles and for a distance of several thousand miles in about twenty-six hours—the same time consumed by the rider of the horse in going a distance of seventy-five miles. The obstacles have been overcome!

Thinking, planning, and determination have enabled man to rise above the obstacles, literally and figuratively. Science comes to the rescue; determination gives wings to rise far above all things; and the impossible of yesterday is possible today.

We overcome obstacles not by waiting until the obstacles of tomorrow assert themselves in the present, but by eliminating all sense of time—by decreeing in the now that what is desired shall be made manifest without a consciousness of predicting or commanding it for either *present* or *future*.

When Lincoln concentrated upon that which prevented rapid communication in

the hour of need and conceived that quicker means must be found, he *there* and *then* set into operation the powers of mind which at once overcame the obstacles to such results. When the Wright Brothers first visualized man flying in the air in a large machine heavier than air, they *then* and *there* destroyed an army of obstacles.

Truly, both Lincoln and one of the Wright Brothers passed on without seeing the result of their mental action. Cosmically, where all things are attained *first*, the solution of the problem of rapid communication was solved at the moment of conception; in the physical world with its limitation of space and time, the results of the conception had to wait their time to become manifest.

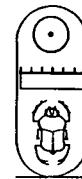
By crediting the physical world with such relative qualities as space, time, duration, we force all objective manifestation to take sequence. Our objective consciousness can appreciate but one thing at a time, hence all things must be realized in sequence and each must have duration in terms of time.

More Than Faith

In the flash of a second I may conceive, and thereby cosmically *create*, a scientific achievement, but the eventual objective realization of it will require the overcoming of many problems and the passing through of many stages of development for it to become manifest. My objective comprehension of the growth and final manifestation of the conception requires *time*; my mental, cosmic, true realization of the conception and its accomplishment is instantaneous, and of the now, not the future.

All through life those things which array themselves before our objective consciousness as obstacles in the path of our desires are things which are placed in sequence and in terms of relative distance from the present. With this belief as a premise for action or procedure, we concentrate upon contesting with the first obstacle; when that is overcome we will prepare to meet the next one or two. We have invented a proverb to ease our conscience in such an unjustifiable procedure and say, "We will cross no bridge until we come to it!"

⇒



The problems of the future are problems of now. They will be overcome in the future by being overcome now. Refusing to admit that any obstacle can stand in the way of progress of cosmic creation, we at once, now, destroy every giant contender of success about to be born for future activity. By visualizing the thing desired, realizing it as an accomplishment now existing in the Cosmic, we may dismiss the gloomy prospect of obstacles to arise in the future, and then abide by the law of the objective world and give this world the time it demands to manifest that which the Cosmic has completed.

It requires the utmost sureness of vision, the most complete devotion to idealization, and the readiness to cooperate with the Cosmic in the labors of *now* to serve in the

whole scheme of things. In this way all men, made in the image of God, having the divine consciousness of God with the attending attributes, are creators with God. In the consciousness of God there is not time but the ever-present, no duration but the eternal now, no space but the here, no comprehension but what is created by conception of it, no past but that which was thought by the past to be in the future, and no future but that which is conceived in the now.

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.



Intend To Visit Rosicrucian Park?

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

ADMINISTRATION BUILDINGS:
Mon.-Fri., 9:00 A.M.-Noon
12:45 P.M.-4:00 P.M.

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

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

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

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

SUPREME TEMPLE:
Convocation every Tuesday, 8:00 P.M.
Sept. 20-May 8
(for members only)

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

Knowing God Through His Image

By E. Ntekim, F.R.C., I.R.C.

THERE ARE as many conceptions of God as there are creeds, races, or even perhaps individuals. When I was a child I thought of God as a mighty, elderly man, residing just above the clouds, all-powerful, and all-seeing. I even hoped one day to see Him when I got beyond the clouds in an airplane. And my mental picture of the Trinity was of a king—that is, God—with a crown, with the Son sitting on one side and the Holy Ghost sitting on the other. It is perhaps because of such personalizing of the God concept that our forbears made artificial images of Him in various shapes and designs. In that way they hoped to have right in front of them the very omnipotent being, which they could touch, speak to, or invoke as they willed.

Unfortunately, in that attempt, particularly in Africa and the Near East, this transposition was carried too far, and subsequently those wooden, marble, clay, or even metal figures came to be regarded as gods in their own right. Most of these gods were made in the shape of man, because, of course, man is the most readily available image of God. And how could one fault this conception? For in the Bible itself it is claimed that on the sixth day God created man in His own image. Yet this statement evokes many questions. For instance, did God create man in his physical form to look like Him, or if not, what aspect of God does man represent? If the physical form of man were the image of God, then the ancients, our forbears, were quite right in the way they depicted God in their carvings.

We Rosicrucians know that God created man in His image in a different sense altogether. Many aspects of man approximate more closely the real concept of God than the physical characteristics. The regularity,

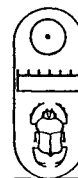
rhythm, wisdom, intelligence, harmony, and life itself seen in man are windows to the soul personality, which more closely resembles God than the physical body. All these qualities are, in fact, manifestations of that soul personality through the physical or objective body. The soul personality resembles God in being eternal—it cannot be destroyed—and perpetuates itself through many incarnations in different physical bodies.

The image of God is also seen in many animate and inanimate things and acts in the universe: The growth of plants from seeds to full-blown plants which again produce seeds; the growth of animals from the combination of single cells and the formation of these single cells by the new mature animal; the perpetual rising and setting of the Sun and the perpetual spinning of the various planets on their axes. What harmony, what rhythm, and what intelligence is displayed!

Perplexed by the infinite wisdom displayed by everything in creation, the ancient Hebrews regarded man and the universe as objects worthy of study in the attempt to fathom the true nature of the Divine. They in fact spoke of the Book of Man and the Book of Nature, in the pages of which were to be discerned the many facts that make up the godhead. By analogy, correspondence, and synthesis they hoped to gather together all the bits and pieces of information so as to discern the Divine.

In the end it becomes clear that everything that is represents God. It also becomes clear that man cannot discern God by what he sees and touches and observes alone but by reflecting on the universe around him and allowing this outer knowledge to be synthesized with the inner self, the soul personality. Of course such synthesis will be encouraged best by applying the principles of concentration, visualization, and meditation. In this way we hope that the soul personality will eventually evolve enough to allow the individual to attain Cosmic Consciousness, which is the only true path to knowing God. Δ

Before his recent transition, Dr. Ntekim, a member of AMORC's International Research Council, prepared this article for the Rosicrucian Digest. Frater Ntekim was a practicing physician-surgeon and teacher at the University of Lagos College of Medicine, Nigeria.





Should We Hate?

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

HATE, as an emotion, is born of hurt. It is instinctive to dislike what inflicts pain or suffering upon us, whether physical or mental. Hate is an intense dislike, amounting to the desire to repel or combat the provocation or hurt. We can hate persons and things; it is natural to do so. By *natural* we mean that man has been conditioned, through millennia of human development, to hate that which opposes his personal welfare and survival.

Let us look at the matter from the psychological point of view. As living, intelligent beings, we cannot tolerate circumstances that may directly destroy ourselves or those things that we love or on which our existence depends. Minor discomfiture or unpleasantness we may avoid or endure. However, conditions which are intense and persistent and seem to conflict with that which is vital to our welfare arouse within us an ire. Continually provoked anger engenders hatred. In hatred, human nature seeks to strike back or retaliate, to annihilate that which obstructs it.

Poetically and morally, hatred has been inveighed against as being unworthy of man. It is the opposite pole of one of man's strongest emotions, love. The emotion of love is the desire to attract to ourselves that which gratifies or pleases some aspect of

self in some way. Hate, conversely, seeks to repel that which results in sensations displeasing to self. Certainly it is logical that we suppress certain sources of sensation, just as it is necessary for us to attract others. If man had not hated in his struggle upward, he might, if he survived at all, have gained some advantages. But fear and hatred, both commonly thought of as negative states, have served man, though in doing so they have brought about detrimental side-effects.

Actually it is not hatred as such that is so objectionable, but rather the state of mind we enter into which arouses such hatred. Ignorance and undisciplined emotions are causes of hatreds that are often not justifiable. In other words, assuming that hatred is a necessary and basic emotion, there are times when such an emotion need not be given expression. Religious prejudice is an example. Through ignorance one may believe that the god expounded by his faith is the sole reality. The creed of his faith may further imply that all other conceptions of the deity are false; therefore, all those who deny his creed are sacrilegious. Consequently, this devotee's dedication to his religion is offended and his ego is hurt by the opposing creeds. They become his enemy. Their persistence causes him sustained mental agony which, in turn, causes hatred. Hatred is a proper emotion under the circumstances—but the *circumstances* are not necessary.

Cut-throat Competition

Business rivals may come to hate each other as competition becomes keener between them. Each thinks the other is trespassing upon his means of livelihood or intervening to his disadvantage. A philosophical, rational approach to the situation would disclose that each is following the impulse of survival. If a conflict arises from such competition, a means of reconciliation should be sought to prevent financial loss to either.

Rational beings must learn to regulate their emotions. To suppress them completely is likewise wrong and can result in other serious effects to the individual. When one experiences the emotion of hate, the discipline of the emotions should take the

form of self-analysis. Can, for example, the source of the emotion, that which stimulates it, be mitigated in any way? Can a change in one's activities be entered into so that he no longer experiences the distress underlying the hatred?

Righteous Hatred

A question is often asked: Is there a righteous hatred? I think we have already answered that in the affirmative. Where reason and self-discipline fail to remove a serious cause of agitation, hatred of it, in avoiding or combatting it, is necessary. To poetically convert such hatred into love, if such were actually possible, might prove fatal.

The biblical account of Jesus' driving the money-changers from the temple is perhaps the classical example of righteous anger. However, the point at issue is whether Jesus' reaction was righteous indignation—anger, in other words—or if it had advanced to the point of hatred. Anger is more spontaneous and usually finds an immediate outlet. Though hatred includes the emotion of anger, it is an emotion which is prolonged for want of immediate satisfaction. It is, in other words, a sustained anger, resulting from a hurt that develops into hate.

Hatred can be at times more injurious to the one harboring it than to the one toward

whom it is directed. This is especially so when a hatred is misdirected, as for example, hatred that is built upon hurt to the pride, or when an inferiority complex is present. There is little opportunity for such hatred to abate because it is ethically and socially proscribed. To attack, repel, or in any way publicly combat the source of hatred based on envy would bring the condemnation of others. As a result, the emotion is suppressed to the point where its stimulus may eventually cause psychosomatic illness to the one harboring it. Such hatred is a kind of venom which poisons the mind and nervous system of the individual who cannot dissipate it.

Hatred is a dangerous, primitive emotion which can easily blind reason in its intense sensations. Usually hatred builds slowly, going through lesser emotional stages at first. When one begins to experience the symptoms of hatred, he should at once begin an analysis of himself and the causes of the hatred. He should carefully consider the extent of the injuries he has suffered, whether physical or mental, and determine whether they are of such severity as to require the emotional display of hatred. It is often preferable to exhibit righteous indignation—to use common phraseology, have a show-down at once—rather than to try self-control to the extent of complete suppression, that is, locking up the anger and permitting it to smoulder into hate. Δ

CONSTITUTIONAL GUARANTEES

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

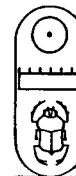
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ROSICRUCIAN CONCLAVE

GEORGIA, ATLANTA—Southeastern Regional Conclave—November 3-5, Perimeter North Inn, Int. 285 & Buford Hwy., Atlanta. Grand Lodge will be represented by Frater Hank Bersok, AMORC's Grand Secretary. For more information, please contact Soror Marybeth Sharkey, Conclave Secretary, c/o Atlanta Chapter, AMORC, P.O. Box 14047, Atlanta, GA 30324.



Reincarnation

(From page 7)

Basically, most devotees of reincarnation accept the idea that the soul is a *substance*, a kind of divine segment which is implanted in the body. This notion further implies that each soul is qualitatively different, though originally of the same divine source. Philosophically and metaphysically, this would seem to contradict the belief in the cosmic unity of all souls.

The common acceptance today of reincarnation has several challenging questions to confront. Why is man the only living creature to have a soul if all things are divinely created? Why must man be *reborn* just on *earth*? Are we to assume that spiritual knowledge cannot be acquired elsewhere in the vast Cosmos? Is the earth alone the only classroom for intelligent beings? Does the Divine only recognize those beings created on earth as being related to it?

A variation of these ideas, expounded by some, is that the soul "migrates" from one world to another in its cycle of advancement; in other words, there is a hierarchy of worlds through which the soul must ascend to attain its perfection.

There is a philosophical and *mystical* approach to reincarnation whose tenets have a greater rationale. This system, like that of the ancient Indian belief, advocates that there is a *cosmic universal soul force* which has an innate, all-pervading intelligence. This intelligence is definitely related to the vital life force.

Since this Cosmic, or Soul Force, is related to the phenomenon of life, all living things, then, possess it and its innate intelligence. Consequently, animals too have the potential of what man realizes as soul. However, being less complex beings in the organic sense, they do not have the *self-realization* of their dual nature. Such realization must be acquired through evolverment. Man has to evolve to that state of consciousness where he experiences the "soul quality" resident in his whole being.

According to this concept, there are no separate individual souls. The soul's force, [34]

after death, returns to its universal oneness. It carries with it the *impression* of self, the *personality* it acquired. This, then, is immortalized in the universal soul. The life force entering a body with its accompanying soul force may retain the memory of its life after death, like a scent that lingers on in a room after the flower is gone.

Unlike other beliefs in reincarnation, this mystical and metaphysical concept does *not* assert that the soul can either be corrupted or perfected by man. Rather, it affirms that the human soul, being an infusion of the cosmic universal soul, is therefore divine and is beyond the propensity of man to alter its state. There being no variation of the soul's quality, all men are equal in the essence of soul.

It is further expounded that the differences in the moral behavior of mankind are due to differences in the individual's response to his divine essence, the universal soul force within him. Therefore, it is the *personality* which must be evolved and perfected, to reflect and manifest the quality of the divine soul force flowing through the corporeal self. It is in this regard, figuratively speaking, that a difference exists between a saint and a malevolent person. The soul of each, being divinely and cosmically perfect, is immune from the variations of human behavior. The more the individual responds to the intuitive guidance of this divine intelligence, the more his whole being becomes in harmony with it.

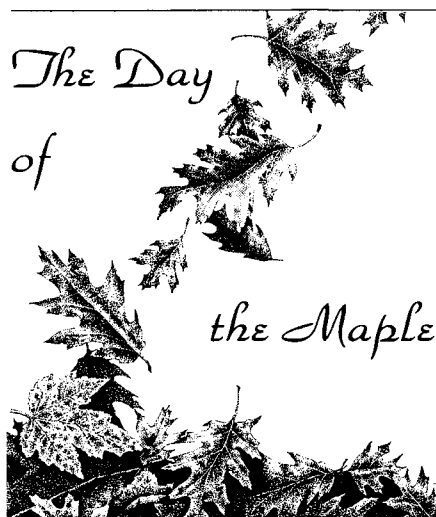
Can man *prove* reincarnation, that is, substantiate it in an objective and empirical way that will be acceptable to all other men? It might just as well be asked, "Has man yet proved the existence of God in a way objectively acceptable to all men?" Concerning such subjects, a resort to man's objective perception is ineffective as the phenomenon being dealt with transcends the receptor senses of humans. The mystical experience of such conveys impressions of reality which are solely personal to the individual. It is difficult to frame a description of such phenomena that will be universally realized and accepted by all men.

Reincarnation, therefore, must always be a truth *relative* to the state of consciousness of the individual. Reincarnation, however,

has as much substance as a traditional concept as other beliefs of the afterlife of the soul and its continuous existence. Reincarnation, too, has ancient and revered sacred literature affirming its doctrines. Their dif-

ference in source or in point of time does not devalue them.

Belief—what we cannot objectively perceive or disprove—is to us the alternate truth. Δ



LAST SPRING the old maple tree south of the house and east of the barnyard budded and leafed out again even though it had lain near the fence for two years since being blown down in a storm.

Every twig was green despite the tree's tenuous connection with the earth. Some roots still brought nourishment to the tree.

Today, the men are cutting the maple into logs for the fireplace.

I know there was dry rot below the hollow where squirrels made their home, below the place where we made a shelf for them on which to enjoy the graham crackers and other treats we put out occasionally. Because of the rot, the tree probably would have died even if it had not blown down.

Still, my heart weeps for the tree that lived for more than 100 years—stalwart against the snow and sleet, the wind and storms, the heat and dry spells. But it finally succumbed to the elements.

I heard the axes cutting through the branches. I thought that it was fitting that the maple should serve to warm us during the bleak winter nights.

The maple has always served other living things—birds, squirrels, and bees. The Indians must have enjoyed the tree's tall beauty. The maple also gave shade to the mighty pioneer who broke sod in the fields.

The saw buzzed, and I thought how the landscape would never be the same without the maple. I remember it in the winter when it wore a lacy white dress of snow and ice. It always looked dramatic in the winter with its arms stretching skyward, holding a pair of performing cardinals.

I remember how the maple's elegance and age once gave farms the dignity of heritage. In summer, her green coolness beckoned. In autumn, it dazzled the eye with flame.

The maple was a tree to ease the heart.

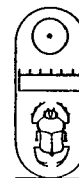
The ax and the saw stopped. The men carted the wood to the shed.

As I saw the remaining pieces of that tree, I was not saddened, because I knew that new greenery would spring from where the tree had been. Even in dying, the maple would bring life to the world.

—Evelyn Witter

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Threshold to the Hereafter



Gazing through the portal of a temple in Thebes, Upper Egypt, we see in the distance the hills that contain the necropolises of the nobility of Ancient Egypt. The hills are honeycombed with the tombs and tomb-chapels of nobles of the 18th, 19th, and 20th dynasties. The Pharaohs' tombs were concealed in a valley behind these hills. To the Ancient Egyptian the Sun symbolically died when it set each day in the west, and was reborn in the east. The west was thus conceived as the point of departure for the soul into the hereafter.

(Photo by AMORC)

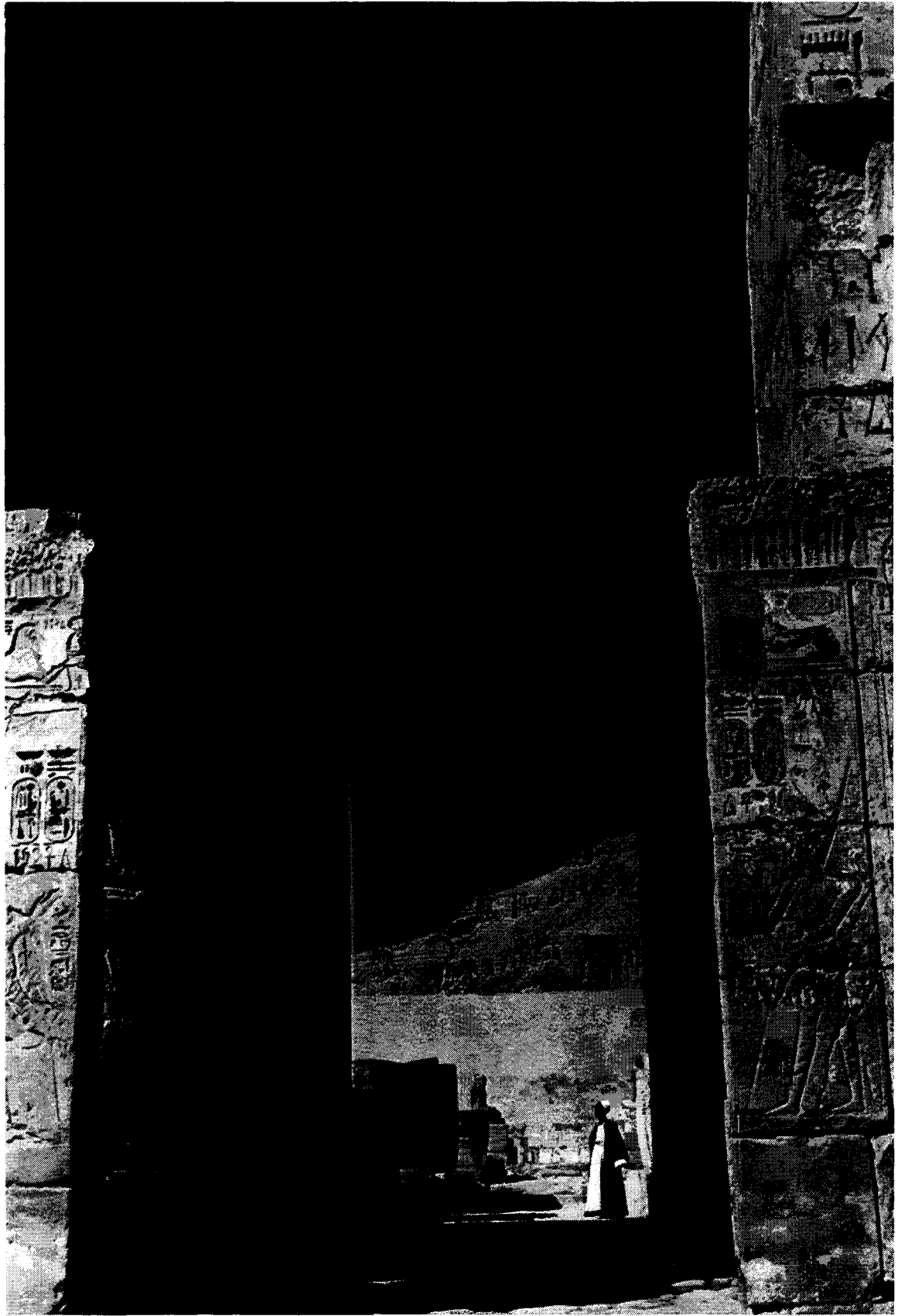
Cobra Hunting (overleaf)

**The
Rosicrucian
Digest
September
1983**

The crevices between the massive stones of the ancient temples and monuments of Egypt are the common abode of cobras. The Egyptian cobra, smaller than those of the Orient, are equally venomous. Egyptian cobra hunters intone a weird chant that causes the cobra to protrude from its lair. Here the chanter is seen removing a snake that has been called forth.

(Photo by AMORC)

[36]





Rosicrucian Tape Recordings

Stimulating Discourses, Inspiring Music on Cassette or Reel-to-Reel

The subjects as listed were recorded largely by officers and staff members of AMORC. They are for your enjoyment and enlightenment. They may be played time and again with benefit. Recordings usually contain two titles (two sides) and are the same whether on cassette or reel. Reel tapes are recorded at 3¾ ips. on a five-inch reel. ½-track mono only. **BE SURE TO SPECIFY: CASSETTE OR REEL.** 8 Track Not Available

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2M	On Being a Rosicrucian An Approach to Absolute Value	C. R. Warnken C. A. Poole	22	Akhmaton: A Beautiful Rendition of the Life of this Great Pharaoh On Criticism	Marjorie Chard W. H. Clark
3M	Initiation Sevenfold Wisdom of Hermes	H P. Stevens J. Disher	23	Contacting the Celestial Sanctum The Emperor's News Conference	J R. Whitcomb R M. Lewis
4	Beissel's Ephrata Music Commentary Music Hath Charms	R R Clayson C R Warnken	24	I Relive A Life Tibetan Trail	R. M. Lewis R. M. Lewis
5	Concept of Reincarnation Fundamentals of Rosicrucian Philosophy	C A. Poole C A. Poole	25M	Steps and Techniques in Mysticism Spirituality and Psychic Ability	R. R. Clayson R R. Clayson
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7	Release of Self What Is Sacred?	C A Poole C A. Poole	27SC ‡	Meditation Moods	Rosa Rio
8	Our Future Incarnations Finding Personal Peace	R. M. Lewis R. M. Lewis	28	Egyptian Tape Recording The Liberal Mind	R M. Lewis R. M. Lewis
9	Recollecting Past Incarnations Psychic Sight	R. M. Lewis R. M. Lewis	29	Objective Reasoning Goethe's Fairy Tale	J. D. Freeman R. Phelps
10	Land of Meditation Service	J. D. Freeman J. D. Freeman	30	Do Tranquillizers Produce Mystical States? Women Masters and Mystics	R M. Lewis R. M. Lewis
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20M	We Come To This Sacred Place Found	H P Stevens J D Freeman	40	Planned and Purposeful Living The Mind of God	R. R. Clayson A. C. Piepenbrink
			41	Developing Intuition Thoughts That Destroy Man	R. M. Lewis R. M. Lewis

(Additional Titles On Next Page)

No.	Title	Source	No.	Title	Source
42	The Akashic Records The Soul's Memory	R. M. Lewis R. M. Lewis	68	What Is A Mystical Experience? Egyptian Museum	R. M. Lewis B. W. Schaa
43	Is There Awareness After Death? Relax With Music	R. M. Lewis P. Falcone	69M	Staff Symposium	
44	Man's Psychic Structure What Is Tomorrow?	A. C. Piepenbrink C. R. Warnken	70	Cagliostro (Drama) Jacob Boehme (Drama)	R. M. Lewis L. Ziebel
45	Right and Wrong Happiness and Desire	A. C. Piepenbrink M. McGowan	71	"Use" Mystic in Time and Space	C. R. Warnken W. H. Clark
46	Rosicrucianism and Religion Eternal Values for Youth	E. Russell A. C. Piepenbrink	72	Immortality Reincarnation	C. A. Poole A. C. Piepenbrink
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48	Peace Through Mastery Mind Over Matter	G. A. Bailey A. C. Piepenbrink	74M	Kings Chamber Vowels Esoteric Mysteries	E. Lee R. M. Lewis
49	The Rescuer and the Rescued The Practice of Rosicrucianism	E. Watermeyer C. R. Warnken	75SC	Pina Antonelli at the Keyboard	P. Antonelli
50	‡The Science of Mysticism	R. M. Lewis	76SC	Music for Modern Mystics Musings of Self	RC Ensemble RC Ensemble
51	‡Attaining Cosmic Consciousness	R. M. Lewis	77SC	Loving and Learning from Birth to Three	D. H. Smith
52	‡Bedtime Tales	R. M. Lewis	78SC	Children's Songs of Joy	D. H. Smith
53	‡Child Guidance	R. M. Lewis	79M	Martinist Technique The Initiation Chain	O. Asher O. Asher
54M	‡Sanctum Invocation, Cathedral Contacts, Ah, Sweet Mystery of Life, Exercises in Vowel Sounds, Breathing With Vowel Sounds, Secreto Eterno	Dr. H. Spencer Lewis	80M	RCU Class 1981—A. Taliaferro History & Mystery of Initiation	A. Taliaferro A. Taliaferro
55	Self-Examination Mystical Misconceptions	M. McGowan L. Ziebel	81	Should We Think of Self? Projection of Consciousness & The Elements of War	R. M. Lewis R. M. Lewis R. M. Lewis
56	Law of Karma Drama of Self-Expression	R. Morgan H. Kellem	82	Through the Silver Cord The Lighthouse	Shirley Fisher Edward L. Fisher
57	Spirit of Initiation Psalms of Akhnaton	R. M. Lewis R. M. Lewis	83	How Should One Live as a Rosicrucian Impact of the Space Age & Dreams and Symbols	R. M. Lewis R. M. Lewis R. M. Lewis
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59	Rosicrucian New Year Ceremony	Ritual Officers	85M	Supreme Secretary's Forum - I	A. C. Piepenbrink
60	The Invisible Masters	A. C. Piepenbrink	86M	Supreme Treasurer's Forum - I	B. Schaa
61	What is the True Religion Secrecy	R. Rettberg E. Lee			
62SC	‡Sanctum Concert	Albert Ferber			
63	Entering the Silence Be A Leader	R. M. Lewis C. S. Esty			
64	Understanding Our Universe The Creative Imagination	A. C. Piepenbrink C. S. Esty			
65	Living in Full Expression Can You Be Mentally Controlled?	B. Schild Z. Caspers			
66	Practical Mysticism Create To Live	C. Schild G. Robertson			
67	Unfolding Consciousness Self-Reliance	C. S. Esty C. R. Warnken			

* Because of its theme, it is suggested that this tape be played to members while they are waiting to enter the Temple.

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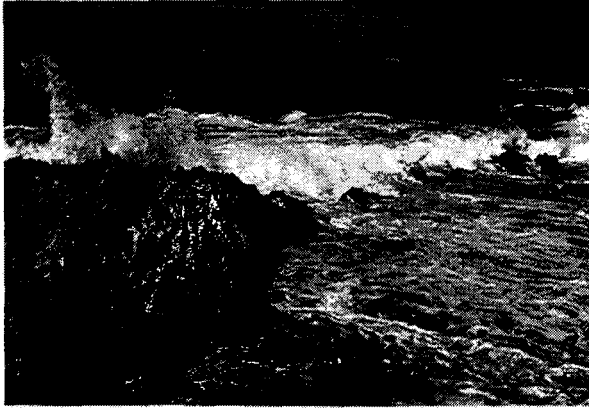
Masks

For thousands of years the Ancient Egyptians created elaborate masks that were placed upon mummies. This was done to perpetuate the appearance of the living after death and thus bring about the body's revivification. Mummy masks were made of various materials. During the Old Kingdom, plaster masks were commonly placed on mummies. During the Middle Kingdom, plaster was replaced by cartonnage. The deceased's rank also played a role in the materials used. For example, the mummy of King Sheshonk II had a mask of pure gold. The world's most famous funerary mask is that of the boy-king Tutankhamon. Made over 3000 years ago, this mask is made of pure beaten gold inlaid with semiprecious stones and colored glass paste.

Shown in our photograph are two mummy masks in the Rosicrucian Egyptian Museum's collection. Both date from the late Ptolemaic Period. The mask on the right has the face beautifully gilded with typical religious scenes painted in blue and red. The other mask is made of cartonnage.

—Juan Pérez & Doni Prescott

The Rosicrucian Egyptian Museum contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States. Approximately 500,000 persons visit the museum annually. Admission is free.



ODYSSEY

Jacob Boehme

JACOB BOEHME was born the son of poor country people in 1575 at Alt Seidenburg, a small village near Goerlitz, Germany. His youth was spent herding his parent's cattle and, after being sent to school where he learned to read and write, he became an apprentice in a shoemaker's shop. During his youth he experienced several divine illuminations which revealed to him certain insights. These illuminations made a great impression on the mind of young Jacob Boehme and he sought to comprehend their true meaning.

In time he became a master shoemaker, was married, and became a respected member of the community. But he felt the need to write about the things which he saw in the light of his own divine spirit. It was his book **Aurora** ("the beginning of the new day") that angered the narrow-minded clergy. Thus began a series of attacks on Boehme by the Goerlitz City Council, which was led by the head parson. These constant attacks, insults, and denunciations were tolerated by the meek and modest writer, even when his entire family was ostracized by the townspeople.

The city council decided that Boehme should be banished from the town. He quietly submitted to this unjust decree, and left his family. The councilmen reconsidered, proposing that Boehme could return home, but only if he would cease his writing. Against his better judgment Jacob Boehme accepted. For seven years he restrained himself from his beloved writing and contented himself with the mending of shoes.

Jacob Boehme valiantly tried to adhere to the restrictions placed upon him by the city council, but finally, encouraged by friends to no longer resist the impulse coming from God to bring light to mankind, Boehme resumed his writing. His books made their way into the world and attracted the attention of many people who realized and appreciated their true character.

Again the clergy was enraged and resumed their persecution of Jacob. From the pulpit, the angry parson of Goerlitz cursed and damned him. Boehme had to endure personal insults and vulgar epithets, which contained neither reason nor logic. This time Boehme did not remain as passive as he had been previously. He presented the city council and the head parson with a written defense, answering the accusations and annihilating their arguments with the force of his logic and the power of truth. Boehme was ordered to take part in a discussion between himself and several noted theologians of those times. He astonished them with the depth of his ideas and his knowledge in regards to divine and natural things. These theologians agreed that they had no right to condemn Boehme. Nevertheless, the powerful and bigoted head parson continued his persecution of Jacob Boehme.

Eventually the constant struggle to defend himself took its toll on Jacob. He was taken sick with fever and passed into transition at the age of 49, amidst continuing controversy over his many books and articles. His spirit is still battling with the powers of darkness, and the Light which was kindled in the soul of Jacob Boehme is still illuminating the world, growing brighter as mankind becomes more capable of receiving and grasping his ideas.—JLD

