



Rosicrucian Digest

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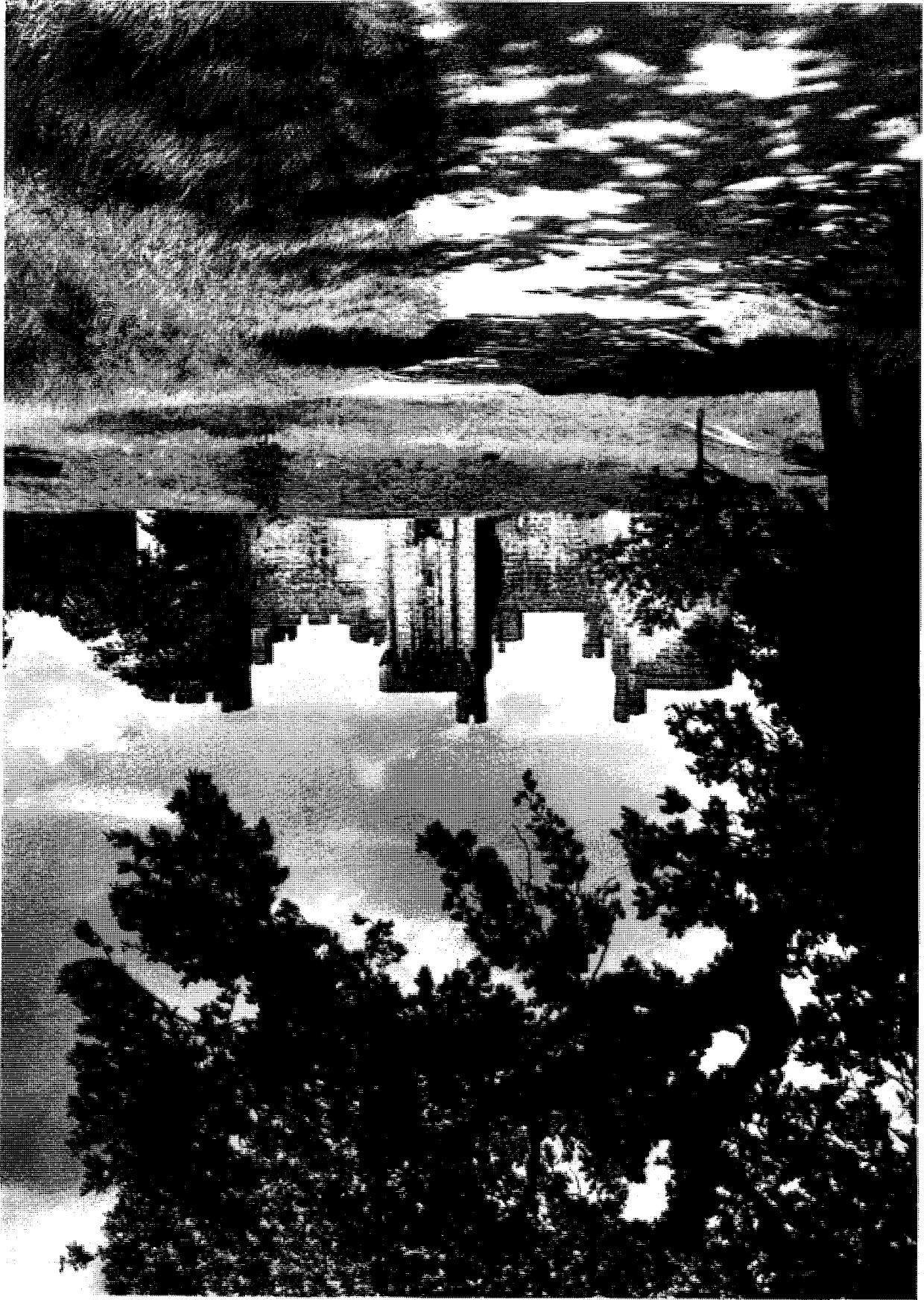
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Medieval Castle



Bodiam Castle in Sussex, England, was built in 1386 by Sir Edward Dalyngridge. The castle was designed in a quadrangular plan with the main entrance in the center of the north side. The original iron-plated oak porticullis remains, its heavy iron grating preventing countless raiders from entering the castle in centuries past. Today, Bodiam Castle with its beautiful lily moat, is a hollow but romantic shell. Nearby is the biggest hop farm in Britain, the Guinness Estate, to which students crowd for work at harvest time.
(Photo by AMORC)

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Science vs. Religion

The Ever-Widening Gulf

WHAT IS THE OBJECTIVE of modern society? The varieties of human interests today are considerable. Yet, for the so-called advanced nations, the main interest seems to be increasing *materialism*. This may be defined as possession and sensual gratification. In other words, the object of life seems to be pleasure and the acquisition of things which primarily contribute to the satisfaction of physical desires.

Such physical desires, biologically necessary and natural to a self-conscious organism, further and secure the organism's life with a minimum of irritability. But such desires, if not disciplined, heighten aggression to the extent that they inhibit the finer emotions and sentiments. Simply, our desires eventually become the ideal of life to be obtained without regard for the interests of others.

The instinct of self-preservation is impelling in its demands to sustain the physical self. But such impulses can ultimately result in the destruction of the individual, especially if he is a member of society. Man's greater self, in the *physical sense*, is *society*. We can no longer exist as small groups of individuals, or as tribes, or even as an isolated society. Our survival depends upon being an integral and cooperative member of society. We can become competitive, but not to the extent of undermining other members of the social unit of which we are a part. We cannot deprive others to the point where they have no equal opportunity to avail themselves of the advantages of collective living.

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Figuratively speaking, if there is a decline in morals and ethics to the extent that self-advantage becomes the supreme right, then men are ruthlessly pitted against one another.

To have an intellectual understanding of this need is not enough. There must be as well a higher emotional compassion, a sense of righteousness. Where such emotions are dormant or inhibited, man is ruthless—*might*, to such a person, is *right*.

Today, we find that an increasing *materialism* appears to be sweeping the world. Even the underdeveloped and economically depressed nations seem to evaluate success and happiness alone in terms of wealth and cupidity—that is, the love of possessions is the dream of many. It is understandable that an undernourished person—a hungry one—wants and needs the necessities for survival. But the dream with many is, as with nations of plenty, an *ultimate* state of *luxury*.

The Computer Age— Its Promises

What is the cause of this heightened materialism? The mass mind is caught up between two strong opposite poles. One of these poles is the heightened emphasis placed upon *science*. To the masses science seems as a modern genie; in other words, a kind of being that figuratively, by waving the wand of its technology, can ultimately create the sublime life of plenty and creature comfort for all mankind. This is, of course, most obvious in the dramatic development of the physical sciences and their application to transportation, com-

munication, and labor-saving devices. Such an interpretation is, of course, grossly unjust to science.

There are two general aspects of science. One is *pure research*—the search for knowledge to understand the laws of nature. Such research reduces the unknown to the known, thereby eradicating superstition and its dangerous hold upon the human mind. This is one of the greatest contributions to the *true freedom* of man.

The other aspect, or direction, of science is in its *application*, its utilitarian value. Knowledge is power, and thus the natural laws which are revealed by science become a tool for the *use* of man. Such tools can and are applied by man both for and against society. In other words, they can be used so as to not only benefit the one employing them, but other people as well. Conversely, they can be used for the benefit of a few to the detriment of others.

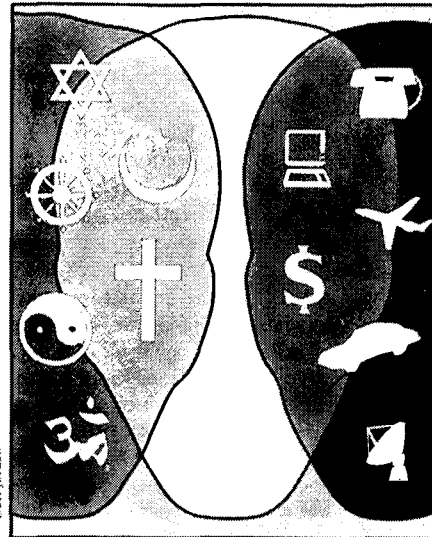
The difficulty exists in the *moral motive* of applied science. If avarice and greed predominate, then a perverse materialism spreads. The discoveries and revelations of science are then perverted. The resultant productivity of science is construed as material advantage only to the individual. And that advantage is thought of as a lessening of labor, with more leisure time and sufficient personal funds to gratify every desired indulgence.

Great emphasis is placed upon modern labor-saving devices in this explosion of the Computer Age. It promises that men will have more time free from labor for their various pursuits in life. In what will men invest that time? Will it mean seeking further ways of intensifying the gratification of their gross senses?

Role of Religion

Upon a cursory thought about the subject, it would seem that the mediating influence should be *religion*—the other pole competing for man's attention. Presumably religion would inspirationally arouse the higher emotions and sentiments which are thought to constitute the advanced culture of society.

However, religion has become extremely *polarized*. Some sects strongly feel that reli-

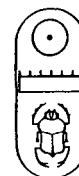


gion is in jeopardy because of the Technological Age; simply, that science is presenting itself as the future *salvation* of mankind and will provide relief from the many impositions man now experiences. Further, religion often construes the development and advance of science as a tempting utopia here on earth. By contrast, the prevailing theological orthodoxy often appears only as a vague *promise* of a sublime afterlife.

Unanswered Questions Posed by Our Age

In combating this destructive influence of science, some religious sects insist upon the literal acceptance of the scriptures. Such *fundamentalism* refuses to recognize that the Bible is principally an anthology of historical *facts* and a matrix of symbolism. It has moral values, but many of its accounts are legendary, and much of its contents has been rewritten by *councils of theologians* over the centuries. It is therefore not rational, in the modern age of education, to compel an absolute belief in the Bible as it exists (King James' version) as being the final fiat of God.

The result of religious fundamentalism is an increasing transference of allegiance of the younger educated generation to the realm of science. The very fact that certain fundamentalist groups try to repudiate what science can relate as evidential facts, implies their intolerance. This attitude lessens sup-



port in general for current *extreme* religious orthodoxy.

These conditions cause a hiatus, a vacuum, between the two poles: the increasing importance of science with its search for knowledge and the application of it, on the one hand; and, on the other hand, the illiberal inflexibility or radical religious orthodoxy. Those individuals who desire to satisfy their psychical impressions of righteousness, or wish to enlarge their feeling of *oneness* with reality, the Cosmic, are seemingly left in isolation. They are faced with thought-provoking questions: Shall all the higher sentiments of self which one experiences be first subject to scientific explanation, that is, as only being the result of physical phenomena? Or, on the other hand, if what they experience is called *spiritual*, can that only be explained by limited and restricted religious doctrines which do not satisfy?

The gap between these two extremes, the poles of difference, is widening. *Pure science* is not responsible. Those, however, who *commercialize* it, seeing science only in terms of materialism and creature comfort, are

one of the prime causes of the prevailing condition.

The other cause is that aspect of religion which insists on restricting the personal *conscience*. It persists in imposing its interpretation of *spiritual idealism* with the declaration that its mode is the only true approach to that state of higher consciousness.

The individual who is inclined to pursue the study of mysticism, metaphysics, and related subjects is often looked upon, by many of those who are strict devotees of utilitarian science, as being eccentric and given to fantasy. On the other hand, religious fundamentalists may consider the mystic to be lacking in spirituality, or even atheistic!

Can we not see in this state of affairs a contributing cause of crime in all levels of society? On the one side, it appears to many that *hedonism*—that is, materialism and its pleasures—is the fullness of life attained at any cost. On the other hand, spirituality seems to be imprisoned by orthodox dogmatism. This basic problem will have to be solved as we move further into the age of technology. Δ

**Plan NOW to be with us at the
ROSICRUCIAN WORLD CONVENTION
Copenhagen, Denmark, Aug. 1-5**

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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1984

Grand Master for Holland Appointed



Soror Irene Lucie Marie Beusekamp-Fabert



FOLLOWING the transition of Grand Master Edward van Drenthem Soesman, the Emperor appointed a new Grand Master for the AMORC jurisdiction of the Netherlands and Dutch-speaking countries. She is Soror Irene Lucie Marie Beusekamp-Fabert.

Soror Beusekamp has an impressive background of scholarship, administration, and mystical development. She has taught in high school and college; in the Scientific Institute for the education of higher government officials; and in the Rose-Croix of the Netherlands.

She has served as Deputy Master, Master, Regional Monitor, and Grand Councilor in her jurisdiction. Additionally, for the past several years she closely assisted Frater Edward van Drenthem Soesman in The Hague. On November 13, 1983, she was elevated to the highest office of the Order in the Netherlands—that of Grand Master.

Soror Beusekamp was born and educated in France. After her marriage, in 1937, she moved to Holland. She is the mother of three children. Her special interest outside of the Order is the study of Egyptian hieroglyphs, and the teaching of French. Her next goal is to work on translations of hieroglyphic texts, looking for the deeper meanings that many may carry.

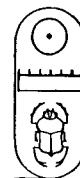
We welcome Soror Beusekamp to the circle of Grand Masters, now numbering nine worldwide, and wish her every success in her endeavors.

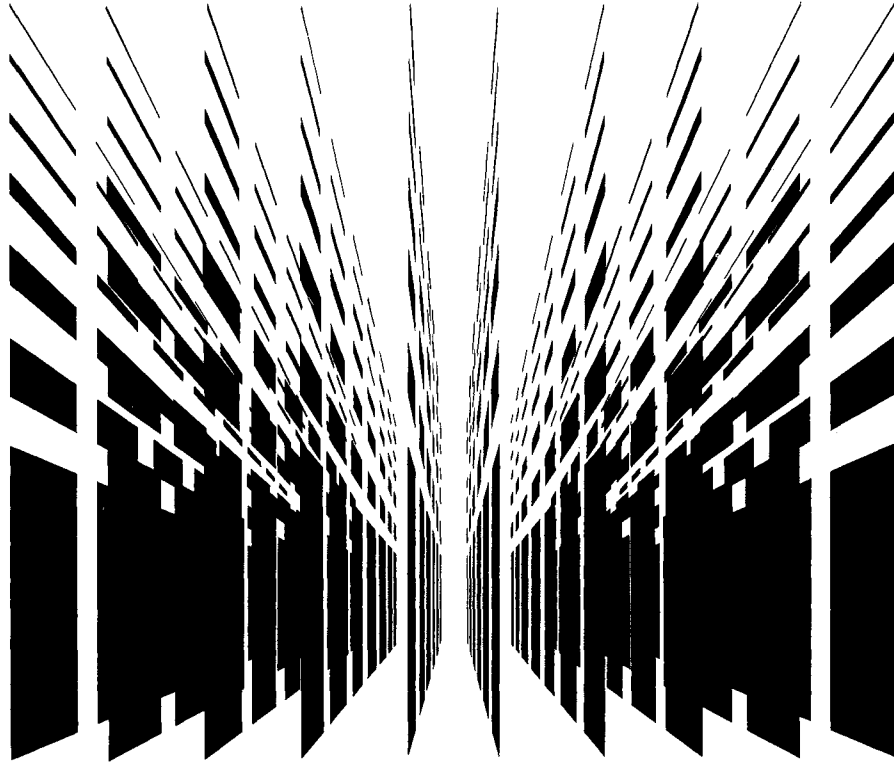
This Month's Cover

As spring returns each year the warmth and greenness spread north—the renewal of life welcomed by all. New flowers, the fresh green of the landscape, the smell of damp earth, birdsongs—all signs of spring and especially welcome on a New England farm following a cold hard winter.

(Photo by Nona Hatay)

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Planner or Planned?

by Norman Pearson, Ph.D., I.R.C., F.R.C.

WITH EVERY DAY'S NEWS we become aware of planning by governments, developers, industries, and corporate entities of all kinds, to the point where we begin to feel that we are "the planned." We then wonder if it is ever possible for us to gain control over our own lives and destinies.

In a global environment full of fear and uncertainty, it is easy to succumb to the view that we are manipulated and directed. Indeed, the purpose of some of these plans is to weaken every individual so that mankind may thereby be made ready for control. Yet the truth is that the concept and tools of planning can be powerful resources in helping each of us to achieve a higher degree of mastery of life.

As we look around today we see that almost every formal plan by a public or

private agency leads to vehement expression of protest. But sometimes these protests are as negative as the control plans which generate them, being merely reactive and unfocused frustration. What is really needed is the *conscious* redirection of our lives to a different and better course.

As Rosicrucians we recognize that everything in the universe is the visible physical evidence of a gigantic cosmic plan, in the sense that great immutable laws run the universe; and of a multitude of individual

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or collective plans, made manifest by human endeavor turning into visible material form that which began as an idea. The same force which translated a sketch into a cathedral or a city or a space shuttle can be made to work for us in our own lives. All it takes is the initial decision to plan, to take charge of our lives.

A crucial difference exists between the external plans of others, which appear to be steadily confining and controlling our lives, and the kind of creative personal planning which we can do for ourselves: the guidance for our personal plans must come from deep within us, from our true selves. One of the most tragic phrases in our modern world is the term "human resources," used in the plans of so many agencies and industries, signifying the use of people for ends other than those of their own choosing. It must be acknowledged that in our material world, the focus on things and on "having" rather than on "being," makes for great confusion, in which too many people have lost contact with that voice within which spoke so clearly in their childhood. That contact can, however, be regained, and once listened to, that inner voice will give confident guidance and direction to a better future.

Survey the Situation

There is an axiom in all planning, from the simplest to the most complex: survey before plan. In our personal lives it means a great stock-taking of what we are, have been, and can be. In this process, which is often like peeling an onion as we examine layer after layer, we come to realize that the light within is the same as the cosmic power: it is a great force which can be enhanced and encouraged and which can truly free us from the captivity of external forces. We start to determine goals for ourselves, and thus arrive at a concept, an ideal. This gives us the bones of our personal plan. We can set down the kind of life, kind of partner, kind of place, and the kind of pattern which we prefer. We take charge of our destiny.

The author, a member of AMORC's International Research Council, is a planner specializing in land economics

But plans must be implemented, or put into effect. Normally we limit ourselves by using only the material resources we find at hand. As we rediscover our real selves and our innermost desires for more enlightenment and advancement, we rediscover an almost forgotten attunement with the ultimate source of all that exists. We realize that we can reawaken the sleeping giant within. As we contact and nourish this vital spiritual force within, we begin to master our environment, or adapt our lives to what we want to do, following universal laws. We take our great goals and step by step work at the task of reorienting our lives away from darkness and towards the light, using our spiritual resources to gain new insights. We lay a new foundation.

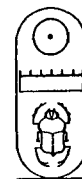
Build on the Foundation

As we think about the literal attainment of our goals, a new life begins to unfold. Regular checking on our progress will reveal to us how, finally, our lives take on a new shape. We begin to build on the foundation, and the shape of the temple we create is the expression of our highest ideals. The external material progress we make is the outward expression of an internal spiritual evolution, a visualization from deep within ourselves of the way we want things to be. We reshape our plans accordingly and refine them further. We are less at the mercy of the plans of others, even if only by knowing what we do not want, and hence what to avoid.

Ever-Evolving

We quickly find ourselves, after the struggles of such a survey and plan, consciously staying ahead of today, striving for a different and better future. We now recognize that we are always evolving, and that our personal planning is giving us new strength. It also helps us keep about five to seven years ahead of where we are, so that we always have some rudimentary road map to guide our lives.

Using this kind of personal planning, our lives will have meaning and direction whereas previously we were lost and manipulated. The all-pervasive fear of the unknown leaves us, dispersed by a clearer grasp of truth and knowledge. We become part of a



great mass of humanity moving towards a more hopeful era. We find mentors, and we ourselves become mentors to others, recognizing in their beginnings where we once were. We become more honest, loving, and responsible, and we realize that to a great extent we make our fate, and remake our destiny.

As we attain our goals and muster ourselves and our lives, we realize that we were

always intended to be the planners, creators, and directors of our lives. In our age, where the forces of light struggle to overcome the darkness, every person who becomes a planner rather than one of the planned, has accomplished a major victory. We begin to play our part, however small, in the service of mankind, helping others to become active agents of creation, pathfinders to a new and better age for humanity. Δ

**1983
YEAR-END STATISTICS
OF THE GRAND LODGE SERVING
THE ENGLISH AND SPANISH LANGUAGE MEMBERSHIP**

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

Total number of pieces of incoming mail	442,920
Total number of pieces of outgoing mail	2,272,740
Staff Payroll	\$ 3,238,023
Payroll taxes and insurance	\$ 403,368
Property taxes, utilities, maintenance and insurance	\$ 436,021
Printing costs (not including books)	\$ 979,301
Envelopes, office supplies, and stationery	\$ 232,860
Postage for the year	\$ 1,576,511
Pension and Employee Benefits	\$ 422,654

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

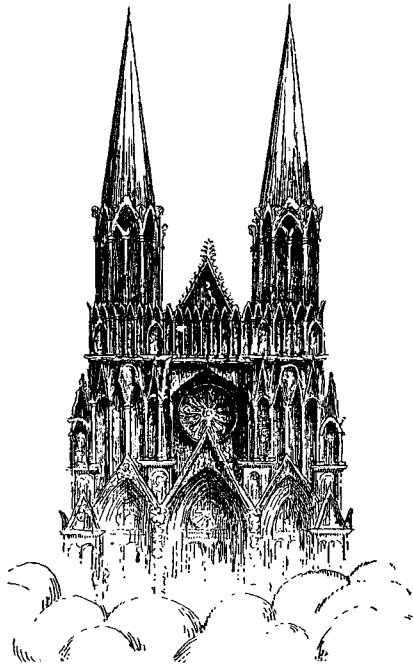
Medifocus



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*.

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The Celestial Sanctum

Our Daily Problems

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

IN TODAY'S world we face many conflicts, trials, and tests of our character. Therefore, we constantly need to interrogate our selves to evaluate whether our response to each situation is one that enhances our character or fails to live up to our ideals of conduct.

Heraclitus stated that life is a ceaseless "conflict of opposites." This means that we face many trials in life which we precipitate through our mystical aspirations. Once we become well established on the mystical Path, our developing aspirations draw experiences to us which will teach the truth of

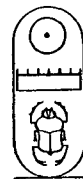
life through our own personal involvement. We are given opportunities for advancement by meeting the challenges which our everyday circumstances present to us.

Mystical advancement is attained by meeting the challenges of life on the physical, mental, and spiritual planes. Through the opposition of circumstances we are drawn again and again to certain experiences so that we may surmount each spiral of the way a little wiser each time. Thus, our advancement always proceeds in cycles in which we return to the same experiences until they are mastered.

Advancement is never a smooth and uneventful climb to the highest attainment. Rather, we ascend through living each moment to the best of our abilities while gaining insight and experience from the events of our daily lives. Therefore, the more troublesome and difficult our lives appear to be, the greater our opportunity to acquire knowledge and understanding on the three planes of life through perfectly mundane experiences which impress upon us the truth of life.

It has been said that if we are not aware of any difficulties in our lives we should precipitate them, for only when we face challenges to our strength of character—to our insight and impartiality—can we be assured of progress towards our highest ideals. If we aspire to greater things or strongly wish for changes, we invoke certain cosmic laws. The Inner Self will respond and bring about those experiences which will make possible our heartfelt desires. In other words, we draw to ourselves crises in life so that we may grow and see the wisdom of these experiences and derive the greatest benefits which they teach.

It might be thought that this picture of the mystical life is too stringent for most mystical students. But is it really? We all possess reserves of strength and qualities of character that are seldom used in the everyday affairs of life, and if we only use the more limited aspects of our abilities, we achieve very little. However, when we demand more from ourselves, our reserves of strength and latent psychic abilities will suddenly reveal themselves to the astonishment of many. We must constantly call



upon these reserves which afford us limitless possibilities when facing the challenges of life. We will then view our crises and difficulties with greater anticipation and with the attitude of mind which is typically Rosicrucian. We should welcome these difficulties and not shrink from them or complain we have too many, for from the esoteric point of view we have been blessed with golden opportunities.

How To Deal With Problems

It is all well and good to say that if we face many difficulties we are more fortunate than those who appear to live more tranquil existences, but that helps nobody unless we know what methods and techniques to use when dealing with the problems we face from time to time.

The Rosicrucian teachings maintain that there is only one cause to all our problems and difficulties; namely, that we are out of harmony with the Cosmic. To put it another way, when we neglect to respond to the normal urges and impressions of the Inner Self and rely solely upon the limited objective self, we see things from a limited perspective. Our objective viewpoint is usually rigid and inflexible, concerned in the main with selfish or biased attitudes of mind which seriously cloud a situation and make it appear different than it really is. However, when we are in harmony with the Self, many petty annoyances of life cease to affect us and therefore do not cause any strife. Our loftier view of the more serious problems enables us to see the situation without bias, and the cause and probable solution to a problem is more clearly seen. We are moved with an impersonal concern and with greater sympathy and compassion for others involved as we automatically use our inner harmony to call upon the Cosmic

for advice and assistance in solving the difficulty with which we are faced.

It is important for us to discover the causes of our problems and gain experience in using cosmic principles to solve them. Consequently, we learn to adjust to all circumstances in life wisely and well, learning the lessons that life teaches and acquiring skills in using psychic and spiritual forces to deal with any situation with which we are confronted.

Experience in life can teach us much. As we grow inwardly, aspiring toward greater understanding and usefulness in service, many of the petty problems of life are left aside and we no longer react impulsively and negatively to our daily trials. But this kind of interior development comes through learning what the spiral of events has to teach us. If we fail at any time, another opportunity will occur again until we assimilate the lesson we have need of; then we can continue our upward journey which our Inner Self demands of us.

May this new Rosicrucian year be a time when we resolve to accept life as a challenge and use our good thoughts to press onward—ever aspiring toward our goals of greater achievement.

The Celestial Sanctum

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

CONSTITUTIONAL GUARANTEES

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

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It's Easy! — It's Easy!

by Doug Dailey

LIFE DOES have its wonderful moments—like the times when you exclaim, “Look, Mom, no cavities!” But one day, recently, I was a long way from any such glorious announcement. Coming out of my dentist’s office, the only thing I could think of was the last thing he had said to me.

“Mr. Dailey, I hate to tell you this, but you are going to lose that tooth. There’s so little left of it, there’s no way to save it. Also, it’s going to be an unusually difficult extraction. There’s not much tooth for the dentist to get hold of, and it has some long, ugly roots wrapped around your jawbone. I could do it myself, of course, but in cases like this, I like to refer my patients to Dr. W., who is a dental surgeon. He is very good. There’s nothing for you to worry about. I want you to go home now and call his office for an appointment.”

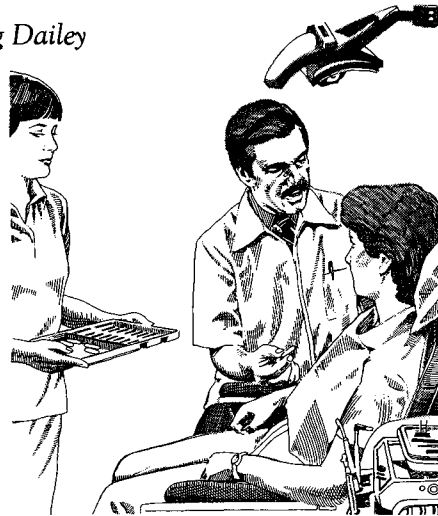
It was a gorgeous day as I walked toward my car, but all I could see was that well-known “long, dark tunnel.”

“A surgeon,” I thought. “What does a surgeon do? He does operations, that’s what. Don’t worry. It’s just going to be a little old operation—ha!”

Of course, I called the doctor’s office when I got home. The woman who answered the phone was bright and cheerful. “Our doctor is the best. You won’t have any trouble,” she explained.

Because this surgeon’s office was fifty miles away, I asked, “Don’t you think I should bring someone with me to drive me back home?” “How far away are you?” she replied. I told her, and she assured me that I would be quite capable of driving myself home afterwards.

Hanging up, I thought, “Well, it sure is easy to be cheerful and optimistic about



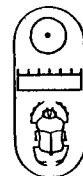
someone fifty miles away whom you have never seen!” But, of course, she knew absolutely nothing about those long, ugly roots wrapped around my jawbone. Believe me, when the appointed day came, my wife was riding shotgun as I headed for my appointment.

When I got to the doctor’s office, I was immediately given a long, complicated form to fill out—“List all previous operations, diseases you have had, any drugs to which you are allergic,” etc.

At sixty-one, there’s been a lot of wear and tear over the years. “This is going to take all afternoon,” I thought. “I’ve been meaning to write the story of my life for my family, but I hadn’t planned to begin Chapter One while seated in a dentist’s chair.”

After awhile another bright and cheery assistant picked up my feeble literary effort and left me alone to think about my “roots”—and I don’t mean my ancestors. Then, in the twinkling of an eye, as they say in fairy tales, everything was changed.

Into the room bounded a big, cheerful man who began shouting at me: “It’s going



to be easy! It's going to be easy! It's going to be easy! Do you want me to say that again? It's going to be easy!"

First I grinned, then I laughed, and then I more or less told him that he could say it as many times as he liked, because it had such a beautiful sound to it. And when we got down to work, it *was* easy! After the needles deadened the gum, I never felt a thing. I even drove home myself, and I didn't even use the pain pills that were given to me—just in case.

How It Works

Of course, looking back on this experience, I smile and laugh. But I got a great deal more out of it than just an interesting story. First of all, Dr. W. is a master of medical psychology. He had the most powerful and instant bedside manner I have ever seen. And it has had a continuing effect. As time went on, my wife and I found ourselves frequently shouting, "It's going to be easy! It's going to be easy!" in critical situations. It works! In effect, it makes molehills out of mountains, which is far, far better than the other way around.

Being an analytical type, I started asking myself why such a simple phrase should have such an effect. And this is the way it looks to me. Suppose you have something to do, and you anticipate that it is going to be hard, complicated, confusing, aggravating, and frustrating. You have already half-way sold yourself to failure before you've even begun. It's like getting into your car and trying to drive away with your emergency brake still on. It's no wonder that your forecast will tend to come true.

But if you take the attitude that it's going to be easy, you just know you can do it and it looks like a rainbow out there instead of a dark tunnel. When you get started, things magically seem to turn out just as you hoped. Let me give you one good example.

In the office where I work I give a special type of test now and then. It's a real challenge for a test administrator. For two and one half hours that person deals with instructions, test materials, demonstrations, questions, precise timing, test scoring, motivation, and group control. Giving this test takes the utmost, concentrated use of eyes, ears, and brain. A little daydream here and there can cause a bad test, and this will not go unnoticed, to say the least.

Recently, I was notified that I was to give this test after being away from it for several months. Feeling very rusty, I began to have a minor attack of "blood, sweat, and tears." The road ahead looked narrow, rocky, and steep.

Then I remembered what Dr. W. used to say. "It's going to be easy!" After I ran that through my head awhile, I felt ready and confident.

Suppose you were going on an automobile trip by yourself. Just as you were leaving, someone came up to you and said, "I'll drive for you. You just get in the back seat and enjoy the scenery." When the day came that I had to administer the test, the effect was rather like that. I gave that test "from the back seat," so to speak. In some mysterious way, it just seemed to run itself. It was *easy*—it really was. I think Dr. W. would have been proud. Δ

When You Change Your Address . . .

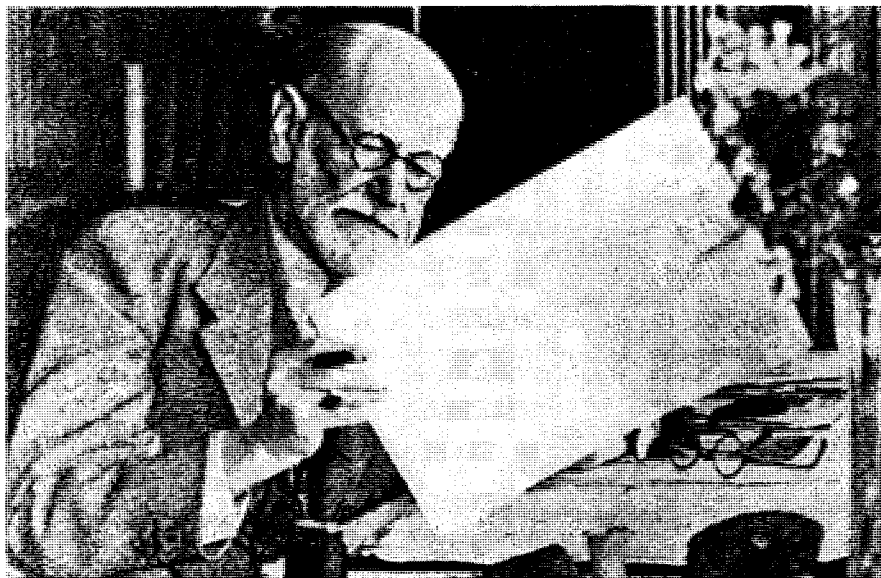
Please send only *one* notice, and send it to:

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

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

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

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Freud and the Psychology of the Subconscious

by Eduardo Ysern, F.R.C.

SOME OF US are prone to doubt any type of existence other than that which our physical senses can readily perceive. How often have we heard this phrase, "What we see is all there is; what we can't see is just not there"? If something cannot be seen with our eyes, we assume this is so because it doesn't exist; seldom do we ask if it is not our lack of vision that makes it appear so. But if we assume that existence is limited to what our physical senses can perceive, are we then not boasting of our own limitations?

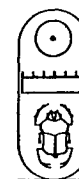
Philosophers have called this a *naive realism*, for it takes appearances as realities. Others consider it an *intellectual reductionism* because it limits a person's ability to transcend or go beyond the immediate and tangible in life. Rosicrucian ontology, on the other hand, establishes a clear distinction between the objective manifestations of an event and its true reality.

The subconscious is a good example of a reality not apparent at first sight. It is invisible insofar as it is of a psychic nature belonging to the higher planes of consciousness. It is neither accessible by mate-

rial means nor by superficial inspection. Since it appears not to be, its existence has been suspect and its study was considered unscientific for a long time.

The accomplishment of making the study of the subconscious a respectable scientific endeavor belongs to Sigmund Freud (1856-1939). His writings on the interpretation of dreams and the unconscious had a tremendous impact on early twentieth century European thought. Even today, at the closing of that same century, his name and theories still have wide currency in university textbooks.

The discoveries of Freud, however, were not entirely new—as is often the case with scientific advancements. The existence of the subconscious had been postulated by others before Freud. Eastern philosophies had known of it for centuries. Freud's contribution was revolutionary not because it was new, but because he was able to convince a skeptical Western world of the existence of human phenomena beyond the daily consciousness of self. His was the first psychology of the subconscious to gain widespread acceptance in academic circles.



Unfortunately, this was achieved by sacrificing much of the humanism in his work and presenting it as a materialistic science. All that even hinted of "occultism" was quickly dismissed. Only his clinical techniques of psychoanalysis were considered of value.

Freud himself never colluded in these efforts. His intention was to understand the entirety of the human condition. In his clinical practice he would encounter instances of telepathic and parapsychological phenomena. While it is true that Freud was a harsh critic of all superstitious beliefs, it is equally true that he never denied the existence of so-called occult phenomena. He wrote:

No doubt you would like me to hold fast to a moderate theism and show myself relentless in my rejection of everything occult. But I am incapable of currying favour and I must urge you to have kinder thoughts on the objective possibility of thought-transference and at the same time of telepathy as well.¹

I am not...going to take up the position that I am nothing but a psychoanalyst, that the problems of occultism do not concern me.²

It was this broadminded, visionary outlook which carried Freud to success in life. Yet he was not undisciplined in his approach—he was his own prime patient. Only after completing a thorough and lengthy self-analysis did he try his technique on others or attempt to disseminate it.

With success came the scientific acceptance of psychoanalysis as a clinical technique, but concurrently his profound humanism and critical spirit slowly eroded. Today we know him through clichés and fashionable psychological jargon. In a recent book the prominent psychoanalyst Bruno Bettelheim suggested that this is partially attributable to a faulty translation of his works.³ Freud authored his books in German with such an eloquent style that he was awarded the 1930 Goethe prize for *literature*. Many of his original expressions, however, did not find ready translation into the English language.

As an example, it may surprise you to know that Freud *never* used the words *Ego*,

Id, and *Super-Ego* in his writings. He preferred to use everyday terms and common-sense words. His German works were written in a tone that made them accessible to the general reading public. In English his terms were given a technical ring by the use of Latin words where simpler ones would have sufficed. *Das Ich*, *das Es*, and *das Uber-Ich* properly mean *the I*, *the It*, and *the Above-I* or "that which is above me." These carry a more personal sense than the drier *Ego*, *Id*, and *Super-Ego*.

Another grievous error was the elimination in English of the word *Soul* and instead using the word *Mind*. For example, *Seelentätigkeit*, which means activity of the soul, was translated as "mental activity." The intention was to make Freud more "scientific." Bettelheim further points out that the true nature of Freud's work consists in the understanding of our soul. The ancient myths of Oedipus, Eros, and Psyche were used as allegorical references to aspects of the human condition rather than as labels for mental complexes. Dr. Bettelheim summarizes in one short sentence Freud's psychology of the subconscious.

In his life and work, Freud truly heeded the admonition inscribed in the temple of Apollo at Delphi—"Know Thyself"—and he wanted to help us do the same.⁴

We may think of ourselves as realists, and thus avoid knowledge of our true selves. However, acting solely on materialistic principles will only offer an incomplete understanding, for it omits man's spiritual polarity. Freud recognized the existence of both polarities—material and spiritual—although others opted for a one-sided view of his works. We can likewise pretend to reduce human existence to what our physical senses can perceive. However, in so doing we would forego the cosmic legacy to which we are all entitled by virtue of our soul personality.

Footnotes:

¹Freud, Sigmund "Dreams and Occultism" Chapter XXX, *New Introductory Lectures in Psychoanalysis*, New York: Norton & Co., 1965, p. 49

²Freud, Sigmund, *Studies in Parapsychology*, New York: Collier, 1963.

³Bettelheim, Bruno, *Freud and Man's Soul*, New York: Knopf, 1983

⁴*Ibid*, p. 15.



The Emperor Interviewed

THE GRAND LODGE OF AMORC OF BRAZIL, located in Curitiba, Brazil, recently prepared a series of questions which were submitted to Rosicrucian members active in various branches of science, education, and the arts. A questionnaire was also prepared for the Emperor, Ralph M. Lewis. Outstanding answers to the various questions, which are all different in nature, will be published in periodicals of the Grand Lodge of Brazil.

It was also felt that some of the Emperor's answers should be made available to the readers of the Rosicrucian Digest. These answers represent the Emperor's personal view, except where they are related to the basic Rosicrucian teachings.—Editor

How do you think the world will be in the next millennium?

The answer to this question possibly depends upon the basis of what one selects for his reply. Today there are two general, fundamental approaches in regard to what the future will be a thousand years hence. One approach is *fantasy*, the other is *reality*.

The fantasy arises probably from the accelerated technology in our space age. The television fiction with regard to space travel has exaggerated natural phenomena in its portrayal. For example, it has man in future centuries visiting not only the planets of our solar system, but as well those in the *outer regions* of our galaxy. As for the latter, such a distance is approximately, as estimated by astronomers, to be many thousands of light years from earth! [Light travels at 186,000 miles per second.] Just how humans are to remain alive for thousands of years is not explained in the fantasy of fiction.

But it is also proposed in the fictional accounts that these future space travelers would *exceed* the speed of light, thereby implying the reduction of the time. Yet science recognizes the speed of light as an *absolute* in Nature and *not* exceedable!

These fantasy articles likewise attribute to other beings, that man expects to encounter when he leaves earth upon such a journey, similar attributes to his own. They relate

that such peoples will have weapons of greater destructive power, advanced military techniques, a robot domination of certain classes of people, etc.

All of this means an advanced technology in another world, when they exit this one, but retaining the same objectives and goals and motivated by the same emotions and passions, revealing little advancement in idealism and self-discipline in a future millennium.

Now let us look at the future of the world in the next millennium from the viewpoint of *reality*. I see it, personally, not very encouraging. We are repeatedly depleting our natural resources, forests, essential minerals, and such commonly needed food supplies as fish. We are, as well, polluting our water supply and our air.

We have done very little in heeding the alarming statistics of demography. Such statistics reveal that the world population is now in the billions and increasing rapidly. We have let religious traditions and doctrines, which idealistically encourage large families, oppose the startling facts of an ever-increasing population.

It is difficult even at the present time to feed millions of persons who are desperately in need of food. The fertile lands in various parts of the world are subject to an increasing encroachment of the deserts upon them. Africa is the current most noticeable example.



All of this potential, without even taking into consideration the impending possibility of a nuclear war! What can be done?

Control population, limit one or two children per family. Thought must be given to the concern of society as a whole and not just to preferences of the individual.

Also, it is necessary to strive for a true *internationalism*, one that will take into consideration the resources of the world *collectively* and prohibiting a monopoly of them and their ruthless destruction.

I fully realize that World Government is a controversial subject and it seems opposed to the traditional spirit of nationalism. However, the world is far too small now to continue to think of it in the future as but a checkerboard of sovereign states and individual ambitions. I venture this, of course, only as a personal opinion, and not politically motivated.

The future of the world depends upon the broader, tolerant, enlightened view of the individual in relation to it. The individual must have an empathy reaching beyond the boundaries of his nation. Otherwise there can be bankruptcy of world society.

The ultimate purpose of the Order is to help students in reaching Cosmic Consciousness. Have you reached that state?

I do not agree that the ultimate purpose of the Rosicrucian Order is to attain Cosmic Consciousness. If we reversed the two words, we would have the phrase: "Consciousness of the Cosmic." And what does that mean?

We may say that the Cosmic depicts the totality, the *absolute* of all phenomena; the divine essence, the teleological cause and the spectrum of natural phenomena accounting for all the so-called physical reality. More simply: It is the *one* of the *all*.

It is very dubious that the finite mind of men can ever embrace, that is, be conscious of the totality of the Cosmic. Man can by experience *feel* or *sense* the *oneness* of the Cosmic; he may only realize that there is an infinite essence but he cannot appraise it in its entirety. To use an analogy: A cup may

contain pure sea water, but it cannot hold within it the *whole sea*.

In attaining a state of Cosmic Consciousness, man has what mystics call "afflatus of the Soul." His whole being is exhilarated psychically, mentally, and physically. Man is thus able in his mortal life to apply a greater understanding to the vicissitudes that arise, to his benefit and the benefit of others. He is then better able also to develop a philosophy that can mean for him a personal *peace profound*. In doing so, he becomes a greater segment of society in a practical and inspirational way.

This latter, in my opinion, is the *true purpose* of the work, teachings, and objectives of the Rosicrucian Order.

In conclusion to this question, I have at times experienced what I consider a state of euphoria, an enlightenment and peace profound that came *momentarily*, and which could be defined as the phenomena of *Cosmic Consciousness*. No man, however, can live in a physical world and claim to be *continually* in a exalted state of Cosmic Consciousness.

What do you think of Naturalism and other Eastern movements of Eastern influence that flourish so abundantly in our present society? Are they to be taken as signs of meaningful change in human thought?

First, I would not include Naturalism with the current fad of the teachings of the East promulgated by gurus coming to the Western world. Naturalism in the traditional philosophical sense concerns the study of science and *natural* phenomena as distinguished from the supernatural, whereas the Eastern influence to which this question refers is principally founded upon *supernaturalism*.

Now as to why there is at present this flow of so-called Eastern teachings to the Western world: The greatest numbers of its followers are the youth—the new generation. They are confronted with two perturbing conditions today. One is the pressure of the technological age with its ever-present confining specialization; the telltale signs of a future robotization, that is, that they

will become but human cogs in a complex technical, industrial world.

Secondly, educated youth are not inclined to return to the traditional orthodox religions. They find them too demanding in their theology and they perpetuate traditions which often conflict with history. These youths are looking for what seems to them to be spiritual channels that are more *personalized*. There has always been a fascination about the so-called "mysterious Orient"; the accounts of the strange phenomena said to be performed by the Indian shamans, and the gurus, which intrigues the imagination. The appearance of an individual with a turban, a white robe, and a beard—a self-proclaimed Master—and coming from India, seems to imply the possible revealing of the magic and secret powers of the East. If, however, these youths went to India, they would find several thousands of such individuals, many emaciated,

and who are ascetics lost in a world of their own imaging.

The same youthful followers who pay large fees to these gurus, who will eventually return to India wealthy, could obtain authoritative texts of Indian philosophy by renowned Indian philosophers in their public libraries. And this would be without the necessity of *idolization* of an exotic-appearing personality.

This influence to which your question refers is but a transitory period. It is a fascination of strange phenomena in itself and East Indian personalities without the necessary labor of sincere individual study which results in *true attainment*. Such can never replace personal study for the one who wants to *know by experience* and not by the emotional appeal of dramatization and phenomenalism. Δ

Rosicrucian Caribbean

Convention

May 31—June 3, 1984

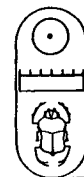
This first annual Caribbean Convention will be held at the Performing Arts Center in Pointe-à-Pitre, Guadeloupe. Sessions will be conducted in French, with simultaneous translations in English and Spanish. For more information, write to: Jane Morton-Nimar, Grand Councilor, AMORC; 8, rue Alexandre Isaac; 97110 Pointe-à-Pitre, Guadeloupe.

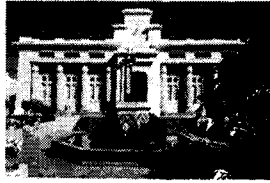
Brazilian National Rosicrucian

Convention

October 10—October 14, 1984

This Convention in the Portuguese language will be held at the Convention Center of the Hotel Nacional in Rio de Janeiro, Brazil. Supreme Grand Lodge will be represented by Supreme Treasurer Burnam Schaa and Class Master June Schaa. For further information, write to: Escritório de Grande Tesoureiro, Grande Loja do Brasil, AMORC; Caixa Postal 307; 80000 Curitiba, Paraná, Brazil.





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Pictures, Words, and Recollection

THE ROSICRUCIAN TEACHINGS stress the importance of visualization to personal development. We learn that "thoughts are things"; that what we visualize becomes our reality. Therefore, we must learn to picture our world exactly as we want it to be, or otherwise our world will develop haphazardly, becoming something other than what we would desire it to be. These visualization techniques are based on the assumption that we do have the ability to visualize, to form pictures in the mind. It would follow that since we can form pictures, then the easiest thing to picture in the mind is something that is already a picture. But what of more abstract things? What about words? What about picturing concepts? What about using pictures in the mind to enhance memory?

To answer some of these questions, the AMORC Research staff did a study involving the recollection of pictures and words. The goal was to see if subjects could recall pictures more easily than words. The subjects were not told that they were expected to remember what they had seen. They were asked only to look at the pictures and words, paying careful attention to what they were observing. The order in which the pictures and words were shown to the subjects was varied. Some subjects viewed pictures first, while others viewed words first. In some cases, the pictures were viewed between the two word groups. The order did not seem to be significant to the results.

Twenty-five subjects were shown three experimental groups to measure recollection. These three groups were: Group 1, Pictures; Group 2, Image Words—words that readily form images in the mind; and Group 3, Abstract Words—words that do not readily form images in the mind.

Group 1 consisted of 140 pictures, pasted on 8 x 11 inch cards, shown to the subjects in two groups. One set of 100 pictures was perused by the subjects at their own pace. Then a set of 40 pictures, 20 of which were

new to the subjects and 20 of which were repeats from the previously viewed set of 100 were shown to them. The subjects were asked to identify the duplicates. Correct answers were recorded.

Groups 2 and 3 were done with 140 Image and 140 Abstract Words using the same procedure as the Group 1 Pictures, but with the words typed singly on individual 4 x 11 inch cards. Examples of Image Words are: *car, house, basketball, bird, tree, and typewriter*. Abstract words such as *intuition, logical, simple, cosmic, and feelings* were used.

For each group there was a possibility of 40 correct answers. In Group 1 (Pictures) the subjects demonstrated an average of 39.60 correct out of 40. In Group 2 (Image Words) the subjects achieved an average of 34.48 correct out of 40. In Group 3 (Abstract Words) the subjects had an average of 32.64 correct. (See Table 1)

When comparing the three groups statistically, we see that in comparing Image Words to Pictures there is a 99.9% probability that Image Words are not as readily recalled as Pictures. Comparing Abstract

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[20]



Words to Pictures we see again a 99.9% probability that Abstract Words are also not as readily recalled as Pictures. When we compare Abstract Words to Image words, however, the probability drops to only an 80.0% chance that Abstract Words are more difficult to recall than Image Words. (See Table 2)

We may conclude from this that pictures are easier to recall than words. Image Words may be slightly easier to recall than Abstract Words, but this was not statistically demonstrated by this investigation.

Memory Strategies

Subjects used their own strategies for remembering what they saw. Some subjects used elaborate visualizations, while others claimed simply to "just remember what I saw." The subject with the highest average score combining all three groups (99.2%), a twelve-year-old Colombe, said she used no particular technique other than concentrating as well as possible on seeing the pictures and words. If she were forming images in

the mind, she had no awareness of doing so, but she did notice that there was a definite switch when proceeding to the Abstract Words after completing the Image Words. She felt the Abstract Words were much more difficult, hesitating somewhat when selecting the duplicates, and was surprised that she only missed one. She was not surprised at being 100% correct with the other two groups as she had no hesitation about selecting these duplicates.

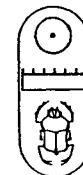
The next two highest scorers (both 97.5%) used complex systems of consciously visualizing picture stories composed of what the pictures or words meant to them. One of these scores created a picture story in her mind. As she looked at a word, she added the object or concept visually to the story. She was enjoying this very much until her scenario grew so complex that she finally abandoned the effort approximately half-way through the exercise. After that, she merely visualized each picture or word. She considers herself a very visually oriented person, and was frustrated by the Abstract

Table 1
Average Scores Three Groups

Experimental Group (25 subjects)	Average Correct (40 possibilities)	Probability
Group 1 (Pictures)	39.60	P<0.01
Group 2 (Image Words)	34.48	P<0.01
Group 3 (Abstract Words)	32.64	P<0.01

Table 2
Statistical Comparison Three Groups

Groups	Significance (%)	Probability
IW ≠ P	99.99	P<0.001
AW ≠ P	99.99	P<0.001
AW ≠ IW	80.0	P<0.2



Words because she could not readily picture them. She was, just as was the Colombe, hesitant when choosing duplicates and surprised she missed so few Abstract Words. She felt the Pictures and Image Words had been much easier to work with.

Working with Groups 2 and 3, most subjects commented, when going to the next group of words, that there was a noticeable difference in how they reacted to the words. Going from Image Words to Abstract Words or Abstract Words to Image Words, people noted a very definite shift in consciousness. Abstract Words were perceived by most subjects as being more difficult to work with than either results or statistical analysis indicate.

The lowest scorer (77.5%) was unfamiliar with the concept of visualization and used no specific technique. He completed the experiment in approximately one half the average time taken by the other subjects. He did feel, however, that he had

given his full attention and concentration to the task, stating he usually worked quickly at any project. The next highest low scorer (82.5%) was well acquainted with the visualization techniques he consciously employed, and proceeded at an average pace.

We all possess good memories. When we allow ourselves to relax and let go, we can use the natural functions of the mind that automatically recall images and experiences. We all possess visualization abilities that can evoke a fuller use of memory, and can bring us into alignment with the world of actuality. When used, these natural abilities do, indeed, enable us to exercise freedom of choice and to attain self-mastery.

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

Acknowledgment: The assistance of Jack L. Huff, I.R.C member, in the statistical analysis of the data is gratefully appreciated

No man is greater than his ideals, or less than his useful service.
—Mitchell Working, F.R.C.

The Art of Living in A Stressful Environment

Stress vs. Self-Mastery Workshop

*sponsored by
Rama Lodge, AMORC, Buffalo, New York*

**Saturday, April 14, 1984
9:00 a.m.-5:00 p.m.**

**Marriott Inn, Millers Port Highway
Buffalo, New York**

This enlightening and timely workshop, conducted by Grand Master Robert E. Daniels, will approach stress from a Rosicrucian viewpoint. Participants will learn how to live and work creatively with stress and how to develop skills and techniques for self-mastery. This workshop is open to the public. Please come and bring a friend!

For further information contact:
Rama Lodge, AMORC
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**The
Rosicrucian
Digest
April
1984**

Two Encounters With Death

by Bill James Cook

THE NIGHT I DIED...I was only five years old. I had been ill with lung trouble since birth. For three days before my death I had suffered from croup. I slept in a little crib in the corner of my parents' bedroom because I was very sickly and small for my age. Here they could watch over me. My brothers and sisters would often tease me about this as they all had rooms of their own.

The night I died I had been given medicine and put to bed early. I dropped off to sleep almost immediately. The next thing I remembered was that all the lights were on in the bedroom. My father, in his pajamas, held my little body in his arms while I floated above him looking down on the scene.

"My God! Irene, he's dead," my father cried. "He isn't breathing. I wish Dr. James would get here. He said that he would come right away."

"What can we do?" cried my mother. She was hysterical by now and sobbing. My father gently laid my body on the bed and turned to comfort my mother.

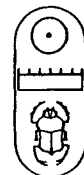
Now I was no longer in the bedroom or anywhere I had been before. I was floating down a long black hallway or tunnel. The tunnel was nothing connected with the

house or reality, yet I could still hear my parents crying and talking as clear as if they were just behind me. I floated on in a circular or spinning motion, faster and faster.

"Don't cry, Irene," sobbed my father. "It's better this way. Little Billy was a cripple and at birth had only one lung and was a blue baby. Except for the doctors he would have died at birth. I guess that's the way it should have been. He was always sickly. This way the poor little tyke won't suffer any more. It's really all for the best."

Now it was my father who broke down and Mother who tried to comfort him. I could hear what was being said as I was swirling through the dark tunnel toward a light at the far end.

Then everything stopped. I heard nothing. I saw nothing. I sensed nothing. ⇨



My body was lying on my parent's bed. Dr. James examined me and confirmed that I was indeed dead. He dropped my body at an odd angle over the pillow, and in his concern for the living tried to comfort my sobbing parents. It was then that all three of them heard a strange gurgling sound coming from my throat. Dr. James rushed over and held my body by the feet and pushed on my back, trying to force the mucus from my lungs.

Then air rushed into my lungs, restoring life to my body. I found myself being held upside down by the doctor, and I began to cry. Dr. James turned me right side up and hugged me in his arms. I was alive.

The Day I Died:

I was in the physical therapy department of a large hospital. Now a man of forty-six, I had been hospitalized for many months. A long series of operations had been completed on my deformed body. As an after-effect of being flat on my back for such a long time, I lost my ability to walk or adjust to a vertical position. I could not sit, walk, or stand. My body was covered by a large plaster body cast.

Now I was fighting, trying desperately to walk again. I found myself in physical therapy once again. Tom, my therapist, jacked the tilt table up to a seventy-five degree angle. Each day Tom raised the tilt table a few more degrees. Tom left me with these words, "If you start to feel dizzy, call to one of the therapists." Then he added, "I'll be back in fifteen minutes."

I enjoyed watching the therapists, Nancy and Linda. They were playing with some little children, giving them physical therapy. They were so kind and gentle with the little ones. As I watched, the minutes passed—ten of them—and then I felt dizzy. The clock became blurred. I called out to Nancy and Linda for help.

I was picking flowers. I could see and hear, but I felt no pain. I was in a state of complete contentment. I walked about picking blue, white, and pink cornflowers in a field that was bright and beautiful. The flowers were perfect, not a single blossom or leaf showed any signs of attack from insects or disease. They were far more beau-



tiful than any found on earth, and their beauty made me feel joyous.

As I walked through the field, I made my way toward a bright light on the horizon. The light was bright like the sun, but it was not hot nor did the light hurt my eyes as I stared at it. I kept picking flowers and walking toward the light.

Two voices could be heard coming from within the bright light. I could hear my mother calling, "Come to me, Billy. Come to me. Come to me, Billy."

I was conscious that Mother's voice was that of a young and beautiful woman. It was the voice of the mother I knew when I was a baby, not the voice of the elderly woman who had died ten years before. But there was no doubt that this was my mother's voice. In a young and musical voice she kept calling, "Come to me, Billy. Come to me."

Oh, how I longed to go to my mother and be with her! I wanted to go to her so much!

The other voice I heard was a man's voice. No one I knew. The man's voice kept saying, "Pick your mother some flowers. Remember that she likes the pink and the blue. Pick her some flowers."

Although a grown man, I was now like a child of long ago. I was picking the beautiful flowers for Mother as I made my way toward the light and the voices. I kept say-

ing over and over to myself what the man kept saying, "Mother likes the pink and the blue, the pink and the blue."

"Come to me, Billy. Come to me."

Then the man's voice asked, "Don't you want to go to your mother?"

"Yes, I want to go to Mother," I answered. "But they will not let me go. They just will not let me go! Please let me go to my mother!" I pleaded.

Quick as a light snapping on or off, I found myself lying on the floor. I was extremely angry. Yes, mad and angry because they would not let me go to Mother. I tried pulling my hand from the nurse who was holding it, checking for my pulse. Oh, how I hated these people!

Then I took in the situation. A doctor gasped, "Thank God! he's not dead. He's alive!"

The nurse, checking my pulse, spoke to two men who had oxygen tanks, "He has just come around."

By now the hot anger that I felt on awaking had quickly disappeared, as I realized where I was. I was lying on the floor surrounded by the doctors and nurses of the "All-Call" team or the lifesaving squad of the hospital. The entire physical therapy

crew stood back looking on with fright. I had been unstrapped from the tilt table and moved to a position on the floor. From the time I called out for help I could not feel anything being done to my body. My hands and feet were cold. I shivered.

Now Tom and the therapy crew were all talking at once, their voices excited and relieved.

One of the doctors, who seemed to be in charge of the situation, called out to the switchboard operator, "Cancel the All-Call. We've pulled him out of it."

Some of the men helped Tom move that big hunk of plaster, called me, back onto the cart. The therapy crew kept asking all at the same time, "How do you feel? Are you all right?"

Tom said, "You really had us scared. You were out, and we couldn't bring you back. Your blood pressure dropped down way below the danger mark. We thought for sure we had lost you. Please don't ever do that again or I'll die of fright."

Indeed, I'm not afraid to die. These two encounters with death have taught me that life continues after physical "death." The inner self—man's soul—is released to experience another realm, another plane of Being. Δ

Three New RCU Courses

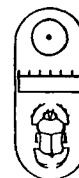
Egyptian Mysteries

Ancient Mystical Science

**Rosicrucian History: A Philosophical
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In addition to the above, 15 other courses, also of outstanding quality, are available at Rosicrucian Park this summer, June 18-July 7. For course descriptions, application, and fee schedule, write to the Registrar, Rose-Croix University, Rosicrucian Park, San Jose, CA 95191, U.S.A.



Problems of the Art Critic

by Jean-Louis H. Muller

IF WE want to penetrate art and thereby the soul of man, we must rid ourselves of many prejudices and study any work of art with an unbiased mind. We must be careful, too, in rejecting a work of art whose meaning we cannot yet penetrate or the entrance to which we have not been able to find.

Archeology and Art history are sister sciences, differing only in the range of the fields they investigate. While the former deals with all the useful objects of everyday life as well as art works made by man at any time, the latter deals only with works of art. When such belong to the earliest times of the Christian era, the latter is called *Christian archeology*. Thus these two sciences are concerned with things not only spiritual but also material, thoughts turned into material form—architecture, sculpture, painting, or everyday-life activities.

Even though art of remote times has always been sought after by art lovers, as far as its archeology is concerned scientific study began only about the middle of the eighteenth century, and the consideration of its art history much later, in the Romantic period.

The object itself, whether from the remote or the recent past, carries with it at the same time both a past and a present. Since it was created in another time when conceptions of the world were different, its past is embodied in a certain material and artistic form. These speak to us, and we respond according to our state of mind; but the matter becomes complicated, particularly if we believe the object to be immutable or fixed.

While this is true in the absolute sense, it is not so in human experience. For one reason, from the time of the Renaissance onward, some artists have been forgers—either because they wanted to replace a lost work of art with one in the style of its period or simply because they desired money. There are many proofs of it. If there

are cases where it is possible at first sight to determine whether or not a work of art is authentic, there are others where time is needed to distinguish an authentic work from a copy.

Each period has its own way of looking at things, and we look for what we consider the *essential qualities* of such a period. When one finds what he considers those essential qualities, he deems the work authentic; yet, gradually, the viewpoint is modified and the essential quality of the work is, therefore, subtly changed. Missing this new quality of the essential, the art lover rejects the work and puts it into the class of imitations.

This fairly common happening may seem to justify the thought that nothing but the center of his present investigations is essential to the art lover. The joy of discovery of a new aspect of the work makes one forget the whole of it.

A Matter of Taste

Other obstacles interpose themselves between the work and the observer. His taste makes him seek for the greatest esthetic satisfaction; but as often as not taste is ruled by habit. Preconceived ideas limit his conception to what the execution of a work should be. This explains the attitude of art lovers and art critics who reject a work of art which does not conform to their preconceived ideas.

Fashion plays its part, but there is also a deeper reason: *satiety*. The fanciful taste which inspires fashion is felt in the appreciation. What happens in the field of esthetics, happens as often in the field of nutrition. The body refuses a monotonous diet as the mind does an esthetic one which is always the same. This is not opposed to what we have said about taste, for there are always two elements in man: one which wants stability; one which craves movement, change, and something new.

Up to now, we have dealt only with the outward shape of a work of art and not with its content. The two cannot be separated. The content may be passed over and the shape allowed to prevail: Such was the case during the Baroque period. Again, the content may prevail over the shape as in medieval architecture where the engineer's conception imposed on the shape adapted to it.

The inner side of the thing in architecture, we must insist though, is *what the building is for*. Churches are intended for worship; houses for habitation, and military architecture for defense. What is true for architecture is true for sculpture and painting.

A Well-Known Example

Let us take an example known the Christian world over, that of the *Madonna and Child*. For every human being, whatever his religion, this will ever be a woman with a child. For the Christian, this work will have a special meaning: the Mother of Christ, and the Child who came to save the world.

The content is, therefore, quite different for the Christian and the non-Christian. To the former it is a sacred image, faith prevailing over every other consideration. An idea assumes a material shape which changes in many respects as centuries go by.

The Virgin with the Child of the second century seen in the catacombs of Rome in Priscilla's graveyard is still a mother of ancient days, for in its beginning Christian art used ancient forms and shapes to which it added a Christian meaning. Therefore, the content has not created a new shape, but the artist and the observer have.

This is one of the subtle problems of archeology and art history: The spiritual content of a work of art does not necessarily create a new artistic shape and form; and an identical form may have several meanings. Our Madonna and Child may be a mere woman with a child, a mother with her child, or the Queen of Heaven with her divine Child. The common denominator, however, will always be the same: a woman with a child.

At the beginning of Christian art when the new religion was still forbidden, our Madonna with the Child appeared more or



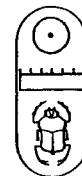
Daed Jordan

less as a matron of ancient times. During the Byzantine period when the religion was officially acknowledged, as may be seen in the mosaics of the churches of the time, she assumed the appearance of an Empress adorned with royal jewels.

During the Romanesque period of the Middle Ages, she still sits on a throne and looks like a stern queen; but in the Gothic period the human element appears: The child and the Mother are linked together. The symbolic picture of former days changes to a real picture of a mother with her child. The individual element appears and becomes stronger and stronger.

In the picture of the *Musée du Louvre* in Paris, Raphael shows the Virgin as a lovely mother playing with her child. The same meaning may thus be presented in very different forms, according to the artistic conception of different periods.

If the Middle Ages spiritually turned its gaze toward the world beyond—no obstacle to a precise observation of Nature as the pictures of the times show—the Renaissance period more and more made Nature the object of artistic study. In that period many works of art in spite of their allusion to some religious subject are, in fact, studies of Nature.



Form and meaning change and influence each other; the art historian and the art lover are always confronted with the question of both spiritual and artistic conceptions of a given period. Free to prefer one period or one genre for their own pleasure, they must not condemn other periods and genres.

Criticize Without Condemning

An example of an error which is both serious and common may here be given. Fulcanelli in *The Mystery of Cathedrals* gives the key to the full understanding of the images which decorate our medieval cathedrals. Personally, I am grateful to him for doing so, and I admire the purity of his soul and the greatness of his work; but I feel I cannot follow him when he says:

"The anonymous craftsmen of pure masterpieces (they of the Middle Ages) built for truth's sake, to affirm their ideal, to spread their science, and to show how noble it was. Those of the Renaissance, engrossed chiefly with their own personality and jealous of their worth, built to perpetuate their names." (p. 58, 1957 edition)

As a brother of Heliopolis, Fulcanelli chiefly had in view the hermetic symbols of the masterpiece. Such was his right and even his duty, but being no art historian, he did not know that many of the art works of the Middle Ages do bear the names of their authors. Such a mistake can be set down to lack of information.

Farther along in his book, Fulcanelli writes: "From the XIIth to the XVth centuries, poverty of means but a very rich expression; from the XVIth century onward, plastic beauty but mediocre invention." Here again there is a mistake. The means used to build the cathedrals of the Middle Ages were not any poorer than those of the following periods. The building of a medieval cathedral and that of a church of later days, like St. Peter's in Rome, have the same value! A church in the Baroque style, representing unity in space and unity in the setting—in which all arts concur under the lead of architecture—is a pure masterpiece, too, just as is a twelfth century structure. Δ

Take Advantage of this Benefit!



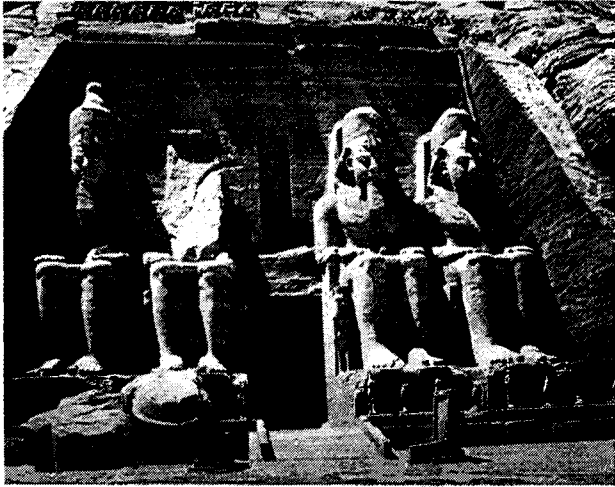
As an active member of AMORC it is your privilege to visit one of the Rosicrucian affiliated bodies—Lodge, Chapter, or Pronaos. You will enjoy the variety of Rosicrucian activities, demonstrations, experiments, and initiations which are available. You will also have the opportunity to become actively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

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

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*The
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*The Ultimate
Travel Experience . . .*
**A Rosicrucian Tour
to Egypt**

MARCH 8-23, 1985

Down Ancient Trails

Once again Rosicrucian members have the opportunity to walk the trails of Pharaohs and philosophers. From ancient Memphis to modern Cairo, to Abu Simbel, the traveler will witness the stunning achievements of early civilizations. The splendor of King Tut's burial is mind-boggling! The vastness of Karnak is breathtaking. The labyrinth of royal tombs near Thebes seems endless.

Sunrise on the Nile

No travel experience can compare to the five days on a Nile riverboat, cruising the liquid highway of Egypt against the fascinating backdrop of Egyptian countryside. Villages and temples have changed little over the centuries, and you will see history as it was.

Initiation at Gizeh

The most enthralling experience of all is an initiatory rite in the solemn quarters of the King's Chamber in the Great Pyramid; an experience you will never forget.

Rosicrucian Fraternity

Each tour group of 30 persons will be accompanied by a Rosicrucian Grand Lodge staff member. This offers an added opportunity for members to discuss matters of Rosicrucian interest.

New Year's at Tell el-Amarna

On the date of the Rosicrucian New Year, the tour will be at the Tell el-Amarna—the city that Akhnaton and Nefertiti built to commemorate their special ideals and concepts. Here is where the mystery schools received their greatest impetus under Akhnaton's public declarations of monotheism and freedom in the search for truth.

***Meditation at Lake Moeris
(Fayoum)***

This area, rich in the history of the mystery schools, includes the ruins of a Greco-Roman city, ancient water wheels still used for agriculture, and pyramids attributed to Amenemhet III, one of the many Pharaohs connected with the mystery schools.

Plan Ahead

Tours of this scope need extensive planning and advance information on the number of participants because of special arrangements with hotels, boat companies, and departments of antiquities. You will need passports, visas, and vaccinations. The tour departs New York. Members living in other countries may join the tour in Cairo. Reservations should be in by August 1, 1984, to assure you a place on the tour. Write now to the address below for full information.

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In announcing this tour, the Rosicrucian Order, AMORC, is cooperating in good faith with the airlines and tour sponsor involved and assumes no liability or responsibility in connection with this tour. It is presenting this information as a convenience for its members and receives no remuneration other than a nominal fee per tour member to cover the costs involved in promoting this tour for members. All payments must be in U.S. dollars.

Quickening Nature

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

Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle [dove] is heard in our land.

(Song of Solomon 2:10-12)

HOW BEAUTIFUL is the springtime; what hope and promise does it not bring! When life removes the mask of tragedy she reveals a countenance radiant with love and joy and beauty. All nature teaches us to rejoice. We are witnessing a new birth in nature, in the incarnation of trees and flowers—a new promise.

Life is forever encouraging us. The fact that life is encouraging proves that the universe is friendly.

Friendly? You query in astonishment as you think of strife and revolution in so many parts of the world.

Yes, I repeat, the universe is friendly because it is ours to master. It can be mastered. The laws that govern it are immutable. The response is invariable. It is like a beautiful high-powered car or piece of intricate equipment that will give us wonderful service when once we have learned to work it properly and care for it adequately. It is like our bodies. What supreme joy a beautiful, supple, healthy body can give us. But what knowledge and effort are required to cultivate and maintain grace, vigor, and strength.

The world is more than a mere machine. It is a part of beauty and a source of joy and inspiration forever. In the words of Goethe, it is the garment of the living God woven upon the loom of time. At nature's broad breast the artist, the poet, the scientist, find

perpetual nourishment. She soothes the weary and disconsolate; she heals the sick; she provides a living stage and background for life's panorama.

The foremost gift of life is that the law of love is the supreme law in the universe. There is nothing more glorious in the world than love. Because love exists, life is always worth living. Love is transfiguring. The most menial chores become sublime when love sets the task. The mother, wrapped in love for her child, forgets the hours of backbreaking toil. Love has prompted every achievement, every heroic deed. He who has not experienced love is poor indeed. What matters the poverty of the present! What matters the trials and tribulations of the past! Love, like the rainbow of light, casts beauty over all.

The Power of Love

The love of David and Jonathan has become immortal in literature. For fourteen years did Jacob serve Laban for his daughter Rachel. Emily Sedgwick waited twenty years for the poet Tennyson. Charles Lamb, the great English essayist, devoted his life to his sister Mary when she became subject to attacks of insanity. Interest brightens the eye when we hear the names of Romeo and Juliet, Tristran and Isolde, Paolo and Francesca—famous lovers of the world.

Love! "Ah, sweet mystery of life, at last I've found thee . . . 'Tis love and love alone the world is seeking." It costs no money. It cannot be commanded. It is an attribute of God. When life has such a glorious gift to bestow, can it ever lose its zest and glamour?

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

[30]

This gift that is free for the asking—is anyone deprived of it? No, my friends. You have only to open your hearts and God will pour so mighty a stream through you that you will touch Heaven's heights in the divinest bliss and ecstasy. We need not sigh for love's young dream because friendship may be ours for the seeing. It may be a very trite remark to make, but a great friendship is achieved, not won like a prize in a lottery. I speak of the joys that all may attain.

Even more sublime than love of friends is the love that one pours out into service for the world. It is the love that you yourself experience, not the love of which you are the recipient, that transforms your personality. As Sara Teasdale, American poet, so aptly put it:

*What do I owe to you,
Who loved me deep
and long?*

*Who never gave my spirit wings
Nor gave my heart a song?*

*But, oh, to him I loved,
Who loved me not at all,
I owe the little gate
That led through Heaven's
wall.*

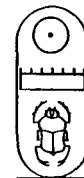
Each and every one of us lacking love in life can find a lonely, frustrated soul on whom to pour our love unstintingly, god-like, without thought of return or recompense. Do not for a moment think your love

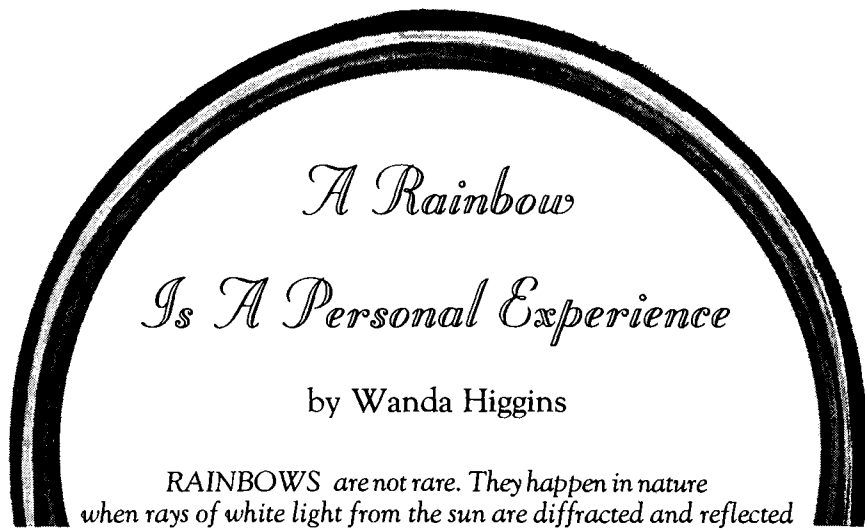
is lost. He who loves divinely has made God his debtor. What greater prize can the universe offer? Each and every one of us can find a task, a cause to serve in high dedication of the soul—to serve because we want to, because we believe in it, because we want to be one stone in the construction of the temple, one more soldier in the glorious army of our dreams.

It's the Power of the Hour

In this glorious season I do want, with all my heart, to share with you the love and joy that fills my being. I want you to feel your hearts lighter, your souls at peace, your desire for life stronger, your determination to do and dare firmer, your confidence in yourselves and in the work of our beloved Order unshaken. In the *Bhagavad Gita*, Krishna says to the trembling Arjuna, shrinking from the battle fray, "Why do you fear? The victory is yours. Enter and fight."

It is said that the darkest hour is just before the dawn. You may be standing at that very turning point in your lives. Your faces are toward the West and it is very dark. All that you see are the storms of the winter that is past. Just turn around and face the East and the light of the rising sun. The lords of life may be standing at the very portal bearing gifts of love and peace and joy—gifts that are the culmination of your own efforts. Tomorrow may bring fulfillment. Δ





A Rainbow

Is A Personal Experience

by Wanda Higgins

RAINBOWS are not rare. They happen in nature when rays of white light from the sun are diffracted and reflected into the seven colors of the spectrum by drops of water in the air. Sometimes all seven colors are seen by the viewer, sometimes only two or three are visible. Often, a second bow is observed above, and moving with, the brighter primary arc.

Rainbows change with the ascent or descent of the sun, with the movement of the sheets of water droplets that cause the refractions, and with the movement of the viewer. Rainbows may appear to travel swiftly, slowly, or not at all; to become larger, smaller, nearer, or farther away. The nearer the viewer is to the drops of water causing the reflections, the smaller the rainbow will be. And, since the eye of the viewer is necessarily in a direct line with the axis of the rainbow, technically each person sees a different rainbow. It is, indeed, a personal experience.

Rainbows were regarded as personal experiences long before the mechanics of the show were known. The ethereal colors were often believed to be heavenly in origin, to constitute a promise. Certainly, "heavenly," "promise," and "personal," were concepts that occurred intuitively to me, as I watched one particular rainbow.

My rainbow happened just before sunset, as a summer rain shower moved over the hills and I stood looking to the east, out

over the garden. The sheer bands of color were intense and arched perfectly over the valley. The bow began to move swiftly up the hill toward the spot where I stood, transfixed. I watched in amazement, as one iridescent arm of the rainbow reached into the shadows of the garden, halted its upward glide, and held one single pink rose in shimmering fingers.

The rose seemed to glow and grow in the brilliance until, quite suddenly, the vision was extinguished by the setting of the sun. I was conscious, then, of taking a deep breath; of searching in my mind for the meaning of what I had just seen; of feeling comforted, secure.

Rainbows are not rare. They happen all the time, all over the world. They are seen by hundreds of thousands of persons. Yet, each rainbow *is* rare; a unique personal experience; the invisible made visible in a spectacular, ever-changing display that reaches the emotions of the viewer in a positive, uplifting way.

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Truth is not to be found in the calculating mind, but in the ever-expanding dimensions of a loving heart.

—Mitchell Working, F.R.C.

Rosicrucian Activities

RECENTLY Hazel Loftsgordon Bazan of Madison, Wisconsin, was presented the Rosicrucian Humanitarian Award by Karnak Chapter of Milwaukee. Mrs. Bazan has done extensive volunteer work for the American Cancer Society. She is coordinator and trainee teacher of the mastectomy rehabilitation program called *Reach for Recovery*, and has been active in this project since its beginnings in 1971. Reach for Recovery counselors try to help each patient adjust to her surgery, to have a more positive view of herself, and, above all, to give her hope. The patient is encouraged to communicate with her husband and children, and the counselor listens to any problems the woman may be facing.

Mrs. Bazan is also involved in other volunteer work for the Cancer Society, including the educational program which helps to spread the word about cancer pre-



Mrs. Bazan, Madison, Wisconsin, receives the Rosicrucian Humanitarian Award

vention and treatment. She has also been active in Meals on Wheels, a group which delivers meals to shut-ins.

A gracious and inspiring woman, Hazel Bazan is fully deserving of recognition for her good work in helping her fellow man.

TURNOUT of over 700 Rosicrucians delighted the King's Rosy Cross Lodge Committee, hosts of the first New York Regional English Convention in New York City, in October 1983. This large gathering drew Officers and members from affiliated bodies as far away as Tennessee, Texas, Michigan, Ohio, and Quebec.

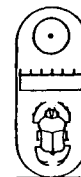
The Emperor was represented by the special guest, Supreme Treasurer Burnam Schaa. Representing the English-speaking Grand Lodge of AMORC was June Schaa, Class Master from AMORC's Department of Instruction; and the newly elected Grand Chaplain, Edward Lee. Members from the area were delighted to welcome home again Frater Lee and his talented wife Lilo, who were both dedicated members and past officers of the New York City Lodge.

Also representing Grand Lodge were Grand Councilors Frederick Onucki, Dorothy Pinkett, and Rose Galuska. Among

the Regional Monitors present were Clarence Brown, Gerald Stancil, Bernard Sopko, Reginald Thomas, William Stockert, and Anna Kellerhouse. Regional Monitor Fausto Padron represented the Spanish Grand Lodge in the New York area. Also adding their special "lights" to a star-studded program were perennial favorites Frateres Drs. Kellerhouse and Palo. And everyone joined with fifty-years AMORC members Frater Hall and Soror Buell in a Rosicrucian atmosphere of sharing.

The Convention Chairman, Dr. Virgil Williams, designed an ambitious and varied program, and was assisted in his many tasks by the presiding Master of Kings Rosy Cross Lodge, Lloyd Parnell, and others too numerous to mention.

A highlight of the program was Frater Schaa's slide presentation of wonderful old photographs of Dr. H. Spencer Lewis. Frater Schaa also offered a unique insight



into our beloved first Emperor's psychic abilities, and members were deeply moved by the inspiring demonstration which followed.

The Convention theme of beauty was dramatically illustrated during the concert Saturday evening, when violin virtuoso Frater Mattiahu Braun, member of the New York Philharmonic, filled the auditorium with divine sound. But perhaps the most spectacular event was the ritual drama,

Cagliostro, presented by the talented members of Sunrise Chapter.

Concluding a many-faceted weekend was Frater Schaa's candle experiment which gave the mystical key to the secret of the Rosicrucians. This provided a profound "clarion call," illustrating the establishment of the Rosicrucian Brotherhood through the legend of Brother C.R.C. This was a fitting full circle, leaving a happy note to imprint the memory with the joy of universal fraternity everywhere.



Board Chairman Karl Marcelle presents Grand Master Robert Daniels with a medallion commemorating the 50th anniversary of New York City Lodge. Looking on, left to right, are Board Treasurer Clyde Namsoo, Regional Monitor Gerald Stancil, Lodge Secretary Dorothy Draden, Lodge Master Neville Powell, Board Secretary Mark Nechoda, Deputy Master Adelle Tomlinson, and Grand Councilor Frederick Onucki.

*The
Rosicrucian
Digest
April
1984*

LATE LAST YEAR New York City Lodge celebrated its fiftieth anniversary as an organized affiliated body of the Rosicrucian Order, AMORC. But its history goes back even farther than that—in fact, the Lodge's history is closely tied in with the reestablishment of the Rosicrucian Order in the Americas by former Emperor Dr. H. Spencer Lewis. In 1909, Dr. Lewis journeyed to Toulouse, France, where he received authority to reorganize the *authentic* Rosicrucian Order in North America. [34]

Several years later, in May 1915, when all was in readiness, the initial group of American Rosicrucians met in convocation in New York City. The headquarters for the American Supreme Council was located on 23rd Street in Manhattan—just a few minutes' walk from the Lodge's current location on Irving Place.

The Rosicrucian Order expanded quite rapidly, and Grand Lodges were established in many other States. In 1927, when Dr.

Lewis established his headquarters in San Jose, many New York City members followed, leaving few persons to organize any type of local activities. However, this situation was quickly remedied and a few years later, on October 17, 1933, the New York City Chapter was legally incorporated under state law.

Under capable, dynamic leadership the Chapter once again grew in size and stature. In October 1946 the affiliated body was elevated to the status of a Lodge of the Order. Its members have also gone into the New York metropolitan area to help form many other Lodges, Chapters, and Pronaoi.

A weekend gathering during last November marked the fiftieth anniversary. Appropriately enough, the Lodge hosted a culture fair which featured foods and handicrafts from around the world—representative of the many peoples and cultures found within the Lodge. The photo to right for instance, shows Soror Norene De Leon in the native garb of Surinam. The fair was highlighted by a lecture that Rosicrucian artist Zeytune Jabbar gave on the subject of cosmic painting.

A beautiful dinner capped the occasion. The Lodge was pleased to have AMORC's

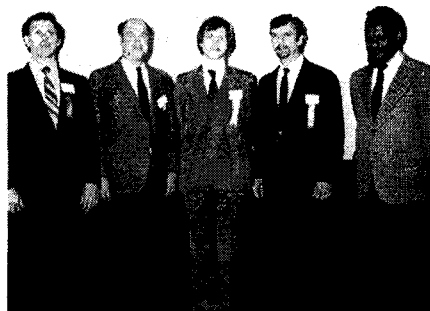


Grand Master Robert E. Daniels as a guest speaker. Emperor Ralph M. Lewis, a native of New York City, also addressed the gathering by telephone. To make the evening complete, Peter Duchin's orchestra provided unforgettable music.

Congratulations to New York City Lodge for fifty years of achievement and service, and may the Great Work carry forward for another fifty!

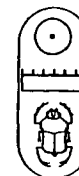
IN LATE OCTOBER, 1983, AMORC's Hartford Chapter hosted the thirty-fourth annual New England Rosicrucian Conclave in Hartford, Connecticut. Johannes Kelpius Lodge, Roger Williams Chapter, and John Dee Pronaos also participated in this inspiring event. Grand Lodge was represented by Frater Gary L. Stewart, AMORC Field Representative, who conducted several varied programs which included topics such as mystical understanding and Rosicrucian history. Highlights of the event also included a fascinating slide presentation by Soror Helen Juchnicki featuring paintings of the mystic, Nicholas Roerich; and a mathematical treatise by Frater Ronald Blevins.

The New England Conclave would not have been possible without the tireless efforts of Conclave Chairman Deric Downer and countless other fratres and sorores who assisted and coordinated with total harmony and efficiency—such efficiency being



The New England Rosicrucian Conclave was an event to be remembered, and the five individuals shown above had a lot to do with making it that kind of an occasion! They are (from left to right): George Dews, Master, Hartford Chapter; Channing Brown, Regional Monitor; Gary Stewart, Grand Lodge representative; Fred Onucki, Grand Counselor; Deric Downer, Conclave Chairman.

demonstrable by the completion of a very inspiring and successful event.



What Happens Beyond This Portal?

With heads bowed in grief, burdened with personal problems, cynical and bitter—candidates humbly crossed the thresholds of the ancient mystical temples. What was transmitted to each which caused him to return to the outer world *inspired, confident, self-reliant?*

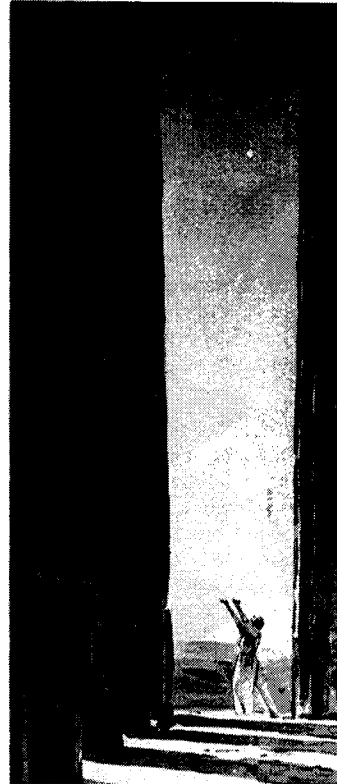
Plato said, "To be initiated is to be born again." Learn about the creative, fulfilling life which can be yours!

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Bronze Ch'i-lin in Forbidden City →

The tradition behind the Chinese unicorn or *Ch'i-lin* is considerably different from European concepts of this legendary creature of good omens. To the Chinese, the *Ch'i-lin* is the symbol of longevity, grandeur, and wise administration. The *Ch'i-lin* is gentle in nature.

While this fine bronze sculpture, found in the Forbidden City, Beijing, China, has most of the features of the traditional Chinese unicorn, i.e., the body of a musk deer, tail of an ox, forehead of a wolf (from which fleshy horns grow), the traditional hooves of a horse have been changed to talons. Perhaps the talons represent the attributes of the Chinese dragon, another good-omen creature.

(Photo by J.R. Chapman)

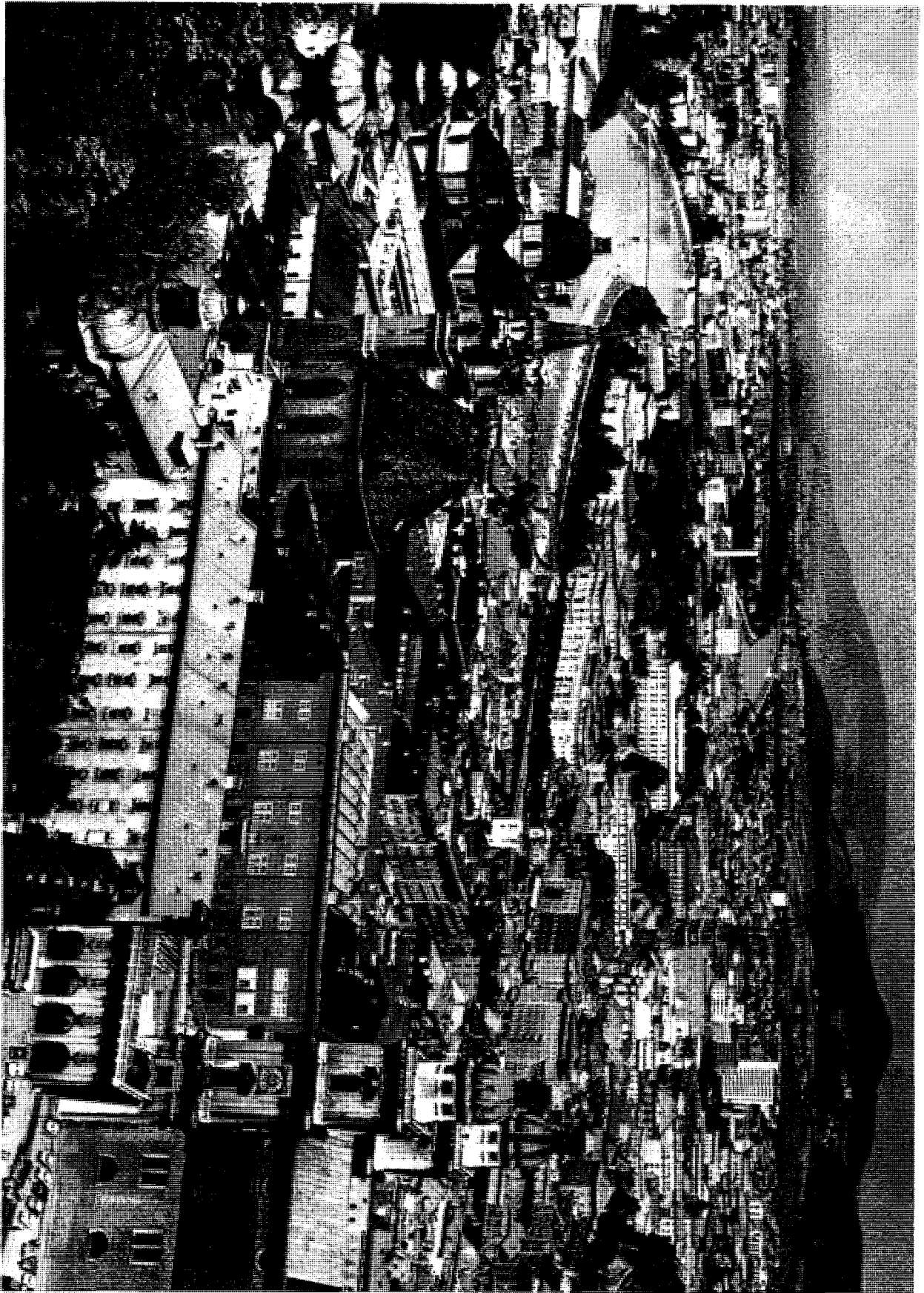
Salzburg Panorama (overleaf)

The
Rosicrucian
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April
1984

Salzburg, Austria, lies on both sides of the Salzach River near the West German border, and is noted for its fine old buildings that date from the Baroque period and show a strong Italian influence. Salzburg is also known for its world-famous summer music festival. Originally Salzburg was a Roman settlement known as Juvavum. Growing up around an eighth-century monastery, Salzburg took its modern name, meaning "castle of salt," from the area's rich salt mines. (Photo by AMORC)

[36]







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 set-backs, 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.

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The Initiatory 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. Herodotus, an ancient Greek historian, after a visit to the priests of Egypt, relates: "Now for the stories which I heard . . . which the Egyptians call the mysteries . . . I am not desirous of relating them."

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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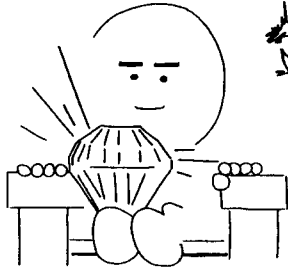
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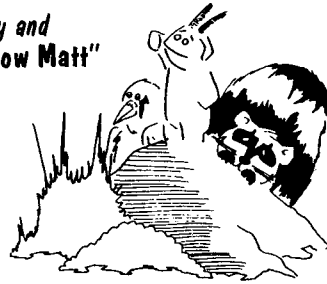
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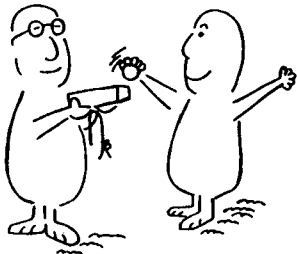
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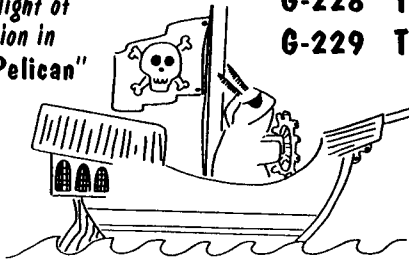
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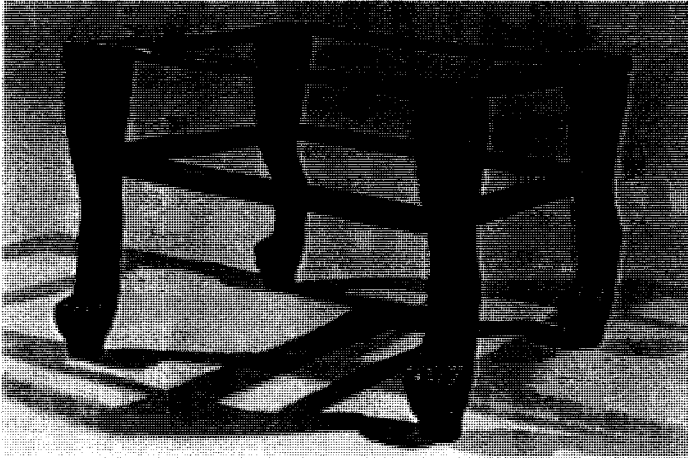
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TREASURES FROM OUR MUSEUM



Egyptian Furniture

In Ancient Egypt, furniture varied in importance and quality according to a family's social status. Poor or working-class people lived in small houses and, therefore, did not possess as much furniture as the wealthy, and anyway it was far more comfortable to sit on the cool floor in an uncluttered house during the noonday heat of the desert sun.

Essentially, Egyptian furniture consisted of beds, small tables, stools, and wooden chests. Such chests were used to store dishes, clothes, papyrus, and jewelry. Hanging mats and colored fabrics also contributed greatly to the comfort and decoration of the inner rooms in homes of the well-to-do.

The furniture of the early Egyptians was distinguished, at all periods, by elegance and good taste. Chairs owned by the wealthy were especially handsome, and were often made of intricately carved ebony inlaid with ivory, gold, or precious stones. Such chairs were found in the tomb of King Tutankhamon.

Wooden stools were the earliest form of seat used by the Egyptians and continued in use down to the time of the New Kingdom. Displayed in our photo (above) is a rare and ancient stool made of ebony and other woods. The stool dates from the 18th Dynasty, the Tell el-Amarna Period (1380-1350 B.C.). Note how the feet of the chair are in the form of lion's paws, a typical feature of Egyptian furniture carving. Depicted below is a rare relic of the vestal virgin's seat (the only known example) from Akhnaton's Temple, 1375 B.C.

—Juan Pérez & Doni Prescott



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



ODYSSEY

Juan de la Cruz

Mystic Poet

SOMETIMES INSPIRATION COMES at our darkest hour. Amid the dark night, surrounded by the sometimes harsh realities of physical existence, great beauty may suddenly be revealed to us. This flash of creative beauty, flowing through our being, comes from deep within. Such was the case with the sixteenth-century Spanish mystic poet San Juan de la Cruz (St. John of the Cross). Confined in a stifling cabinet-sized cell, and ill from malnutrition and torture, San Juan composed some of his most beautiful verses—clearly expressing a positive message of love, beauty, and personal union with God. These poems rank among the best in Spanish literature.

Much of San Juan's life was a struggle against opposing forces. Although born into deep poverty (1542), San Juan was lucky enough to receive some education. He was an exceptional student. In his early twenties he took vows as a Carmelite friar and attended university. Along with Teresa de Jesús, San Juan became involved in the reform taking the order away from its affluence and returning it to its original goals of austerity, prayers, contemplation, and seeking of mystical union. In his work with the reform, San Juan made enemies within the Church and was eventually imprisoned and tortured for nine months—a period during which he wrote his most beautifully inspired poetry. He escaped and continued his work with the Discalced (reformed) Carmelites, but remained suspect and suffered at the hands of his enemies for the remainder of his life.

There was much contrast in San Juan's life. A deeply introspective mystic, San Juan was also a practical reformer very much acquainted with the pain and suffering, and also the great beauty, found in this world. He was well educated, but much of his knowledge was obtained through meditation rather than the university. He lived as a celibate monk, but his vision of joy and ecstasy went far beyond the narrow views of the Church. These contrasts are reflected in his poetry.

San Juan's poetry tells of the Soul's journey through darkest night into the light of higher understanding and eventual mystical union with Absolute Being. To express this journey of the Soul toward mystical union, San Juan used the allegory of physical love—the coming together of lovers. He spoke through a mask—that of the female lover describing the ecstasy of union. And as with any journey the poems are filled with the energizing excitement of the journey ahead and a longing for journey's end—the goal. Thus one of San Juan's most important poems *Dark Night of the Soul (Noche Obscura del Alma)* begins:

*Once in the dark of night
when love burned bright with yearning, I arose
(O windfall of delight!)
and how I left none knows—
dead to the world my house in deep repose;*

and continues further:

*There in the lucky dark,
none to observe me, darkness far and wide;
no sign for me to mark,
no other light, no guide
except for my heart—the fire, the fire inside!*

The poem goes on to describe in glowing terms the coming together of lovers in darkest night. Thus through his symbolic poetry San Juan presented a joyful and beautiful description of the Soul's journey into mystical union—the mystical marriage.—RMT

