

Rosicrucian Digest

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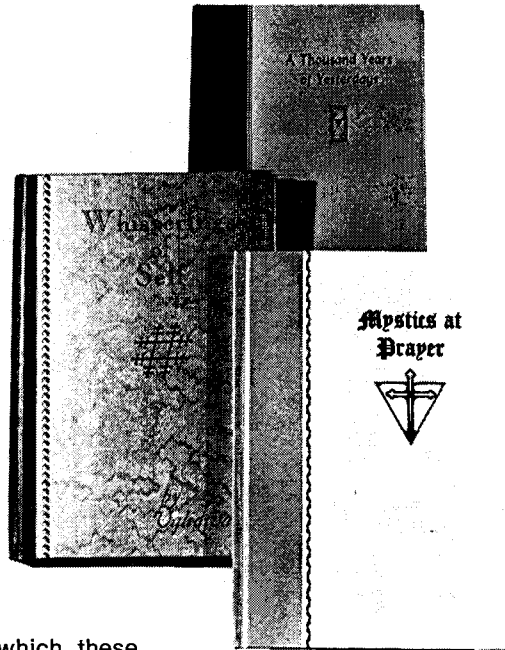
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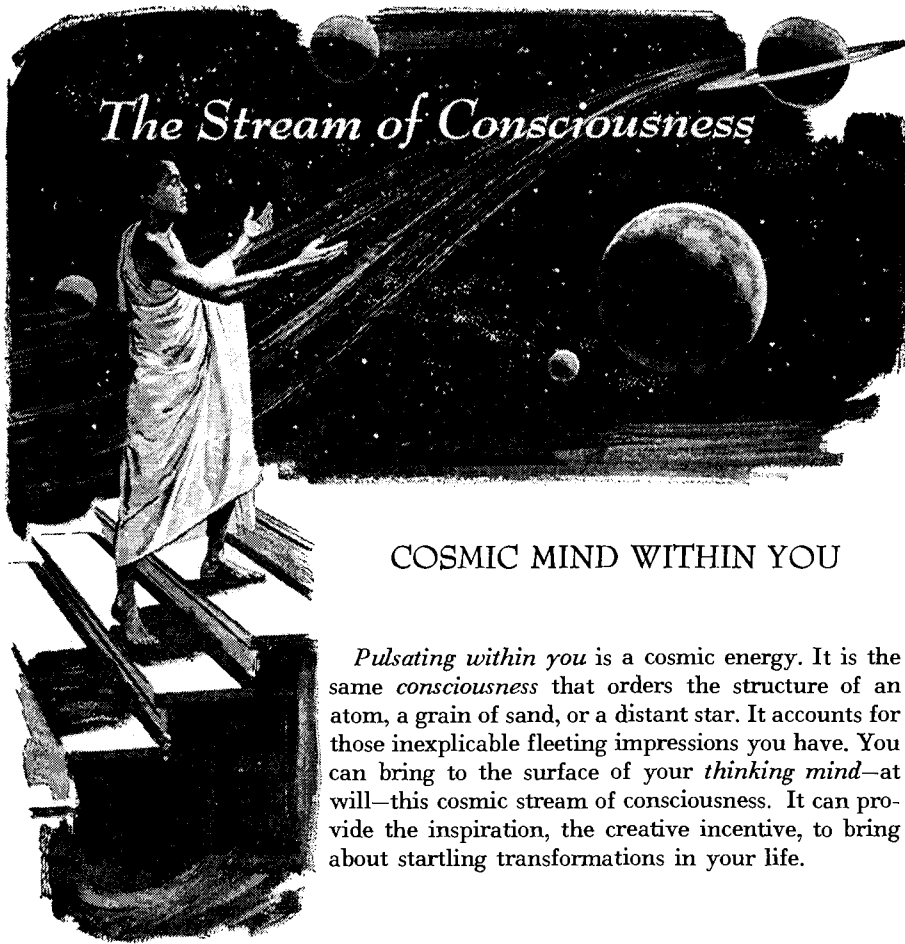
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CONTENTS

- 4 Thought of the Month: *Man, The Machine*
- 8 Kindness Club Celebrates Silver Anniversary
- 12 Perceptions of Reality
- 16 The Celestial Sanctum: *Prosperity*
- 18 Gandhi Had A Dream
- 20 Mindquest: *Attaining Confidence*
- 22 Does the Self Survive Death?
- 25 Bioluminescence—Nature's Cold Light
- 29 Knowing God
- 32 The Connection
- 34 Rosicrucian Activities

PHOTO PAGES

- Cover Dome of the Rock (*see page 6*)
- 3 Castle of the Knights
- 37 Shrine to A Poet
- 38 Hindu Ascetic

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Castle of the Knights ⇔

In 1310 the Knights of St. John built a castle and fortress in the city of Rhodes on the Greek island of Rhodes in the Aegean Sea near the Turkish coast. The Templars, who were founded in 1118, originally vowed to maintain the safety of all pilgrims to the Holy Land. Shown here is the castle of the Grand Master of the Knights. The city of Rhodes and Knights Templar fortress were under siege by the Turks in 1522 and fell to them in that year. This castle was restored in 1937-1940 by the Italians.

(Photo by AMORC)

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Man the Machine

TO REFER to a human being as a complex machine without further qualifying remarks has been considered degrading to man's status. Various functions have elevated man over other life forms, but, because of the uniqueness of these functions and the mystery that shrouds their nature, they have been assigned an immaterial quality. This quality has been commonly termed *psychic*.

There are two diverse understandings of the word "psychic." The more common definition refers to the *supernatural*—the spiritual, the divine, a force or substance that transcends the moral, or physical man. In this interpretation, the "soul" and those qualities which are attributed to it are thought to have a psychic nature. Religion and certain philosophical concepts consider the soul and its psychic functions as having an origin independent of the physical body, though functioning through it; in other words, the body is only a vehicle for its expression, as particularly set forth in Pythagorean philosophy.

The other interpretation of "psychic" is used by science, and especially by academic psychology. The latter's view is that the psychic consists of phenomena and powers that are subliminal, that is, that lie behind the conscious mind. Although such phenomena are not exactly accepted as supernatural, they are nevertheless undemonstrable scientifically.

Today, however, this phase of the psychic, termed the *paranormal*, is being extensively investigated and is gradually being made devoid of any supernatural element. In other words, those phenomena once

considered separate from organic and mental processes are now said to be definitely related to them. For example, such categories of consciousness as the objective, the subjective, the subconscious, and the superconscious are all accepted as related phenomena and not separate processes; simply, one cannot be distinguished as supernatural or transcendent to others in its fundamental quality, even though its functions appear different.

We may use the analogy of the light spectrum. The waves of *red* light are the longest and those of *violet* light, the shortest. However, in essence both colors are of the same light energy. The higher frequency of one does not elevate it above another color with respect to their basic nature. Likewise, one phenomenon of man does not have a greater cosmic importance than another. The physical and the "psychic" are but designations of distinction between the so-called material and immaterial.

The Supernatural

Man is a *machine* in that he is a complex organism manifesting a gradation of phenomena and sensitivity, some being so delicate in their effects that they differ considerably from the grosser organic functions. But such differences are only a human appraisal. The mysterious—the seemingly inexplicable—has always been relegated to the supernatural, thus transcending the natural and the mortal.

Why should there be a *duality of man*? Why should man's miraculous organic structure and its processes be considered potentially lower as a cosmic creation than

mind, self, or soul? In fact, these phenomena may not be a substance, but rather a *function*, the result of the human mechanism; just as, for analogy, the sound of music is dependent on the instrument from which it emanates.

What Is the Spiritual?

That which is called the *spiritual* is an exalted expression of the consciousness of *life force, mind, brain, and emotions*. Is it not life force by which all these attributes are made a *conscious reality* to man? Is it not life force which animates matter and makes it a living organism? To use a computer term, are not the physical and that consciousness called spiritual "interfaced"? If we conceive a transcendent intelligence, a teleological cause—that is, a mind cause behind all creation—then why divide that creation into upper and lower categories? Simply, there is a holism of man. The body, mind, soul, and self are expressions of the *One*.

In the realm of modern psychology, most of the phenomena that had been thought of as psychic, in the sense of spiritual or supernatural, are now found to be directly related to natural phenomena. This confirms the mystical principle of "unity in diversity." All apparent separateness is part of the *One*. The so-called value of importance or supremacy is a human judgment and not a cosmic application.

It is interesting to note how science is now revealing the psychical relationship of phenomena to that which was previously attributed to the physical aspect of man. In recent laboratory experiments, a process called "suggestopedic methods" was employed. It involved "simultaneous actuation of concentration and relaxation, and of logic and emotion, of the brain's left and right hemispheres." In other words, this method used the "mechanics" of the human organism to produce specific psychic results. But the psychic was the *natural* process of the whole organic being of man.

Further experimentation was concerned with the *unification of consciousness*. This revealed what Rosicrucian teachings had long expounded and demonstrated; namely, that the various phenomena of consciousness are like the rungs of a ladder—all are

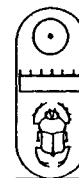


united and interdependent, but each rung is more extensive in its phenomena.

Suggestology

In Sofia, Bulgaria, in an institution known as the *Yuri Gagarin School*, students learn English through *suggestology*. The students are presented with vocabulary words which they read silently while the teacher dramatically intones the material. The teacher presents the material with different intonations accompanied by background music; for example, Bach, Vivaldi, or Telemann. This theoretically activates the right hemisphere of the brain cortex, which is ordinarily ignored in education.

Parapsychological research in the Soviet Union is said to be quite advanced. Researchers have stated that they have found, for example, that surrounding or orbiting the body are electromagnetic fields. These fields are related to the brain's energy and can be extended from the body at will, through concentrated thought. Further, the extended field of energy is unique to the person from whom it emanates. This experience is not new to Rosicrucians in their experiments. The Soviets recognize this as *psychic*, but also as a phenomenon not separate from the physical organism. ⇨



The body is a *machine*, a magnificent *cosmic creation*. Its duality lies in the gradation of its phenomena, in its magnitude and complexity—not in quality. The soul is the highest phenomenon of consciousness; it is the mirror of self and provides an awareness of the infinite essence which pervades man.

The book of illuminating Tibetan teach-

ings, entitled *Unto Thee I Grant*, succinctly relates this unity of man thus:

Wouldst thou see omnipotence displayed before thee? Contemplate thine own frame. Fearfully and wonderfully art thou made; praise therefore that creator with awe and rejoice before Him with reverence.



This Month's Cover

On the slopes of Jerusalem's Mount Moriah is the temple known as the Dome of the Rock—featured on this month's cover. Built near the original site of King Solomon's Temple, the Dome of the Rock is Jerusalem's most sacred Moslem shrine because it is from here that Mohammed is believed to have ascended to heaven. The original structure was built by Caliph Abd al-Malik, *circa* 687, a few years after the Moslems captured Jerusalem. Over the centuries this structure has undergone many repairs. Its location is termed the "Sacred Rock." The places of prayers of Elijah, Abraham, and David—important figures in the Old Testament—are shown within the hollowed-out rock.

(Photo by AMORC)

The Purpose of the Rosicrucian Order

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

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**The
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October
1984**



**For Knowledge
That Endures
the Test of Time . . .**

Rose-Croix University June 17 to July 6

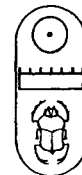
IN THIS FAST-PACED world, with current information coming to us from all directions, it's a pleasure and even a relief to indulge in ancient sequestered knowledge. It's like stepping out of the hot sun into a refreshing tree-shaded garden where fragrant flowers and splashing fountains delight and soothe the senses.

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No previous college experience required.



Kindness Club

Celebrates Silver Anniversary

— by Marsha Gravitz —

THE YEAR 1984 is the silver anniversary of the Kindness Club, an international youth program which unites children of all races and of many creeds and cultures in a campaign to encourage empathy with people and animals.

"I initiated the Kindness Club in response to children's demands for such a program," says Aida Flemming who founded the Kindness Club in Canada in December 1959. Flemming, a former teacher, librarian, and legislative reporter, won the respect of the late Dr. Albert Schweitzer who eagerly agreed to serve as honorary president of the Kindness Club until his death.

Dr. Schweitzer, a brilliant organist, musician, theologian, philosopher, and Nobel Peace Prize winner, who at thirty turned his back on the rewards the world offered him to serve as a medical missionary in Africa, considered his teaching of Reverence for Life to be his most important contribution to the world. Flemming agreed and adopted it as the guiding force of the Kindness Club.

"I believe that if Dr. Schweitzer's Reverence for Life (which encourages accepting responsibility for all that live) were actively applied to the education of all children, we would eliminate crime, prejudice, and fear of a nuclear holocaust," says Flemming.

Dr. Schweitzer encouraged Kindness Club members in a letter to Flemming in which he said, "Many humans are insufficiently humane. Religion and philosophy have not insisted as much as they should on the fact that our kindness should include all living creatures. This is why the Kindness Club is needed."

Sponsored by the World Federation for the Protection of Animals in Geneva, Kindness Clubs are active in many coun-

tries, including the United States, Canada, England, Greece, Japan, India, Australia, New Zealand, and several countries in Africa. Many adults and adolescents have volunteered to serve as Kindness Club leaders, guiding children under eighteen to activate the pledge: "I promise to be kind to animals, as well as people, and to speak and act in defense of all living creatures."

Reverence for Life

The handbook, *How to Be Kind*, by Joyce Lambert, which has been translated into several languages, serves as a guide in helping Kindness Club members to apply the teachings. It also tells about exemplary persons, such as Dr. Schweitzer who was a working demonstration of Reverence for Life.

"As a special way of celebrating our silver anniversary, Kindness Clubs in my Canadian province of New Brunswick are raising funds for a 'hearing ear dog', trained in the U.S., for a hearing impaired family," says Flemming. "Over the past twenty-five years, Kindness Club members have 'joined hands' across oceans and national borders to share ways of applying Kindness Club principles. Examples include a New Zealand Kindness Club that raised funds to help the poor and elderly have their pets neutered and spayed; a Massachusetts Kindness Club that donated funds to a veterinary clinic to purchase larger, more comfortable cages; a Wisconsin Kindness Club which campaigns to save natural habitat for wildlife; a New Jersey Kindness Club which emphasizes the ecological importance of beavers; and a Kindness Club in Ghana, Africa, which is working with teachers to encourage empathy in schools. I have received progress reports about Kindness Clubs from all over the world."



Aida Flemming (left) founded the Kindness Club, an international youth program which unites children of all races and of many creeds and cultures in a campaign to encourage empathy between people and animals.

Flemming has shared these progress reports through columns which have been published in Canada and the United States. When she received a letter from a Brooklyn, New York, Kindness Club asking if children with discipline problems should be allowed to join, she replied in her column, "Yes, these are the children who need the Kindness Club the most. They need to belong, they need to feel important, and they need to know someone cares."

The Kindness Club inspires imagination and initiative, as well as writing skills, by sponsoring annual essay contests. Topics encourage children to research and analyze empathy, animal protection, nature preservation, and the effects of pollution and technology on people, animals, and the environment. In a prize-winning essay writ-

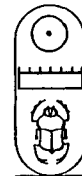
ten in 1981 about whales and dolphins, 8th-grader Christopher Addison said, "Animals have no voice nor do they have a strong political lobby. We have to make our voices heard on their behalf. We should write letters to editors of newspapers and to government officials. We are letting animals down by remaining silent."

The Great Uplifting

Although the Kindness Club has earned international acclaim, some people ask Flemming and other Kindness Club leaders, "Why, when so many people are in need, do you waste time on animals and ecology?" Flemming answers, "All welfare work is part of the same great effort—the gradual improvement of society as cruelty and brutality are replaced by their opposites, kindness and compassion. Also, if we ignore the

"I believe that if Dr. Schweitzer's Reverence for Life were actively applied to the education of all children, we would eliminate crime, prejudice, and fear of a nuclear holocaust."

—Aida Flemming



adverse effects of pollution and technology, we endanger the quality of life for humans as well as for animals."

Award-winning author/illustrator Charlotte Baker Montgomery has included Kindness Club principles in many of her published works, including her children's books: *The Best of Friends* (David McKay Co., NY, 1965), a selection of the Junior Literary Guild and winner of the Texas Institute of Letters; *The Kittens and the Cardinals* (David McKay Co., NY, 1969); and *Cockleburr Quarters* (Prentice-Hall, NJ, 1972), first-prize winner of the Children's Spring Book Festival of Book World and nominee for the Newbury Award.

Knowing Someone Cares

"Dr. Schweitzer and Aida Flemming have showed me how Reverence for Life creates an ever-increasing circle of empathy that embraces all life," says Montgomery. "This is the theme of my published works."

Another widely published writer/illustrator/photographer who has contributed her talents to encouraging Reverence for Life and the Kindness Club is Hope Sawyer Buyukmihci. In response to cynics of the "me-generation" who say that kindness is "uncool and sissy," Buyukmihci says, "It takes courage to be kind. It takes fortitude and stamina to 'keep on keeping on' when others ridicule you for caring about unpopular people and animals."

Buyukmihci, who owns, with her hus-

band, Unexpected Wildlife Refuge in New Jersey, has produced much of the literature distributed by the Kindness Club. One leaflet, "The Golden Rules of Conservation," helps readers to "appreciate the intricate system of nature and how each is a part of all." Readers learn that they can demonstrate respect for wildlife by "refraining from disturbing animals or their environment."

In 1978 Aida Flemming was awarded the Order of Canada, one of her nation's highest honors, in recognition for her Kindness Club work. "Hugh John deserves credit too," she said, acknowledging the support of her late husband who served as a Canadian Member of Parliament, and Premier of New Brunswick.

Flemming has won other awards for her Kindness Club work. In 1964 she was named American Humanitarian of the Year by the Humane Society of the United States, which has encouraged Kindness Club principles in the U.S. In 1984 Flemming was honored in a special silver anniversary ceremony by the Kindness Club Foundation.

Although advancing years are slowing down Aida Flemming, the Kindness Club continues to thrive. "It was children's natural love for animals which started the Kindness Club. Their enthusiasm will keep it going," she says confidently with the radiant smile that has uplifted young and old from all walks of life. △



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An Announcement to All Martinists

OUR first *full* Martinist Convention will be held in San Jose, California, at Rosicrucian Park from *Thursday, June 13, to Sunday, June 16, 1985*, just prior to Rose+Croix University classes. The Convention will be conducted in the English language.

Plans include:

- Review classes in all three Degrees
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- Special Conventicles
- Initiations in all three Degrees—on Friday, June 14.
- Dramas—Officer Meetings—interviews

Opening Session: Thursday evening.

Closing Luncheon Banquet: Sunday, June 16.

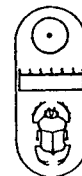
Registration Fee	\$25.00
Initiation Fees (each Degree)	10.00
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Come and join your fellow Martinists on this *festive occasion!* Start your vacation early enough to participate in this Convention, and then remain at beautiful Rosicrucian Park for the Rosicrucian Rose+Croix University classes.

For further details, write now to receive your registration form.

Write to:

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Perceptions of Reality

— by Edgar Wirt, Ph.D., F.R.C., I.R.C. —

IN ORDER TO DEVELOP what we call inner experience that has psychic or spiritual significance, we may attempt to exclude outer experience. However, all experience is inner, subjective experience; there is really no other kind. We have relationships with things outside us which give rise to many experiences, but the experience itself is inside, not out there. Consequently our experiences of reality (however we may conceive reality) are all inner experiences.

A good example is *pain*. If my finger gets burned, something hot out there caused the burn and, as a result, something happened to the flesh of my finger. Then I feel pain. I look at that spot on the finger as the cause of my pain—and also as its location. But actually the experience of pain is not out there at the finger; pain arises inside, and only after nerve signals from the finger have been transmitted to the brain. Without such nerve signals, there is no physical pain. (Pain relief drugs weaken those signals at some point.) In some abnormal conditions when nerve signals are not transmitted to the brain, a person can be burned and not even know it.

Fortunately, in a normal healthy body, that experience of pain is promptly projected or *referred* to the finger, and because of that I can locate the cause and do something about it. But at the same time my hand jerks away from whatever is hot; and this reflex jerk, signalled from some other part of the nervous system, comes even more quickly than the experience of pain which follows. Perhaps that reflex jerk is part of the mechanism by which I learned to project pain and thus discover the location of the injury and its cause.

An experience of pain can be intensified by focusing attention on it or “cherishing” it; that is, if we let pain fill our conscious-

ness to the exclusion of all else, it becomes more agonizing. Then, too, the pain no longer seems restricted to the local area of the body from which the nerve signals originate; instead of my finger hurting, I hurt all over. Often in young children we see this response, indicating that they have not yet developed the mechanism for referring pain and objectifying its cause.

Conversely, Rosicrucian students learn to minimize pain by restricting it to its local area, by segregating that area from the center of awareness that we call self, and then (in a sense) washing away the pain by an emergency healing method—which we can use for others as well as for ourselves. (Of course, pain is an important biological signal that something is amiss; but after that signal is heeded there is no further need, and no good, in letting the pain continue.)

All these observations confirm that the experience of pain is an inner experience, regardless of any outside agency that gives rise to it. There is no pain in the flesh or the nerves—nor even in the brain, which can be probed without any local sensation. The experience of pain is only in conscious awareness.

Seeing and Hearing

In the same way, other sensory experiences are inner experiences regardless of their outside stimuli. Through seeing and hearing, our “remote” senses, we receive impressions of things and situations that are definitely “out there.” However, the experience of seeing or hearing is inside, not out there; but, like pain, it is projected out

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

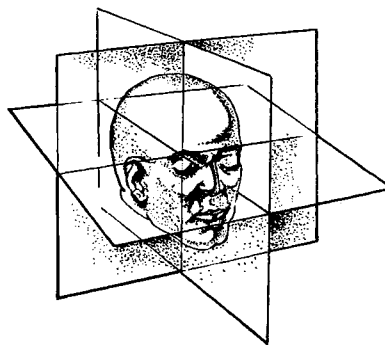
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there. We know that the experience of seeing originates normally from vibrations of light energy that reach the eye, and the experience of hearing originates normally from vibrations of sound energy that reach the ear.

The resulting experience tells us something about what is out there—but not everything about it. Which rates of vibration (or frequencies) of light and sound come from out there depend on some aspects of the objects out there, but give no information as to other aspects of the same objects. Further, which of those frequencies we experience depends on our limited ranges of sensitivity. Consequently we experience, at best, only a partial report by way of our senses. It is amazing that we learn to perceive as effectively as we do. Yet what is actually out there is never the same as our experience of it.

It is important to emphasize how our perceptions of outside things are only indirectly linked to those things. The light and sound vibrations do not reach consciousness, do not even reach the brain. Such an idea was considered at one time but has long since been discarded. In the nerves and in the brain there is no light or sound; all is dark and quiet there. Light energy stops at the retina of the eye, and there it triggers nerve impulses which are a new and different energy, not transformations of the original light energy. These nerve signals travel more slowly, by relays, to and through the brain. The same triggering action is also true of sound vibrations reaching the ear. In fact, the nature of this nerve activity is identical for both seeing and hearing, and also for all other senses; but it is different in nature and separate from any exterior stimulus energies.

Then somehow, somewhere in relation to some parts of the brain network, arise the experiences of sensation which are again different in nature from nerve activity, just as nerve activity is different in nature from



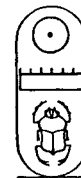
the external energies of light and sound. All conscious experience of all sensations is just such inner, subjective experience.

In spite of many coincidences, there is not a one-to-one correspondence between nerve events in the brain and elements of conscious experience. Not all nerve activity is accompanied by conscious experience; and the converse is probably true also. For example, when we daydream with eyes open, or recall vividly some previous experience, what is now present to our conscious experience has no relationship to the light pattern from out there that is still impinging on the retina, and which presumably is still triggering its own pattern of nerve impulses to the brain. Those impulses are not represented in conscious experience at this time.

Thought—An Energy?

Is thought itself a form of energy? This is true in the sense that our thoughts can greatly affect ourselves and others; thoughts have potency in that respect. However, it does not appear that conscious thought or awareness itself is comprised of those same transformations and expenditures of physical energies such as are known to occur in the physical world and also in nerve activity. Even intense thinking does not increase the rate of body metabolism; their connection is not that substantial.

... Our inner experiences and realization not only shape our reality; to us they are reality. This is a Rosicrucian principle with far-reaching implications. ... We can alter our reality by altering our perceptions and expectations with respect to people and things out there.



The recording of brain waves is not monitoring thought or sensation; it records a composite of basic nerve activity in the brain that in turn can be modified by thought or feeling, but which is not extinguished even during unconsciousness. Conscious experience or awareness is of a different nature than nerve activity, and the one cannot be fully accounted for in terms of the other. There is evidence that nerve activity modifies awareness, and also evidence that awareness modifies nerve activity. It is because of this loose linkage in our impressions that we can reshape them and take charge of them.

Shaping Our Experience

Furthermore, our sensory experiences are not merely passive or automatic responses to external stimuli. The experience is modified, and even directed, by mental factors apart from any pattern of stimulus energy. Many experiments in seeing demonstrate that the optical mechanism of the eye does not account adequately for what and how we see; the analogy with a camera is inadequate and misleading. In the first place, there are unconscious processes that alter the optical impression—that intensify visual contrasts, differentiate objects from their backgrounds, round out figures and contours that are not complete, and in other ways reconstruct the perception. Then conscious factors, such as intention and expectation, further dominate the process. Also what we are now seeing will have an effect on what we will see next; there is a carry-over.

What Is Reality?

The experiences of seeing, therefore, (and also of other sensations) are not merely inner passive responses; to some extent they actually shape their own processes and results. Also to a large extent we see what we direct ourselves to see. This direction depends on our interests and curiosity, and whether these are introverted or extraverted. Consequently our sensory experiences, our impressions of things, are not only partial and inexact; they are also somewhat fictitious representations of whatever is out there.

That representation, however, is part of our *realization*, which to each of us is *reality*.
[14]

Thus our inner experiences and realization not only shape our reality; to us they *are reality*. This is a Rosicrucian principle with far-reaching implications. For one thing, it should be apparent now that we can alter our reality by altering our perceptions and expectations with respect to people and things out there.

While all experience is inner, the part that we usually call outer or objective experience is that which has some evident outer agent as its starter, or for which we can infer or imagine some outer agent. This is true also in ESP or psychological experiences, which we also project to some outer agency. Since such inner experience is projected or *referred* to something outside, that thing outside is its *referent*. Or to be more precise, the concept that we project is the referent; and as we have seen, this is indirectly related to the actual thing out there.

Our outer world is comprised of all these referents with which we have populated it. We presume much and infer much about the true nature of things, but our experience of them falls far short of such realization. With further experience, exploration, and learning, our perceptions (that is, our referents) might be altered, amplified, refined, or corroborated.

We also get corroboration from other persons who see (that is, who project) similar referents. In these ways we build and share a consensus as to what is there and what it is like. However, consensus means consent and agreement, and this consensus may represent what we consent to in our minds as much or more than it represents what is actually there. Often this consensus becomes rigid, becomes accepted as absolute fact. Those few persons who have made a significant breakthrough, perceiving and comprehending better what is actually there, know the difficulty of unseating even their own established notions in order to perceive things differently.

In any event our experiences will be inner and not fully accountable in terms of any physical or psychological processes. Nor will they always agree with the consensus as to what is actually there and how it works. These discrepancies may make us cautious about accepting our impressions as literal

or final. They may seem to exclude the possibility of knowing fully through ordinary sensory processes. Yet at the same time they help to dissolve some restrictions in our thinking, restrictions that we have accepted by consensus as to our relationships with things and people.

As we said before, we can alter our reality by altering our perceptions and expectations. Our aware selves sit at the focus of much incoming data which we constantly reshape in line with our desires and pre-

vious ideas, and that is where we begin to shape and alter our reality. Yet our control of reality can go much farther and still be confirmed experimentally. That is, by applying certain esoteric principles, we alter reality with objective consequences, in ways that can be observed and verified by others, even though they may not be ready to accept our explanation for it. To learn to do this is one of the purposes of Rosicrucian study. These changes in reality can encompass our health, happiness, spiritual insight, creativity, and good fortune. Δ

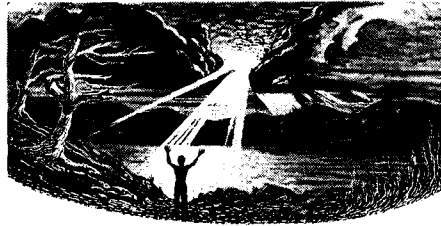
The Celestial Cosmos

YOU are too closely bound to this little planet, Earth, and the transitory pleasures it affords. Go out to the desert some starry night and see the glory of creation. As grand as it is, what you are seeing is only an infinitesimal part of the whole.

In the long history of knowing the heavens, the lonely shepherd came first. Millennia ago, while guarding his flocks at night, he studied the firmament; he noted the constellations and named them after his kings and legendary heroes. The astrologer came next; he observed the orbits of the planets and attributed to them the significance of influencing humans. Astronomy gradually evolved, and became the magnificent science it is today. The astronomer has now devised instruments telling him of cosmic bodies so far distant that the light we see through our telescopes left the object before the time of Christ—and light travels at the rate of 186,300 miles per second.

Now it is your turn. Throw off your shackles, and soar into the awesome vastness of the Cosmos! Travel into the celestial universe with its countless galaxies, each one consisting of innumerable stars and planets; also, see the wondrous nebulae, those immense clouds of gaseous matter draped amongst the stars like bridal veils.

Realize that all these celestial bodies, from the many giant red stars, such as



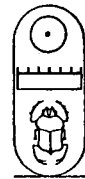
Antares, any one of which is big enough to encompass our entire solar system, down to the smallest asteroids less than ten miles in diameter, are all part of an orderly and harmonious system. If it were not, it would evolve into a chain reaction and then self-destruct. This is synchronization *ne plus ultra*, to the highest degree.

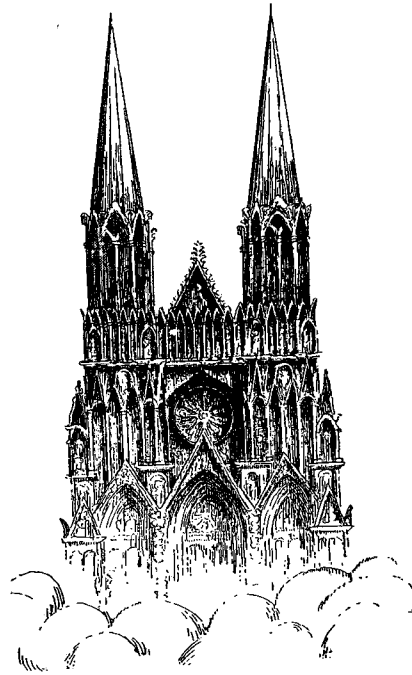
Also realize that this entire vastness of creation is not stationary. It is itself speeding through space without end.

This hypothetical voyage will not take long, even for those of you possessing a brilliant mind and imagination; our intellects just cannot grasp the immensity of it all. When you come back, none of your troubles will loom very large. You will know true humility, with the realization of having seen just a small part of God, the Cosmic Being.

—Joseph De Lacy

[15]





The Celestial Sanctum

Prosperity

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

PROSPERITY is a topic of much interest today. Some people desire very much to be more successful, and think that a specific increase in their financial circumstances will bring to them the prosperity they seek.

However, it is well known that a greater influx of money does not necessarily bring about an increase in *true* prosperity. Too much money or pleasure tends to make one lax and destroys personal initiative. In the broader sense, prosperity comprises a degree of success, happiness, joy, good health, and a realization of contributing to the progress of mankind. Thus, prosperity is a result of living and working in harmony with the Cosmic. This harmonious relationship results in greater peace of mind, a deeper

[16]

sense of contentment, as well as the ability to be inspired with lofty thoughts, creative ideas, and a more ready response in solving our daily problems.

We bring real prosperity to ourselves when we eliminate from our thoughts and feelings any envy, worry, hatred, bitterness, anxiety, or other destructive attitudes. Negative conditions strongly influence our inner selves and separate us from a harmonious relationship with the Cosmic, which is the source of all good and the provider of the prosperity we seek. These negative thoughts and emotions weaken the inner self and lower its resistance. Such thoughts begin to attract negative conditions, and our situations will continue to deteriorate and become worse.

Visualizing the Conditions

It is when we become conscious of our responsibility to properly direct our thoughts and emotions, and express thoughts of beauty, love, kindness, compassion, and goodness while holding thoughts of appreciation and caring for other people, that we strengthen our inner selves. We thus create a harmonious relationship between the inner self and the Cosmic which can then attract prosperity, success, good health, and happiness to us and those we love.

Therefore, our prevailing attitude of mind, which we should always be consciously aware of, should be positive and constructive at all times, for this outlook on all aspects of life is a powerful, attractive force which brings us into harmony with higher forces within and without. If we desire happiness, success, and prosperity, as well as happy and loving relationships with others, we must first remove from our consciousness any attitude we may have towards others that may be negative and destructive. Thus, we purge and cleanse ourselves, making room for beauty, love, happiness, and all of the higher and finer things we desire.

Once we have established the right conditions in our consciousness, we are able to attract to ourselves all of the ideal conditions through visualizing and creating them in our hearts and minds by using the Rosicrucian principles as instructed.

The
Rosicrucian
Digest
October
1984

Life is a great challenge for us to do the best we can under all of the varying conditions which confront us each day. Each experience is an opportunity to develop our powers of right judgment and right action, so that we come to rely upon the guidance of the inner self. Everything we do in life contributes to our growth, and we strengthen that growth process as we come to accept the helpful influences of the inner self with its wisdom and experience in right thought and action.

By lifting up our thoughts, we will feel the love, joy, and happiness of the inner self. When we express our gratitude to it, we will become aware of a powerful spiritual companion in our life who will ever seek to guide and help us at all times. It will bring us comfort when it is most needed, an infallible direction when we are in doubt. By placing our confidence within, by giving it our trust and our blessing, a new life will begin for us that will attract love, joy, happiness, and prosperity—for these are our natural birthrights.

We must always dismiss any troublesome thoughts and emotions from our outer consciousness, and be determined to be constructive and kind, no matter how hard the task. We must let nothing destroy our peace of mind or the flow of loving radiations from our heart. We will see goodness and love in all people, and place

our confidence and trust in God and His Cosmic Laws. We will realize that all things work for the final good of man as long as we strive with goodness for the well-being of all mankind.

Each day will become an opportunity to give something of ourself in thought and service to others. We should ask that the abundance of the Cosmic be ours, that we may share our good fortune with others. This is the attitude we must take, for God and Nature will give freely all that they have.

Let us begin now to express the riches of good thought and the wealth of right action wherever we may be. Let us spare a thought for the underprivileged, the sick, and those less fortunate than we. We will become instruments to uplift mankind to a better way of life and we will truly be counted as ones who are living the prosperous life.

The Celestial Sanctum

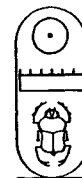
is a cosmic meeting place. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attainments are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate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

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.



Gandhi Had A Dream

*Man's spiritual resources
can meet the challenge
of social problems*

by Dr. William H. Clark, F.R.C.

DURING THE LAST few decades, we have accumulated more material power than we have the moral strength to use: We are now threatened with disintegration within the crucible of our own scientific progress. Our civilization is extremely rich in material power, but whether this constitutes an asset or a liability depends upon the purposes and guiding principles by which the force is released and manipulated. Science and industry discover and develop material power, but the impulses of the human heart must give it worthwhile expression.

Science needs to be rescued from its present role of destruction. The human mind must be liberated from the dread that the fruit of its labor may be the means of its own ruin. Some of the world's leading scientists in the field of nuclear physics have expressed grave concern about the manner in which men have used their discoveries. People gifted with ingenuity and creative capacity must be given the assurance that in the future their genius will have a constructive role.

Science and technology must have a new birth of purpose if our civilization is to escape suicidal destruction. Richard Byrd was right in saying soon after one of his polar expeditions: "It is not the geographical, but the moral limitations of the world that must be charted. . . ."

By the same infallible logic, Mohandas Karamchand Gandhi, who became "the great souled," the Mahatma, challenged this ultra-modern age with a new discovery and a new evaluation of the unlimited resources of the inner life of man. He shook the world with his demonstrations of that inner force, extending from a strictly disciplined single life to the scope of international relations.

Gandhi had a dream, and he sought to share it not only with his native India, but with the world. It was a dream in which all men were brothers. It referred to a time in which disputes between nations and the great segments of mankind would be resolved through peaceful means—a dream voiced centuries earlier by a certain Hebrew prophet: "they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Gandhi introduced a new level of leadership and illustrated in his own personal life that unique relationship between the leader and the led. This may be summed up in four significant words: humility, love, faith, and participation.

When one's inner life is properly adjusted to cosmic principles, he is ready to be involved in great causes. Gandhi felt a deep sense of obligation in the presence of human distress, and he dared to become involved. For that reason, people of all faiths, races, and nationalities admire him and appreciate the contribution he has made to our civilization.

Those who try to dismiss him as a dreamer need to be reminded that from time immemorial men have dreamed and that out of those dreams has come the real progress of the world. The list of such dreamers is long and impressive—in the fields of science, exploration, philosophy, and religion. Study the march of progress on any front across the centuries, and it will be

**The
Rosicrucian
Digest
October
1984**

Dr. William H. Clark, a long-time Rosicrucian, frequent contributor to the Rosicrucian Digest, and member of the Rose-Croix University faculty, passed through transition recently. At the request of many of our readers, we will occasionally be reprinting some of his articles

[18]

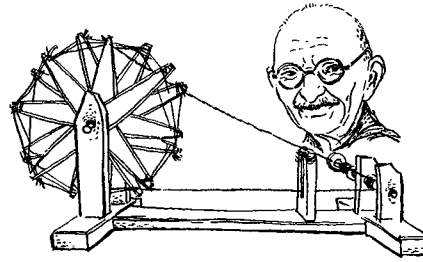
discovered that well ahead of all true signs of advance have been the dreams and visions of those in tune with the Infinite.

Vision

In this technically advanced and pragmatic age, men and women are needed who will dare to dream and not be content to accept the *status quo*: Not only those with the vision and moral sensitivity to enable them to see conditions as they ought to be; men and women equipped with the necessary courage to implement the principle of "oughtness" into the processes of private and public life.

Gandhi emphasized the futility of using material force to gain desired ends when its employment was out of harmony with moral and spiritual principles. He placed great stress on the importance of developing the skills and disciplines of the inner life and of drawing upon these resources in dealing with complex social problems. It is obvious that he had an important and timely message for a world where so much emphasis is being placed upon the material aspects of life and where so many are depending upon scientific and technological superiority for national security.

Many believe that only the largest and most powerful bombs and rockets and being the first to reach and control strategic bases in outer space mean adequate defense. But Gandhi reminded us that such emphasis on materialistic defense, important as it may be, will not defend us in the presence of what we are up against. He called attention to a mighty empire within where thoughts, good or bad, rule; where aspirations noble or ignoble stir; where subtle schemes are conceived, and where attitudes and dispositions are spawned and nurtured.



No prison can hold captive a just cause.
—M. K. GANDHI

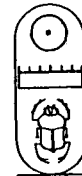
Through his simple and unique life, he made an invaluable contribution to our civilization. Soon after Gandhi's assassination, Dr. E. Stanley Jones, for many years a friend and careful student of his life, enumerated his important contributions: "(1) a new spirit and technique — *Satyagraha* ('truth force' or non-violent resistance); (2) the emphasis that the moral universe is one and that the morals of individual, group, and nation must be the same; (3) his insistence that the means and the ends must be consistent; (4) the fact that he held no ideals he did not embody or was not in the process of embodying; (5) a willingness to suffer and die for his principles." (*Mahatma Gandhi, An Interpretation*, Abingdon-Cokesbury Press, New York, 1948)

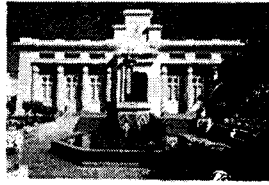
The late Prime Minister, Nehru, asked which he considered the greatest contribution of Mahatma Gandhi, replied: "Means and ends must be consistent." Such opinions and evaluations are typical of those who knew Gandhi best. The impact of this humble man has been keenly felt by both East and West and by political, social, philosophical, and religious leaders around the world. △

ROSICRUCIAN CONCLAVE

New Orleans, Louisiana

Southeastern Regional Conclave—November 16-18, Bayou Plaza, 4040 Tulane Avenue, New Orleans. Grand Lodge will be represented by Frater Burnam Schaa, AMORC's Supreme Treasurer, and Soror June Schaa, AMORC Class Master. For more information, please contact Ambroise Kpodohoun, Conclave Chairman, c/o New Orleans Chapter, AMORC, P.O. Box 53342, New Orleans, LA 70153.





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Attaining Confidence

GENUINE CONFIDENCE, the foundation of self-mastery, is an attribute of our inner nature that is of particular significance to Rosicrucian students. For this reason, some students explore subjective feelings, beliefs, and experiences, that they might discover within themselves the inner nature, operation, and practical significance of genuine confidence.

The nature of genuine confidence was explored in the September, 1984, Mindquest report. In agreement with many psychology texts, 13% of our research participants experienced confidence as an attitude based on past experiences of success. For another 57%, however, confidence was an attribute of being, something we experience when we are attuned with the Inner Self. It is an attribute of who we are when we are being ourselves. As one participant points out, "... confidence is a condition of life, even a privilege of life, always there to be realized."

How Do We "Get Confident"?

If this is indeed what genuine confidence is, how do we come to experience this, rather than experiencing low self-esteem, unworthiness, and inadequacy? If confidence were merely based on past success, then all we would need is more and more success to be more and more confident. The methodology here seems simple: Always be right, good, successful. Yet, does anyone experience life this way, as being always right, good, and successful? How much success do we need to experience before we are worthy of feeling confident? If we think that we are always right, are we not also heavy with pride, seemingly disconnected from [20]

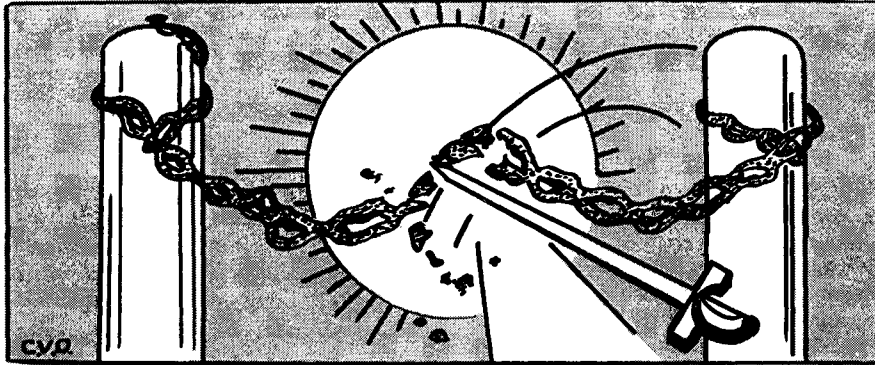
life and other people? With a *need* to be right so as to feel confident, can we admit to being wrong? When we are wrong, do we not feel guilty, unworthy, depressed? How, then, do we escape this trap? How can we experience the genuine confidence the ancient Rosicrucians so highly praised?

Answers to this question fell into five areas: letting go, attunement, flowing, wholeness, or love. For instance, one participant in the research project who expected to do poorly because he always felt that he lacked confidence, was amazed by the results of the exercise. While exploring a particularly painful area in which he usually failed, he came to a sudden insight about what was holding him back. "I was not aware that one's confidence was so directly linked to one's state of being, to one's attunement to the Cosmic and Inner Self. Such a direct relationship is truly amazing." Letting the Inner Self shine enabled this individual to realize his inner strength.

Another participant explained the process this way: "I learned that we all could have the confidence we want, but most of the time we block it and don't let it come through. Simply put, what it is, is. If one lets the Inner Self break through, from where all flows, he will be given inspiration, strength, and confidence. If the mechanism were a picture, it would be of a chain being broken by a sword, letting out the strength and confidence."

Another person described the flow of confidence that results when the protective walls come down. "As a sound wave goes through its cycles of positive and negative, it provides an individual tone. Eliminate

The
Rosicrucian
Digest
October
1984



either the positive or negative portion of the wave, and the wave ceases to be. The mechanism for experiencing confidence is always to accept each moment of the day as a challenge to let the flow continue."

A Breakthrough

One individual had such a beautiful experience of the cosmic love connecting her to everything in the universe, that she was able to break through the many inhibitions that usually kept her from feeling confident. She writes, "Suddenly I am overwhelmed with love. It is within me at all times . . . I realize that Self is part of the Cosmic. I allow love, trust, and intuition to flood me with the realization that I am indeed confident."

One of the participants dealt with too much self-reliance. An inner realization of something greater than herself led to a new personal insight. She states, "I realize that I had been excluding myself, withdrawing from the greater whole, and then trying to accomplish within myself things which needed the whole for expression. During the experiment I had the sudden realization that the Sun does not shine in and for itself alone. It lights up our Earth and Moon, and all it meets as its rays speed on for all eternity. If its rays are an extension of or remain a part of the Sun, how greatly has the Sun expanded to embrace the Universe. We too."

When people experience being who they are, they report feeling whole, attuned, connected; they experience unity, peace, love, joy, and gratitude; they feel confident. One participant in the research project

summed up the process as a series of steps. "Confidence is a gift I receive when I am who I am, when I let go and let the Inner Self direct. Thus, the first step is my willingness to be a walking question mark by letting go of the blocks to an inner awareness of truth. That is, my letting go of the expectations and beliefs of what I think is true, even what I fear is true. My mind now being silent, I can listen to my Inner Self and obey the inner promptings of my heart. Third, in this obedience I experience confidence, joy, contentment, freedom. Success and failure no longer matter, being true to my Self does. Flowing through these steps I realize that living with my Inner Self is confidence."

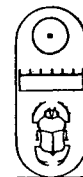
Living with the excitement associated with confidence moved one of the participants to write, "Confidence is not the more or less static notion I used to conceive of, but is a dynamic, surprising, ever-adapting principle that can permeate my entire life. Why, this confidence is Self-Mastery, isn't it?"

—George F. Buletza, Ph.D., F.R.C.;
Sandra W. Huff, F.R.C.

For Further Reading:

Buletza G. (1983) Mindquest: On the Nature of Confidence, ROSICRUCIAN DIGEST 61(8) : 22-24.

Buletza G., Huff S. (1984) Mindquest: Confidence: The Experience, ROSICRUCIAN DIGEST 62 (9) : 19.



Does the Self Survive Death?

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

THIS is perhaps one of the most difficult subjects on which to express an opinion. The only certainty is that, no matter what position is taken, one is sure to arouse controversy. Since the content of this topic is so intimately related to religious doctrine, any opposing answer, no matter how innocuously presented, may offend the religious beliefs of someone.

Perhaps the greatest factor in the development of religion has been the desire for immortality. The instinct of self-preservation is basic, as it is part of the life force itself. In other words, to the average individual the consciousness of self and of life are synonymous. Even when one is unconscious, it is presumed that self lies just behind the curtain of awareness waiting to express itself again. Where we have any account of the thoughts of early man, we find that he recognized a duality in human nature. On the one hand, there was the physical awareness, the body itself; and, on the other, the intangible self which was experienced during dreams.

This intangible self was likewise, to the primitive mind, associated with the life force which, in turn, was related most frequently to air. Breath is air. The dead body does not breathe; and so, when the breath departs, the self also must be carried away on the wings of the breeze. That is why the soul was associated with *pneuma* by the Greeks, since this corresponds to breath and air. The equivalent word in other languages has the same meaning in the doctrines of several early religions.

Primitive man, through experience, saw the transition of the physical body. Its impermanence and decay were all too evident. Air could not be destroyed. All around man there was air, invisible and apparently immune to any of the forces that affect matter. The self, the inner man, so closely related to breath, air, and life, was also as invisible as air and must then be immune to the causes of death. In other

words, primitive man reached the conclusion that the self must survive death. This, in turn, helped to mitigate the instinctive terror of death. This idea particularly satisfied man's latent desire to continue to live.

Death became but a transition, a change from one form of expression to another. Man continued to live as man, it was thought, but in another world. Many of the ancient religions put forth the idea that the surviving self continued to have a body. The self was not wholly abstract; it had a form, looked much the same as it did on earth, and even conducted its affairs in a manner not wholly unfamiliar. Because of this belief, peoples of early cultures, such as the Egyptians, Etruscans, and Cretans, buried with the dead various favorite possessions. It was expected that in the next life the deceased would use his jewelry, implements, weapons, and even furniture.

The Hereafter

In drawing this parallel between the existence of the self in physical form in this world and its existence in eternal life, the ancients likewise drew parallels between all experiences. Following such a line of reasoning, it seemed logical to deduce that each individual in the afterlife would recognize himself; that is, his identity would not be lost. Further, he would retain a full memory of all his experiences of life. He would have complete freedom to speak and be with all relatives and friends who were also in the other world. Obviously, this inclination for a most complete afterlife was said to include a facile exchange of ideas or communications between those who remained behind—both loved ones and enemies.

Psychologically, man was trying to create an ideal world for himself. He peopled his world with those he loved and established in it those things and conditions that gratified the earthly human appetites and desires. The world hereafter was a transference of

*The
Rosicrucian
Digest
October
1984*

the conditions and enjoyments of this life, but without any of the aggravations, restrictions, or limitations. The afterworld thus became a place where man could do what he wanted in accordance with what he thought was best to do. This conception of the next life made death but a momentary break in the continuation of existence, though the next existence transcended this one in the happiness which it would provide.

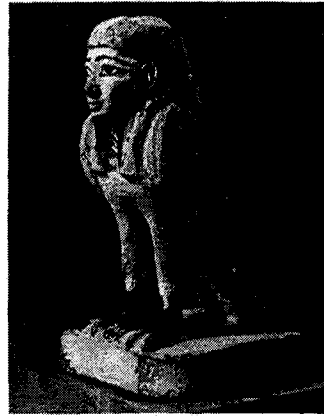
It is interesting to note that man readily associated pain, evil, suffering, denial, and all limitations of personal power with this earth. The world and the body itself were confining; in fact, as the early Greeks thought, the body was a prison of the soul. When the soul or self, which was identified with it, departed, it was thought to be stripped of all such encumbrances.

Persistence of Beliefs

It never seemed to occur to most of these early thinkers that almost all of the pleasures they anticipated in the afterlife were physical and psychological—related to the body which they were casting off. To leave the body behind not only meant putting aside suffering but, also, man's joys and sentiments, the desires for pleasure, the experiences of friends and relatives, and all sensual gratification whatsoever. Even when the self was considered to be an ethereal body, like the air itself, these believers expected it to possess faculties and attributes common to the body and the mental self. They claimed there would be ambition, love as human beings know it, and interest in many of the ideals which the mortal mind had conceived.

This kind of thinking is interrelated with the instinct of survival. To most men, life is not a force, an energy, an abstract cosmic phenomenon. Rather, it is principally a state of living. This state consists of a matrix of experiences, such as we are familiar with in this existence. Survival after death would mean, then, not just a continuation of life or of a kind of awareness but, as well, most of the state of living with which we are familiar.

Most persons in the advanced civilizations and religions of our era tenaciously embrace these same ideas. They fervently

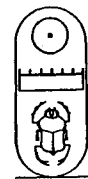


Ba: Human-headed bird, Egyptian symbol of the soul (Abydos, Egypt, 1350-1200 B.C.), on display in the Rosicrucian Egyptian Museum.

cling to such beliefs, and to explain immortality from any other conceptual viewpoint seems to attack their eternal security. The Biblical adage that the Kingdom of God is within should most certainly apply to these believers. If their self finds satisfaction and they enjoy peace profound in such conceptions, by no means should they be disturbed, no matter how implausible their beliefs may be to others. Conversely, their beliefs should be no reason for suppressing the conceptions of those who think differently.

As one understands more of the processes of the mind and acquires a more profound philosophical and mystical insight into reality, one's conception of survival after death changes. Such an individual no longer believes or finds satisfaction in the idea that self has the same experiences in the next life as in this one. Further, he cannot accept the idea that self, in the sense of personality, will be the same as we know it in this mortal existence.

The real mystic knows that self is immured within a framework of certain components. The self as we know it, the commonly expressed personality, is but a phase of the various manifestations of consciousness. Self, as ordinarily comprehended, is a combination of the perception of will—that is, the realizing of our agency of choice—and the perceptions we have of externality. It is, in other words, a joint



awareness of the phenomenal world and that faculty by which we can distinguish our organic inclinations and preferences as apart from all else. Consequently, self manifests as the separation of reality into I am and I am not. Since self arises out of consciousness or that sensitivity which the life force has to its organism and environment, a transition of the sensitivity, a change in the nature of consciousness, will affect the content of self. The consciousness is like a vast stream and the realization of the ego, or the awareness that the consciousness has of itself, varies as it progresses deeper into this stream.

Does Self Fail To Exist?

We have said that the self we are most familiar with arises from our distinguishing between will as the power of choice and our perception of the external world. When we move farther into the channels of the stream of consciousness, we entirely lose our awareness of the external world. We also no longer exhibit the faculty of memory to recall images of the outside world.

Does this mean, then, that since there is no externality remaining to contrast with will, self must fail to exist? No, duality still exists, but it is of another character. The self of will subdivides into new elements as does, for example, the living cell in the process of reproduction. Will or desire are stripped from consciousness because there is nothing to desire. Sensual experience is gone. As a consequence, each former manifestation of self stands in the same relationship to the next higher aspect of it as does the external world to what we call the ego. Thus the self becomes more and more exalted until there is absolutely no similarity to the normal self.

Cosmic Consciousness

In mysticism, the individual strives to express self in these higher or deeper realms of consciousness, rather than in the objective and subjective spheres only. Cosmic Consciousness is an awareness of the Universal Consciousness. What attains such realization is self, too, but not that aspect of self of which we are normally conscious. All the terminate qualities of the world, form, dimension, desire, are stripped from self in that state of consciousness.

[24]

Mystics and students of mysticism, who have experienced Cosmic Consciousness, usually refer to it as an ecstasy, a sublime pleasure. The word *pleasure*, however, is a misnomer. It cannot be pleasure, that is, sensual or emotional. It is difficult to explain. We can best say that it is like a state of imperturbability; that is, it has no positive nature but one that is free of all sensations and thus creates a kind of experience in itself. Or again, to use an analogy, it is like saying that nothing is the absence of something. One can only describe nothing in terms of something, that which it might have been but is not.

If Cosmic Consciousness can produce such an exalted self, are we to presume that a self that would survive transition or death would be of any lesser nature? Certainly the self that could persist after death would be of the highest aspect of consciousness. The whole premise "that there can be life after death" rests on the foundation that there are universal forces in nature which go through change but are immutable in essence. We believe that life force—and we have much assurance for our belief—is an attribute of a cosmic universal force. When united with the other force which produces what we call matter, we have that miracle or phenomenon of animated and conscious beings. With the development of the organism, the consciousness becomes more complex, resulting in the self-awareness of human beings.

There is and must be—though we shall not take the space here to give our reasons, a Universal Consciousness that is associated with the whole spectrum or keyboard of cosmic energy. With the transition of the human organism, the life force and its inherent consciousness is freed into the Universal Consciousness of which it is a part. Is it absorbed like a raindrop falling into the sea, or does its interval in the human organism cause it to retain an individuality of a kind, like a speck of oil floating upon a stream? Mystics take this latter view, that there is a slight alteration in the consciousness, which characteristic is retained as the personality in the Cosmic after death.

(Continued on page 28)

Bioluminescence

Nature's Cold Light

by Geoffrey P. Haywood, Ph.D., I.R.C., F.R.C.

OF ALL THE WONDROUS BEAUTIES that nature has evolved, surely none is more mysterious or fascinating than the natural emission of light by plants and animals, a process we call bioluminescence. If you should chance to trip over a half-rotten log in the woods at night, you might be surprised to observe that freshly exposed parts of the log are glowing brightly with a phosphorescent light. Luminescence of this sort is caused by living fungi growing on the rotted wood. The phenomenon was known to such past luminaries as Aristotle, Sir Francis Bacon, and Robert Boyle.

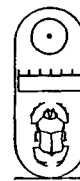
One of the most striking features of bioluminescence is the sheer diversity of organisms that have developed this ability to emit light.¹ They include bacteria, fungi, sponges, corals, marine worms, jellyfish, fish, clams, snails, squid, centipedes, and insects—among which are the well-known glow-worms and fireflies. Many fishes are luminous, but surprisingly no self-luminous forms of amphibians, reptiles, birds, or mammals have been recorded. Similarly, none of the higher plants appears to be luminous and, with the possible exception of some strains of luminous bacteria, no freshwater organism is luminous.

Although most people are familiar with the flashing light of fireflies,² by far the greatest number of luminous creatures are undoubtedly associated with the sea, either as free-swimming organisms or as part of floating plankton, which can be rich in bioluminescent organisms. Those who have been lucky enough to witness the phosphorescent blaze of light caused by the bow wave of a small boat cutting through the sea on a dark night have truly witnessed one of nature's most spectacular creations. It was only realized many years after the invention of the microscope that this luminescence is produced by billions of minute organisms, called *protozoa*, which are often too small to be seen with the naked eye. These organisms float in the upper waters and emit light when they are disturbed. This spectacular phosphorescence of the sea not only amazed and mystified the ancient voyagers, but inspired many poets including Martial and Lord Byron.

In 1672 Robert Boyle investigated the luminescence that can sometimes be observed on rotting meat or fish. By conducting experiments, in which he removed the air from around these objects, he showed that air was necessary for this production of light. We now know that it is not just air, but oxygen that is required. By reference to

Then to his boat with haughty
gesture sprung.
Flashed the dipt oars, and
sparkling with the stroke,
Around the waves phosphoric
brightness broke.

—from "Corsair"
by Lord Byron



our Rosicrucian studies we might guess that Vital Life Force (VLF) is also required at the cellular level.

The sort of light that is produced by nature is not associated with any flame or fire, and so we call it "cold light." Actually, man-made cold light is very common these days; we see it every day when we switch on the fluorescent lighting in our offices. In these tubes, ultraviolet light (invisible to us) produced from mercury vapor strikes a white coating on the inside of the tubes. This causes the material in the white coating to become "excited" and it absorbs the ultraviolet energy, re-emitting the energy in the visible spectrum. We thus see this energy as white light and the coating therefore appears to glow. This is a very efficient process with hardly any energy lost as heat. This light-emitting process is called "luminescence" or "fluorescence." As has occurred in many fields of technology, nature evolved the production of light by luminescence long before man discovered it.

Living Light

How do living creatures go about producing this cold light? One of the better known bioluminescent shellfish is the boring clam (*Pholas dactylus*). In 1887 the French physiologist Raphael Dubois demonstrated that a cold water extract from the clam would continue to emit light for several minutes, eventually fading out. However, the light could be restored by adding a second extract obtained by washing a fresh clam in hot water, and cooling the juice. Dubois concluded that there was something in both the cold and the hot extracts that was necessary for the light production. The substance in the hot extract appeared to be unaffected by temperature while the one in the cold extract certainly was. He called the substance in the hot extract "luciferin"—after the word "lucifer" meaning light. The substance in the cold extract he called "luciferase," indicating by the ending "-ase" that it was an enzyme. (Enzymes can be considered as biological catalysts or promoters of reac-

The author, a Rosicrucian and member of AMORC's International Research Council, is a toxicologist and fisheries biologist specializing in marine biology, oceanography, animal physiology, and endocrinology.

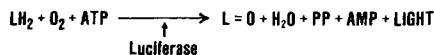
[26]

tions, and are usually heat sensitive, being destroyed by temperatures above the normal range for the organism concerned.)

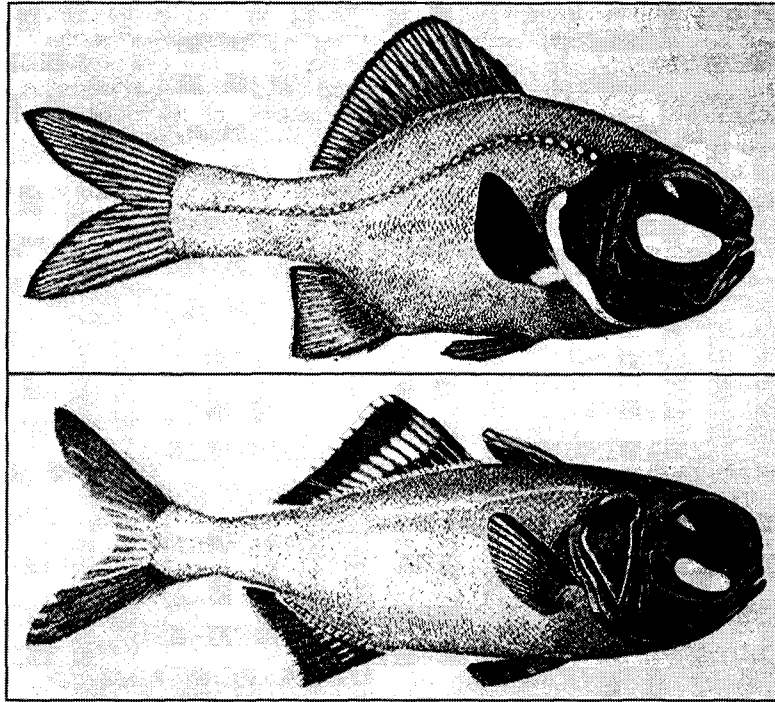
Another researcher, E. Newton Harvey, later confirmed Dubois' theories and showed that bioluminescence is an enzymatic process requiring the presence of both luciferin and luciferase. On a field trip to Japan, he discovered a small shellfish (*Cypridina hilgendorfi*) which, when dried, provided a convenient source of both luciferin and luciferase. The clam lives on the sea bed and is not itself luminous but excretes both luciferin and luciferase from different glands within its body. They mix in the surrounding sea water and their interaction produces a bluish light. A small quantity of *Cypridina* powder, when placed in the palms of the hands and moistened, will provide enough light for reading a map or letter.

Making Light

Much research has been done into the phenomenon of bioluminescence since the early discoveries, and we now know that, in simplified terms, the following steps and compounds are necessary. A substance called *adenosine triphosphate* (ATP), which is basically a cellular energy source, is required, together with *oxygen* (O_2). *Luciferin* (LH_2) becomes oxidized to a new form ($L=O$), with the reduction of adenosine triphosphate to *adenosine monophosphate* (AMP) and the production of *pyrophosphate* (PP), *water* (H_2O), and the emission of *light*. The reaction is catalyzed (speeded up) by the enzyme *luciferase*. ATP is a typical cellular source of energy and the process of reducing ATP to AMP uses up energy. During food digestion and metabolism most living cells regenerate new supplies of ATP as energy stores for future energy-requiring reactions. This is the main way in which stored energy is made to do something in living cells. The reaction may be summarized as below.



Looking at the reaction as it appears above, we might induce that in this process, since energy is never lost, we are simply converting some of the internal cellular energy into light, through an intermediary



Two species of Flashlight Fish, *Photoblepharon palpebratus* (top), and *Anomalops katoptron*, shown at about twice their actual size. In each drawing the light organ under the eye is in the open position. Flashlight fish are small, reclusive, and are able to light up the water in their immediate surroundings—usually dark caves and deep water.

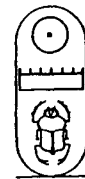
energy transporter such as ATP, organized according to principles of Vital Life Force.

Flashlight Fish

One of the better known groups of luminous sea fishes is the group known as *Flashlight Fishes*.³ These are marine fishes found in the Gulf of Eilat (part of the Red Sea) which possess large luminous organs under each eye and are able to light up the water in their immediate surroundings, usually dark caves. The bioluminescent fishes, called anomalopids, possess rows of luminous spots running in a curving line along the sides, following the outline of the lateral line. They are generally small, shy fishes tending to be active only at night and in fairly deep water (100 ft.). This may explain in part why they have been shrouded in

mystery since they were first discovered in the 18th century by the Dutch naturalist Peter Boddaert. Anomalopid fishes are distinctive in many ways. Their light organs produce perhaps the most intense light known to come from a multicellular luminescent organ and they employ the light apparently not only for attracting prey, confusing predators and communicating with each other, but also as a flashlight with a beam of light directed downwards below the fish.

The luminous organ situated beneath each eye is cream-colored on its outer surface and black on its inner and upper surfaces, so as not to blind the fish with its own light. During experiments in which the organ has been surgically removed from flashlight fishes, it continues to glow for



more than eight hours after removal. The light comes from billions of bacteria which are symbiotic (living in harmony) with the fish. The light given off by the bacteria is a by-product of metabolism, as is heat in warm-blooded animals. Enormous numbers of these bacteria (some 50 billion per teaspoonful of fluid) are packed into special nutritive compartments within each light organ. Although the bacteria produce light continuously, flashlight fishes have developed special ways of controlling the light. In one species, a black skin, much like an eyelid, can be raised up over the light organ, covering it, and thus cutting off light, when required.

There are many other examples of bioluminescence in the sea alone, ranging from deep-sea squid to angler fish, which lure their prey with luminous "bait" dangling over their gaping jaws. These varied and prolific examples of bioluminescence are, unfortunately, too numerous to detail in this article and would require several books to do them justice. They all have one thing in common, however, and that is the production of cold light, a truly wonderful gift of nature.

Such complex and well-developed mechanisms as we have briefly mentioned here once again illustrate the limitless capacity of nature and the Cosmic to create and evolve mechanisms and devices beneficial to all life. When we begin to grasp the enormity and complexity of Nature's diverse and wonderful creations, we begin to glimpse a tiny part of the incomprehensible magnitude of the creativity of the Universal Mind. Let us take heed of the microscopic luminous bacteria, which, living in harmony with their much larger hosts, the flashlight fishes, illustrate so beautifully how by living in harmony we can all benefit and live together, helping each other, as nature and the Cosmic intended. Δ

Footnotes:

¹Harvey, E.N. (1948) The luminescence of living things, *Scientific American*, May, 1948, 46-49.

²McElroy, W.D. & Seliger, H.H. (1962) Biological luminescence, *Scientific American*, December, 1962, 76-89.

³McCosker, J.E. (1977) Flashlight fishes, *Scientific American*, March, 1977, 106-114.

The universality of the human will is not found in just similar human actions; it is not what actions the will takes, but rather that it can determine its actions.

—Validivar

Does the Self Survive Death?

(From p 24)

**The
Rosicrucian
Digest
October
1984**

The more profound thinkers, even though regarding this existence in the Cosmic as the self, cannot confer upon it the functions and kind of awareness that we know on this plane of existence or that most religionists like to believe. Why should we insist upon the same ideals of affection, the same stand- [28]

ards of happiness for the Cosmic as we experience here? As Seneca, Roman philosopher, so aptly said: "What is death? A tragic mask. Turn it and examine it. See, it does not bite. The poor body must be separate from the spirit either now or later as it was separated from it before.

"Pass, then, through thy little space of time conformably to nature, and end thy journey in content, just as an olive falls off when it is ripe, blessing nature who produced it, and thanking the tree upon which it grew." Δ

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

Knowing God

IF I WERE questioned as to what is the most important or outstanding benefit, in a general sense, resulting from the studies and practices of the Rosicrucian principles, I would unhesitatingly state that it is the beginning of a newer and better life through a newer and better concept of God.

While it is true that the Rosicrucian fraternity has always been a very practical organization of real workers in the world, we cannot overlook the fact that the fundamental principles enabling the followers of the Rosy Cross to become more happy and successful in their earthly lives are related to spiritual truths leading to an awakening of the spiritual concepts of life.

Even he who is most busily engaged with the material problems of life and thinks he has little time for spiritual thought and meditation often keenly realizes that he needs a better and more intimate acquaintance with the spiritual things of life—and especially needs a better concept of God and God's laws. It is useless for anyone but the foolish mind to try to argue that the average man or woman is not benefited by a better acquaintance with the Supreme Mind that rules this universe. It is an easily demonstrated fact that as a man or a woman is attuned with a more perfect understanding of God, so the whole of life is changed for the better.

Fortunately, the Rosicrucian teachings have kept pace with the evolutionary progress of man's concept of all things. If in five, ten, or fifty thousand years of human evolution and human struggle toward higher ideals man has not brought himself closer to God through a better understanding of God, then we would have to admit that human evolution is failing and that the perfection of the human race is impossible. But I dare say that there are few rational beings who would venture to make such a statement.

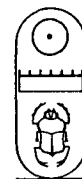


The nearer man approaches to God in his understanding, the more evolved and more inclusive becomes his consciousness of God and God's principles. The concepts and ideals that satisfied him or brought a satisfactory understanding of God to him centuries ago are unsatisfactory today. Man's better understanding of man has made a great change in man's concept of God; and man's experience of the working of many of God's laws even here in our daily material affairs has tended to change man's concept of God and His principles.

A Loving Energy

The general working of the laws of love and mercy and justice in all of our human affairs has likewise modified man's concept of what God's laws and principles must be like. Even the continued evolution of human love or the love of human beings toward one another and especially the love of parents toward children in the developing civilization has taught man that the Father of us all must be a more loving being than we understood in our earliest concepts.

The Rosicrucian teachings have kept pace with these evolving concepts in the mind of man and continually anticipated the newer questions, the newer problems, and the newer explanations that man meditates upon in the period when he lifts himself out of the



material affairs of life and seeks to raise his consciousness to a higher plane.

First of all, we find that the Rosicrucian teachings reveal God as not only a loving, merciful, just ruler, but as one to be loved instead of feared. How easily many of us can recall that in our youth it was a commonplace expression to say that this or that individual was doing wrong because he did not have the fear of God in his heart. It seemed to be the accepted standard or concept to think of God as someone to be recognized with terror and awe.

Little children were taught that they should do certain good things and refrain from doing certain sinful things because they should fear God and His mysterious power of punishing them for the evil they did. The fear idea was developed to such an extreme that they did not dare think of God while smiling or laughing, or to speak of Him in any casual way or with any other attitude than that of extreme fear. It is no wonder that the children came to believe that God could be approached only at bedtime through the week, or in the church on Sunday, while on bended knee and with hands upraised in typical pagan attitude of fearful adoration.

The erroneous Biblical quotation intimating that revenge was a power exclusively given to God, and also that God visited His wrath and envy, hatred and retribution, upon men and women, and that He was jealous and suspicious, were ideas commonly promulgated by religious leaders who based their argument upon isolated and mistranslated passages in the Bible.

It is no wonder that for ages men speculated upon the loving and merciful nature of God and asked why He allowed many sinners to succeed in life while those who tried to be pious and honest were unfortunate. Reasoning from such a false premise was responsible for the doubt that gradually arose in the minds of millions of persons as to the love and supreme wisdom and mercy of such a God. We may safely say that the strongest arguments used by the atheists today in their contentions that there is no God are based upon the fact that God has been misrepresented to millions of persons or represented as such a being as would

warrant our doubting that He was a merciful and loving Father.

New Approach to Living

The Rosicrucian conception of God is so wholly different from all of this and yet so consistent with what Jesus taught and what the greatest disciples and Lights among men have revealed in the past that we find the Rosicrucians entering into a new life through their better understanding of God and God's ways. Such an understanding brings peace and contentment to the weary self, to the tried and sorely tested physical body, and to the perplexed mind. It brings hope and renewed life and energy and a firm conviction that justice will prevail and that truth will be demonstrated.

Such understanding opens up a new phase of life and a broader horizon here on this earth plane. It brings God closer to man, more intimate, more personal, and more friendly in every human sense of the word. It makes God's laws appear in their true light as not only immutable and not only just but as rational, reasonable, and thoroughly understandable. It does away with all of the seeming inconsistencies and injustices and takes out of the picture entirely the idea that God is an arbitrary ruler and that He is jealous or has any of the elements of wrath and revenge in His consciousness.

Understanding makes man realize that he himself and not a unmerciful God brings into his life the unfortunate results of his errors; and that instead of God's finding joy and happiness in the suffering that we have had visited upon us He is sympathetic and willing to forgive, if we but ask for it and make ourselves worthy of it.

Certainly the change of the concept of is the greatest change that can come into the life of any man or woman, for as I have said above it is fundamental to all of our thinking and doing in every phase of our existence. But this we cannot realize nor test the truth of until our concept of God has been changed and we enter into the new life and new way of living that result from such a change.

The Rosicrucian teachings, therefore, are of extreme importance from a purely reli-

gious or spiritual point of view inasmuch as this one great change of concept in regard to God and His laws will bring that regeneration and that rebirth which every religion claims to be the ultimate end of its doctrines and practices.

Let us keep this in mind and speak of it to those who may inquire about the Rosicrucian teachings and about the relation of these teachings to religious and spiritual matters. It is not necessary to have a religious creed or dogmatic outline of religious principles in order to become more godly and more spiritual for a closer and better

understanding of God and His ways of working and to enable every man and woman to understand and adopt the true divine laws as the only creed that is necessary for perfect living.

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.

Life is a drive, but you have to do the steering.

—Validivar

REGIONAL CONCLAVES

San Antonio, Texas

R.C.U. Course "Glands," taught by Onslow Wilson, Oct. 8-11. Southwest Conclave, Oct. 12-14. Grand Lodge to be represented by Frater Onslow Wilson, Director, AMORC Dept. of Instruction. For more information, please contact, Robert Waggener, c/o Mystical Rose Chapter, AMORC, P.O. Box 29386, San Antonio, TX 78229.

Long Beach, California

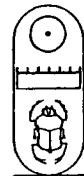
Southern California Regional Conclave—October 13-14, Grand Lodge to be represented by Frater Arthur Piepenbrink, AMORC's Supreme Secretary. For more information, please contact: Donald E. Pirch, c/o Abdiel Lodge, AMORC, P.O. Box 16043, Long Beach, CA 90806.

Boston, Massachusetts

New England Regional Conclave—November 2-4. Grand Lodge will be represented by Frater George Buletza, Director of AMORC's Research Department. For more information, please contact: James Federico, c/o Johannes Kelpius Lodge, AMORC, P.O. Box 273, Allston, MA 02134.

San Carlos, California

Central California Regional Conclave—November 2-4, San Carlos, Calif. Grand Lodge will be represented by Frater Curt Schild, Curator of the Rosicrucian Egyptian Museum. For more information, please contact: Burt Smith, c/o Peninsula Chapter, AMORC, P.O. Box 293, San Carlos, CA 94070.



The Connection

by Juliana Lewis

HAVE YOU EVER met a gift-bearing, secret-sharing insect?

I have, and I'd like to tell you about my "chance" encounter.

Although I come from Texas, a land where many tall tales are spun, mine is not the type of tale that Texans like to spin. It is a true experience, and if it is a tall tale at all, it's tall in the *cosmic* sense.

I was sitting on the roof of our apartment building trying to study and write. I like to compare the roof to the sun deck of a ship because it invites the sun and wind from distant horizons, but this time I felt myself separate from it all. I was puzzled and distracted, with my thoughts so focused on personal problems that nothing grabbed me; least of all the printed words before me in my textbook, which seemed mere inky black forms with no substance. My own words, when they issued forth at all from pen to paper, had just as hollow and empty a ring. And the words from the religious service which I had just attended, and on which I tried to meditate, also had left only a ringing in my ears.

After a while, an unusual visitor intruded upon this unsatisfactory state of stale thoughts by alighting on the right arm of my deck chair. It was an extraordinarily large orange and black banded bug; no small ladybug, but king-size, and handsome in cut and color. Planted firmly at my side, it seemed to remain still. Then I began to perceive its antennae, waving delicately yet continuously in the air and with a mathematical balance. As I watched, it seemed to signal a turn. Then a dazzlingly wide jump took it right to the railing, from where it went on about its unfinished business.

My flashy friend's turn-signalling apparatus had momentarily entertained me, but I continued with my attempted reading. After [32]

a bit, something drew my attention to the left arm of the deck chair. There was another insect, but this time one so transparent of wing and so pale of color that, except for the geometrical outline of its black antennae, it was hardly there. Yet all my tumbling thoughts focused on it and its course from the arm of the chair.

First, it crawled across my book, and I saw with mounting disappointment nothing but the black of one more printed word showing through its transparent wings. The insect itself was now labeled and divided against itself, like a clear vinyl bag with its price tag showing through. It was like another of my textbooks with printed words—and like the contents of my mind itself, which felt like so much newsprint. The insect climbed onto my hand and began to crawl up my arm, again the elemental color of nothing.

Then, as I looked on with increasing elation, the edges of the insect's wings were seen to be tinged with prismatic rays, in paths of white, yellow, red, and green. The paths vibrated; they flashed like colored threads, now radiantly metallic, now transparent and soft as the mist. Layers of shimmering gauze seemed to peel away, universe within universe, to a warp and woof of blue air, down to a calm ocean; on down, down, down to something merely structured beneath, which reduced itself shortly to my own skin. At that moment the gloriously porous insect became substantial enough to fly away. But I felt a strange contentment come over me.

I went indoors and picked up my newspaper, its pages still unopened and unread from the evening before. My eyes lit on a small piece by André Gide, but not from any of his works that I knew. It was a passage from his *Autumn Leaves*:

Space is full of vibrations, rays, that our senses cannot perceive, but which are intercepted by the antennae of insects. What connection between our sensations and their cause? Without a sensitive receiver, nature remains mute, colorless, and odorless. We were already satisfied with our senses; the rest is superfluous. But whether we wish it or not, the rest is there. Man

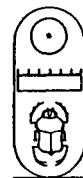


has daringly widened his reception and unlimited his power. Too bad he does not show himself more equal to it! He bears himself ill. Lack of habit, perhaps (let us hope so), of all that is so new! He is trespassing and he is overwhelmed.

No longer did I have the sensation that I was reading just words. Something had happened to change that habit, and everything fell into its place. I also began to write, and I meant what I wrote. The logjam of my feelings had broken free to make a direct connection with words. Through the wordless visit of the insects was this made possi-

ble. Just as surely as though the first insect, the flashy one, had said, "Look here!" to initially grab my attention; it seemed that the second one—the quiet one focusing my attention by creating a vacuum which my imagination could fill when it passed beyond form to the force behind it—had said to me, "You're not a trespasser at all. You're part of the open secret. Don't be overwhelmed!"

The present which the gift-bearing, secret-sharing insects had brought me was The Connection; and the secret they shared with me was that man is equal to it.



Rosicrucian Activities

LOVE was the theme of the 8th Annual Prairie Conclave held in Edmonton, Alberta, Canada. The Conclave, preceded by a public lecture conducted by AMORC's Grand Treasurer, Lamar Kilgore, drew an enthusiastic crowd of Rosicrucians and their friends from the Alberta and Saskatchewan areas. At the conclusion of the lecture, Frater Kilgore presented the Rosicrucian Humanitarian Award to Mr. Thomas Sanregret, whose loving and selfless service to his community epitomizes the Rosicrucian spirit. Despite his reluctance to speak of his good works, Mr. Sanregret's humanitarian activities have not gone unnoticed by the Rosicrucians in his community, who brought news of his efforts to the Grand Lodge of AMORC. The approval of his nomination for the Award signifies the Rosicrucian Order's recognition and commendation of Mr. Sanregret as an outstanding humanitarian and as an example of Rosicrucian love in action.

Following the lecture, the Conclave itself began with an inspiring mystical drama entitled "Egyptian Journey" presented by Conclave Chairperson Sandra Hook of Fort Edmonton Chapter. Other featured events were Frater Kilgore's exploration of the impact of color on consciousness and the First Degree Initiation performed by the



Humanitarian Award recipient Thomas Sanregret is congratulated by Master Stella Lee, Fort Edmonton Chapter, Canada. The Award was presented at a public meeting prior to the 8th annual Prairie Conclave hosted by the Chapter. Frater Lamar Kilgore, AMORC's Grand Treasurer, was the guest of honor.

newly formed Calgary Lodge. The love, harmony, and joyous sharing culminated in a festive dinner dance, bringing the weekend event to an exuberant close.

Soror Hook and the Conclave committee, Master Stella Lee of Fort Edmonton Chapter, and all the fratres and sorores who contributed their talents making the Prairie Conclave a success are to be congratulated.

MARQUIS de Lafayette Chapter, AMORC, recently had the honor of hosting the fourth annual Rosicrucian Conclave held at Woodbridge, New Jersey. Rosicrucians in attendance were treated to a day of fruitful activities in keeping with the Conclave's theme of fellowship, tolerance, and enlightenment.

The program began with a lecture entitled "You and the Aura," which involved audience participation. Later, Soror Pamela Perez of Staten Island Equinox Pronaos delivered a lecture on "The Fallacy of

Thoughtless Expressions." These lectures and the beautiful ritual drama "The Alchemist's Workshop," presented by the Marquis de Lafayette's ritual drama team, were extremely well received by the audience.

The mystical Convocation included a processional of nine Colombes, ten Masters of various affiliated bodies, and four Regional Monitors, namely: Bernard Sopko, Gerald Stancil, Anna Kellerhouse, and Reginald Thomas. Grand Councilor Frederick J. Onucki afterwards gave an inspiring

*The
Rosicrucian
Digest
October
1984*

address on positive thoughts. In addition, the membership was greatly enlightened by an audio-visual address by Emperor Ralph M. Lewis, as his personal contribution to the Conclave's success.

Prior to the Forum which concluded the day's activities, Letters of Commendation and Certificates of Appreciation for dedicated service were presented to Soror

Blanche Jones of H. Spencer Lewis Lodge and Soror Pamela Perez of Staten Island Equinox Pronaos.

Albert C. James, Master of Marquis de Lafayette Chapter, wishes to express his personal gratitude to the officers, committee members, and all others whose participation and help made the Conclave an outstanding success.

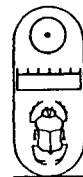


Fifty Years A Frater!

Recently Vancouver Lodge, British Columbia, Canada, recognized and honored the fiftieth anniversary of Frater Joseph Pisetti's membership in AMORC. During his years of membership he has held many offices within Vancouver Lodge, including that of Lodge Master. Naturally, he is still actively serving the Lodge and the Order, which is extremely appreciated by the fraternity of which he is a part. At the ceremony Frater Joseph commented, "When I applied to Grand Lodge for Membership and was accepted, I knew I was home."

None of the Rose Cross is alone. He who was once my teacher is now my very student, and I who now teach shall be the student guided by the one I taught.

—Wanda Sue Parrott, F.R.C.





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Shrine to a Poet



In the ancient city of Shiraz, Iran, is this beautiful shrine set in magnificent gardens, in memory of Hafiz, whose actual name was Shams un-din Mohammed. Hafiz is considered to be the greatest of the Persian lyrical poets. He was born and lived in Shiraz (died in 1388 or 1389). From the charming sweetness of his poetry, he was styled by his contemporaries *Chagarlab*, or sugar lip. Hafiz was of the Sufi sect—Islamic mystics.

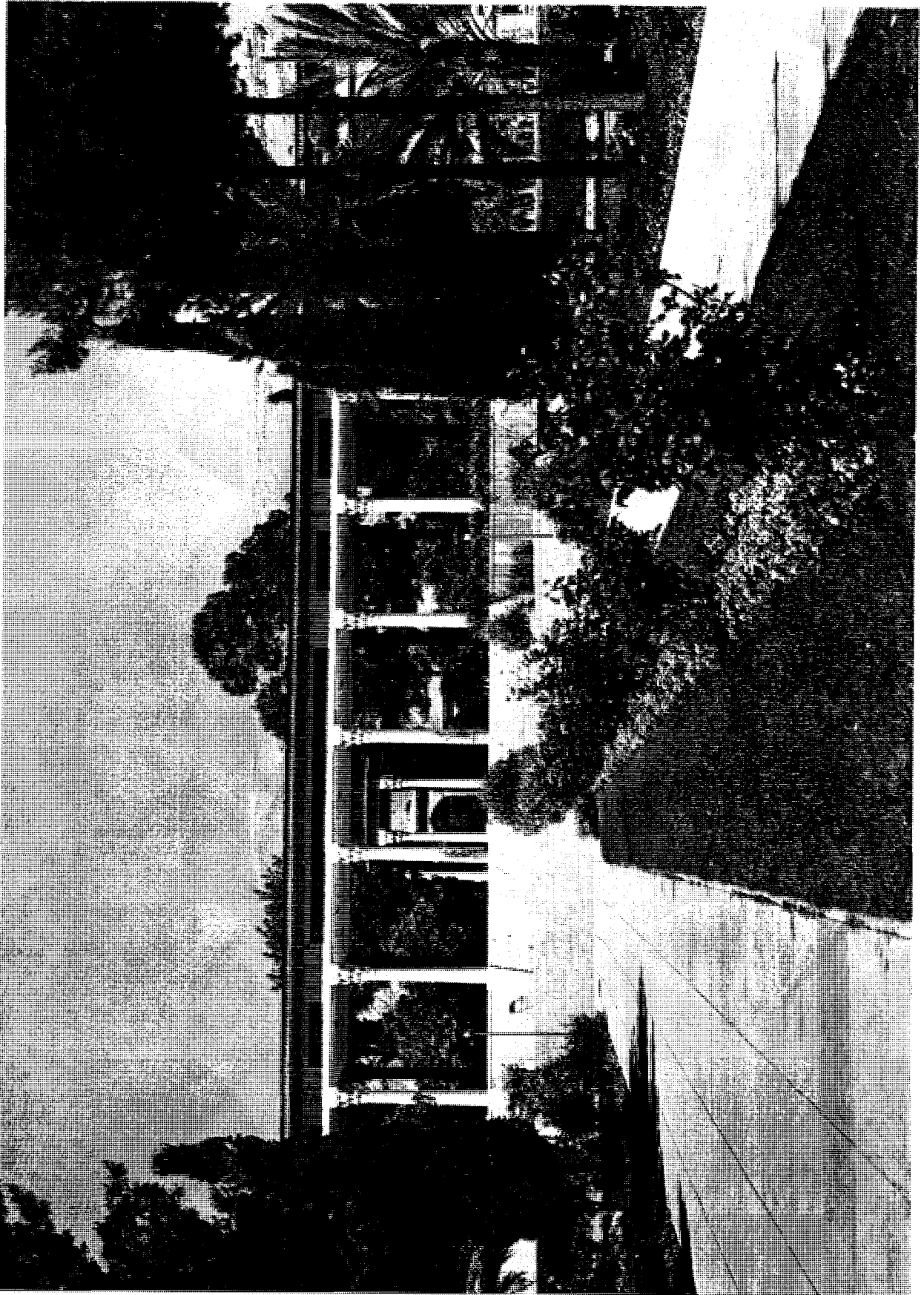
(Photo by AMORC)

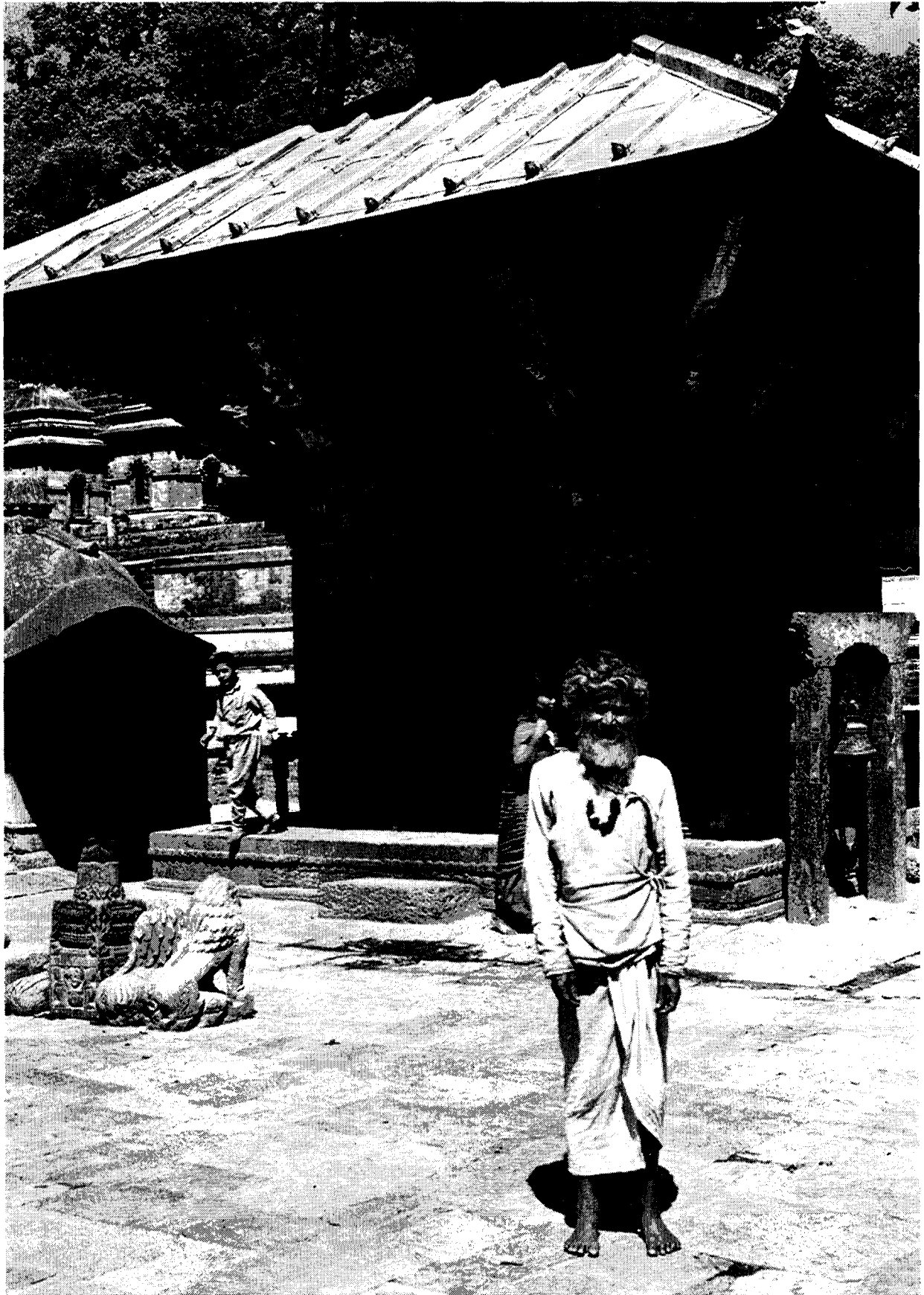
Hindu Ascetic (overleaf)

**The
Rosicrucian
Digest
October
1984**

In these temple precincts of a village in Nepal, not far from the Tibetan border, this Sadhu performs his traditional way of living. Sadhu means *pure* or *holy man*. The Sadhus are a shifting, itinerant element. They practice self-mortification, the torturing of the body, and self-denial to show their renunciation of the world. The abuse of the body and the filth in which they often intentionally dwell are inconceivable to other faiths.

(Photo by AMORC)





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The Brain and Nervous Systems (1982) Dr. George Buletza, Director of AMORC's Research Lab, discusses with Kristie Knutson certain aspects of the limbic system of man's brain.

SVC-2 **Visualization Techniques** (1981) Kristie Knutson, Director of Public Relations for AMORC, shares her helpful comments on achieving our goals through the technique of visualization.

SVC-3F **Mastership** (1981) Ralph M. Lewis, Imperator, outlines certain aspects of the mastery we can achieve in our daily lives.

Domain of Oestiny (1971) A trip through Rosicrucian Park. Shows the beautiful buildings and grounds, the officers and staff of AMORC at work and in conference, and describes the many phases of the Order's work.

SVC-4M **Rosicrucian Principles** (1981) Precautionary comments relating to R.C. healing activities by Edward Lee, former Director of the AMORC Department of Instruction.

Egypt's Mystical Heritage (1981) Former curator Burnam Schaa discusses with Edward Lee the history and development of the Rosicrucian Egyptian Museum. He also comments on certain artifacts and the times in Ancient Egypt from which they came.

SVC-5F **Valley of the Nile** (1962) The splendor of Ancient Egypt, the temples of Luxor and Karnak, the Valley of the Kings, the tombs of the Pharaohs and nobles.

Egypt, Cradle of Culture (1961) The pyramids of Gizeh, the Sphinx, King Zoser's mortuary city, magnificent mosques, old Cairo, and ancient Sakkarah. An initiation scene depicted in the Great Pyramid.

SVC-6 **Insight Into Mysticism** (1983) **Technique of Meditation** (1983) Ralph M. Lewis in an interview with Kristie Knutson shares his unique insights into these important topics.

SVC-7F **Domain of Oestiny** (1971) A trip through Rosicrucian Park. Shows the beautiful buildings and grounds, the officers and staff of AMORC at work and in conference, and describes the many phases of the Order's work.

From the Land of the Pharaohs (1969) A visitor takes a tour through the Rosicrucian Egyptian Museum and Art Gallery.

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Men and Gods (1947) The culture, philosophy, living habits of the peoples of India, Pakistan, Thailand, and Tibet. An absorbing study of the ideals which move this large portion of the world's inhabitants.

SVC-13F **The Romance of the Rose and Cross** (1965) Depicts the romantic history of the Order from ancient to modern times, with an imaginary scene of Paracelsus in his laboratory.

SVC-14 **Celestial Sanctum Messages** (1983) Raymond Bernard, Supreme Legate for AMORC Europe and author of the popular book *Messages From the Celestial Sanctum*, discusses his personal experiences upon which his book was found.

Rosy Cross Triumphant (1983) Phoenix-like, the Order of the Rosy Cross (Rosicrucian Order) rose again in France from the ashes of World War II, to regain a place of prominence in the dissemination of Light and Truth. The obstacles, the hardships, the courage and romance of how this resurrection occurred is dramatically told by Raymond Bernard, who has taken a most active part in the Order's reestablishment.

SVC-15 **Reincarnation** (1983) Supreme Secretary Arthur C. Piepenbrink discusses with Edward Lee his insights into this controversial topic. He relates the Rosicrucian view in a most practical manner.

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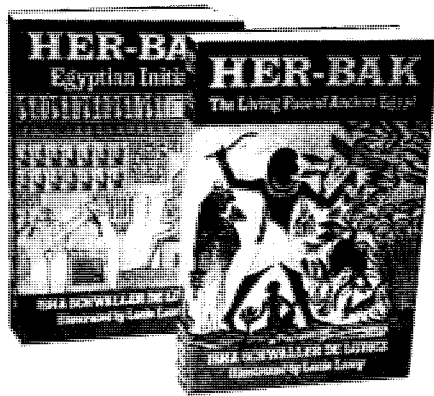
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HER-BAK

The Living Face of Egypt

by Isha Schwaller de Lubicz

Here is a vivid re-creation of the spiritual life of ancient Egypt. Isha Schwaller de Lubicz brings to life the world of ancient Egypt as seen through the eyes of the young Her-Bak, candidate for initiation into the sublime mysteries of the Egyptian temple. Her fictional account is based upon years of on-site research in the temples of Luxor and Karnak under the direction of her husband and teacher, R.A. Schwaller de Lubicz. She traces Her-Bak's development through progressively advanced stages on the path to self-knowledge and Cosmic wisdom. We meet Her-Bak as a boy,

still in his father's home, and witness the lessons which Nature reveals to him. Educated in a school for scribes, his potential for high spiritual attainment causes him to be singled out for further education in the Outer Temple. We follow his spiritual ascent, sharing his doubts, his setbacks, his discoveries, and his ultimate triumph, which wins him an audience with Pharaoh himself. Quality paperback (Sold but NOT published by AMORC)

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HER-BAK, Egyptian Initiate

This second and independent volume presents Her-Bak's initiation into the Inner Temple and his progressive penetration of the esoteric aspects of the Egyptian Mystery teachings. Her-Bak's story shows the evolution of one individual's life through the phases of temple training. By temple, we are to understand the entire structure of Egyptian science and wisdom, approached through the "intelligence of the heart." The living temple is Man, as he embodies Cosmic principles and functions. Through the teachings given by the Egyptian sages, he is led to knowledge of what we call salvation or redemption—the triumph over death. This work is an authentic reconstruction of the sacred science and spiritual disciplines as taught in the temple of Karnak. Quality paperback (Sold but NOT published by AMORC)

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The Initatory Process in Ancient Egypt

by Dr. Max Guilmot, F.R.C.

*Secret Rites Translated
from the Coffin Texts*

Long have practices of the ancient Egyptian initiations been a secret. Only partial elements of them have crept into the rites of Greek and Roman Mystery schools. Never in antiquity have they been disclosed to the masses.

There has now been translated direct from the hieroglyphic writing of the Coffin Texts the Secret Rites of Egyptian initiation. This is the work of the renowned Belgian Egyptologist Dr. Max Guilmot, Consultant for the Rosicrucian Egyptian Museum. Step by step we follow the ancient Initiate on his solemn journey of Illumination. We see unfolded the beginnings of belief in immortality, judgment after death, and eternal life. The book contains photographs of the excavated initiatory chambers. A rare work you will be proud to possess. A 32-page booklet with rare photographs.

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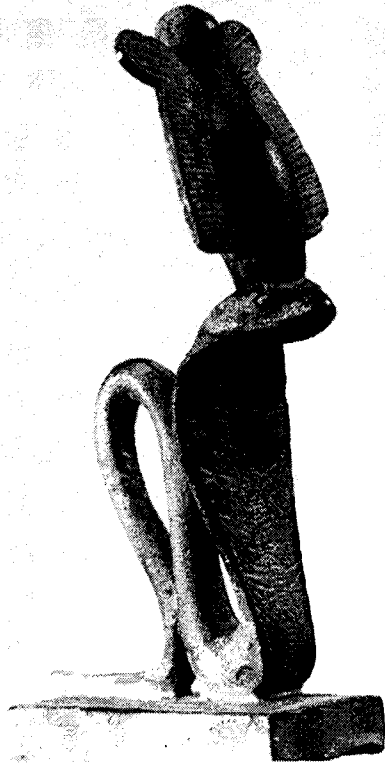
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TREASURES FROM OUR MUSEUM



The Cobra Goddess Uraeus

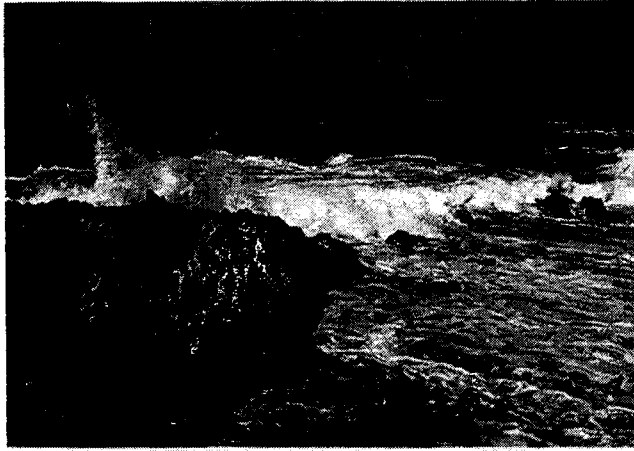
Various kinds of beneficent and demonic snakes appear in Egyptian mythology. A prominent example is the goddess Uraeus, who personified the burning eye of Ra. She thus symbolized the fiery nature of the crown and the power of the Pharaoh. Her opposite was the giant serpent and night demon Apophis. According to some accounts, he was a form of Seth, god of evil and darkness. Each night Apophis did battle with the sun-god Ra, whose spells and flames destroyed the serpent. This nightly combat took place just before Ra's ascension from the Underworld (Tuat). In ceremonies Egyptian priests of Ra would throw a wax figure of Apophis into the fire to symbolize his destruction.

The divine Uraeus was also identified with the goddess Buto of Lower Egypt who was depicted as a cobra entwined around a papyrus stem. The Uraeus was also shown rising up on front of the Pharaoh's headdress. She was also depicted as a repeated pattern in long friezes in temples and in royal tombs where she spits fire and poison at enemies.

Shown in this month's photograph is an artistically made bronze statuette of Uraeus, with a fine green patina, from the collection of the Rosicrucian Egyptian Museum. The date of the statuette is unknown.

—Juan Pérez, F.R.C., & Doni Prescott, F.R.C.

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.



ODYSSEY

Emperor Frederick II

IN THE SUMMER of 1227 thousands of people poured into the southern Italian port of Brindisi to embark upon the latest crusade against the dreaded Saracen. Soon two small fleets of ships crammed with crusaders left the harbor and sailed toward the Holy Land. But then disaster struck. Plague quickly claimed the lives of hundreds of men. Even the leader of the expedition, the 32-year-old Holy Roman Emperor Frederick II, fell ill. The hot-tempered Pope, Gregory IX, already impatient with Frederick's seeming reluctance to lead a crusade, promptly excommunicated the Emperor. Thus the Sixth Crusade had a most inauspicious start, although it was to end in glory for Frederick.

The Emperor set forth with a new fleet the following spring. After journeying to Cyprus, he landed in Palestine where he was spurned by Christian nobles, warriors, and ecclesiastics alike because of the Pope's excommunication. Yet he did not need the armed strength of warriors to gain Jerusalem—his own wits were sufficient to ensure success. As the leader of a crusade, he was in some ways unorthodox, not at all like his fellow Christian kings. Having been raised in Palermo, the capital of the polyglot kingdom of Sicily where Italians, Normans, Arabs, and Jews freely mixed, he understood and appreciated such people and their cultures. Moreover, Frederick was an intelligent, skeptical, and scholarly man who undoubtedly used all the force of his personality and learning to convince Sultan al-Kamil of Egypt of the wisdom of making various concessions, and most importantly, that of handing Jerusalem over to the Christians.

After concluding these drawn-out but fruitful negotiations, Frederick felt it was time to proclaim the glory of his accomplishments to the world. He decided to lead his pilgrims into the holy city and to take officially the title of King of Jerusalem despite the Pope's continued denunciations and threats. Thus, on March 17, 1229, the Emperor made his entry into Jerusalem. For the first time in all the crusades pilgrims entered the city without spilling blood. Because of this Frederick was declared the Emperor of Fulfillment who, as if by miracle, freed Jerusalem "without battle, without instrument of war, without bloodshed" as the promise ran.

The following day, the fourth Sunday before Easter, an unprecedented coronation took place. In the most holy place in Christendom, the Church of the Holy Sepulcher, Frederick placed upon his own head the royal crown of Jerusalem while loyal nobles and pilgrims watched. Unlike other kings, he did not need a priest, the traditional intermediary between man and God, to place the crown upon his head. His worthiness to wear the crown of the most holy of cities sprang from his own inner worth and sense of piety. Throughout Europe people began to speak of Frederick as the new King David, who would usher in a golden era of peace.

Pope Gregory, in learning of Frederick's act, was understandably incensed and determined to topple his enemy, the man whom he declared to be the Anti-Christ. Papal armies invaded Frederick's homeland, the Kingdom of Sicily, only to be thrown out once the Emperor had returned to Europe. After many months of recriminations, a truce was called between Pope and Emperor. Yet it was an uneasy peace that lasted only a few years, and true peace and prosperity were not ushered in after all.

In next month's *Odyssey* we will comment further on Frederick's achievements, which earned him the title of *Stupor Mundi*, "Wonder of the World."—RWM

