

Rosicrucian Digest

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Mysticism ○ Science ○ The Arts

The Conscience of Science and Other Essays



by
Walter J. Albersheim, Sc.D., F.R.C.

A remarkable collection of fifty-four essays by one of the most forthright writers in the field of science and mysticism. His frank and outspoken manner will challenge readers to look again to their own inner light, as it were, to cope with the ponderous advances in modern technology.

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The Mysterious Cosmic Rays
Can Machines Think
The Dangers of Bigness
The Mystic and his God
Habit—A Help or a Hindrance

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The Conscience of Science
and Other Essays

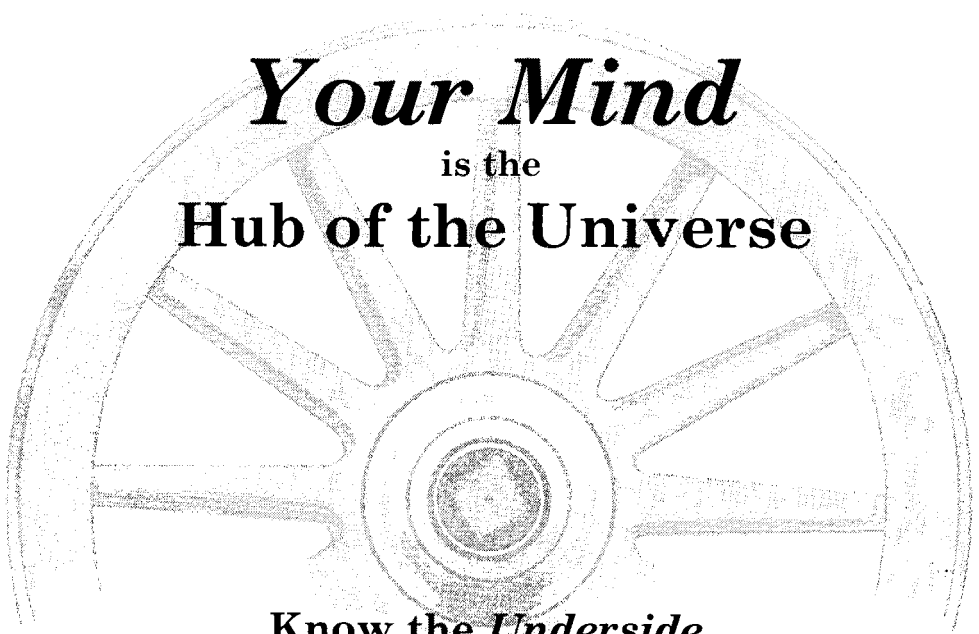
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CONTENTS

- 4 Thought of the Month: *Technology and Its Social Problem*
- 9 Wonder of Childhood
- 12 The Celestial Sanctum: *The Guiding Influence of the Cosmic*
- 14 Psychic Vibrations: Fact or Analogy?
- 17 Origins of Monotheism
- 22 Mindquest: *Cell Order in Life*
- 23 Mary Come Back...
- 27 Seek Ye The Kingdom
- 30 Mental Focus: The Key to Concentration
- 34 Rosicrucian Activities

PHOTO PAGES

- Cover Istanbul Sunset (*see page 13*)
- 3 The Watchers
- 37 The Blue Mosque
- 38 Roman Colonial Ruins

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The Watchers →

These two old friends, sitting and chatting in one of Baghdad's bazaars, have seen immense changes over the years in their part of the world. One can only guess their thoughts as they watch the passing scene, fingering their prayer beads, and discussing times present and past.

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Technology

and its Social Problem

HOW can we properly identify the New Age of which we are now on the threshold? Shall it be known as the Nuclear Age, the Space Age, or the Technological Age? Each is spectacular and revolutionary in itself.

The Technological Age could well be applied to developments of the past two centuries, if we think of the developments in transportation and communication. But technology, as it is now and as it presages for tomorrow, is far more all-embracing. Directly and indirectly, it intimately touches upon every phase of human life. In fact, it has the potential of even controlling the human species.

Dreams of Utopia

There is, in fact, philosophically and scientifically, no limit to the capability of the human intellect—if it understands, and if it accordingly applies, the forces of nature. The human concepts of construction and destruction do not apply to the forces of nature. Both, in their effects, are the result of natural phenomena. Succinctly, there is no such thing as disharmony in nature. Such a value is what man attributes to the effect of nature upon himself.

What value shall we place upon the current ebullient Technological Age—meaning, by *technological*, all the aforementioned revolutionary aspects of it? Its utilitarian value is ever-emphasized in sensational articles in the press and other media. This publicity delineates an apparent utopia for the man of the future, and the future is said to be reaching bloom as early as the next decade.

[4]

This utopia is extolled as bringing simplicity of living and relief from laborious and monotonous tasks. These devices and their complex accessories combined in robotic complexes will substitute for most all mass manual labor, so it is asserted; thus relieving millions of persons from the drudgery of their commonplace employment. These claims, so frequently voiced, give rise to mental pictures of hours of leisure and self-indulgence. It is explained and demonstrated that one individual, by pushing a button, may unburden several or many persons who were previously engaged in performing a certain task.

But technology of the present, and as shown on the drawing boards for use in the near future, does more than substitute for work by human hands. The devices are becoming sentient—replacing such sense qualities as sight, hearing, feeling, and even smelling. The devices can read instructions, respond to colors and sounds, and so on. Such instrumentation can also make choices, that is, select and reject.

Further, these devices exercise intelligence, even though presently at an elementary level. They can call upon the programmed memory of past experience and decide whether what they “perceive” is acceptable or not.

It might be said that ideation and will are being given to the machine by man. That is true; the machine *learns* from its teacher or from its experience, and *so does man*—a striking parallelism!

Molecular biology and the miraculous alteration of the genes promise the strong

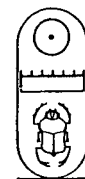


probability in the future of a class of *super* human beings—their level of intelligence supposedly will far exceed the human norm or even that of the accepted genius of today. This implies a race of humans whose attributes will far transcend the mental vision and creativity of the masses of mankind. They would be capable of establishing a society that ordinary individuals could neither visualize nor adjust to without *constant direction*. And these, figuratively

speaking, “test-tube” geniuses would be mankind’s manipulators.

Super Humans

We are also informed by technological enthusiasts that man need not be subject to the influence or control of his emotions. In other words, he would no longer need love, hate, fear, or anger. The emotions that were “desired” could be induced artificially. The question must then be raised, Who would



induce them, and which emotions? Would man be an emotional automaton? Would sympathy or compassion, for example, exist or not? If man, then, were made devoid of fear, would caution be eliminated?

Technology has done much for man. Look around and see your telephone at arm's reach and the switches which flood your room with light and bring the world news to you on your radio or TV. Numerous pleasures and more enjoyable living have been provided by past technology. Up to now such improvements have not seriously challenged our livelihood. They were changes that required adjustments in employment because of technical developments. Examples that readily come to mind are the automobile, the sewing machine, the threshing machine, and numerous others.

However, such machines were not as universal in their effects as modern technology. In the past other industries and crafts could and did absorb the resulting unemployed. In fact, even the new device or machine, in the process of being manufactured, required a fair number of employees, therefore lessening the impact of unemployment.

Robot Workers

However, if one will stop a moment and temporarily put aside thoughts of the leisure time which technology promises to provide tomorrow, he will then see the specter of *robotry*. In other words, where are all those people who are replaced by this super technology—the robots—to be re-employed? To reply by saying that they too will be absorbed by the new industry indicates a lack of understanding of the circumstances.

It is already announced that robotry will manufacture most of its own intricate parts as well as assemble them in a more rapid and efficient way than can humans. Further, robots do not tire, become ill, pregnant, or need a vacation. They do not need pensions, hospital insurance, or increases in wages.

These conditions, unlike former technological developments of the past, will not affect only one or two major industries at the time. Rather, the majority of industries [6]



and their workers, as well as white-collar workers, will also be affected either completely or to some degree.

What solution is being offered to this problem? Actually, it is only being met in a cursory way. It has been proposed by government and industry that those who are terminated will be "retrained." *Retrained for what?*

Highly technical skills will be needed to create and maintain such complex equipment and, as said, much of that will be done by the devices themselves working according to programs placed in them—*not humans*. Further, many of those who will be cast out of their jobs will not be of an age readily adaptable to training in highly sophisticated technology. The more mechanization, the less human participation will be required.

Consequently, let us put aside for the moment the pleasant dream of a utopia of much leisure time—a gift of technology—and insist on knowing how one is going to subsist during the *enforced* leisure period.

Technology is here to stay, and many benefits, as in health, will arise from it. But we should not be blind to the negative reality which it will also engender. The intelligence that creates its miracles should likewise provide safeguards against their adverse effects. Δ

Comment:

The immediacy and relevance of this subject—Technology and its Social Problem—is evident here at Grand Lodge. People are thinking about the technology explosion and the computer revolution and how these forces will affect their lives. Recently we have received correspondence on these subjects and we take this opportunity to share some insightful comments with our readers.—Editor

We are both concerned about the genetic engineering advances and [their] possible effect on human behavioral patterns. It can be both beneficial or detrimental depending on the experimenter. The possibility of a whole generation of robots performing man's menial tasks is of great concern because man has not yet learned how to properly use his leisure time. That the sudden explosion of the new high technology in micro-electronics has accelerated scientific programs that were only a dream a short time ago and promises many wonderful things for the future, is now a reality. The same mind power that inspired the scientific and engineering [sectors] to solve their technical problems will inspire the socially minded to find a solution to the social problems resulting from displacement of employment.

—Frater & Soror M.C.

Such strides must be wisely directed or chaos can develop.

—Frater H.T.

My husband is involved in the research and development of new technological processes, machinery, and materials. We live in a home with many computerized advances and I see a future that is most promising for the world....There is no doubt that increased technology will put some people out of work, at least temporarily, but I believe that even as the company my hus-

band works for is doing, there will be within industry general opportunities for retraining. There is no machine today, nor on the planning boards of the early tomorrows, that does not require first the planning of man, then the development by man, and thirdly the maintenance by man.

—Soror F.H.

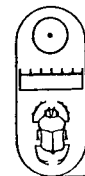
...can man truly believe that on the basis of technology we can eradicate our worries, struggles, emotional problems? Those of us who know and are convinced that the Law of Love rules the Universe are aware that to go against that law means losing all, and that is what is risked by those persons that take technology too far. Machines cannot annul or destroy the human mind.

—Soror M.M.S.

My personal view is that Nature is an ongoing process that cannot get out of dynamic balance. An individual, even a large group of individuals, such as nations, may, and in the long perspectives of history frequently do, get out of harmony and perish.

It is also my personal view that, the supposed wisdom of modern science notwithstanding, we actually know virtually nothing of the Earth's overall energy budget. My personal researches have for several years been directed almost wholly toward a search for clues regarding this paramount question. How much energy does the planet actually have? How is it distributed and regulated? How do living things make use of it? ...In summary, my view is that civilization will progress relentlessly forward, as it has done through uncounted millennia. Those members of society who can harmonize with the forces of nature will prosper; those who cannot will perish. For my part, I'm doing my utmost to understand what are the truly important principles of nature to the end that I and future generations may conform thereto.

—Frater J.M.



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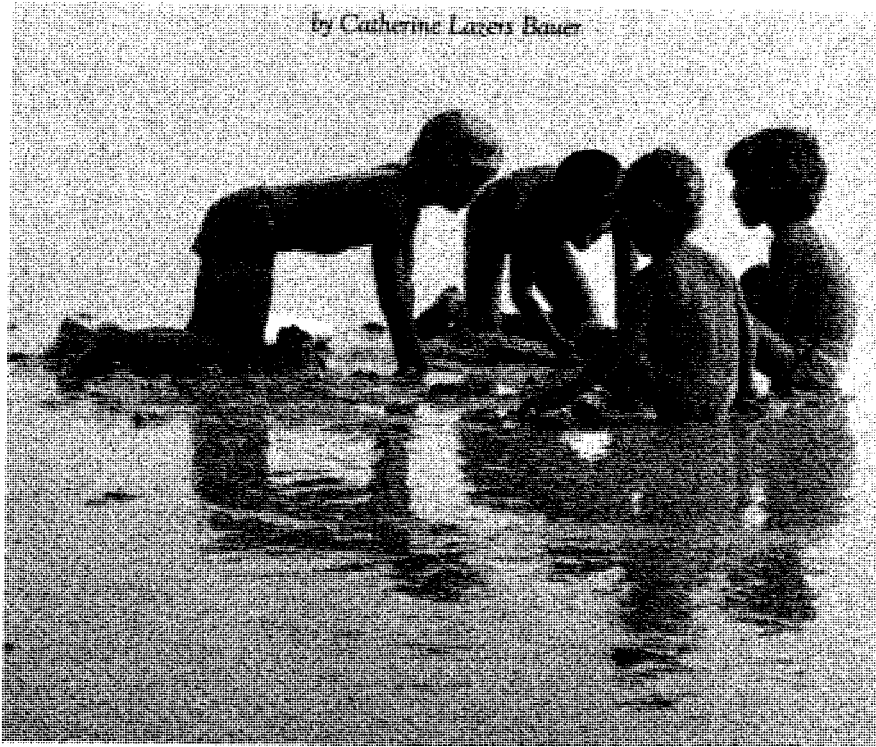
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Wonder of Childhood

by Catherine Lagers Bauer



I am a ghost in a lost world. The people are strange creatures. They do not smile. They never go out of this strange world. Sometimes they look as though they are happy, but I never know. The place they live in is just like a blank space on a piece of paper.

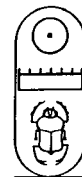
*Sandra Davis, Age 9
Journeys, Prose by Children*

IN THE LONG AGO and far away in the mind of every adult, there dwelt a fresh and splendid imagination. It allowed each of us to transform tricycles into dirigibles and those we loved into fat, cozy bundles of comfort. It created playmates for lonely days and sped us via land, air, and sea to the capricious Land of Make-Believe.

Let's think twice before we issue the timeworn ultimatum, "Grow up!" Sure, there's a lot to be said for maturity, but there's great advantage, too, in keeping alive that child who is father of the man.

Who else has a sense of wonder that is so magnificent? Do you remember what it was like to look forward to something? I mean

[9]





really look forward to something with excitement and joy? Nothing's very special anymore. My Dad used to tell me that when he was a kid ice cream was an annual treat to enjoy each Fourth of July. That day was once special to me too; it meant a full day of celebrating at Fireman's Park. Sleep was hard to come by the night before.

But in all your yesternights, was there ever a time half as exciting as Christmas Eve? Every child makes Christmas Christmas. It was ever so.

The Mystery of Life

What happens to our senses as we grow older? The wearing out isn't nearly so sad as the losing of the keen edge of glee, that which Wordsworth called the visionary gleam. Kids taste, smell, feel, and see far better than you or I. And the sixth sense? It was never more sharply honed. You can't hoodwink a child.

I harbor in my brain some super-special smells that would hardly twitch a nasal hair today. Take watermelon...on a still summer evening we carried thick, juicy slices to the old screened porch. It didn't just taste terrific, and feel wet and slurpy to the tongue: it smelled cool and clean—refreshing, like Mama's phlox after a rain shower, except you wouldn't want to eat flowers. I wondered why they didn't make watermelon-flavored ice cream, or jello, candy, or pop. But then it might have lost its delicious distinctiveness. It could have become just as ordinary as orange or strawberry.

When Mother threw pork hocks and cabbage into a big kettle, the ambrosial aroma told me my favorite dinner was forthcoming. Now I cook cabbage with vent fan roaring while spraying "Misty Glen" from an aerosol can.

As well as I remember carving the toothy grin in my jack-o-lantern, I remember the damp, earthy smell of fresh pumpkin—and the way the odor changed when candle smoke blackened the pumpkin lid.

Children see mysterious patterns in leafy branches, summer clouds, and wood grain on a door. Color was never as vibrant as when you were four. That's mostly why kids love balloons, suckers, blocks, picture books, and fire engines. That's why they paint bright yellow suns, deep purple lions, and many-hued rainbows across the sky.

Everything was bigger and better and even nicer when you were just so high. My grandma's house, visited when childhood days had passed, had *shrunk*, I swear, in the ensuing years! When my son found his old teddy bear in the attic, he insisted it could never be: "I remember, he was much bigger when he went to bed with me."

Once upon a time you didn't rush in and out of the rain under a bubble umbrella. You welcomed it with open arms, head turned to the sky, feet sloshing in a puddle. You felt its wetness, saw its crystalline beauty, smelled its freshness. The only way to improve upon it was to turn nature's thermostat down a notch or two and catch snowflakes on your tongue.

One day, when a storm seemed due, my mother didn't buy my excuse for being late from school. I walked extra blocks just to feel the powerful wind pushing my back, lifting my feet, magically propelling me.

Feel the World!

The wetness of worms on a fish-hook, the coolness of sand on bare toes, the softness of Grandma's feather tick under a tired body, the mushiness of mud pies on stubby little fingers...those things would never feel today as they did when the world was new and more filled with wonder.

When I taught children's art classes, far more than I taught them, they taught me. Children are spontaneous, creative, filled with joy. (A paradox to ponder: Sheer joy fires creativity in a child; when he matures, it takes pain to do the same.) Kids have no hangups, no stereotypes of how it ought to be. They cut, paint, sculpt, and draw with sureness and vigor. If a picture doesn't look

well one way, they'll tip it sideways or upside down. Newly inspired, they'll work from there. What began as a crooked house turns into a kite. Clouds metamorphose into flower gardens.

Third-grade Bobby, unhappy with his efforts in painting, in a burst of frustration folded his paper over, then crushed it. As I was about to reprimand him, out of shame or curiosity, he timidly unfolded the sheet of manilla paper. The exciting explosion of melding colors was rivaled only by his smile of joy-filled surprise. There was an area of nubby texture where paints had pulled from one another, leaving tiny points of pigment. Marbleized blends filled a corner, and interesting crinkles contributed by crushing provided a batik effect.

"Whee!" he cried impulsively, and his work held high was the center of attention. Everyone wanted to try. Why not? We mounted the paintings on construction paper. What a stir the hall display created. "How could they do it?" "Third graders, incredible!" Teachers asked to buy the treasures.

When a little Johnny or Marie thrusts forth a dandelion bouquet, I am moved to wonder if in all the world there is a wisdom as great as kindness. A child possesses a beautiful innocence that is not simply the naïveté of not knowing, but rather a precious and rare kind of optimism, honesty, openness, and trust. If you fear frankness, you'd best not communicate with one who has not yet learned to worry about impressing others.

A kid doesn't try to keep up with the Joneses. Indeed, his plan of action seems to say that life is too exciting, exploring the earth too wondrous, to allow other people to live my life for me.

Yet how difficult it becomes to keep a sense of openness (it means remaining

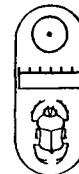


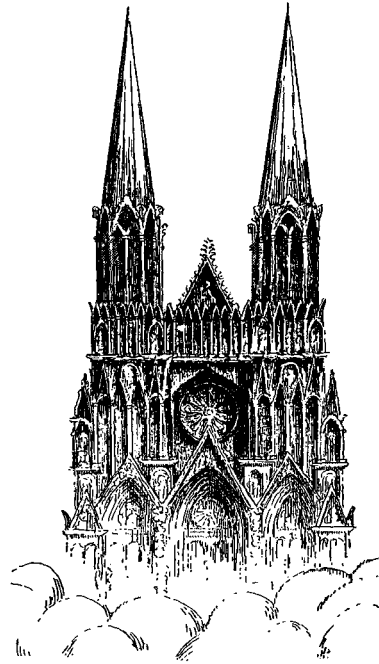
vulnerable); of freedom, fun, and laughter; of wonder and joy....For inevitably, life is tragic. As we listen to the still, sad music of humanity, one day we come to regard earthly existence with stunned pity and silent awe.

How sad the poignant truth that adults must forcibly think in order to bring back, even in memory, that consciousness which is second nature to a child! I stand with Holden Caulfield. Of all the things that I could be, I'd like most to be a Catcher in the Rye. To keep the child happily alive in you and me...what greater calling could there be?Δ

ROSICRUCIAN CONCLAVE

CANADA, ALBERTA, EDMONTON—Alberta Regional Conclave—June 8-10, Highlands Masonic Hall, 5526 - 118 Avenue, Edmonton. Grand Lodge will be represented by Frater Lamar Kilgore, AMORC's Grand Treasurer. For more information, please contact Soror Sandi Hook, P.O. Box 8416, Postal Station "F", Edmonton, Alberta, Canada T6H 4W6.





The Celestial Sanctum

The Guiding Influence of the Cosmic

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

CONTROLLING our daily affairs and directing our future destiny is a matter of utmost concern to each of us. Yet the quality of life we experience should be of greater importance to us than the many other considerations which usually occupy the minds of the majority of people today.

The search for excellence in all things draws from within the means and the incentive to achieve our highest ideals. Excellence is a quality which inspires us to greater achievements. It encourages, uplifts, and leads us to seek the best within ourselves.

[12]

Seeking excellence is a goal for every mystical student, and this striving for the highest achievement, and the desire to express the best of ourselves in all things, contrasts dramatically with the desire of many to achieve so much with as little effort as possible. A common failing of many people is that they would like to achieve certain goals and desires, but they are unwilling to make any great effort towards their goals, or pay the price of achievement through resourceful and determined application of their acquired skills.

Many schools of thought capitalize on and take advantage of these people by offering short-cuts to attain any goal they desire in the shortest possible time. It is a rule of wisdom that such results are always in proportion to the worthiness of the individual and the effort he has made.

Some people try to teach or believe that it is only necessary to sit and meditate on a desired need in their lives and then to visualize this need and project it to the Cosmic through a concentrated effort, and to then dismiss it from their minds, allowing it to pass into the Cosmic for fulfillment. While this is the technique for contacting the Cosmic and making a request, more is involved in having our ideals, wishes, and needs fulfilled by the Cosmic.

A Constructive Attitude

Worthiness means that in our minds and consciousness we be attuned to the higher, better, and finer things of life so as to have cosmic principles manifest and operate for us to the greatest extent. It is necessary that we free our minds from all anger, hatreds, jealousies, and petty destructive thoughts. Our attitude each day must be a constructive, happy, and pleasant one. We must be thankful for life itself and for each day's opportunities, as well as for all the things that we have already received in our lives. It is also important that we try to see good in everything, in everybody, throughout the world—to see the good that is in all people.

Therefore, we must have an attitude that is constructive and harmonious with all of life. From time to time we should sense the joy and harmony of the Cosmic which flows through our beings, and also be con-

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fidient in the Cosmic and the operation of higher divine laws. By having a love for mankind, a love of life, we attract to ourselves the beneficence of the Cosmic. We make ourselves, by our attitude of mind, worthy to receive the blessings of the Cosmic. We must also make all reasonable efforts to solve our problems and work towards the success of our goals so as to attract the assistance of the Cosmic.

However, there are other conditions necessary in receiving gifts from the Cosmic. In our appeal for things that are necessary in our lives, we must be careful not to tell the Cosmic precisely what we want it to fulfill for us. We are seldom the best judge of what is right for us, and therefore we must depend entirely on the Cosmic to decide what should be created in our lives. If we attempt to advise the Cosmic with such an attitude, we close the door to the very help that we desire.

Therefore, we must keep a completely open mind and ask the Cosmic for assistance in the particular problem that we have, leaving it entirely up to the Cosmic how our needs are to be fulfilled. In this way we permit the Cosmic to bring about the desired results in our lives. However, we must be receptive to any positive impulse or opportunity that comes to us. Often the Cosmic subtly suggests things that we should do in our lives, and it is in this way that the Cosmic brings about subtle and important changes in our lives.

It is through the guidance of the Cosmic working through our Inner Self, by receiving and becoming aware of the dependable messages and inspiring impulses of the Inner Self, that we guide our lives and meet the problems of each day. A basic

purpose of our Rosicrucian instruction is to give greater expression to the Self Within and to develop our outer objective consciousnesses. By so doing, we give greater credence to the impulses and suggestions that come from within ourselves.

These thoughts lead us to the view that the Cosmic already has in mind what is best for us in life. Therefore, we should be more willing, able, and ready to listen to the promptings of the Inner Self—to become aware of the direction our lives should take in the future.

By listening to the promptings of the Inner Self, by being more relaxed and less anxious about our lives and future, by placing complete confidence in the Cosmic and holding a universal attitude of love and kindness to all mankind, and by applying all our developed abilities to succeed in any endeavor—remembering that results will be in proportion to the efforts made—we will become receptive to the inspiration and guidance of the Cosmic in our everyday affairs. We will have achieved a great mastery over self and will enjoy living a life that is a blessing to all mankind. The Cosmic will then provide in abundance all our needs for a happier, healthier, more successful life.

The Celestial Sanctum

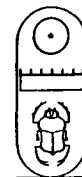
is a cosmic meeting place. It is the focal point of cosmic radiations of health, peace, happiness, and inner awakening. During every day, periods for special attunements are designated when cosmic benefits of a specific nature may be received. Nonmembers as well as Rosicrucian students may participate 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 95101 stating that you are not a member of the Order and enclosing twenty-five cents to cover mailing.

This Month's Cover

Our cover features a sunset view of Istanbul across the waters of the Bosphorus. For centuries this fascinating old city has stood at the gate between Europe and Asia, and within its streets, markets, and neighborhoods are reflected diverse cultural elements from both continents. Istanbul is truly one of the most unusual cities in the world.

(Photo by AMORC)

[13]



Psychic Vibrations

Fact or Analogy?

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

"IT'S ALL A MATTER OF VIBRATIONS!" In this way some people try to explain the "energies" of thought, telepathy, healing, and other psychic effects. This is an analogy, a figure of speech, in that one is comparing those things to a scientific concept of oscillating energies. Another figure of speech, also originating in the radio era, says that two persons are "tuned in on the same wavelength" when they have rapport with each other.

Vibration is a useful model today for conceptualizing some psychic phenomena, and often it opens the door to greater understanding of esoteric principles and cosmologies. However, an analogy or comparison cannot be taken as the last word on any subject. It may be true that psychic "energies" are vibratory, or act as though they were; but the comparison by itself does not warrant that they *are* vibratory, nor that they are in the same family as the oscillating energies with which science deals. In fact, some experiments in parapsychology indicate that they are not in the same family.

The Energy Spectrum

Psychic principles were taught long before people knew about radio—taught by means of other analogies, some of which are still useful today. Knowledge of the rapid vibratory nature of radio waves, light, and other radiant energy was not crystallized until late in the nineteenth century, and not popularized until the twentieth, when a generation of amateur radio fans made the public aware of radio waves, wavelengths, and "tuning in." Before then it would have been meaningless to describe psychic concepts in terms of vibration. Other analogies might be more useful in the future, or among advanced students.

The range or spectrum of oscillating physical energies is one model for conceptualizing psychic effects. Earliest discussion of radio oscillations was not in terms of their vibratory rates or frequencies, but of wavelength—that is, how far a radio signal travels during one wave or oscillation. As all radio waves travel at the same speed, those oscillating faster travel less distance in one wave, and therefore have shorter wavelengths. Early radio had wavelengths in the range of hundreds and thousands of meters. As much higher frequencies were developed, wavelengths became small fractions of a meter—microwaves. Then the designation shifted from wavelength to frequency of oscillation in Hertz units (cycles per second), and kilohertz, megahertz, gigahertz, and terahertz—each a thousand times more rapid.

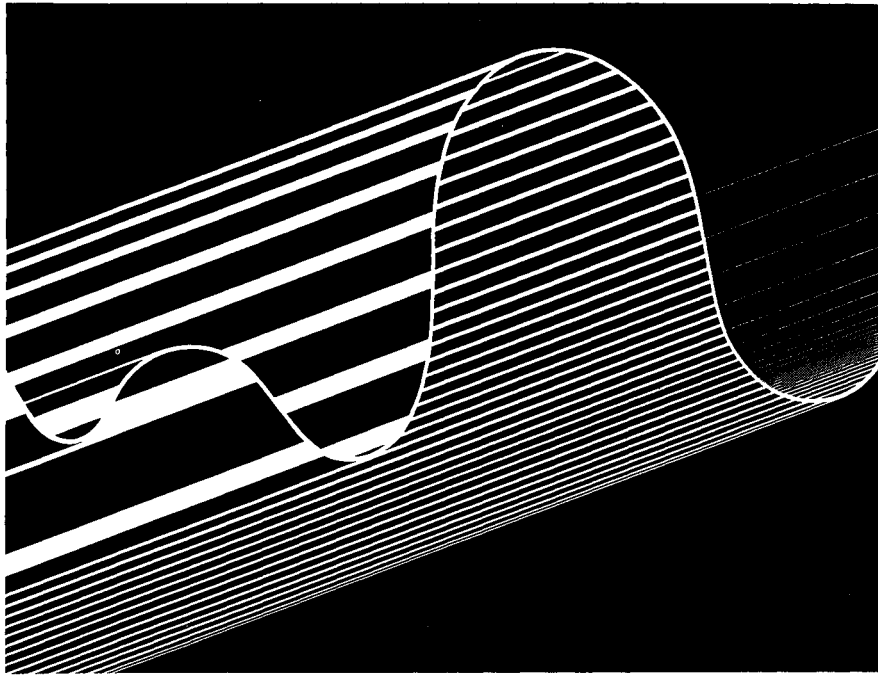
Light, x-rays, and gamma rays oscillate many times faster than radio; and at still higher frequencies are the intrinsic oscillations of different kinds of atoms. Altogether these comprise an enormous range of vibratory rates. Different types of energy cluster in different portions of the range, with gaps where there are no known oscillating energies. It is an attractive idea to attribute "psychic" energies to those gaps; but this departs from the nature of an analogy and becomes a hypothesis.

At the lowest frequencies are sounds, which are different in nature from all other vibratory energies. Sound does not travel

The
Rosicrucian
Digest
May
1984

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

[14]



through empty space; it travels in air or any other substance that can actually quiver with its vibrations. Radio waves, x-rays, gamma rays, and light (the *electromagnetic* energies) can travel through empty space or a vacuum, and how they can do this has been difficult to explain. Scientists have used analogy to guide their explorations of this phenomenon.

At one time they supposed the existence of an invisible, superfine substance like a fluid that existed everywhere and penetrated everything, which they called *ether*. This would be the substance or medium through which light and radio waves could travel, analogous to air in which sounds travel, or to water in which ripples spread. However, this *ether* could never be proved or demonstrated, and in time the concept was abandoned in scientific thought—an analogy that did not pan out.

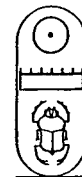
This term *ether* is still useful in Hermetic cosmology to designate a universal substance, or a universal source or prototype of energy, that infuses all things and can become manifest in physical energies and atoms. In theory it might be considered

vibratory, though its vibrations, and even its existence, are not provable in scientific ways. Other terms for such pristine energy have been *od*, *orgone*, *nous*, *prana*, etc.

Where Analogies Fail

Some repetitive natural phenomena, such as ripples in water, or the flutter of a flame, are fluctuations in the intensity of an energy; they do not constitute new or different kinds of energy. In the same way, so-called brain waves are fluctuations in the continuous (but minute) electric potentials in the brain. These fluctuations are not emitted or radiated as a unique form of energy. They are not thought waves.

Sound waves can be blocked by sound-proof material, light waves by opaque material; and other electromagnetic energy can be excluded in other ways. Yet in a laboratory area that was shielded against penetration of electromagnetic influence, researchers found that ESP, telepathy, and other forms of psychic activity worked just as well as elsewhere. This is one reason for doubting that psychic "energy" is part of the same family as electromagnetic energies.



Moreover, physical energies are interchangeable in various ways; that is, one kind of energy at one frequency can be converted to another frequency, or to another type of energy. In such conversion there is no overall gain or loss of energy—a principle called *conservation of energy*. On the other hand, psychic activity apparently can produce a net gain or loss in some physical energies, not accountable in terms of normal energy transfer. For example, psychic activity has influenced the tumbling of dice, has caused a thermometer at a distance to register increased temperature (heat energy) while another registered decreased temperature. In poltergeist cases, kinetic energy is displayed as things are moved around by unseen forces.

Where this extra energy comes from, or how it gets there, is not detectable or accountable by present scientific devices. However, it would be jumping the gun to suppose that mind power is the driving energy. Another possibility is that mind merely triggers the precipitation of energy from that pristine, unmanifest source that is everywhere. To put this into another metaphor, mind calls the shots, but does not do the shooting.

This action at a distance poses a major question in parapsychology. However, it is also a dilemma in physical science. Magnetism and gravity also work at a distance, and in the case of gravity there is no detectable intermediate connection, and no way of shielding from it. Magnetism, on the other hand, involves a field of magnetic influence that can be demonstrated and measured. Now scientists are considering, by analogy, a field of gravity around each object, fields that overlap and interpenetrate. This *field theory* would resolve the problem of action at a distance by eliminating distance—that is, by not recognizing any separation among things and their fields. In this way magnetism is a model for conceiving gravity.

Magnetism itself has been another popular model or analogy for some psychic

effects. With its dual polarity, magnetism fits in with dual aspects in esoteric cosmologies. In former times, a “magnetic personality” was not merely an attractive person but one who dominated and manipulated others. “Animal magnetism” (a forerunner of hypnosis) was thought to be an invisible fluid that passed from one person to another. Fluid, magnetic, and electrical analogies are still in use in connection with psychic healing and diagnosis in different schools of thought.

Other Models

Many other models, metaphors, and analogies have been useful in learning various psychic techniques, or in grasping a new cosmology. Traditional metaphors include parables and personification—as in myth, poetry, and religion. Individual psychic or spiritual advancement comes on the heels of some new mental conception as to what’s what and how it works. The function of analogy, metaphor, and parable is to provide such a framework of conception that can lead toward mastery and further conceptual growth.

Not all esoteric principles can be grasped in a single metaphor or analogy. Multiple metaphors prevent getting stuck in the groove with any one conception, which could then become dogmatic. Metaphor says, “Here’s one way it *works*—as though it were thus and so.” Dogma, on the other hand, says, “Here’s the way it *is*.” Such dogmatic restriction is not compatible with further discovery. Each new discovery seems, for the moment, to be the key to the mysteries, but in time it must give way to still further discovery.

The concept of psychic vibrations will continue to be useful in presenting esoteric principles to twentieth century students, and especially in opening their minds to a vast unorthodox cosmology. But it is not the last word, not the ultimate view from the top of the mountain.△

The
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May
1984

ROSICRUCIAN DIRECTORY

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

Origins of Monotheism

— by Clara Elderkin Campbell, F.R.C. —

AN IDEA does not exist by itself. Acceptance of a new thought or belief by an individual alters the tenor of a whole set of related concepts. A new set of related ideas accepted by a society alters the tenor of a culture. Given a sufficient change in culture, the course of history shifts direction. We call certain historical episodes *revolutionary* because their ideological impact was so pervasive. The American Revolution altered more than a government; the Industrial Revolution more than manufacturing; and the Computer Revolution is altering more than technology.

The idea of *monotheism* is so basic to Western civilization that we do not even label its inception a revolution. Yet it is a milestone in spiritual progress, as its impact affected every level of thinking. History's earliest record of this forward step in human thought took place in Egypt when Pharaoh Akhnaton proclaimed that there was but one God whose power shone through the Aton disk in the heavens. The seed of thought that Akhnaton planted came to flower not in Egypt, but among the Hebrews. How it came about that these people came to follow the most intensely monotheistic of beliefs is what we shall now consider.

In prehistory men had developed the idea of supernatural beings. Not only did these beings represent the forces men feared, but they also satisfied the yearning to worship. The emotions evoked by the beautiful and the wonderful, as well as the terrifying, were projected onto the gods. Men recognized the power of the beasts they hunted which, if overcome, could provide food and clothing, but which could as easily evade or attack the hunter. This power they acknowledged in drawings, dance, and invocation. In their wanderings, early men sensed around them in rock, stream, blossom, and towering tree, the evidence of

powers greater than themselves. With these powers, the budding mystics among early men dimly sensed a unity.

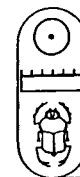
Then came the most significant cultural change since our earliest ancestors started to reason and imagine: the hunters and gatherers became agriculturists and pastoralists. In the river valley civilizations of the Nile, Tigris, Euphrates, and Jordan these two revolutionary ideas seem to have developed together. So long as the people were few and the villages were far apart, herders and farmers could coexist. But the expansion of tilled fields drove the herds to less fertile lands away from the rivers. This clash of needs is illustrated in the Biblical narrative of Cain and Abel.

Power of the Elements

The farmers were now dependent upon the cooperation of the weather and the fertility of the crops, beasts, and themselves. They must have tried to *capture* the power recognized by their ancestors by making images and placing them in enclosed holy places. Thus we find elaborately constructed temples and statues of gods scattered throughout the ancient river valley cultures —and many of these gods were closely connected with agriculture. City-dwellers, collections of people from various places, recognized differing family and tribal deities. This diversity gave rise to pantheons of gods.

Meanwhile, those families that preferred to herd animals formed tribal units that based their subsistence and tradable wealth on flocks of sheep, goats, or cattle that they managed. In Mesopotamia these pastoralists carried with them the god or gods of their family inheritance, or of the settlement from which they had departed.

Around 2000 B.C. one such tribe left the fields surrounding the city of Ur, in Mesopotamia. The patriarch of that clan is



known to us as Abraham. His tribe worshiped but one god. Various names were applied to this god: *El Shaddai* ("God, the One of the Mountains"), *El Ro'i* ("God of Vision"), *El 'Olam* ("God the Everlasting"), and *El 'Elyon* ("God Most High"). At some point in their early history the Divinity came to be known to the Hebrews as the god with the unpronounceable name which they later expressed in their written records as YHVH.

Abraham

Abraham's tribe was practicing monolatry when they entered Syria. Later driven out of Syria by drought and famine, they wandered farther south and eventually entered Egypt's fertile Nile Valley. Here they met an ordered civilization which they regarded much as a wild beast might contemplate a cage. They traditionally had scorned tillers of the land, but now they were forced to barter their unskilled labor for an opportunity to exist and perhaps to rebuild their indispensable flocks.

Abraham's people became brick makers in the Nile Delta, a fate they seem to have regarded as being barely endurable. They also clung to their single deity despite the impressive temples of the Egyptians. They dwelt as strangers in the land of the black earth with a pride that did nothing to allay the suspicions of their Egyptian neighbors.

It was during this sojourn of Abraham's people in Egypt that Pharaoh Akhnaton publicly expressed what had been taught in the mystery schools of his dynasty. Rosicrucian tradition has it that the mystics who guided the mysteries had accepted the responsibility to spread the monotheistic idea among the people. Following this inspiration the young Pharaoh had moved his capital to a new site. There he built a city dedicated to the one god—Aton. Those who followed him to the new city, called Akhetaton, could absorb this new idea of worship without distraction and be protected from the jealousy of the politically ambitious priests of Amon-Ra, the prevailing religion.

At a subsequent time, considered by many Egyptologists to be about a century after Akhnaton's reign, the descendants of Abraham had prospered enough so that



their flocks were reestablished. They became increasingly restless at the enforced labor in the brickyards of the Delta.

The Mystery Schools

At this point in history, the mystery schools accepted a candidate who was sponsored by an Egyptian princess who called him her son, although his name of *Moses*—whose exact Egyptian form we do not know—proclaimed him a son of a God. Such a style of name sometimes indicated that the man's paternity was not recognized, i.e., his rank came from his mother, or that he was an important individual. In this case, rumor said that he may have been adopted and that there was a taint of Hebrew ancestry. Either this rumor was not taken too seriously or else his mother was a woman of great influence, because according to Judaic scripture *Moses* was sent to the Ethiopian frontier to command Egyptian troops. In fact, this young man seems to have jeopardized his position in court by fraternizing with the Ethiopians, treating them as equals to the Egyptians.

When *Moses* returned to Egypt he renewed his acquaintance with the Hebrews who had served his royal mother's household and while so doing interfered in a quarrel between them and an Egyptian overseer. *Moses* struck the overseer a blow that resulted in the man's death. The overseer's death in itself did not condemn the princess' son; rather, it was when he took matters into his own hands that he supposedly abridged Pharaoh's laws. *Moses'* enemies renewed the rumor of his non-Egyptian origins, with the result that he was sent into exile in the Sinai Desert. (to p 25)

**The
Rosicrucian
Digest
May
1984**



MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

CELL ORDER IN LIFE

PRINCIPLES OF ORDER AND GROWTH *are essential for maintaining harmony in life. How does the principle of order function at the cellular level? Do cells have a superstructure that manifests this principle of order?*

The dictionary definition of *framework* includes "skeleton," and when one looks at the meaning of skeleton one gets such definitions as "a framework or outline of anything." It would follow from this understanding that the two words are quite easily interchangeable, although biologists seem to prefer "skeleton" to the more general word framework.

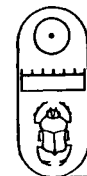
In its original Greek meaning, skeleton refers to the dry part of any substance. Thus, when used with reference to man, it describes the dry supportive aspect of the body. In the following paper we shall use the words skeleton and framework interchangeably and shall try to adopt whichever terminology is appropriate, depending on whether we are looking for the general-purpose meaning (framework) or its biological counterpart (skeleton).

Functionally, a framework provides the mechanical support for any structure, be this a house, a structural outlay, a plant, or an animal—including man. Its meaning remains the same even when used in such abstract concepts, such as ideas. No matter which of its applications is adopted, a framework provides an important infrastructure upon which a unit is built. If the basic building units that make up the complex whole are similar, then such a complex infrastructure could be described as being composed of identical basic patterns. When the basic units vary in either their shape or composition, then the overall picture is a

result of varying basic patterns. The core infrastructure could then be described as unidentical even though the shape may not suggest this. When such a concept is applied to the human body, the anatomical as well as the functional importance of the human skeleton becomes better understood.

First, there is the erect body, brought into existence and functional significance by a careful arrangement of bones, joints, muscles, ligaments, cartilage, etc. These, taken as a block, constitute the *musculo-skeletal* system. Although these various parts assemble themselves for a common purpose of maintaining structural support and shape, the cells which constitute them vary from one organ to the other—even within the same organ. Thus, the bone cells which constitute the bone marrow are different from cells in the hard outer aspect.

Since each organ in the human framework is made up of a conglomeration of cells, some different from others, such an organ represents a colony of cells, in which the individual cell is a replica, in some basic ways, of one of the functional cell groups. Each cell is representative of the whole organ—indeed, the whole system—as long as it has a role to play. Each cell, therefore, is a unit of the whole organ; and at this point we come to what the Rosicrucians have held for thousands of years, and which medical science has now also accepted, i.e., that the cell is a unit of life.



This brings us to the question as to whether a cell has a framework. This question has in the last two decades been a topic of great interest to researchers and clinicians and it has become well established that each well-nucleated cell has a framework, the *cytoskeleton*. Such realization of a cell skeleton or framework can only bring gratification to the student of mysticism who will continue to hope that mystical ideas will find a suitable acceptance and application in the present-day scientific arena.

The Cell Framework

The next question is, "What really is the cell framework?" Here again it must be emphasized that cells differ in pattern, type, and function, although most types of cells are built upon common basic features, such as the possession of a positive nucleus, enclosed by a positive nuclear membrane, and a negative cytoplasm outside the nucleus, enclosed by a negative plasma membrane. (See Figure 1.)

Recently, studies with electron microscopes have discovered that within the negative cytoplasm of the cell and outside the positive nucleus there are three distinct groups of protein structures arranged in the form of very minute filaments. These structures are named according to their diameter size. The smallest of these filaments are the microfilaments, the principal protein of which is *actin*. The larger filaments are called microtubules, and their principal protein is *tubulin*. The intermediate fila-

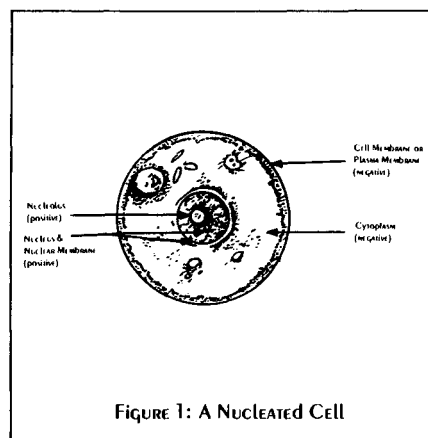
ments, so designated because their size measures between the other two groups, have several other principal proteins found in tissues, ranging from the primary connective tissues of the body to the brain cells.

Structurally, microfilaments span the long axis of the cell across the cytoplasm. In other words, they stretch from one end of the cell membrane to the other. On the other hand, both microtubules and intermediate filaments are found in the cytoplasm but maintain a close relationship with the nucleus. (See Figures 2 and 3.) A significant feature of these filamentous proteins is their cytoplasmic location. These filaments have always been described within the cytoplasm, and although there have been suggestions of some extensions into the nuclei of cells, this has not been authenticated.

To many scientists such ideas may seem insignificant, but the average Rosicrucian appreciates the importance of the positive nucleus in contradistinction to the negative cytoplasm and plasma membrane, and will put into proper perspective the negative positional significance of these filaments which are amenable to outside assaults.

Little is known of the function of the intermediate filaments and microtubules, although their role as a structural support for other cell components has been widely suggested. The microfilaments, on the other hand, are contractile proteins, i.e., they have the capacity to elongate and shorten when necessary. Consequently, their function is often considered in association with all forms of cell movement, although direct evidence of such movement during cancer invasion is difficult to collect for technical reasons.

In our studies, we have shown that certain human bladder cancer cell lines grown under laboratory conditions contain more stainable actin, the major protein of the microfilament group, than non-cancer tissues. Whether such an increase is quantitative or qualitative remains to be further investigated; but such increases are quite often associated with ability of cells to invade; in other words, to "walk." From the Rosicrucian point of view, such movement may indicate vibratory changes;



The
Rosicrucian
Digest
May
1984



FIGURE 2: Fibroblast showing ACTIN filaments stained by the INDIRECT IMMUNOPEROXIDASE METHOD. NOTE THE CABLE ARRANGEMENT OF FIBERS ACROSS THE CELL CYTOPLASM.

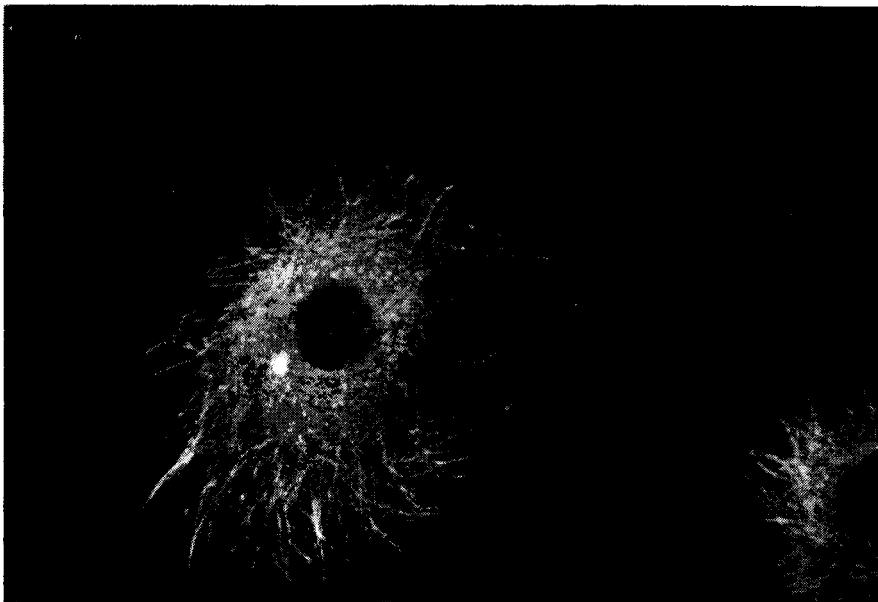
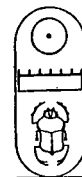


FIGURE 3: Epithelial cell showing INTERMEDIATE filaments stained by the INDIRECT IMMUNOFLOURESCENCE. OBSERVE THE PERINUCLEAR ARRANGEMENT OF FILAMENTS WITH EXTENSIONS INTO THE CELL CYTOPLASM.



meaning that the microfilaments in cancer cells are probably vibrating at a different rate from normal cells of the same tissue.

It is also known that these cytoskeletal structures can be modified in other ways in disease conditions. When, for example, the body is assaulted by certain external environmental agents like viruses, these cytoskeletal structures in their modified form can lead to the production of certain defense proteins known as *antibodies*. When directed against the invader, the antibodies protect the body against the invasion.

To the Rosicrucian, disease is either due to psychic or physical inharmonium. Therefore, involvement of the cytoskeleton in disease could be through psychic or physical inharmonium. Psychic inharmonium is thought to be the most common cause of chronic conditions. To many neophytes the concept of psychic inharmonium presents an incomprehensible problem. Such should not be the case. This category of inharmonium relates its origin to man's psychic

nature. Thus envy, jealousy, and vanity, for example, would cause psychic inharmonium in contrast to ingesting harmful foods, drink, or other substances that may establish disharmony in the body's cells. Perhaps a simpler way of looking at it is to consider it as a psychic awareness of an emotional cause of disease as opposed to a psychic awareness of a physical cause of disease.

If the framework is maintained in a harmonious state, it is less likely that the body will experience disease. A "pure" framework is an enticement for the constructive and creative forces of the universe to promote the cure and prevention of disease. The tone of the tissues and cells, and the general resistance of the body, is then a function of purity of the cell framework. Indeed, in its pure state, a framework represents stability, permanence, integrity, strength, fortitude, constancy, and will.

—Okon A. Osung, M.B.B.S., F.R.C.
Member, International Research
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THE BODY IS AS THE GLOBE OF THE EARTH,
THE BONES THE PILLARS THAT SUSTAIN IT
ON ITS BASIS.

—UNTO THEE I GRANT

The Purpose of the Rosicrucian Order

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

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The
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1984



Mary come back. . .

by Colleen L. Reece

GOLDEN SUNLIGHT filtered through the fir trees. Blue sky overhead framed puffy clouds. It was summer—but the hum of bees, the smell of flowers, the warm rain-washed air didn't mean much to the five-year-old girl sitting on the steps of the old house.

What good was summer? What good was all the outdoors to play in . . . when there was no one to play with?

The little girl's bare toes dug into the dust. Her older brother had lots of friends in the area—boys his own age. She was too little to play with them. Mother, who used to play with her, was busy with a brand new baby brother. Father was working hoot-owl shift because of the hot weather. There was no one left for the little girl.

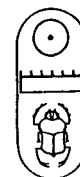
When school started in the fall she would be going—but now the empty summer

stretched ahead, long, endless. They lived three miles out of town; the nearest neighbors were a quarter-mile away, but none of them had any little children. One hot tear slid down the little girl's nose. She brushed it away as her mother called.

"Would you like to take the big tub in the sunshine and fill it with water? You can put on an old slip and play in it."

In a moment the little girl's gloom was lifted. Eagerly she lugged the big tub to the middle of the yard. Bucket after bucket was pumped from the old-fashioned pump, hauled over and dumped in. It took a long time. It took an even longer time for the sun to warm the cold well water.

Rocking the baby, Mother smiled as she heard a trill of laughter. It was good to see her daughter playing. But a puzzled frown crossed her face a moment later. She heard voices.



"No, Mary, don't splash me! The water is too cold!" In another minute, "Now it's your turn. You get in the tub!" The mother looked out the window. Had visitors come? No, the long driveway leading in from the dusty gravel road was empty. Yet the voices prattled on.

"Oh, Mary, you're so funny!" Finally Mother put the baby in his basket to sleep and went out.

"Who are you talking to, dear?"

The face of her little girl was radiant.

"To Mary, Mother! See?" She pointed to the tub, empty now except for what was left of the water. "Mary, don't throw water on Mother!"

There was no one there . . . or was there? It was a question the mother would ask herself over and over during that summer . . . the summer that had once stretched barren and lonely, and was now filled with joy for her daughter. No longer did she cry when her older brother went off to play; she had found someone of her very own.

"Mary" became part of the family during those summer months. She sat at the table with them, she slept with the little girl, she even went on walks with the family when there was time to get away from all the work. Little by little she became accepted, and no one showed any surprise anymore when the little girl talked with her friend.

"Mary, you have to take off your shoes before you can get in bed.

"Mary, Mother is going to bake cookies today. We get to help, but we mustn't get flour on the floor.

"Mary, don't be noisy. The baby is sleeping."

In a hundred ways Mary learned her lessons, as did the little girl who loved her so devotedly. She learned responsibility. She learned to share. She learned love, and consideration. Everything from meals to toys to the latest kitten were shared with Mary.

And then it was the end of August. September would soon be there, and with it school.

"We are going to get new dresses for school, Mary! Look!" the little girl held up

yards and yards of bright cotton prints, ready for her mother's skilled needle.

"I like the pansy dress best, Mary likes the orange one." Carefully the dresses were finished and hung away. There wasn't so much time for playing now, but every day the little girl and Mary got ready for school. The little girl could already read, she loved books so well; so she herself began teaching Mary.

"A . . . aaaa. B . . . buh. C . . . cuh." September came, the last weekend before school. Labor Day passed, and the next morning the little girl would get on the big yellow school bus with her older brother and enter a new world. She had hoped and dreamed of this day for weeks! But she came home to the dinner table that night with her dreams shattered.

"How was your first day of school?"

"I don't like school! I don't like my new teacher!" Mother and Father were shocked. She had had such high hopes!

"But why?"

A big tear slid off the end of the little girl's nose and fell onto her plate. "She made some children stand in the corner. She gave out papers and said there was a picture on the back. She said not to turn over the papers. Some of the children turned them over. They had to stand in the corner in front of everybody!"

"Were you one of them?" Mother asked gently.

"Yes." The sobs were heartbroken. It was total disgrace.

"Did Mary have to stand in the corner, too?"

A shake of the bowed head. "No."

In the weeks that followed Mary was mentioned less and less. Sometimes the mother or father would ask about her, and the little girl always had an answer . . . Mary and she both got good grades. Mary and she both helped the teacher. Mary and she both got their papers up on the board with A's on them. But by the end of the school year Mary was seldom mentioned anymore. Mother and Father talked it over privately, deciding Mary was gone. But the summer would be the test. Would Mary come back?

Strangely enough, the warm days seemed a little empty without hearing their little girl call to her playmate!

Golden sunlight. Blue skies. White clouds. Dark green trees. Summer came again, and with it . . . came Mary!

"Don't track in dust, Mary.

"Let me help you with your lessons, Mary.

"Help me with the sweeping, Mary." She stayed all summer; but again, as the little girl became involved in school, Mary drifted into the background. This time she would not return; the next summer a new family moved in just down the road; they had children of their own. Now the little girl's shouts were answered by others in hide-and-seek, tag, statues, all the games children play. And now that she was a little older, even her brother and his friends sometimes included her in their games.

"Where is Mary?" Mother asked once, holding her breath. But her daughter's eyes were clear and untroubled.

"She went away," the little girl said simply.

Mary was gone, but not her influence. Along with the little girl, she had learned everything from manners to kindness. She had won a place in the hearts of the entire family. She was gone . . . but she would not be forgotten.

Nearly forty years have passed since that summer when Mary came to join the family. The father is gone now, the mother has grandchildren. The little girl is grown. But over those years there has remained the memory of Mary. Who was she? Why did she come? Where did she go? Was she part of the little girl herself, or a creation of her imagination, or an angel sent in compassion to a lonely child? When the little girl who grew into a woman looks back and remembers, it is with a half-sweet sadness. Yet there are times when Mary seems very real, very close.

And if, when golden sunlight, blue skies, white clouds and dark green trees proclaim the arrival of summer the little-girl-turned-woman should bend and whisper to a lonely flower:

"Mary, come back . . ." then turn with a laugh for her own foolishness, no one will ever know but me. Δ

Origin of Monotheism

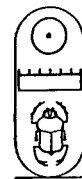
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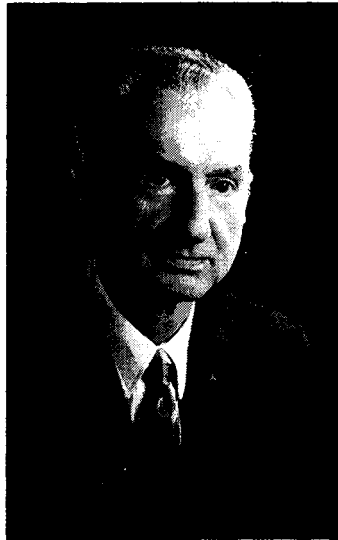
How disappointed the brothers in the mystery schools must have been at this point! This particular candidate had pledged himself, as they had, to spread the Greater Light of the Sole God. The Masters in charge of the instruction had felt that this man had especial promise. Now Moses seemed to have gone beyond their influence into what any Egyptian would have considered to be oblivion.

In fact, it was during his exile, while in solitude in the desert, that Moses, the student of the Mysteries, received his great initiatory illumination. The tribesmen with whom he had taken shelter also worshiped a sole god. The inspiration for the realization of Akhnaton's dream came from this experience among these nomads. He would not simply remove the aspirants for a fuller real-

ization of man's relationship to divinity into a new city—he would remove a whole tribe of people who already accepted the idea of one god for themselves and lead them into the wilderness, keeping them there long enough to shed the influence of the multiple gods of the common folk of Egypt. To them he could teach the precepts of monotheism. They would learn of the God of *all men*, whether they recognized him or not, not the god of one tribe.

Moses returned to Egypt and proclaimed himself to the Hebrew tribe as their leader. He now called himself *Moses*—"child" in Egyptian. This name implied him to be a Child of the Sole God with the unpronounceable name. Thus he was simply *Moses*, the man history recognizes as the Lawgiver to the Hebrews. And it was the Hebrews' acceptance of the Mosaic interpretation of their god as the Sole God that ensured the monotheistic idea would have a lasting historical impact. Δ





Cecil A. Poole

Honored for

Fifty Years'

Service

CECIL A. POOLE, Vice-President of the Board of Directors of the Supreme Grand Lodge of AMORC, was recognized at a special Convocation in his honor on Tuesday, February 28, 1984. After delivering an address to the assembled members, he was presented with a gold plaque designating fifty years of service as a member of AMORC's staff.

In 1934, Frater Poole was first invited to San Jose by Ralph M. Lewis, then Supreme Secretary of AMORC. At that time he was a school administrator in Oregon, with a background in fiscal and business activities that would serve him well in AMORC's administrative functions.

When he first came to San Jose, he had an extended interview with Dr. H. Spencer Lewis, Emperor of AMORC at that time. Dr. Lewis asked Frater Poole to come first as a field representative, to give public lectures throughout the United States and Canada. After a short term on this project he was asked to direct the fledgling Spanish Division, which was just then being organized. Being bilingual, this suited him well and presented him with a great opportunity to bring the Rosicrucian teachings to the Spanish-speaking areas of the world.

It was only three years later that Frater Poole was elected to the Board of Directors of the Supreme Grand Lodge. There he served as an officer, second only to the Emperor, and has maintained that position till now.

We congratulate Frater Poole on his long tenure of faithful service, and thank him for his many contributions to the growth and welfare of the Order.

*The
Rosicrucian
Digest
May
1984*

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

Seek Ye The Kingdom

I AM NOT GOING to preach a sermon, but I will start with a text: "Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you."

I am not going to analyze each word, but I will call attention to a few significant thoughts that are incorporated in this wonderful injunction.

The words really give us a command and a promise in typical Rosicrucian manner. Our members will probably realize that whenever a command or law is given to the student of our work, that a promise of certain fulfillment is always added to the command. It is this principle in our work, always made manifest in actual demonstrations, that proves the practicability of the Rosicrucian philosophy. In the above injunction we have the command, Seek ye first the Kingdom of God! This is followed by the promise that all things will be given to us. In fact, it says that all things will be added.

The promise seems to be an additional blessing that will come naturally after our having sought the kingdom of God. In other words, seeking the kingdom of God has its own blessings and rewards as an inherent part of the principles and procedure. But we are told that having sought the kingdom of God, certain other things will be added to our blessings. It is the nature of these other things that will interest a great many of our readers.

We may think that because of our continuous cry for material things, such as wealth, health, the enjoyment of peace, happiness, liberty, and the necessities of



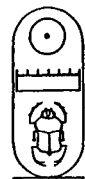
life, that the average man and woman of today are but little interested in spiritual things. If this is true of the human race today, it must have been true in the time when the above injunction was so forcibly stated to the multitudes.

The mere fact that people were taught to seek first the *Kingdom of God* intimates that they were leaving this great blessing out of their consideration or were making it secondary in all of their seeking. Certainly, Jesus was not unaware of the necessities of life and did not mean to imply that we should have no thoughts about our requirements for food, the health of our bodies, or the safety of our personal positions; nor did he believe that it was wrong to desire to have a comfortable, safe home to enjoy the wholesome necessities and luxuries of life.

Wealth

His statement to several individuals that, unless they gave up their wealth, they could not follow him or enter the Kingdom of Heaven was not meant to be a general rule for all mankind, nor did it imply that all material things which we possess constitute a detriment to our spiritual advancement.

In the one outstanding event where he instructed the individual to give up his wealth, he was talking to one who had many



possessions and who gave his devotion to the accumulation of wealth; he had made it his God. He directed his words principally to this individual who laughed at the teachings of spirituality and who boasted that, with his great wealth, he could buy anything or secure anything in the world that he needed. Saying to such a man that, until he gave up his wealth, he could not enter the Kingdom of Heaven had an entirely different meaning than would have been indicated if such words had been spoken to a person of moderate circumstances.

Two Ways

It is a fact, however, that is neither religious nor sectarian, that, unless a person seeks first of all the blessings and grace of the spiritual life, the other things cannot be obtained through the laws of universal adjustment. There are only two ways whereby the material things of life can be secured. They must be either earned, deserved, or else they must be wrongly obtained through theft, deceit, error, or evil. This applies not only to money in coinage, but to home, clothing, food, physical protection, health, happiness, contentment, and peace.

There are certain laws or processes which govern the attainment of these material things. If we use the right method and earn or deserve the things we need, we can use the processes of labor, legitimate purchase, unselfish service, appeal to the Cosmic, the process of prayer to God, or the application of certain metaphysical principles. No matter which one of these processes we use, we can expect results only if we have earned and deserved what we are seeking.

On the other hand, if we are trying to secure wrongly what we have not earned or deserved, we have the processes of theft, deceit, appropriation, misrepresentation, cunning, and so on. From the cosmic point of view, it makes very little difference what processes we use, for if we are attempting to secure what we have not earned or deserved, we are violating a fundamental law, even though our processes may come within the so-called man-made laws.

We often hear it said by those who defend the peculiar or unethical processes they have used to secure certain material

things in life that what they did was "within the law." They may carefully and cleverly evade the limitations or restrictions of man-made laws, and thereby defeat them, but there is no way whereby you can evade the cosmic laws; and if you use any method "within the law" of the Cosmic, you can only use one which is legitimate, honest, clean, and proper.

Therefore, we will concern ourselves with the processes whereby man may obtain the material things of life in the only legitimate way that the Cosmic recognizes. This legitimate way is through *earning* and *deserving* what he needs, regardless of whether his needs are actual necessities or even luxuries, for it is possible for one to earn and deserve even the luxuries of life and to have these given as a blessing from the Kingdom of Heaven.

To earn and deserve the things of life, however, is not so simple as it sounds. Of course, there are those in this world who walk the highways proclaiming that "life owes me a living," and that the community at large must support them inasmuch as they did not ask for an existence here on earth. But since they are here, God and mankind must feed and clothe them. It is useless to argue with these persons or to discuss their contentions. It is not until man comes to realize that life owes him nothing, but that he owes everything to life, that any human being is ready to take the first step in the right direction.

Life and Consciousness

The gift of life itself and of consciousness constitutes the greatest blessing that God and the Cosmic can bestow upon a human being, and the possession of these things makes every human being under obligation to God and mankind. It is an eternal debt which can be paid only by the manner of our living. Therefore instead of life owing us something, we are never free of the great debt that we owe to the universe.

If we wish any other blessing in addition to those of life and consciousness such as continued health, protection against disaster and disease, against ill fortune and poverty, worry, and strife, we are seeking for those things which will place us under greater obligation than that of our divine

birthright. God has given man the faculties, the creative power, and the talents with which he can create and accumulate through his own efforts what he needs. By obtaining them in this manner, he *earns* them. If he seeks those things which he cannot create or produce through his own effort, he must earn them and deserve them in some other way.

Attunement

Seeking the blessings of life by earning and deserving them requires, first of all, that man should attune himself with the spiritual principles of life and place himself in a reciprocal position. Whether we look upon God as a personal dispenser of blessings or look upon the Cosmic as an impersonal Divine Mind regulating the affairs of life, we must realize that it is only by placing ourselves in the good graces of God or the Cosmic that we can expect either one or both of them to grant our wishes. From the spiritual or divine point of view, God and the Cosmic expect us to place the spiritual needs of life above the material things.

It is a fallacy to think that only on Sunday or in our religious periods we should acclaim the real part of man as being spiritual or the real part of our existence as being a spiritual existence and, then on the other days of the week, place the material things of life above the spiritual. God and the Cosmic look upon man as a spiritual being. His physical body and worldly expressions and interests are purely temporal and transitory. Man's material requirements of today are of no importance tomorrow, and the material things of yesterday, which seemed to constitute the dominant requirements of life, are looked upon as nothing at the present time.

Only *life* itself and the *consciousness* within our body can be considered as the real and everlasting requirement of our existence. We should not be surprised then that God and the Cosmic place all of our material necessities in a secondary classification. They are not primary in any sense, nor really essential to our continued spiritual existence. If we had to separate our material existence from the spiritual one, we would find that we have the reality on one hand, and only the shadow on the other. Without

fostering and developing the reality, the shadow would soon pass out of existence.

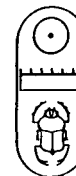
Man's great requirement, therefore, is to build up, develop, and mature the spiritual part of himself. Until he has made that part of his being pure and as nearly perfect in expressing himself as is possible, he has neither the right nor privilege to demand or seek material blessings or possessions. This is what is implied in the command, "Seek ye first the Kingdom of God!"

If this is the paramount desire and ambition in the life of any human being, it means that all other things will take a secondary place; they will be left to the fulfillment of the law as promised in the latter half of the injunction. Seeking first the Kingdom of God and raising oneself to attunement with the spiritual powers and principles of the universe will bring in its wake as a rich reward all the other necessities which will be added to the blessings of the spiritual life.

I call attention again to the fact that seeking the Kingdom of God brings its own inherent rewards and blessings. There is nothing so inspiring, so filled with happiness, peace, perfect health, joy, and contentment as the development of the spiritual nature. As we lift up our hearts and attune ourselves more closely with God and the cosmic principles, we find our health becoming more nearly perfect. There will be a greater influx of happiness and delightful inspiration that will supplant our human desires for earthly pleasures and the tinseled things of a material life.

Let this be a command and a promise unto you, and let it be the controlling law in your life: "Seek ye first the Kingdom of God.... and all these things shall be added unto you."

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



Mental Focus

The Key to Concentration

by Cecil A. Poole, F.R.C.
Vice-President
Supreme Grand Lodge of AMORC

IF WE EXAMINE OUR CONSCIOUSNESS *at any given moment, we find that a part of its content stands out in bold relief from the rest. This is the part upon which we are mentally focusing. That we are mentally occupied with an individual presentation of the senses at any particular time indicates an example of mental focus.*

We find that at such a moment some part of consciousness is clearer and more definitely in focus than the rest of our conscious state. Resting our eyes upon a landscape, a certain object momentarily occupies the center of our awareness. Or if we listen to the sounds outside our window, a particular sound seems clearer and more distinct, or at least it is more easily apprehended than the other sounds of which we may also be conscious. Absorbed in meditation, a certain idea occupies our attention, is uppermost in our thinking.

We further observe that there is a constant shifting of the elements on the total landscape of consciousness. Now one, now another element of the mental landscape seems to become clear and definite, and then it fades to give way to its successor. There is a constant change from clearness to obscureness, and from obscureness to clearness. Although at any one time a different number of objects will appeal to the senses, or different ideas might be entertained by the mind, it is always one of them, or a single group of them, that occupies the center of the stage, or is the point of our mental focus.

We also notice that changes in the content of consciousness—the mental landscape—take place in a definite order, either in accord with some inner plan of action or thinking, or in conformity to the order of

presentation of outer objects through external perception.

Forms of Attention

We have all heard the common phrase usually applied to a child that he or she is “not paying attention.” In school, a child may suddenly be brought to the realization of the subject under discussion by a sharp remark from his teacher, or from another pupil, leaving the general observer with the opinion that the pupil’s attention was not being given to anything in particular. Though commonly used, the phrase “not paying attention” is actually a false statement. There does not exist a state of “not paying attention” or what we might call inattention, unless it is a state of complete unconsciousness induced by injury to the brain, by drugs, or possibly when in deep sleep. When we say a child is not attending to the condition or things which he should be, it is nevertheless a fact that the child is attending or giving conscious consideration to something.

From the foregoing it might be concluded that not giving complete attention to routine affairs of life is a trait found only in children. However, we often find that adults, as much as children, fail to attend to the things at hand. We might find, after analyzing many of the failures or disappointments in life, that lack of attention to things that

The
Rosicrucian
Digest
May
1984

[30]

should have required our attention contributed to failure.

Various schools of psychology have defined attention in various ways, but one of the traditional definitions, offered by William James, states, "Attention is the power of the mind to concentrate." This means that in order to concentrate, we must focus our consciousness or our mental abilities on the ideas, problems, or objects to which we wish to give consideration. The process of attention can be classified into different forms. One classification is in regard to its existence; that is, is it *passive* or *active*? Passive attention might be compared to daydreaming, or uncontrolled imagination. When a person is not forcing the mind to attend to a particular subject or object, the mind is nevertheless in a state of wakeful consciousness and is attending to certain ideas or thought in itself by a process sometimes known as introspection. On the other hand, active attention is self-determined. We take the initiative in beginning and ending the process. We might say that active attention is voluntary attention in that we definitely use our will.

Another classification of attention, which could be termed *sensory attention*, is definitely the result of a stimulation of a sense organ. For example, while I write these comments, my attention is given to the subject. But if within the range of my hearing there should be a loud, unusual explosion, my attention would probably be distracted, at least momentarily, because of the sensory impression that registered upon my hearing—upon consciousness. Sensory attention, then, is that given to any stimulation of the sense organ, in many cases whether we wish to attend to it or not.

The individual who is able to concentrate perfectly—the ultimate end of attention—can cause all sensory impressions to be eliminated so completely from his consciousness that his attention will constantly be focused on the actual idea or object upon which he is attending. This form of mental focus could be referred to as *intellectual* or *ideational attention*.

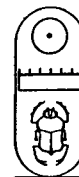
Intellectual attention to ideas is more within ourselves. It is the attention we give to memory, imagination, judgment, reason,



or mental processes other than sensations or processes which force themselves upon our consciousness through sensory stimulation. Needless to say, such a condition of attention is active or voluntary. We must use effort to start such a process. However, if the object of our attention is something of particular interest to us, we need not maintain the initial effort—expend the energy that we used at first—to continue our focus.

Spontaneous Attention

When an individual becomes, as we sometimes express it, completely absorbed by a subject, we say that his attention is spontaneous. That is, it simply continues because of interest and without apparent effort. Probably this is the first kind of attention that is developed in the human being shortly after birth. An infant attends to things spontaneously, although his periods of attention may be very short in duration. This again is sensory attention. The child will attend only to those things in his environment that stimulate a sense organ. Later in life, with so many factors in an individual's environment demanding interest, spontaneous attention seems to become



more and more difficult. In fact, it is particularly impossible unless stimulated by interest.

Interest and determination will bring about a state of mind in an individual that we might term *acquired spontaneous attention*. Any person who is attempting to study serious subject matter, or learn laws and principles to be constructively applied in life, must build up the required interest and determination to attend easily and with a minimum of effort to the subject chosen. This in turn will bring about an ability to concentrate.

Mental Attitude in Concentration

Returning to the consideration of the first definition given—that attention is the power of the mind to concentrate—we find that complete attention is actually the mind in a state of concentration or focus toward a particular point. Upon consideration of this statement, we realize just how simple the process of concentration really is. The process itself is not difficult. It requires little effort for us to give attention to something that is pleasant. We do so without realizing that the process is taking place. At times the whole mind is focused on a pleasant experience, a pleasant thought, or some anticipated event which we expect to bring us pleasure.

We have all experienced such a state of attention, and if we would stop to analyze our conscious content at such a time, we would then realize that a complete state of concentration was attained. By carrying

over to *other* subjects the same mental attitude, and the same condition of spontaneous concentration and attention, we could achieve the ability to concentrate upon any subject, just as we have concentrated upon something which for the moment was pleasant.

Concentration places a person's entire mental energies at work, and when these energies are being extended, the vibrations created have a definite effect upon the environment. With the ability to attend and in turn, to concentrate, the human being can become a powerful instrument.

If the physical universe is to be explored, whether within a small radius or within the whole scope of the universe, a particular material arrangement is necessary. That is, certain apparatus must be made or obtained to make possible the exploration. This is no less true in the immaterial or psychic world. If the immaterial world is to be explored and understood, so too is a particular mental arrangement necessary, which will serve the same purpose in relation to the immaterial universe as the physical apparatus serves in relation to the physical world.

Humanity needs to develop a key or tool that will make it possible for us to develop mental processes to the point where they may influence and modify the condition of life and its environment. The most valuable and important tool is concentration, which comes from the proper application of our ability to focus our mental states, to direct consciousness to that which we wish to attain or achieve.△

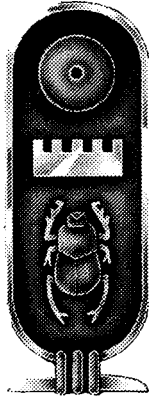
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The
Rosicrucian
Digest
May
1984



The Seal of Pharaoh Thutmose III

Founder of the ancient mystery school

Pharaoh Thutmose III (1500 - 1447 B.C.) organized the first physical form of the mystery schools whose doctrines were later enlarged upon by the renowned Pharaoh Akhnaton. Thutmose III had a mystical experience in a temple ceremony that transformed his militant character. He stated that he was "raised" to sublime divine heights and then was given his royal name by the Supreme Deity. He had this account engraved upon the walls of the temple "that all might know it for all time."

This cartouche is a historical memento to all Rosicrucians. It appears on the pages of the Rosicrucian Digest and elsewhere in Rosicrucian literature.

This 18K gold-plated cartouche has a pin with safety catch so that it can be worn as an emblem. An added feature is a hoop so that it can be attached to a chain and worn as a pendant.

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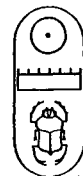
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Medifocus



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*.



Rosicrucian Activities



Frater Bersok (right center) gathers with Rosicrucians attending AMORC's Southeastern Conclave in Atlanta.

RECENTLY AMORC's Grand Secretary Harry Bersok, and Soror Cherie Bersok, took part in the eighteenth Southern California Regional Conclave. Amidst beautiful and harmonious surroundings, the Rosicrucians in attendance enjoyed a complete and lively program.

Soror Francis Holland, Grand Councilor Emeritus for the region, delivered an inspiring Hierarchy lecture. Dramatic vignettes depicting the application of Rosicrucian principles were thoroughly enjoyable, and the San Fernando Valley Lodge should be commended for an excellent performance. The Bersoks applaud San Diego Lodge for their fine presentation of *Potentials Unlimited*—a Rosicrucian allegory on the Celestial Sanctum. Akhnaton Chapter's science and metaphysics presentation was a well-done comparative study. An exciting banquet highlighted the evening with good food, entertainment, and dancing.

The Bersoks enjoyed themselves immensely, reminiscing with many old friends and, of course, making new friends. Catherine Schindler, Chairperson for the Conclave, and all her helpers deserve an accolade for a job well done.

[34]



The drama group from San Fernando Valley Lodge highlighted the Southern California Conclave.

Following the Southern California Conclave, Frater Bersok traveled to Atlanta, Georgia, to attend the Southeastern Con-

**The
Rosicrucian
Digest
May
1984**

clave. Rosicrucians from throughout the Southeast gathered in Atlanta to take part in mystical experiments, workshops, Convocations, and inspiring lectures delivered by AMORC Grand Councilor Mary Ann Fogg, and Regional Monitors Ann Krenson, Junius Kaufman, and Margie Tice. A lively Forum and a wonderful banquet rounded out the week's activities. Young Colombe Kimberly Fogg served her last official ritual before becoming Colombe Emeritus.

FROM ALBERTA, Canada, comes news of the good work of Soror Frances Moston who was recently awarded the Boys' and Girls' Club of Canada Medal of Appreciation for her untiring efforts and service in support of youth. Besides raising her own family of four children and working at a variety of jobs over the years, Soror Moston has always found time for the young people of her community (Hinton, Alberta). Friends and supporters in the community say she's always had a soft spot for kids—especially kids in trouble, and these days that's particularly important!

A number of years ago Soror Moston got involved and took a leadership role in establishing a local chapter of the Boys' and Girls' Club in her hometown. The self-sufficiency Soror Moston had developed during seven years as a single parent paid off in her new project. Her enthusiasm and hard work were contagious, and soon other members of the community joined in to help establish the club, which serves the youth of the town. When faced with inevit-

THE Robert Fludd Lodge of Sacramento, California, celebrated its first year as a Lodge by hosting a festive *Mystical Weekend* on February 18th and 19th, 1984. AMORC representatives Edward Lee, Grand Chaplain and Advertising Director, and his wife Lilo enjoyed the harmonious blending of joyfulness coupled with Rosicrucian work and worship. Activities included group participation in AMORC experiments, a Forum,

Conclave Chairman Haley Scurlock and Conclave Secretary Mary Beth Sharkey deserve a round of applause for their untiring efforts. Michael Kell, Ed Silver, and Roy West should also be mentioned for their hard work in presenting some of the Conclave's excellent programs.

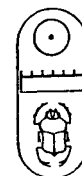
Frater Bersok enjoyed himself immensely, to say the least, and sincerely hopes to once again visit with the hospitable fratres and sorores of Atlanta.

able bureaucracy or uncooperative officials and administrators, Soror Moston stuck to her ideals and vision—and her boundless energy, enthusiasm, and unselfish motives have usually won the day.

At the award ceremony the Mayor of Hinton, Gordon Tocher, praised Soror Moston as an example of the true spirit of *volunteerism*. He further commented that, "We should be proud to have her in our midst because no matter how hard the obstacles were, she overcame them." Soror Moston was also presented with a local award recognizing her good work.

In accepting the awards Soror Moston explained that she was most honored by the response of the young people, and she went on to say, "You see, you have to look for the good in everyone. To see the love in their eyes makes it all worthwhile. Be there, be there for the kids." We would add that Soror Moston is representative of what a true Rosicrucian is all about—the Great Work carried on in society.

an excellent First Degree Initiation, lectures, a symbolic dance and special drama, plus a touching Colombe presentation called "The Gift." The two-day event was rounded out with a mystical Convocation. The growing number of Robert Fludd Lodge members are to be congratulated for achieving new heights of cooperation, fraternal love, and forward movement. Their *happy birthday* serves as an inspiration to us all. Δ





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Roman Colonial Ruins (overleaf)

The shafts of marble columns are the principal evidence of what was once the Roman colonial town of Volubilis in Morocco. The ruins were discovered by archeologists in 1874, but excavation and reconstruction were not begun until 1915. In the distance is Mulay Idriss, a Moslem holy city founded in 788 A.D. All infidels are required to leave its sacred precincts at sunset.

(Photo by AMORC)

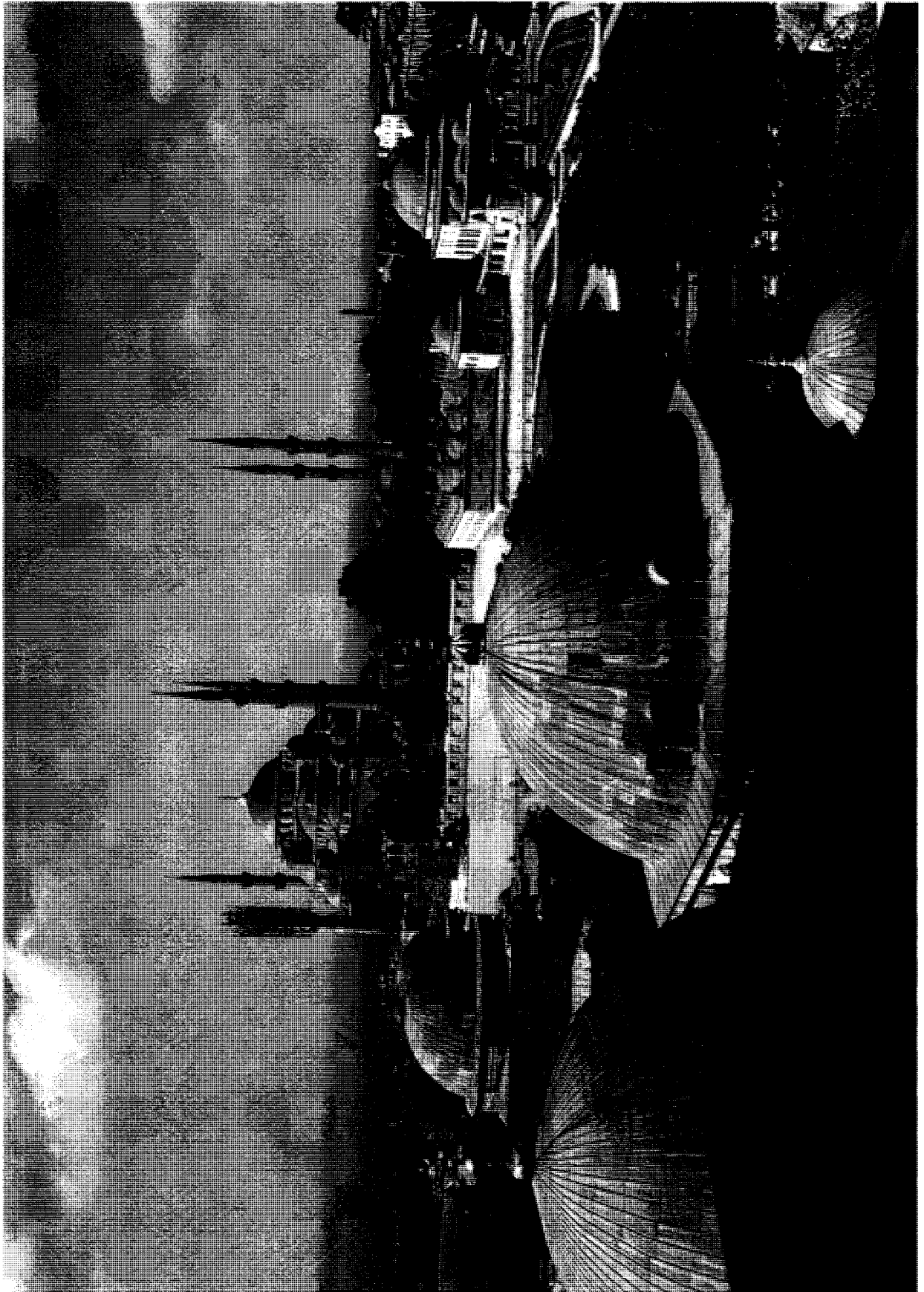
The Blue Mosque

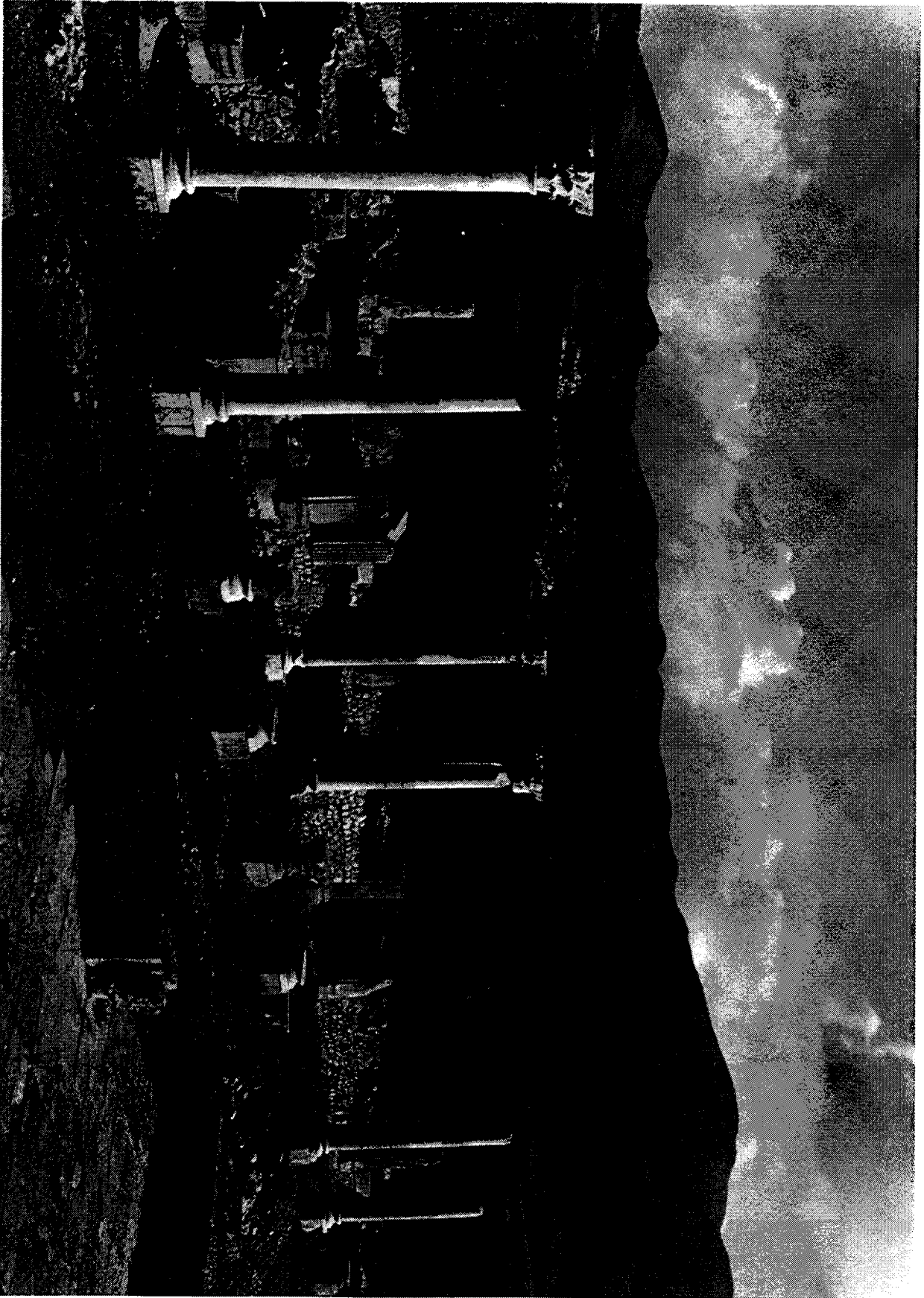


*The
Rosicrucian
Digest
May
1984*

Shown against a backdrop of the Sea of Marmara is Istanbul's famous Blue Mosque. A visitor to the interior of this old mosque feels as though he has been transported to an ethereal realm. A blue haze seems to penetrate this most exquisite masterpiece of Turkish architecture. The blue light is reflected from the priceless colored tile which ornaments the mosque's interior, giving the whole a supernatural appearance. The mosque was erected in 1609-1616 and is the only one in the world with six minarets.

(Photo by AMORC)





Rosicrucian Tape Recordings

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

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

No.	Title	Source	No.	Title	Source
1	Requesting Cosmic Help Mystical Prayer	R. M. Lewis R. M. Lewis	21M	The Story of Secreto Eterno Salutation to the East	P. Falcone A. C. Piepenbrink
2M	On Being a Rosicrucian An Approach to Absolute Value	C. R. Warnken C. A. Poole	22	Akhmaton: A Beautiful Rendition of the Life of this Great Pharaoh On Criticism	Marjorie Chard W. H. Clark
3M	Initiation Sevenfold Wisdom of Hermes	H. P. Stevens J. Disher	23	Contacting the Celestial Sanctum The Emperor's News Conference	J. R. Whitcomb R. M. Lewis
4	Beissel's Ephrata Music Commentary Music Hath Charms	R. R. Clayson C. R. Warnken	24	I Relive A Life Tibetan Trail	R. M. Lewis R. M. Lewis
5	Concept of Reincarnation Fundamentals of Rosicrucian Philosophy	C. A. Poole	25M	Steps and Techniques in Mysticism Spirituality and Psychic Ability	R. R. Clayson R. R. Clayson
6	Land of the Incas African Rain Queen	R. M. Lewis R. M. Lewis	26	Evolution vs. Revolution Has Everyone Psychic Powers?	R. M. Lewis R. M. Lewis
7	Release of Self What Is Sacred?	C. A. Poole C. A. Poole	27SC ‡	Meditation Moods	Rosa Rio
8	Our Future Incarnations Finding Personal Peace	R. M. Lewis R. M. Lewis	28	Egyptian Tape Recording The Liberal Mind	R. M. Lewis R. M. Lewis
9	Recollecting Past Incarnations Psychic Sight	R. M. Lewis R. M. Lewis	29	Objective Reasoning Goethe's Fairy Tale	J. D. Freeman R. Phelps
10	Land of Meditation Service	J. D. Freeman J. D. Freeman	30	Do Tranquilizers Produce Mystical States? Women Masters and Mystics	R. M. Lewis R. M. Lewis
11	Rubáiyát of Omar Khayyám The Nature of Secrecy	H. Miles R. M. Lewis	31	Cosmic Masters What Is the Subconscious?	R. M. Lewis R. M. Lewis
12	Two Practical Principles Training Your Emotions	E. Watermeyer M. McGowan	32	The Silver Cord Healing Others	R. M. Lewis R. M. Lewis
13M	Rosicrucian Techniques Why Attainment is Not Equal	C. A. Poole R. M. Lewis	33M	Lodge and Chapter Membership Our Temple	R. M. Lewis J. D. Freeman
14	Rational Mystics Concept of Pantheism	R. M. Lewis R. R. Clayson	34	The Fear of Death God's Plan	R. M. Lewis J. D. Freeman
15	Temple Music I Temple Music II		35	Has Strife Any Value? Does the Cosmic Test Us?	R. M. Lewis R. M. Lewis
16	Concept of Soul: Panel Discussion: Introduction. R. R. Clayson Moderator. R. M. Lewis The Emperor Explains AMORC	C. A. Poole J. R. Whitcomb A. C. Piepenbrink R. M. Lewis	36	What Do You Reflect? Are We Practical?	J. D. Freeman R. R. Clayson
17M	*The Temple Sacrificing for Others	H. P. Stevens R. M. Lewis	37	Is Personal Initiation Possible? Mystical Lessons of Nature	R. M. Lewis R. M. Lewis
18	Mystical Concept of God Tibetan Teachings	R. R. Clayson R. M. Lewis	38	Dr. H. Spencer Lewis, the Man Francis Bacon, Reformer	P. Falcone R. Phelps
19	A Mystic in A Modern World Are You Making Progress?	A. A. Taliaferro R. M. Lewis	39	Psychic Initiation Meaning of Transition	R. M. Lewis R. M. Lewis
20M	We Come To This Sacred Place Found	H. P. Stevens J. D. Freeman	40	Planned and Purposeful Living The Mind of God	R. R. Clayson A. C. Piepenbrink
			41	Developing Intuition Thoughts That Destroy Man	R. M. Lewis R. M. Lewis

(Additional Titles On Next Page)

No.	Title	Source	No.	Title	Source
42	The Akashic Records The Soul's Memory	R. M. Lewis R. M. Lewis	71	"Use" Mystic in Time and Space	C. R. Warnken W. H. Clark
43	Is There Awareness After Death? Relax With Music	R. M. Lewis P. Falcone	72	Immortality Reincarnation	C. A. Poole A. C. Piepenbrink
44	Man's Psychic Structure What Is Tomorrow?	A. C. Piepenbrink C. R. Warnken	73SC	Reflections (Piano Solo)	P. Antonelli
45	Right and Wrong Happiness and Desire	A. C. Piepenbrink M. McGowan	74M	Kings Chamber Vowels Esoteric Mysteries	E. Lee R. M. Lewis
46	Rosicrucianism and Religion Eternal Values for Youth	E. Russell A. C. Piepenbrink	75SC	Pina Antonelli at the Keyboard	P. Antonelli
47	Cosmic Consciousness Law and Order	R. E. Daniels C. R. Warnken	76SC	Music for Modern Mystics Musings of Self	RC Ensemble RC Ensemble
48	Peace Through Mastery Mind Over Matter	G. A. Bailey A. C. Piepenbrink	77SC	Loving and Learning from Birth to Thrae	D. H. Smith
49	The Rescuer and the Rescued The Practice of Rosicrucianism	E. Watermeyer C. R. Warnken	78SC	Children's Songs of Joy	D. H. Smith
50	‡The Science of Mysticism	R. M. Lewis	79M	Martinist Technique The Initiation Chain	O. Asher O. Asher
51	‡Attaining Cosmic Consciousness	R. M. Lewis	80M	RCU Class 1981—A. Taliaferro History & Mystery of Initiation	A. Taliaferro A. Taliaferro
52	‡Bedtime Tales	R. M. Lewis	81	Should We Think of Self? Projection of Consciousness & The Elements of War	R. M. Lewis R. M. Lewis R. M. Lewis
53	‡Child Guidance	R. M. Lewis	82	Through the Silver Cord The Lighthouse	Shirley Fisher Edward L. Fisher
54M	‡Sanctum Invocation, Cathedral Contacts, <i>Ah, Sweet Mystery of Life</i> , Exercises in Vowel Sounds, Breathing With Vowel Sounds, <i>Secreto Eterno</i>	Dr. H. Spencer Lewis	83	How Should One Live as a Rosicrucian Impact of the Space Age & Dreams and Symbols	R. M. Lewis R. M. Lewis R. M. Lewis
55	Self-Examination Mystical Misconceptions	M. McGowan L. Ziebel	84M	Imperator's Forum - I	R. M. Lewis
56	Law of Karma Drama of Self-Expression	R. Morgan H. Kellem	85M	Supreme Secretary's Forum - I	A. C. Piepenbrink
57	Spirit of Initiation Psalms of Akhnaton	R. M. Lewis R. M. Lewis	86M	Supreme Treasurer's Forum - I	B. Schaa
58	Growth and Change Focus	C. Esty C. R. Warnken	87M	Grand Master's Forum - I	R. Daniels
59	Rosicrucian New Year Ceremony	Ritual Officers	88M	Grand Secretary's Forum - I	H. Bersok
60	The Invisible Masters	A. C. Piepenbrink	89M	Grand Treasurer's Forum - I	L. Kilgore
61	What is the True Religion Secrecy	R. Rettberg E. Lee	90M	Class Master's Forum - I	O. Wilson
62SC	‡Sanctum Concert	Albert Ferber	91	The Conflict of Opposites Humility	R. Andrea R. Andrea
63	Entering the Silence Be A Leader	R. M. Lewis C. S. Esty	92M	How Rosicrucians Deal with Stress Happiness, Success and Prosperity	R. Daniels R. Daniels
64	Understanding Our Universe The Creative Imagination	A. C. Piepenbrink C. S. Esty	93	The Honorable Sceptics Thomas á Kempis	R. Andrea R. Andrea
65	Living in Full Expression Can You Be Mentally Controlled?	B. Schild Z. Caspers			
66	Practical Mysticism Create To Live	C. Schild G. Robertson			
67	Unfolding Consciousness Self-Reliance	C. S. Esty C. R. Warnken			
68	What is A Mystical Experience? Egyptian Museum	R. M. Lewis B. W. Schaa			
69M	Staff Symposium				
70	Cagliostro (Drama) Jacob Boehme (Drama)	R. M. Lewis L. Ziebel			

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

‡ These items are also available on 33 1/3 RPM phonograph records

M The letter "M" after a number designates that it is for Rosicrucian Members only

SC These letters indicate certain programs in stereo cassette format only All reel-to-reel tapes are monophonic.

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TREASURES FROM OUR MUSEUM

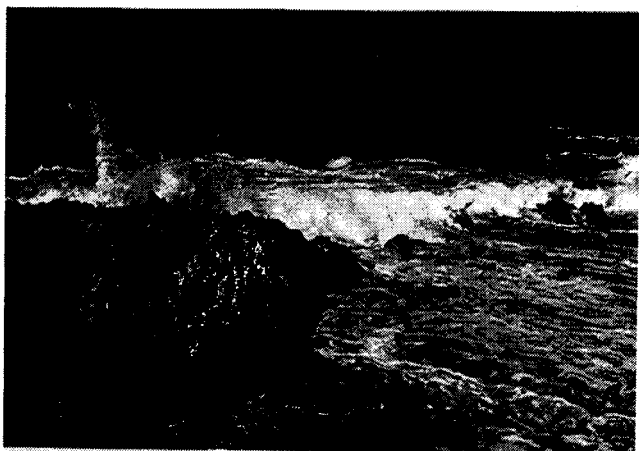


Funerary Boat

Over the centuries the Nile River has provided the easiest form of transportation in Egypt. Many kinds of boats have been used to transport bulky objects and for making long journeys. The Ancient Egyptians created funerary models of their life activities, which were placed in their tombs. Funeral boats, intended to bear their owners upon the waters of the next world, were especially common. The size of such models varied greatly, and the largest of these models, found near the Great Pyramid, is 130 feet long. Our photograph shows an example of a rare funerary boat, with all its original accessories, that is in the Rosicrucian Egyptian Museum. It dates from the 12th Dynasty (c. 2000 B. C.) and was found at Meir, Egypt.

—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.



ODYSSEY

Juan de la Cruz

Part II

Living Flame of Love

HAVE YOU ever awakened to the kind of morning when everything feels right? The sun is shining, birds are singing, flowers are opening to the sun, and colors across the landscape are bright. All nature around you seems to be celebrating the arrival of a new day. You breathe deeply and feel the energy pulsing through you, and through all nature. And you realize that it all makes sense. You feel whole and complete, and in union with all about you. And then you realize that *Love* is the law, the geometry, at the base of all creation.

It was this feeling of the ineffable joy of union with all creation, with God, the Cosmic, that Juan de la Cruz was expressing through his mystical poetry. It was to the mystical mind that this great Spanish poet dedicated his verse—lines so alive with feeling, joy, and love of life, that critics have called these poems the most intense and luminous poetry in the Spanish language.

*Oh, living flame of love That tenderly wounded my
soul in its deepest center,
Since thou art no longer oppressive, perfect me now if it
be thy will, Break the web of this sweet encounter.*

Strange, perhaps, that such lyrical poetry was composed by a man of the cloth—a priest—in an age when orthodox religion was taken so seriously, and was in fact, a matter of life and death. Strange, too, that although much of this poetry has such an earthy sensuality to it, it expresses an individual's highest feelings regarding beauty, and love, and union with Absolute Being. But this sensual love, enraptured by pure beauty, is the vehicle used by the poet to convey the soul's rapture with God, the Cosmic. And there is suffering, too, for the poet himself knew suffering and also the terrors of the obscure night before day's bright dawning.

*Oh, sweet burn! Oh, delectable wound! Oh, soft
hand! Oh, delicate touch
That savors of eternal life and pays every debt! In
slaying, thou hast changed death into life.*

Turning from a rigorous, cold, intellectual approach to theology, San Juan's poetry exhibits fire, energy, passion, and profound yearning. His *Spiritual Canticle*, one of his most powerful poems, was based on the Old Testament *Song of Songs*, which in his day had just been directly translated from the original Hebrew (much to the chagrin of the Church) by the Spanish mystic and humanist Fray Luis de León. (He was later imprisoned for his translation—it must have been powerful!)

The more recent Spanish writer, poet, and dramatist, García Lorca, praised Juan de la Cruz for his use and understanding of *duende*—the fiery mysterious sustaining creative power behind all great works of art. To the Andalusian mind, *duende* is "profound, human, tender, the cry of communion with God through the medium of the five senses...."

*Oh, lamps of fire, in whose splendors the deep
caverns of sense which were dark and blind
With strange brightness Give heat and light
together to their Beloved!*

But, perhaps most important of all, Juan de la Cruz was a mystic—a man who saw beyond the structure, hierarchy, and dogma of the Church into the core of what is Sacred. To the mystic the true spiritual union is a personal one between man and the Cosmic, Absolute Being, God. It is the intimate awareness of God (the Cosmic) through the domain of the subconscious. Its ideal is the ultimate attainment of *conscious union* with the Absolute.

*How gently and lovingly thou awakenest in my bosom,
Where thou dwellest secretly and alone!
And in thy sweet breathing, full of blessing and glory,
How delicately thou inspirest my love!*

—RMT

*Printed above are the four stanzas of the poem Living Flame of Love by Juan de la Cruz. This is considered to be one of his best and most mystical poems.—RMT

