

Rosicrucian Digest

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About the Author

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

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

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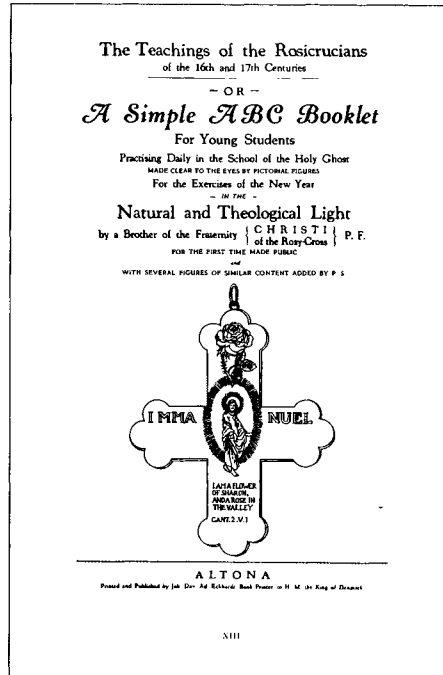
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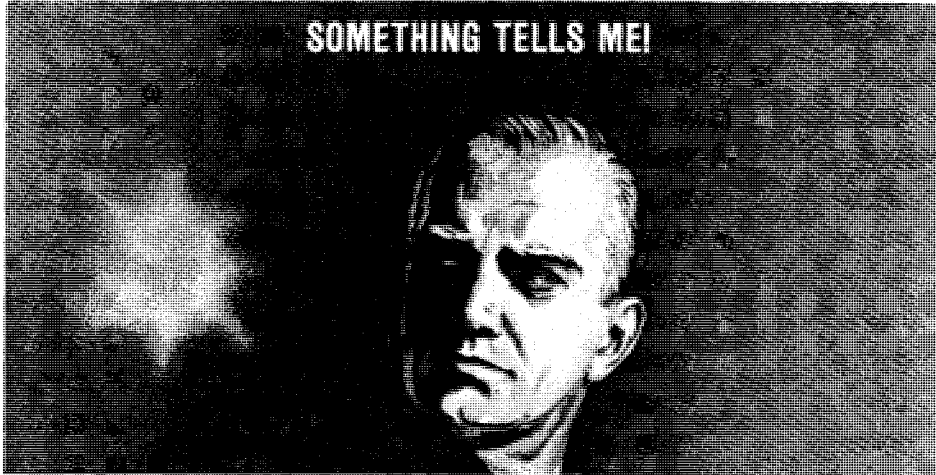
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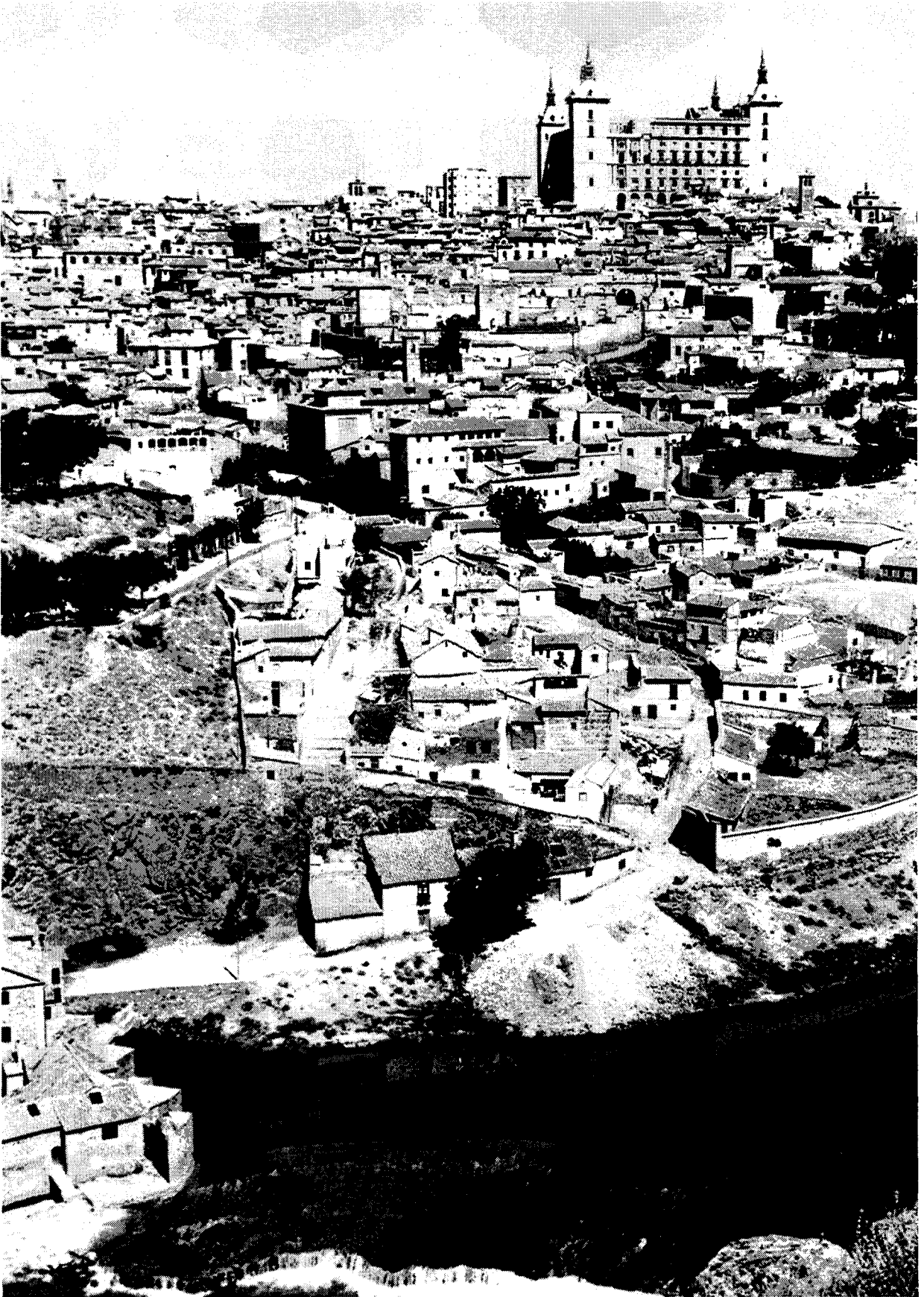
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Panorama of Toledo ⇨

The ancient city of Toledo lies in the center of Spain, perched on a rocky promontory that is surrounded on three sides by gorges carved out by the Tagus River. The mighty Alcazar dominates the city's skyline, as can be seen in our photograph. This Moorish fortress was rebuilt by Emperor Charles V, as an imperial palace and residence. The city's medieval Moorish character is still well preserved, and even now it looks much as it did when El Greco, Toledo's most noted artist, depicted the city in his paintings.

(Photo by AMORC)

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Unwanted Thoughts

THOUGHTS may often obstruct the mind just as obstacles obstruct our physical progress. Thoughts come to the fore of consciousness to command our attention in two ways. One way, of course, is by will, by intentional recollection of incidents, by wishing to recall something from memory. Obviously, such thoughts are entirely within our control. We may inhibit or shut them out, whenever they are unwanted.

The other type of thoughts are of the involuntary kind. These thoughts are arrived at by suggestion or because they actually dominate one's subconscious mind. Two of the factors which account for our attention or concentration are intensity and extensity of impressions. For example, the more intense, or loud, a sound, the more it will command our auditory attention. Consequently, if we put ourselves in such a position that we are subject to intense or extensive suggestive stimuli coming from the things—the objects—of our environment, we can be certain that these things, as thoughts, will then dominate our consciousness, whether we want them to or not. During a period of meditation, for example, we may not desire to think about a certain brand of cigarettes. However, if we place ourselves before a window so that a flashing neon sign advertising a certain cigarette distracts us, continually suggesting its purpose, we cannot exclude the thought!

Perhaps the most difficult of unwanted thoughts are those of the latter type—the thoughts that dominate our subconscious mind. These may arise from habits of long standing. As soon as one is passive the stimulus of the habit takes effect, perhaps as a craving which dominates the attention of the individual until he satisfies it. Many

individuals, unfortunately, cannot relax for more than a few seconds without the desire to smoke. They must at once appease the habit with a cigarette or a cigar before any normalcy has been reached and until then, they are unable to concentrate on other matters. This is a physiological, or nervous condition, the result of the habit of smoking. The dominating thought may also have a psychological cause. There may be a latent fear, an anxiety complex, the result of some deep-seated worry that comes to the fore to command attention as soon as the mind is relaxed.

The Pleasure Seekers

The habit of physical pleasure and ease constitutes a struggle for us as well. When one begins to read a text, a book, or a monograph, or any literature that requires mental effort—and any worthy literature does—if one has been inclined toward mental indolence, the mind will rebel against concentration. It will try to escape from being harnessed.

As a relief, distracting thoughts of pleasure will arise in the consciousness. First we will sense the inclination to avoid the duty of reading and studying. Then, associated with this desire, will come ideas of things which are physically and mentally free of effort, activities that could be engaged in at the moment as an alternative. We even begin to justify such alternatives. We explain to ourselves why we need to take a nap at the moment, or take a stroll around the block, or call a friend on the telephone, rather than do that which is actually best for us. If we submit to these escapes we have only weakened our will and given further emphasis to unwanted thoughts and desires.

Psychologically, of course, when left to our own devices and under no external compulsion, we always do what we want to do. Even when, as the saying goes, "our conscience troubles us" and we knowingly do the opposite of what we should, nevertheless, what we are doing is the stronger desire. We are creatures of desire, and we are always motivated by the strongest impulses of the moment. A man who reluctantly, but voluntarily, leaves the cool shade of his home to repair a broken fence in the hot summer sun is doing what he wants to do; he may even argue with himself that he prefers the cool shade to laboring in the hot sun. Actually, however, he prefers the psychological satisfaction, the mental pleasure of performing a necessary duty, to having any sense of neglect, even in the pleasing shade of his home. Otherwise, he would not perform the duty.

Cultivating the Mind

How, then, do we rid ourselves of unwanted thoughts, of those habits and desires which so strongly conflict with the new ones we want to cultivate? First, it is essential to formulate clearly the thoughts that one wishes to cultivate in the mind, and to idealize these thoughts. Let us use the analogy of study. Study is an effort. However, the effort involved in study diminishes with interest and with practice. To merely want to study is not inspiring and will certainly not engender sufficient enthusiasm to oppose the temptation of relaxation and ease. Ask yourself: Why do I want to study? One must not only have a certain subject in mind, but one must be sure that such a subject is personally appealing. The subject must stimulate the imagination. One must be able to idealize its advantages, that is, see its enjoyable results and the opportunities which come to one from studying the subject.

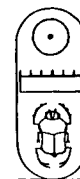
I have heard adults, conscious of the fact that they needed further education, say: "This winter I am going to take a course in something. It doesn't make much difference what." As a matter of analysis, I have followed the efforts of such persons and have found them very desultory. Eventually they abandoned any attempt to study and returned to their way of dull living. There



was no drive behind their inclination to study. There was no specific appeal which the study could satisfy, nor was there any encouragement for its continuation; the study was all labor and no pleasure.

If you are not certain of what you want to study, or why, then do not begin it. Such an attitude would not be conducive to giving study a priority in your consciousness. It would become an easy victim for the more vigorous stimuli of other habits and other desires. The thought of study would soon be pushed out of mind.

Suppose one suddenly had the impression that he would like to study philosophy. He may not be able to relate just why the thought appealed to him. It would then be advisable, before actually beginning a systematic pursuit of ancient and modern philosophy, for him to go to a public library or some secondhand book store and examine an elementary sketch of the lives of one or more of the philosophers. If, upon reading the work, the wisdom of the ancient sages challenged his thoughts, if he felt as if he were venturing into a new world, if he actually developed a sense of satisfaction from



such topics, he would then know that his study of the subject would be facile. If one cannot idealize, that is, if one cannot find a sufficient and logical reason why he should study a subject, he had better not pursue it.

Analyzing Unwanted Thoughts

Another way of handling unwanted thoughts and desires is to analyze them. It will weaken their hold upon us. When you have an urge to do something of which you are not particularly proud, review it first in your mind. Do not simply experience the sensations and the thoughts collectively. Find out of what they consist. What causes them? If these thoughts and sensations have aspects that are repugnant, do not mitigate them. Do not push them aside for the more appealing elements. Bring the unfavorable aspects *out into the light*.

Such an analysis lessens the hold the thought or desires may have upon our consciousness. Many times you are moved by thoughts which in their whole may seem pleasing. But when subjecting these thoughts to analysis, their faults become apparent and such adumbrates the former appeal and makes the thought or desire easily eliminated.

Recently, I had a discussion with a student in connection with this subject of ridding oneself of unwanted thoughts during periods of meditation. He told me of an easily applied method which he has employed with success. Each time the student

was distracted by a surge of unwanted thoughts and desires during his sanctum period, he would reach for a scratch pad and pencil and write about such feelings and thoughts. When he had completed his writing, he would tear up the sheets of paper and discard them. With the destruction of the paper, he stated that his mind would be freed and he could then easily concentrate upon his purpose.

Actually, the only relationship between writing down on paper one's unwanted thoughts and later destroying the slips of paper, and that of acquiring a free mind, is psychological. In writing, one is obliged to analyze his feelings and thoughts more carefully so as to formulate them into words; consequently, all of their weaknesses become apparent. The thoughts are given expression in this manner and their appeal is dissipated by the time one is ready to destroy the paper. That is why it has been said that "Confession is good for the soul." It relieves pent-up emotions and converts thought into action—into energy which is then spent.

Try these methods if you experience the same conflict with unwanted thoughts during your sanctum period. Also, do not forget to analyze clearly your *desired* thoughts so that you will know in which direction you are moving. Thus these desired thoughts will give you the necessary impetus in that direction. Δ

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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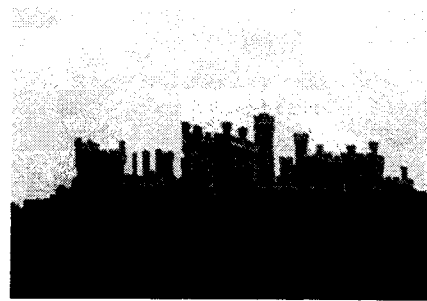
Fourteenth Century Illumination

by William J. Walsh, F.R.C.

INGLAND in the fourteenth century was a fertile field for mysticism. During this century flourished two of the most significant of the English mystics, Walter Hylton of Thurgarton and Richard Rolle of Hampole.

Rolle and Hylton wrote of the contemplative life, though with different perspectives, and wrote for the average Christian reader who aspired to Illumination. Each was connected in some way with the solitary life, and represented not so much a reaction to scholasticism as a flowering of the neo-Platonic tradition of Augustine, Scotus Erigena, and Cassian. At times, they seem to recognize and accept the intellectual orientation of the Scholastic or Western tradition, and join it to the neo-Platonic or Eastern tradition of spirituality. The elements of Purgation, Illumination, and Union which have been identified as essential phases of the mystical life, and which have been discovered in the tradition of the Desert Fathers through the writings of John Cassian and Pseudo-Dionysius, are just as strongly evident in the writings of Rolle and his disciple Walter Hylton.

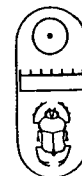
Walter Hylton was an Augustinian canon at Thurgarton Priory, and the author of the *Scale of Perfection*. This work is regarded as a complete and methodical description of the mystical life. While the book currently is published as a single work, originally it was written in two parts: Book I is a complete work, addressed to an anchoress of his acquaintance, while Book II dates from later in his career, and reflects a more mature style and a greater variety of literary devices. For the most part, the *Scale* is a detailed, impersonal description of the



mystical path. Hylton does not claim the title of mystic himself, and his description is analytic rather than an account based on personal experience.

Like the Desert Fathers, Hylton distinguished between the active and the contemplative lives. While he does not directly discount the active life, he points out that the higher stages of the mystical experience can be attained only by contemplatives. For Hylton there were three levels of contemplation to be experienced after conversion, and three stages in the process of achieving Mystical Union.

Contemplation begins with simple knowledge of the facts of religion or the articles of faith, by means of reason alone, followed by the stage of affection. The lower degree of affection is accompanied by occasional feelings of the return of divine love, and the higher degree contains a more constant life in God, with the soul at rest. The third stage is that of perfect contemplation of God—of knowledge combined with love. In this stage the person is transformed, and comes to reflect divine beauty and goodness. During this stage may occur



some mystical phenomena such as the hearing of voices or music.

The process, which roughly parallels the stages of contemplation, begins with conversion, or reformation of the individual. The individual achieves the beginning of self-knowledge, recognizing the imperfections and sins of life and realizing that the soul is the image of God. This occurs along with the intellectual knowledge of the facts of religion. This recognition of knowledge by means of reason and discourse is significant in that it shows Hylton's understanding of the relationship between the scholastic tradition and the contemplative.

Purgation

After conversion, the next step on Hylton's ladder of contemplation is the beginning of Purgation, consisting of a reformation in the image of Jesus. This *re-formation* has two parts: a reformation in faith for beginners, and a reformation in faith and feeling for the perfect and for contemplatives. There is a movement at this point from the intellectual to the contemplative mood—the reformation begins in the intellect and proceeds to the heart. The reformation or transfiguration of the soul leads to a turning away from the world, a self-examination, a reformation and desire for Purgation and a re-forming of the soul in the image of God.

Following this transmuting of the soul, Hylton describes a state wherein the soul is aware of nothing but the desire for Jesus—the “nought,” which is analogous to the “dark night” or the “cloud of unknowing.” In this state, the soul is empty of all that is not God, whether external or internal. This “nought” is followed by the third stage of contemplation, or Illumination. In the darkness, there is the dawn of understanding. This constitutes the beginning of the full mystical experience which is not completed until after death. The soul comes to know that there is a divine spark hidden behind the murk of self-love: that love, the gift of God, dwells within the soul, and raises the soul out of pride to the heights of Mystical Union.

Of the stage of Mystical Union, Hylton is nearly silent. Any experience of Union is a gift of God which reveals the nature of the

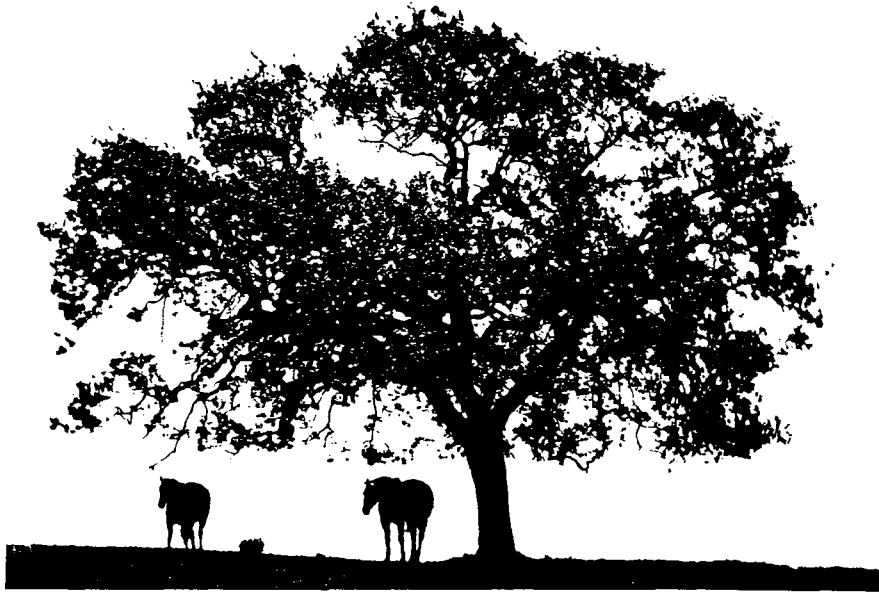
Trinity, is indescribable, and is a foretaste of the experience to be had after death. In addition to these points, he speaks of being “ravished” by God, of the mystical marriage of the human soul to the Divine. The essential elements of knowing and loving God remain, but they are raised to a higher level which cannot be fully understood or described.

The *Scale of Perfection* was one of the first systematic treatises on the subject of the mystical path, and certainly among the first to attempt to relate or synthesize the traditions of the Eastern Contemplatives with the Western Scholastics.

Richard Rolle

Much of Hylton's inspiration was derived from Richard Rolle of Hampole, the first English author to be granted the title of mystic. Rolle was a Yorkshireman, probably born during the reign of Edward I. He came from a good family and, while studying at Oxford, seems to have come under the influence of the Franciscans. Like St. Francis, he never took holy orders, but left home to pursue the religious life. He was a prolific and popular writer, producing such works as *The Mending of Life*, *The Fire of Love*, and *The Form of Perfect Living*, as well as commentaries and the first translation of the Psalter into English. For two hundred years, his works were very popular throughout Europe, particularly among the Lollards, and his treatises and commentaries have been discovered in private collections and religious houses, and were given in wills. A contributing factor in his popularity may well have been his poetic language in his use of alliteration, internal rhyme, and end rhyme.

Like Hylton, Rolle is concerned primarily with Purgation and Illumination. An unusual aspect of his treatment is his separation of Purgation from the process, such that Purgation and purification continue alongside the Illuminative and Unitive phases. While progress can be made, the sins of the flesh can never be completely overcome in this life. In Purgation Rolle describes nine degrees of turning to God: “conversion, despising the world, embracing poverty, right direction of life, enduring tribulation, patience, prayer, meditation,



and good reading," all of which result in detachment from worldly concerns. Of Purgation, Rolle recognizes that one cannot love both the world and God, that there must be a conscious choice for God and away from the world, and that there must be a cleansing of the soul prior to illumination. This cleansing is described by him as a "chastening healing aridity" wherein the soul and the thoughts are cleansed and the will is subdued in preparation for illumination.

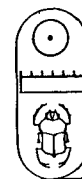
The Sweetness of Love

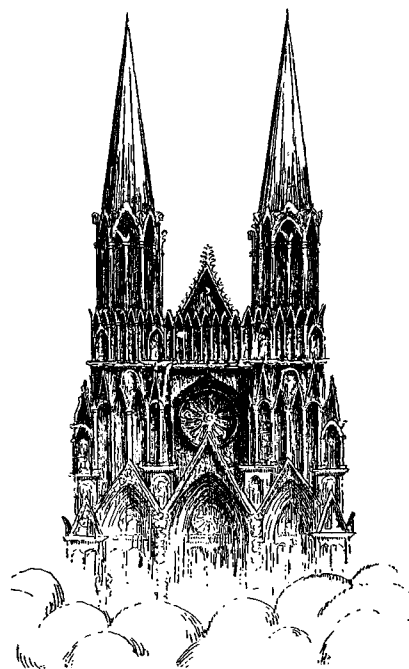
At the level of illumination, Rolle recognizes that a transformation of the soul shall have taken place, accompanied by an outpouring of divine love. There is a feeling in the soul of being "ravished" by the sweetness of that love. Felt as heat and sweetness, and heard in the music of the spheres, the love of God contributes to the steady uplifting and perfection of the individual soul.

The Unitive experience is an outgrowth of illumination, and consists of an intensification of the heat, song, and sweetness, along with an increased knowledge of God. The actual union itself is ineffable. It may be that Rolle said so little about Union because he never experienced it. As a solitary hermit, Rolle would not have had the benefit of a teacher or guide, as would one who had

begun in a monastery, and so had to teach himself, experimentally. His heat, song, and sweetness are the experiences of the first stages of the mystical path. Nevertheless, Richard Rolle remains the first of his kind. He set the pattern for the school of English mystics which tended to avoid the speculative or experimental interests of the Rhineland mystics, but endeavored to function within the framework of orthodoxy. As a result of the Scholastic influences at Oxford, he tended to categorize such experiences as divine love and to separate the stages of illumination as heat, song, and sweetness.

Rolle and Hylton show that they are an integral part of the neo-Platonic school of thought. The fourteenth century mystics of England transmit the same mystical teaching as St. Paul and St. Augustine, and do not reject the Scholastic influence of the thirteenth century, but indeed each of them synthesizes the Scholastic and the mystical traditions in one way or another. For each of the mystic philosophers, reason has an important role in the mystical path, and each of them categorizes or enumerates the qualities or levels of the personal mystical experience. They have done more than merely transmit the tradition; they have added to the light of mystical understanding by showing that it could be reconciled with Scholasticism and with the orthodox teaching of the Church. Δ





The Celestial Sanctum

Living with Stress

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

WHEN WE TAKE TIME to think of the finer and more beautiful things of life and allow thoughts of love, joy, peace, and harmony to fill our hearts and minds, we bathe the Inner Self in vibrations which cleanse, purify, and stimulate it. We thus establish a wonderful condition of harmony between the psychic body and the Cosmic which results in greater mental and physical health, relieving any distress and strain we may experience.

Every aspect of man shows the need to work and be truly motivated. Harmony in life comes from being engaged in some rewarding and constructive occupation or service. Dedicating ourselves to the benefit of others and finding satisfaction in rewarding work appreciated by others brings peace and harmony to each of us. However, such

satisfaction is greatly multiplied when we inwardly and outwardly express a sense of gratitude for the opportunities which life affords us.

It is sometimes said that, in these modern times, we experience too much strife and frustration. From the mystical point of view, however, we really need more of it. Many will question that statement; nevertheless it is true. Success in any endeavor is not a gift but a challenge to succeed against all odds. It is equally so in our personal and business affairs, and especially in mystical development. One pointed application of the will, heart, and mind will produce the results which are the requisites for mastery in any situation.

Stress is, in fact, a valuable and necessary condition to the inner unfoldment of our personalities, and the expression and development of our latent talents. Stress and strife are the needed elements for accomplishing tasks which seem impossible. Without stress, life would flow calmly by, and we would feel no great urge to overcome the problems and obstacles around us. It is interesting to look back upon life and think of those times when we made our proudest achievements. Did those times occur when life was at its easiest, or did the challenge of a strenuous time urge us on to bigger and better things? Man's inner strength is mainly seen in his ability to conquer against great odds. It is then that the Master Within, when asked for help or guidance, will make his presence felt more strongly.

It is helpful to discern between stressful situations and our own reaction to them. There are two ways of looking at any stressful situation—the negative and the positive outlook. The negative, pessimistic outlook makes us see the worst in every given situation. The positive, optimistic view helps us see how we can turn the experience to our advantage and gain from it. There are always times in our lives when we feel deeply hurt by some unpleasant turn of events. Bitterness and regret will get us nowhere, but it is sometimes difficult to look only at the bright side. In such cases, it is extremely helpful to come to terms with ourselves and integrate both aspects, thus

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accepting our own feelings of hurt and determining to take steps to change the situation for the future. That is the key to a sound outlook—looking through a given situation, and seeing a way clear of it for the future. For, after all, our future is what we are building, and this cannot be built on anger, frustration, and regret.

If we become angry or upset over some event or problem, we should try first to rationalize the situation as clearly as possible, free from any emotional or mental bias. We should write down on paper our views and try to see the situation as an impartial observer. We should allow the Inner Self to rise above the emotional anger and upset by a strong and determined desire to be free of negative emotional feelings. We should try to see the problem as objectively as possible, and from a detached higher sense of judgment, free from personal bias. We will then be truly a greater Master of our circumstances and be better able to deal with any problem or difficulty with real insight and composure.

Facing Challenges

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

We all possess reserves of strength and qualities of character that are seldom utilized in the everyday affairs of life, and if we only use the more limited aspects of our abilities, we achieve very little. However, when we exert and demand more from ourselves, our reserves of strength and our latent psychic abilities will suddenly reveal themselves to the astonishment of many. We must constantly call upon these greater reserves, which have limitless possibilities, and use them to face the challenges which

life affords us. We will then view our crises and difficulties with greater anticipation and with the attitude of mind which accepts any challenge as a test of our abilities. We should welcome these difficulties and not shrink from them or complain we have too many, for perhaps we have been blessed with golden opportunities.

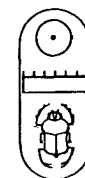
When we face a new condition in our lives, even a pleasant experience, a degree of stress occurs which we must adjust to. Once the adjustment has taken place, the stress condition diminishes. However, this type of stress can be joyful and satisfying. On the other hand, other conditions in our lives can cause a great deal of distress which we experience as bringing displeasure, sadness, and grief. In either case, adjustment to those circumstances can take time, but there are certain methods we can use to help the process of adjustment. For the best results in reducing and adjusting to stress or distress, we should try to use methods that are best suited to ourselves in each category.

The first category relates to physical exercise. Walking and jogging, games such as golf or tennis, and particularly enjoyable exercises such as dancing and swimming will prove beneficial. However, a different kind of work like gardening, decorating, or other types of satisfying work are very helpful in assisting the body to adjust to the chemical elements which are created in the body during stress conditions.

Refreshment for Mind and Body

The second category involves exercises for the mind. Any reasonable activity which takes the focus of our thoughts away from the distressful situation will allow the inner consciousness to adjust to the problem. The discipline of will together with a determined attitude are needed to take our minds off problems which cause great emotional distress. Creative activities, such as painting or arts and crafts, reading, or any thought-provoking exercise, will give us the measure of control over our minds to bring about a more peaceful mental condition.

Since most distress is experienced in our emotions, mental control is essential to alleviate the emotional turmoil we experience. However, we must draw upon the



higher forms of consciousness within us to bring calmness and peace to our troubled mind. Therefore, by a determined exercise of mind we can bring to our consciousness thoughts of joy, peace, love, kindness, etc. We should seek assistance by reading inspiring and uplifting words, or listening to music which will strengthen our mental and spiritual resolve to control our feelings and allow our spiritual consciousness with its expression of peace, joy, sympathy, and love to dominate our emotional awareness. By bathing our feelings with higher thoughts, beautiful music, and other things of beauty, the emotions are purified by the uplifting vibrations from higher levels of consciousness. Finally we must dismiss all negative thoughts and feelings from our minds by an exertion of will and a determination to allow only positive, constructive thoughts to enter our minds. Only a decisive attitude to live a life of goodness, kindness, and love towards others, and experiencing peace and harmony with the Cosmic and the Consciousness of God within, will allow us to live an ideal life which exemplifies all the beautiful qualities with which we have been endowed.

We experience distress when we are out of harmony with the Cosmic and when we neglect to respond to the normal urges and impressions of the Inner Self and rely solely upon the limited objective self, seeing things from a limited perspective. Our objective viewpoint is usually rigid and inflexible, concerned in the main with selfish or biased attitudes of mind which seriously cloud a situation and make it appear different than it really is. However, when we are in harmony with the Inner Self, many of life's petty annoyances cease to affect us and thus do not cause any distress. Our loftier view of the more serious problems enables us to see the situation without bias, and the cause and probable solution to a problem is more clearly seen. We are moved to solve the

difficulty with an impersonal concern and with greater sympathy and compassion for others involved as we automatically use our inner harmony to call upon the Cosmic for advice and assistance in solving the difficulty with which we are faced.

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

Experience in life can teach us much. As we grow inwardly, aspiring upward toward greater understanding and usefulness in service, many of life's petty problems are left aside and we no longer react impulsively and negatively to our daily trials. But this kind of interior development comes through learning what the spiral of events has to teach us. If we fail at any time, another opportunity will occur again until we assimilate the lesson we have need of; then we can continue our upward journey which our Inner Self demands of us. This is the way to achieve a greater Consciousness of the Cosmic and that Peace of Mind that comes from our ability to express to some degree the Divine Love which fills our beings, especially as we come to see all things from the point of view of a spiritually developed consciousness.

The Celestial Sanctum

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

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ROSICRUCIAN DIRECTORY

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

Fasting

A Means to Longevity?

—by Allan Callahan—

I BELIEVE it was George Bernard Shaw who once remarked that since youth is such a wonderful thing, it's too bad it has to be wasted on the young. It is an observation that all of us who are "thirty-nine and holding," or *past holding*, can see merit in. Wouldn't it be wonderful if we could hold onto our youth until we had sense enough to know how to really enjoy it—or if we could at least *partially* rejuvenate ourselves, once youth has fled?

But in man's search for eternal youth nothing of the bizarre or unusual has worked. Brinkley's goat gland transplantation was widely heralded for a time, and Brown-Sequard's seminal fluid rejuvenator once attracted much interest. Then there was Voronoff's monkey gland transplantation, Funk's vitamin rejuvenation plan, and Steinach's attempt at physical renewal by subcutaneous division of the *vas deferens*. Various other fads, such as hormone injections, have come and gone, and yet things are not much different.

The foregoing attempts at rejuvenation all shared one thing in common—they either *gave* the body something, or tampered with it in some fashion. All these attempts went in precisely the same direction.

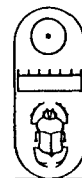
However, *denying* the body something—namely food—and then *not tampering with it* in any other way, is a major factor in renewing the body.

Questions immediately arise: Why deny the body *food*, of all things? Isn't nourishment necessary for life? However, in fasting one rids the body of the bad effects of *excess food*, and also gives the digestive system a

rest. If one took in only the *exact* amount of nourishment that he needed, and of the *proper kind*, then he might never need to fast. Certainly he would never get fat, but still could benefit by giving his stomach and bowels a short rest now and then. However, in all societies where plenty of food is available, most people tend to overeat, and also consume many things that are unsuitable, if not downright harmful. Fasting helps the body throw off toxins formed by wrong eating habits, along with using up excess fat.

Fasting and Feasting

Experiments with fasting and feasting, on creatures of the lower orders of life, have been most revealing. For instance, the aphid is rejuvenated when it is forced to stop its



gluttonous habits. But the most informative experiments have taken place using worms. Comprehensive studies on these creatures were made at the University of Chicago, under the direction of Prof. C.M. Child. He wrote of the results:

“Experimental tests, conducted for a number of years in the Dept. of Zoology, University of Chicago, showed that worms, when well-fed, grow old just as the higher animals do, but by fasting they may be made young again.

“When these worms are deprived of food, they do not die of starvation in a few days....They live for months on their own tissues. At such times they become smaller and may be reduced to a fraction of their original size. Then when fed after such fasting, they show all the physiological traits of young animals. But with continued feeding, they again go through the process of growth and aging.

“One group of worms was well fed, and every three or four months they passed through the cycle of aging and reproducing....Another group was given just enough food to maintain the worms at a constant size but not enough food to make them grow. These worms remained in good condition without becoming appreciably older as long as the experiment continued, which was three years.

“With abundant food, this species of worms may pass through its whole life history...in three or four months. But when growth is prevented by fasting and frugal feeding, the worms may continue active and young for at least three years, as the foregoing experiment has demonstrated, and no doubt much longer had the experiment continued longer.

“The extension of the life-span of the worms in this experiment is approximately equivalent in man to keeping him alive for six or seven hundred years.”¹

British Professor Julian Huxley, grandson of the famous T.H. Huxley, experimented in a similar fashion with worms. He fed a group of worms in the usual way, with plenty of food, but he isolated one worm. Part of the time the professor fed the isolated worm the way he fed the others, but occasionally he made it fast. The well-fed worms died within the usual life-span, but the worm which had to periodically do without food lived on. In fact, this worm was still alive and vigorous after nineteen generations of worms had lived and died! In a human this would be the equivalent of almost a 2000-year life-span.

The studies of previously mentioned Professor Child fired the interest of a colleague, Anton J. Carlson, a professor of physiology at the University of Chicago. He wanted to experiment with humans to discern if fasting had any rejuvenative effects on them.

His findings indicated that a fifteen-day fast could restore the tissues of a middle-aged man to a physiologically more youthful condition. However, his experiments were too few and narrow in scope, taking place on more or less youthful subjects. But they *were* encouraging.

Of course, it is too much to expect that humans could ever gain the same dramatic results from fasting, no matter how careful or controlled, that the lower orders of animal life have achieved. They possess powers we do not have. Some of these creatures, even though complex in structure, have the ability to grow vital parts of their bodies anew if they are lost through accident; even new heads, eyes, brains, and internal organs. Still, the results we *can* gain are impressive.

Except for cases of gross obesity or poor health, probably the majority of people who need to curb their food intake could get by on a program of short fasts, rather than long ones. The small or careful eater, of slender build, might need to miss only an occasional meal or two. For most others it could involve anything from skipping food one day a week to fasts of from two to five days' duration, undertaken every month or so. A small percentage would need to forego food for longer periods.

Are any risks involved? Not for short fasts, in individuals of sound constitution. Long fasts, though, should be supervised, either by a doctor or by a natural hygiene practitioner experienced in fasting.

Rejuvenation: How It Works

How does fasting rejuvenate? There are two processes occurring continuously in the human body, almost at the same time. One is called *anabolism*, the building up; and the other, *catabolism*, which is the tearing down. Together they make up *metabolism*. A fast results in a cleansing of the body, thus allowing *anabolism* to get a leg up on *catabolism*. The building-up process of life is accelerated, while the tearing-down process is slowed. All the body's cells undergo refinement.

Changes and improvement are sometimes dramatic. Heart function and bowel action improve, and sleep becomes more restful. There may be increased acuteness in the senses of taste and smell, better digestion, stepped-up vigor, and of course loss of weight. Many fasters report increased mental powers, more powerful sex drives, a clearing of their complexions, the disappearance of some of the finer lines in their faces, and improved vision and hearing. Commonly, the eyes become more sparkling, and a more youthful bloom becomes evident. Blood pressure goes down, and many other benefits are recorded. Dr. Herbert M. Shelton, who supervised the fasts of over 40,000 people at his clinic in Texas, wrote that "fasting can bring about a virtual rebirth, a revitalization of the organism."²

Should one feel less like working during a fast? On the contrary, the odds are that he will feel *more* energetic—until the body's reserves are used up. Upton Sinclair, a notable faster, went looking "for a diet that permits me to overwork with impunity,"

and found it, instead, in fasting. He also felt much more like exercising. Athletes who have tried fasting commonly report increased speed, strength, and endurance.

Should *everyone* fast? It appears that in a small percentage of cases, persons with certain unusual physical problems should not. We would assume that fasting isn't for underweight individuals either; although, surprisingly, some who have tried it report that they put on fair amounts of good, solid flesh afterward, when nothing else would help them gain. Of course, *seriously underweight* people should not normally curb their eating.

It is possible that the discovery of fasting as a rejuvenating method will someday be looked upon as one of the greatest discoveries of all time—not as an eternal "fountain of youth," of course, but as the best *preserver* and *extender* of youth that has ever been found. Dr. Herbert M. Shelton pointed out that "if we can see in fasting a means of enabling the body to free itself, not alone of its accumulated toxic load, but also of its burden of accumulated abnormal changes in the tissues, we can use this means of rejuvenation to great advantage. Recognizing its limitations and not expecting the impossible, we may still find in the fast an avenue perhaps not to eternal youth but to a protracted youth that endures long into what we once considered old age!"

Indeed, why not? If fasting can work big miracles in worms, why can't it work small miracles in humanity?△

Footnotes:

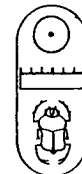
¹Hotema, Hilton, *Long Life in Florida*, (Mokelumne Hill, Calif.: Health Research Pub., 1962), p. 133.

²Shelton, Herbert M., *Fasting Can Save Your Life*, (Chicago: Natural Hygiene Press, 2nd Ed., 1978), p.82

This Month's Cover

Our cover features one of the Roman temples built on the site of ancient Carthage in North Africa (near modern Tunis). Following the Third Punic War and Rome's defeat of Carthage in 146 B.C., the magnificence of the Carthaginian state was destroyed and its city plowed under.

(Photo by AMORC)



[15]

Words

Apparatus for Expanded Vision

—by Herbert George Baker, Ph.D., F.R.C.—

OPEN SESAME! The command may or may not have served to unlock the riches of forty thieves, but the power of words to serve as keys which unlock the portals to new worlds cannot be doubted. The power of words, in a strict vocative sense, must remain in the province of those who are initiated into such mysteries, for few of those who command riches into being through utterance of words stand ready to share the secret of their success, or the result of it. Words, terms, and terminologies, nevertheless, are truly the means to new riches. In fact, our very definition of riches can be altered through the efficacy of words, as well as our determination to acquire that which we so define. Words, then, enrich us through their power to expand our vision, to enlarge the compass of our sight, and to enrich the store of reality contained within our consciousness.

Categories and the Construction of Reality

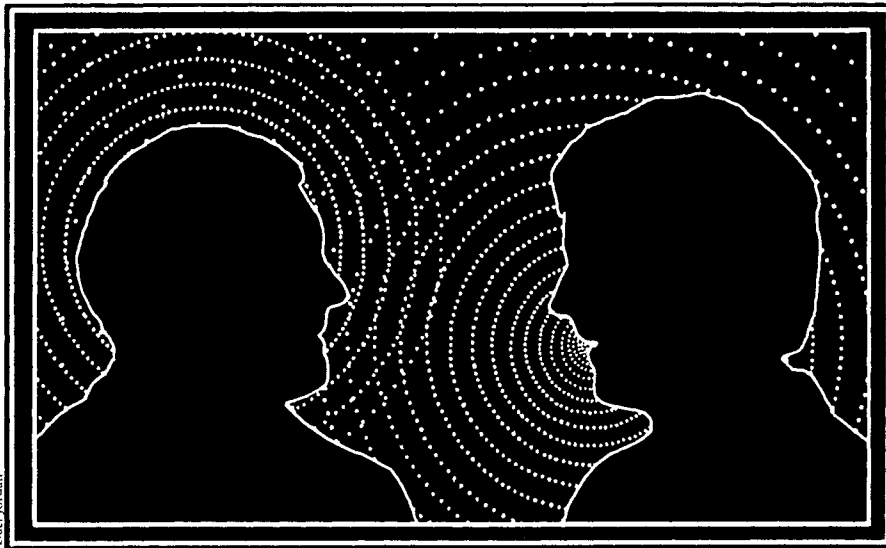
Words are limiting, restrictive things. They box in certain selected portions of reality, excluding all else. No matter the number of words and terms we have at our command, reality in its ultimate sense may yet elude our understanding, and we "know" only that which we may conveniently label and point out to our personal awareness, and, in a larger sense, our cultural awareness. We need not subscribe totally to the Sapir-Whorf hypothesis, to agree that our language bends our thoughts in certain directions. Language is the great matrix in which culture is embedded, and the linguistic matrix of each culture is to some extent unique. If, then, language does not *compel*, certainly it *impels*.

The impulsion is largely fostered by categorization. Each language provides—dictates—categories into which its users place experience; the limiting device, presumably a necessary one for man's ability to sort out and organize aspects of his life. A second factor of limitation lies in the way each language terms things. No term can encompass all meaning, so each term encompasses only some. Ernst Cassirer has pointed out, for example, that "The Greek term, *men*, denotes the function of the moon to 'measure' time; the Latin term, *luna*, *luc-na*, denotes the moon's lucidity or brightness. Thus we have obviously isolated and focused attention on two very different features of the object." These two—categorization and terminology—operate in unison with other factors to limit reality and impel certain ways of constructing reality.

The construction of reality, in the full sense of that phrase, is a social thing. The sum of reality is the sum of the "objects" of an individual, i.e., the sum of those things which the individual indicates to himself, in the internal conversation. The input to this continuous internal conversation is provided by and through society. Man lives, then, in a symbolic universe which makes possible the ordering of the individual's life experience. We react to and with a symbolic world, and not to the world outside, whatever that is. Our frame of reference, influencing not only what we perceive but also how we interpret our perceptions, limits our awareness and we are left with our own constructed, symbolic world. This has been termed the *reality construct*.

The reality construct is greatly influenced and formed by cultural factors, a primary

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David Jordan

one being language and the communication and interaction which takes place in its embrace. In some cases, interaction is so great and inclusive that there arise *epistemic communities*, such as scientific communities, religious communities, social movements, and so forth. Within these epistemic communities, a particular social construction of reality is shared by all members. It is pointed out that probably no society, as a whole, is an epistemic community, particularly in this age of specialization. However, every epistemic community shares with all others certain broad features which serve to shape and limit reality for the members.

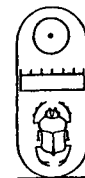
Alfred Schutz deals with language as a scheme of interpretation and expression and the most powerful medium through which is transmitted socially derived knowledge. He shows how the individual takes a pragmatic stance towards life's realities, in accord with his own purpose and goals, and deals with the situation by means of a unique, personal stock of knowledge. Schutz feels that language is a universal cultural medium which functions in a pre-interpretive manner, and also influences reality construction because terms and phrases have not only particular meanings but also "associational and emotional fringes." Members of the same culture share much meaning, but no two persons completely share the same phenomenological world.

Thus, to the limiting and restrictive nature of the culture's language must be added the limits and restrictions of personal, inner language. But the restrictions and limits of language, personal and cultural in scope, may be partially removed. The culture may have a language, but for the individual, his communication is accomplished through his personal—and very individual—sub-language, called *idiolect*.

Language As A Tool

The point of the above discussion is that the individual, through the enculturation process, gains a language, a cultural artifact which becomes the means by and through which he communicates with others and with self, thereby constructing a reality. This reality is limited and restricted by the words and terms peculiar to the language. The culture, of course, can lift some restrictions and transcend some limitations by expanding, developing, and refining its language, as we are well aware of in this time of specialized language, dialect, and sociolect usage. Or, the limitations can be removed through the adoption of words and terms developed by another culture, taken over in part or in whole, as is the case with modern English. This is a prime form of cultural borrowing

The individual has open to him the same means for removal of limitations and abol-



ishing restrictions, and this is where the power of words manifests most wonderfully. To see the implications of an individual's learning of a new word or term, let us consider what the language actually means to the person, focusing not on the cultural level, but upon the level of one person, as his consciousness attempts to embrace reality and in so doing constructs a reality not wholly known to any other.

John Dorsey has said that "language reflects my way of using my mind" and goes on to list thirty-one functions of conscious wording which evolve as naming is applied to living; in fact, naming is to him the essential linguistic movement. Others have noted the ability of language to crystallize and stabilize one's own subjectivity, making that subjectivity more real to oneself and the one spoken to. Further, language provides not only categories into which experiential data may be placed, but also bridges different zones of reality and integrates them into a meaningful whole. Because language is encountered as an objective reality, as something "external to myself" and something which is coercive in its effect, it shapes thought and our everyday life—and to understand everyday life one must understand language.

Sharing by Learning A New Language

Language has often been characterized as a tool. Man is shaped by the tools and instruments he uses; his language and his thought are in eternal, mutually stimulating interaction. L.S. Vygotsky stresses that as neither hand nor intellect are much good alone, so too with thought and language, which quite naturally belong together. Joyce O. Hertzler calls language "man's invented tool." "Of all the tools that he has ever devised and used, it is the most characteristic, spectacular and basic, and has almost infinite further productive and creative possibilities....What is epochal is not *Homo fabricans* (tool-maker) but *Homo loquens* (speaker or verbalizer)." Hertzler regards language as the ultimate means of meaningful meditation between individual and others, individual and self.

Language permits sharing to some extent of meanings, within the language commun-

ity, because as members, all partake of the language's benefits. But because the particular language is common to all, and because it has only one grasp on reality, the limitation is apparent, and the way out of limitation is to change or at least enlarge the conceptual range.

Language is much too powerful to remain unexpanded, and if it is to adequately serve as the instrument of human emergence, the instrument of social life, the instrument of human thought and human conceptualization—even the instrument by which man may conceive transcendent reality and thereby transcend even the culture to a degree—it must be an instrument capable of carrying a host of meanings. It must be an instrument capable of change and precision through refinement; it must serve the creative imagination and say that which has never before been said.

Therefore, language must ever be somewhat in flux. As Hertzler states, "For language, too, the only unchangeable law is the law of change." We are reminded, however, that the change is generally slow, and must be if understanding is to be possible across generational lines. However, change will occur, and the *how* and the *why* may be considered as a prelude to consideration of our main concern: the benefits of change for the individual.

Seven main types of language change are listed by Hertzler, four of which are of concern to our purposes: "the acquisition of new words for newly experienced aspects of human life"; "semantic shifts"; "loss or replacement of words"; and "the continuous development of 'special' languages, sublanguages, and new 'styles' within the language."

Joshua A. Fishman has shown that language reflects the interests of the particular speech community, and that, given a change in concern, the language will change accordingly. Fishman, using the concept of *linguistic repertoire*, adds a new dimension, because a language can change through its linguistic marriage in the culture to another language or dialect. In the same vein, one may consider the broadening aspects of bilingualism and the resultant opportunities for switching available to the bilingual or bidialectal

person. While the latter may be denied the status of language change in the strict sense, the result for the individual, in the sense of offering expanded vision, is the same. The movement back and forth between thought and word has been demonstrated: a process in which language change is contained, both in a cultural and an individual sense.

In summary, language changes in accord with its own means for addition, deletion, and modification; it changes to permit the internal or the external discussion of new realities. We may now look to the ways in which language change will benefit the individual. Narrowing our focus, we may now seek the ways in which words may expand the vision.

A New World of Images

Learning a new language, of course, will pointedly open up a new world of images, concepts, and methods of categorizing experience. Since each language has its peculiar means of categorizing and naming, and thereby impels cognition along certain lines, as well as regulating perception itself, the learning of any new language will have a multiplier effect upon the conceptual skills: increasing the linguistic repertoire increases the potential for grasping reality in more abundant ways. At one time learning a second language was deemed a handicap, but we know that such learning is an enriching experience. It is not always an easy experience, but it need not be difficult if correctly approached. In no way is it impossible for the properly oriented person to become acculturated to a second linguistic community through learning its language, though it seems that to do so requires some openness of mind and positive feelings toward that community.

To be sure, learning a new language in the bookish sense, or the memorization-of-terms sense, or the perpetual translation sense, serves little purpose in expanding the person's vision, for he is still thinking in his original language. What is needed, then, is what Fishman calls "sociolinguistic communicative competence." If we do not learn to think in the new language all our efforts remain fruitless, because we have not yet released the bonds between the words of



our own language, and things. But it can be done, and then:

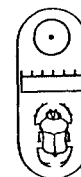
*When penetrating into the "spirit" of a foreign tongue we invariably have the impression of approaching a new world, a world which has an intellectual structure of its own....So long as we know no foreign languages we are in a sense ignorant of our own, for we fail to see its specific structure and its distinctive features.**

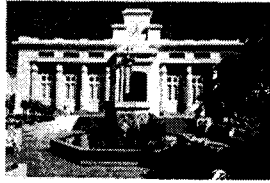
W.M. Urban has developed a philosophy of language in which powerful attributes are assigned to language. According to Urban, all intelligible communication takes place through language alone; mind or spirit is inseparable from language, at least it must grasp reality verbally; knowledge, even if mystically attained, to be verifiable or communicable, must be so done through language; and, most importantly, the limits of the intelligible world are the limits of the real world (i.e., the world which is real to the individual). "The limits of my language are the limits of my world." All this transcends linguistic relativity, without necessarily subscribing wholly to it.

For our purpose here, we may say that any addition to our linguistic repertoire will increase our ability to grasp, discuss, and direct reality. Very different openings into reality and of discussing reality await individuals who learn a second language. In the

(Continued on page 32)

*Cassirer, Ernst, *An Essay on Man*, (New Haven, Conn : Yale University Press, 1944), p. 133.





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

HARMONY IN THE CELL

WE LEARN FROM OUR ROSICRUCIAN studies that disease results from a state of disharmony. We also learn that consciousness exists in each cell of our bodies. Therefore, when disease occurs it is possible that there is disruption on the cellular level. How may this cellular disharmony be expressed in the physical body?

The defense proteins known as antibodies are produced by the body for its defense against foreign agents such as viruses, which are capable of causing damage to and disintegration of cells and their numerous components, including their framework.

Scientists have attempted to postulate theories to explain why these antibodies are produced in the body in certain virus infections. A combination of theories centers around the antibodies produced in response to virus infections of, or their effects on, the cell framework. In one such theory, it has been suggested that when a virus enters a cell, it can link with a particular cell component with which it forms a sort of partnership.^{1,2} Such units of partnership made up of cell components and viruses are known as *immunogenic units*—so designated because each unit is capable of evoking a response of the body's natural defense cells, known medically as *immunological response*.

Such a unit between a virus and a cell component would permit the virus to combine with the cell component either in a completely absorbed form, or in a contiguous, albeit separately identifiable, pattern. If this were so, it would be easy to demonstrate by a special staining of the viral particle distinct from the cell component. From our study of the cell framework—the cytoskeleton—it has been shown that what

is being stained are not viral particles but cytoskeletal structures transformed and rendered immunogenic and easily stainable by the process of viral entry into the cell.

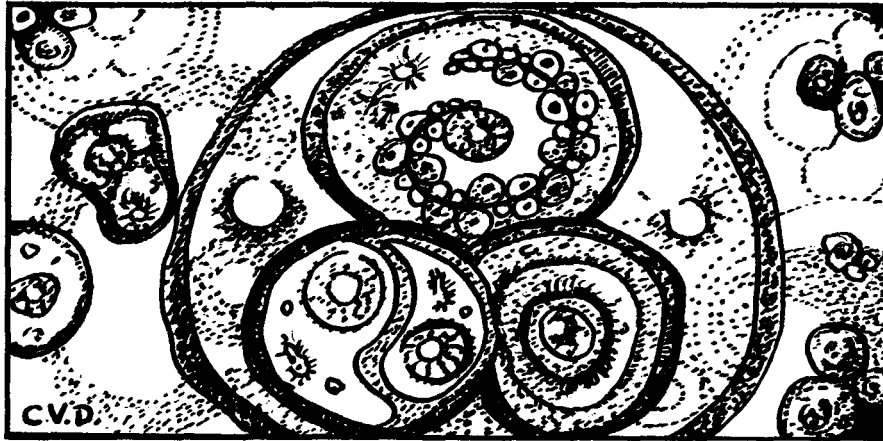
Other theories are based on such possibilities as the defective regulation of the body's defense mechanisms, which are not always in evidence in most of the patients with these antibodies.

Altered Genetic Information

A more likely suggestion is that the entry of a virus into a cell could produce an altered recording of the genetic information in an apparently normal cell component, e.g., the cytoskeleton. In such a situation, the virus need not necessarily establish itself on any particular cell component to alter the genetic coding system thereof. Perhaps the presence of a virus in the cell is in itself enough for any "susceptible" individual to start the process of immune response. However, the exact mechanism of this alteration in genetic recording remains speculative, but does not seem to involve a particulate structure, even at its microscopic level.

If we advocate a genetic concept, it is then possible that following a primary attack by a virus, which might or might not have produced symptoms of disease, subsequent attacks by viruses of the same strain might evoke the memory cells of the body to start

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producing antibodies for the body's defense. As each strain of viruses enters the body, the genetic coding is continually altered in the cell components which become susceptible; and each alteration produces a different type of antibody response, in which certain cells known as T and B cells or lymphocytes are involved. Of the former there are two varieties—the helper-T lymphocytes and the suppressor-T lymphocytes, which, as the names suggest, enhance or block antibody production respectively. When a helper-T lymphocyte is stimulated as a result of the genetic alteration, it cooperates with B cells, and the result is increased antibody production in response to the viral infection. If the suppressor-T lymphocyte is stimulated as a result of genetic changes, antibody production will be suppressed.

Virus Infection

In the active phase of virus infection both types of T cells are stimulated. The dominant picture depends on the sensitization of the T lymphocytes. If helper-T cells are more sensitized, the effect will be enhancing; if suppressor-T cells are more sensitized, antibody production will be depressed. Usually, in a healthy person the suppressor-T cell is more sensitized in most virus infections.

If, for any reason, an individual's genetic make-up, after having been initially altered, permits a review of an earlier T cell stimulation, the memory cells then are brought into operation, and it is the memory of the

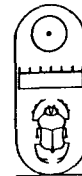
previous attack that will decide the better way of protecting the body. In such situations, the helper-T cell will be stimulated to revoke the initial antibody repression that ensued following suppressor-T cell sensitization. When this happens, the helper-T lymphocyte acts in cooperation with B lymphocytes. Antibody is then produced and, depending on the degree of the T and B cells' cooperation, becomes slightly raised or highly raised. Such cooperation, however, reflects the state to which the body requires protection from the changes in genetic coding brought about by a virus.

Finding A Clue

The concept of alteration in genetic coding seems to explain events which occur not only in disease conditions with their variable clinical and laboratory pictures, but also in normal healthy individuals. It is through concepts such as these that efforts should be made to elucidate what the alterations are in viral infections of man. Isolation of the cytoskeleton from disease cells of an individual may give a clue as to what has been altered in the genetic make-up.

However, such a study can only be based on prior knowledge of what the individual's genetic make-up was when healthy, prior to disease. Usually this is not known, for seldom are such investigations carried out except in those few cases of hereditary diseases, organ donors, and when true parenthood is disputed.

Attempts to compare the results of genetic studies in a cell from a diseased organ with



that from an apparently normal organ in the same individual are futile, since any changes in the genetic coding are likely to be generalized, and once established, such changes remain so until modified by other circumstances. It would seem that researchers could possibly find clues in this direction in the case of identical twins, although in these, too, it is essential to exclude alteration of genetic coding following an asymptomatic viral infection.

The only way one could possibly establish a comparative situation in genetic studies is if one could wait for the prevalence of certain circumstances to return the genetic coding to the original status prior to its distortion in disease. To the clinician, this is only theoretically possible, for neither the clinician nor the patient can tell such a time or state.

To the Rosicrucian, on the other hand, such restoration is the basis of cure and healing. It implies a return to harmonium and wholeness; a reestablishment with the

higher vibratory *essence* that originally perfused these cytoskeletal and other cell components before inharmonium became established and later accentuated by the virus. It involves getting rid of the mutiny within self so that the external agent has no basis for its establishment. It inculcates the polishing of the framework day by day and keeping it free from corrosion and the wear and tear of day-to-day usage. It means kindling our inner Light and keeping it maximally luminous at all times, for herein lies our health, strength, happiness, and all.

—Okon A. Osung, M.B.B.S., F.R.C.
Member, International Research Council, AMORC

Footnotes:

¹Allison, A.C.; Denman, A.M.; & Barnes, R.D. (1971) Co-operating and controlling functions of thymus derived lymphocytes in relation to autoimmunity, *Lancet* 2:135-140.

²Denman, A.M. (1981) Viruses and autoimmune diseases. *Clinics in Immunology and Allergy: Autoimmunity* (ed. E.J. Holborow), W.B. Saunders Co., Ltd., London, pages 17-39.

Take Advantage of this Benefit!



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

All you need to do is address a letter to Frater Robert Daniels, Grand Master, AMORC, Rosicrucian Park, San Jose, CA 95191, giving your Key Number, and ask for the:

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

When visiting, please present your *active membership credentials*.

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Making Daydreams Work

—by Vivian Buchan—

EVERYONE should have a private place for daydreaming with a sign over it announcing, *Quiet! Daydreamer at work.* And then everyone should go there every day and spend the time daydreaming. If that shocks any *Puritan workaholics*, it's meant to!

Studies have shown that daydreamers become more creative, competent, and compelling individuals if they do the right kind of daydreaming. Many people think daydreamers are non-effective folk with idle minds who drift through aimless days without getting much done. But such critics are wrong...and so are we if we believe that.

According to experts, people who spend time every day wandering up and down the avenues of their minds are not only healthier—physically, mentally and emotionally—but more successful than individuals who don't allow their thoughts to drift about idly without any real destination in mind.

Dr. Joan T. Freyberg, a New York City psychotherapist, believes that daydreaming helps people learn, concentrate, renew their energies, and achieve better interaction with their colleagues. She has also found that patients who are good at fantasizing respond more quickly to treatment and are better able to cope with tension and stress. Another psychologist, Dr. Sara Similansky, discovered that people who are taught to daydream become better communicators and find more success in all their relationships.

Something important happens to you when you daydream: You become better acquainted with yourself. It's difficult to be a friend to yourself. But people who have a self-knowledge and a good self-esteem are

genuine, natural, and original. They have learned to relate to their inner selves, and that makes them more adept at relating to others.

Feel Revitalized

Taking time to daydream is something like making a date with yourself—your mind and soul. Author Dorothea Branda says she is revitalized after daydreaming: "It seems as though my mind gives a great sigh of relief at the liberation and stretches itself to its fullest limits."

Those who use daydreaming as a vehicle for problem-solving rarely experience the frustration others face when they tackle a problem head-on and refuse to relax until a solution is found. The harder you consciously try to solve a problem, the less apt you are to find a solution.

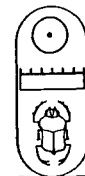
Many famous inventors and scientists say some of their best ideas "come out of the blue." Newton, for instance, admitted that his best ideas came when he was thinking about something totally unrelated. Thomas Edison went into a "half-waking" state of mind when he was grappling with a knotty problem. He would stretch out on his couch and let fantasies and daydreams occupy his mind.

What takes place in this half-waking state? The conscious mind is turned off; the subconscious mind is turned on. And the data it recalls is flashed back as an intuitive thought or a flash of insight.

Reach for Success

The most valuable daydreams are those in which you picture yourself succeeding—finding alternatives to your problems, discovering new ways to reach your goals and

"Your daydreams help you escape from the mundane and commonplace and project you into creativity that leads to discovery of yourself and your potential."





re-evaluating your plans. It's easy to lose sight of your goals under the pressures and demands of your daily life. But short-sighted vision—a narrow focus on everyday duties—obscures the future.

Dr. Harry Emerson Fosdick, the humanist, says, "Great living starts with a picture held in some person's imagination of what he would like someday to do or be."

Florence Nightingale dreamed of being a nurse. Edison dreamed of becoming an inventor. When he was just a boy Conrad Hilton dreamed of managing a hotel.

Your daydreams help you escape from the mundane and commonplace and project you into creativity that leads to discovery of yourself and your potential.

"All such characters escaped the mere shove of circumstance by imagining a future so vividly that they headed for it," Fosdick continues. "Picture yourself vividly as defeated, and that alone will make victory impossible. Picture yourself vividly as winning, and that alone will contribute immeasurably to success. Do not picture yourself as anything, and you will drift like a derelict."

Winning athletes picture themselves as winners, and spend a lot of time seeing themselves in that way. A runner visualizes

himself breaking the tape; a pole-vaulter sees himself clearing the bar at the winning height; a basketball player sees himself putting the ball into the basket every time he throws it. Jack Nicklaus daydreams before every tournament to get "a winning feeling." He says, "This feeling gives me a line to the cup just as clearly as if it's been tattooed on my brain."

Athletes of the Mind

While on a ship heading for the Olympics years ago, Jim Thorpe sat with his eyes shut as other athletes worked out on the decks. "What are you doing?" a concerned coach asked him. "Just practicing, just practicing," Thorpe answered, explaining how visualizing the decathlon would increase his chances of winning.

Why does a picture in your mind result in success? Dr. Maxwell Malz, plastic surgeon and author of *Psycho-Cybernetics*, explains. "Your nervous system cannot tell the difference between an *imagined* experience and a *real* experience. In either case, it reacts automatically to information you give it from your forebrain. Your nervous system reacts appropriately to what you think or imagine to be true."

Daydreams provide the data that is stored in the midbrain and the nervous system. Anything you put into that storage area that improves your self-image will have an impact on your performance. If you want to achieve your goals, draw a road map, picturing yourself en route and arriving at your destination. Daydream about success, and you will become successful.

Do It Every Day!

Take a mental vacation *every day* for 15 to 20 minutes. Go to a place where you won't be disturbed, close your eyes, and pretend you're sitting in front of a big, blank movie screen. Then, see yourself as an actor performing as you would like to perform, looking the way you would like to look, speaking the way you would like to speak.

Don't set your goals too far in the future, for achieving short-term goals will inspire and encourage you to daydream often and vividly. Your eventual success will be in

direct proportion to your ability to picture yourself as a successful person.

You will return from your mental vacation as enriched and refreshed in mind and body as though you had taken a physical vacation. If you have room for a couch in your office, put one there and spend your lunch hour daydreaming. If you don't have room for a couch or don't have an office, then go to a park and sit in a quiet, remote spot. Consider the time you spend daydreaming as a working period, a time for accomplishing something vital to your success. Don't feel guilty about daydreaming; it could be the most important thing you do all day.

Daydreamers aren't frittering their time away if they are doing the right kind of daydreaming. They're developing creativity and originality. They're becoming successful. And they're investing in life and getting far more out of it than people who don't daydream.

Pierre Curie wrote in a letter to Marie Sklodovska before they were married, "One must make of life a dream, and of that dream a reality."

So hang the sign that says, "Quiet! Dreamer at work," over your dreaming place and begin to make your future exactly the way you want it to be. △

ATTENTION, HIERARCHY MEMBERS

Those who have been invited to the Hierarchy by virtue of their long term of membership, and understand the purpose and importance of these special Contact Periods are invited to participate in and report on the following occasions

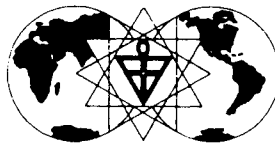
First, *mark the dates* given below on your calendar. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the *last monograph*, as well as your degree. The Emperor appreciates your thoughtfulness in not including other subject matter as a part of your Hierarchy report.

Thursday, August 16, 1984
8:00 p.m. (your time)

Thursday, November 15, 1984
8:00 p.m. (your time)

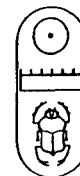
It is requested that those members of the Hierarchy who desire to participate in these periods prepare a little card showing these dates—to be placed in their wallets or some other convenient location where it will be a continual reminder of the next Hierarchy Contact Period. Such, of course, should be changed with each announcement of future dates

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*.



Letting Go

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

NATURE KNOWS when to let go. Man, in his presumption, wants to hold on forever to things and events as they are, avoiding change at all costs, but in the process he destroys both himself and the things he loves most.

When we reach a point of self-destruction in situations or relationships, it is time to look at ourselves, at the relationship, or at the situation in an honest, non-judgmental, and loving way. If things have reached an impasse, we need to be courageous enough to look within and discover the cause. All too often, we try to place blame on others, or on outside circumstances, in an effort to avoid facing the truth about ourselves. We allow the mind to fabricate lies to protect ourselves from the truth which, in fact, would free us if we accepted it. "Man know thyself" is a very old injunction, but it is the last thing our conscious mind wants us to do, for, in so doing, we would eventually realize the games it plays with us.

For man to *know himself* it is necessary to have the proper space and time to unravel those questions and doubts that assail him. Loved ones sometimes refuse to give us this space and time willingly.

Sometimes, after much introspection and self-questioning, letting go of the relationship or situation is the only sensible answer. Letting go, however, does not mean turning off love or holding any blame or ill will towards the other person. It does mean, however, loosening our grip on people and things, and allowing that divine intelligence within to guide us in discovering the true self. In essence, we allow the Cosmic to work through us and, in so doing, find a peace which would be lacking if we continued to hold on to things as we want them or expect them to be. Life has its ups and downs, and problems arise when we want life to be *our way*, when we want it to meet all of our expectations.

[26]

Picture yourself on a beautiful sandy beach. The sand is warm and soft under your hand. Grab a handful of sand and squeeze it tight. Notice what happens. It begins to slip through your clenched fist. The more you try to hold onto it, the faster it seeps through, until you're holding only a small fraction of what you once held. Then scoop up another handful of sand, but instead of making a tight fist, leave your hand open, and notice how the sand grains remain there, free to fall or remain. You find yourself holding the grains of sand in your hand much longer, with less effort, less expended energy, than if you had tried to possess them and hold them prisoner in your grip.

However, has either way of being with the sand changed your feeling about it, or changed the sand? Obviously, it has not. You still think of it as being worth having, worth experiencing. It is still just as beautiful and fulfilling to sit there and enjoy the sand's peacefulness and softness. Best of all, it will still be there for you to enjoy, again and again, in times to come.

Life and Love

Life and love are much the same as those grains of sand. We want to possess forever the feelings love arouses within us. We want to hold on to and recapture those moments of first excitement—the feelings of happiness, exhilaration, and completeness—by trying to cling to the loved one long after he or she has changed in ways we refuse to accept. Onto that loved one we have transferred the feelings which are really ours, and which we experienced originally because that certain individual put us in touch with the most lovable and most beautiful part of ourselves.

It is often possible to recapture those feelings once again, and every attempt should be made, in an honest way, to learn from the problems and build a deeper, more loving relationship than existed before. There are times, however, when only one of the partners is willing to put in the effort to make this happen, to explore every possible alternative to make the relationship work—perhaps even long after "goodbye" would have been appropriate.

Letting go means looking at ourselves honestly, learning to love others as they are, allowing them the freedom to be themselves (though this may differ from what we would like them to be). It is having the courage to say, "I have changed, I have grown, I am doing the best I know, even though I may not always be right. I am offering you my hand. Come along with me in my growth, come and be my equal. But it's also O.K. if you don't want to come along. I'll love you, accept and respect you anyway, because, in so doing, I maintain both my integrity and support you in yours." After all, each one of us has his own path to travel, either together or separate, but we can still accept and love the other individual for sharing our lives and for giving us his best.

Barry Kaufman's book, *A Miracle To Believe In*, is the story of an autistic child who was brought back to "life" through acceptance and unconditional love. It is a beautiful lesson in letting go. The question the parents were continuously being asked by the therapist was, Why would it make you unhappy if your son never changed? The real meaning to that question is: Why do you feel that only by following you into your world will the other person's very existence make you happy? Why can't you be happy, loving, and accepting, no matter what that significant other chooses to do with his life? And, if it means letting go in order to allow that individual to live life in his own way, then that is no reason to stop loving him or to continue to hold on to things as they were, or to visions of what they might be "if only...." The formula to remember is, "What if, or what was, does not equal what is."

The Freedom To Be Yourself

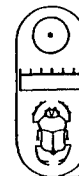
How, then, do we know when to let go? If a relationship reaches a point where one of the individuals refuses to accept the other as he is, allowing him the freedom to be where he is, and what he is, then it's time to step back and take an honest look at what is happening. It is a time for self-analysis and soul-searching. This can be an uncomfortable, painful, emotionally trying period, but one of tremendous growth and insight in personal and spiritual ways.

In evaluating the relationship, the following questions should be considered:

- Why am I frustrated or unhappy in this relationship/situation?
- Is there anything I can do about it, i.e., share my concerns, ask for help, give the other person a chance to meet me halfway, expose my feelings, make space for myself while I sort out my thoughts and feelings?
- How strongly do I feel about my commitment to stay in the situation (personal convictions, societal norms, or religious beliefs aside)? What can I contribute to the relationship? Can I really feel comfortable and loving and happy within this relationship?
- Which values are important to me? Prioritize these values, such as honesty, willingness to grow, generosity, trust, peace of mind, risk taking, self-esteem, validation, openness, sharing, acceptance, truthfulness, freedom, and maintaining appearances. Rate them, then see how they differ from those of your partner in the situation, if he is willing and open enough to discuss them honestly. Where do the areas of differences lie? Can they be ironed out? Are they worth ironing out, or is it better to go your separate ways? These are questions only you can answer.
- Is the relationship or situation going anywhere, or is it stagnant and stressful by the mere fact that it is in limbo? Can you resolve the issue through confrontation, by setting limits and guidelines, as to what you will accept in the relationship, and truthfully keep your word as to what it is you are willing to accept?

Have the courage to face the truth about yourself. Admit unpleasant truths about yourself, and be willing to change your behavior. Accept the idea that it's O.K. for

(Continued on page 31)



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

The Master Within

SO MUCH has been written about the duality of man, and the division of his consciousness into two fields or modes of expression—the outer self and the inner self—that many earnest seekers for light on this matter are perplexed by the numerous terms used by various writers and teachers.

Assuming for the moment that the consciousness of man is dual in its expression and that there is evidence of a deeper and more retired consciousness called the inner self in contradistinction to the materially expressive outer self, we find that this inner consciousness is often personalized by various authorities and generally referred to as the Master Within. However, other popular and descriptive terms are the Still Small Voice, Conscience, the Subliminal Self, the Divine Self, the Christ Consciousness, the Subjective Self, the Ego, the Spiritual Self, the Astral Self, the Cosmic Self, and so forth. This very terminology is a definite attempt to make an entity of this inner mode of consciousness instead of viewing it as but a half phase of the single consciousness in man.

There is also the definite attempt through this terminology to intimate that this special and almost isolated inner consciousness is a divine or spiritual or subliminal form of personality quite distinct in every essential nature from that of the so-called self. By the law of opposites, the outer self would have to be classified as distinctly materialistic, earthly, mundane, and mortal. The emphasis upon the spiritual or divine nature of the inner self implies that the outer self is very much at a disadvantage in those qualities which make for goodness and the higher evolution of the individual.

The Soul in Man

It is no wonder that this very old belief regarding the duality of man's consciousness and the spiritual nature of one phase of it, or one half of it, should have found its [28]



way into the doctrines and fundamental postulations of various ancient and modern religions. It has been argued that the belief in the existence of a soul in man, or a spiritual essence of an intangible nature, preceded the belief in the duality of the consciousness of man. It was supposedly in explanation of the functioning of the soul that the idea of a secondary personality or form of consciousness was developed as an evidence of the existence of a soul in man.

In other words, some schools of thought have claimed that while the idea of a soul in man was acceptable from a purely religious or theological point of view, the general argument against its acceptance as fact was that this soul did not give any evidence of itself and was therefore a purely theoretical or hypothetical assumption. There being some evidence, however, of a duality of consciousness in man, noted even by the earliest thinkers along religious or psychological lines, it was easy to argue that the manifestations of the so-called secondary self were those of the soul because this secondary self and the soul were identical.

Opposing this was the school of thought which contended that the secondary self was merely a phase of the human consciousness or human personality which of itself was a purely worldly or mortal attribute of all living, earthly things, and that the

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manifestations of this secondary half of the human consciousness were to be studied from the purely psychological viewpoint rather than from the religious. Still other schools of thought have argued that there is no evidence of any soul in man, that all of the so-called mysterious and spiritual emotions and phases of consciousness in man were purely the result of the mechanics of human consciousness, and that man was after all a conscious being of a wholly material nature with no evidence of any spirituality in him or around him.

Contemplating the Soul

In many of the earliest religious creeds and doctrines, the soul of man was accepted as an established fact. Some of the most ancient religious or mystical ceremonies attempted to dramatize this idea and to give emphasis to it. Special ceremonies at the time of birth and more especially at the time of so-called death centered about the idea that man was dual and that the great change now called *transition* was merely a change in the outer self, leaving the soul as a sort of inner self unimpaired, unchanged, and free to remanifest itself in a body of some kind either here on earth in the near future or in a spiritual kingdom some time in the distant future.

The origin of mummifying bodies, for instance, was a doctrinal attempt to provide a suitable and familiar or congenial material body for the return of the soul that had previously occupied it. In various lands at various times other methods were decreed as to the manner in which to anticipate the return of the soul which was considered to be a definite and separate part of the human expression on earth.

As these ancient religions were gradually modified, the idea of the soul's separating from the body and continuing to live was increasingly emphasized, while the idea that the same physical body would be occupied again by the same soul was slowly abandoned and rejected as unworthy of consideration.

Unquestionably man's sentiments and emotions were a governing factor in the evolution of these doctrines, and as man came to look upon his aged, worn, and unpleasant-appearing body as undesirable

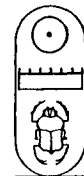
for continuous life, the idea that the soul would occupy it again instead of taking on itself a new, magnetic, and more attractive body, became an unpleasant one.

The emotional weakness in man—sometimes called *vanity* which causes a human being to desire to appear at his best and to be admired for his human countenance and to be superior to others in human expression undoubtedly led also to the idea that after transition the soul would take on the form of a spiritualized body that would be magnificent in its glory, angelic in its appearance, and divinely superior to any earthly form. This idea appealed strongly to the human emotions, and was responsible for the rapid abandonment of the idea that the soul would return again to occupy the old, wrinkled, worn, and diseased body from which it had but recently freed itself.

Reincarnation

Then came the idea, long cherished by the ancient philosophers and thinkers, that man might live again on earth and complete his worldly fame, and still enjoy the fruits of his worldly prowess. The idea of the soul's incarnation on earth had always appealed as a fascinating possibility to those who reasoned that one short earthly life was insufficient for man to accomplish the desires of his heart or to attain the unfoldment necessary to fulfill the divine purpose in giving him life on earth. But until man's thoughts and beliefs regarding the future state of the soul's existence passed through the many changes referred to above, the doctrine of reincarnation did not become as acceptable and as logically probable as it did when men finally accepted the idea that the soul would not return to the same body, but would take upon itself a newer, superior body.

At this point of man's reasoning he found that there were two probabilities from which he might choose his doctrinal belief: the soul of man either garbed itself in a spiritual body to live eternally in a spiritual kingdom or it clothed itself with a new material body and began again as a child or infant and once more lived an earthly life. Two schools of thought were thus established and, fundamentally, represent the religious creeds of most of the world's population today. ⇨



Christianity has adopted the belief that man's future state is entirely in a spiritual kingdom, and many other religions have a similar idea. The mystics of the original schools of religion, however, adhere to the belief of reincarnation on earth, and while the details of this doctrine are varied in different Oriental religions, the idea of earthly reincarnation is perhaps more universally accepted than that of a future life in a purely unknowable and transcendent spiritual kingdom.

In the Christian and some other religions the mystical terms Inner Self, Subliminal Self, Secondary Self, or Master Within, are not used. The soul is looked upon as a form of Divine Consciousness wholly unassociated with any form of worldly consciousness and in nowise a secondary or subjective phase of human consciousness. In other words, man is considered by these religions as dual, but only in the sense that he has body and soul, and is not dual in consciousness with the body as a mere transitory, unimportant, and unessential part of his real being.

Christianity Avoids the Question

Christianity in the past few centuries has carefully avoided giving any consideration to the possibility of the soul in man being conscious after transition or being possessed of a form of immortal consciousness that is active in the future state as it is while in the human body. Spiritism in various countries or spiritualism as it is called in North America and part of Europe attempts to supply this deficiency in the Christian doctrines by not only claiming that the soul is a conscious entity at all times, but that this divine consciousness can make itself manifest through intelligent communication after its separation from the human body just as it does while in the human body.

However, there are religious doctrines not essentially Christian, but, on the other hand, not inimical to the fundamentals of Christianity, that do not look upon the inner consciousness of man as a mystical consciousness serving to direct the mind of man and illuminate his intelligence in a subliminal sense.

Among the Christian religious movements, the one known as the Quakers, or

more correctly the Society of Friends, comes the nearest to having a mystical understanding of the inner self and its functioning in our lives.

An essential belief of the Quakers in the possibility of immediate and almost continuous communion between God and man is highly significant from a mystical point of view. They hold that there is an attunement between the outer self and the inner self, and between the inner self and God, that constitutes a condition almost beyond expression in words or mundane thoughts. They look upon the functioning of the inner consciousness as a sort of Inner Light by which the lives of men and women may be guided in a definite manner.

The precise definitions and creedal doctrines of other Christian denominations are avoided, because of the tendency to look upon the letter of the matter rather than its spirit. Naturally, to them divine experiences are more important than mere intellectual comprehension of theological doctrines.

It will be noted, however, that the belief that there is an Inner Light in each man that truly guides him substantiates the mystical idea of a Master Within, or of a secondary personality that is Divine in its essence, omnipotent in its wisdom, and immortal. This inner self in its functioning as a guiding voice or inspiration may be called "conscience" by some other religions, but it never becomes to these others what it becomes to the mystic or, more specifically, to the Rosicrucians.

Spiritual Freedom

The purpose of Rosicrucian instruction, including the practice of Rosicrucian principles, is to give more freedom to the expression of this self within and to train the outer self to give greater credence to what the inner self inspires while at the same time to break down the general superiority complex of the outer self with its false beliefs in the integrity and dependability of worldly impressions and worldly reasoning.

There is a common mistake made by new students of mysticism to the effect that the idea of mystical study and practice is to awaken to Still Small Voice of conscience, or to enliven the activities of the Master

Within to such a degree that the functionings of this inner self will dominate the outer self by its superior power and methods. This reasoning leads to the false conception of a constant contest between the inner self and the outer self for control of our conduct in life. Proceeding in this manner to be victorious in the attainment of real mastership, the misinformed student struggles vainly to maintain the outer, objective, worldly power of his objective, worldly consciousness, while hoping and praying for an increasing power in the inner self that will overrule the outer self on occasions when the inner self believes it necessary to seize hold of the individual's conduct and thinking.

Little or no success in the attainment of mastership is gained by this method. It is not until the outer self begins to humble its arbitrary position in life and voluntarily submits itself to complete guidance of the inner self that real progress is made toward mastership.

It is not true that the perfect attitude to take is the one of enslaving the outer self to the inner self, or to look upon the two forms of consciousness as that of master and slave. Perhaps the term *Master Within* is responsible for this idea. The outer self is not to be enslaved at any time by any power within or without. It should, however, be forced to assume its proper relative position in respect to the duality of man's consciousness and being. In childhood and in all normal phases of psychological functioning of life the inner self is the guiding factor and guiding power, and the indisputable autocrat of the human personality. In

fact, it is the very seat of personality and individuality, and the outer self should be a willing and happy servant.

It is through the guidance of this inner self and through its dependable messages, its inspiring impulses, and its whisperings of warning that we are able to guide our lives correctly, meeting the problems of life with a superior power of understanding, overcoming the obstacles with a never-failing solution, and attaining the goal of our desires through correct leadership.

In addition to this, the mystic finds that, through the humble and friendly attunement of the outer self with the self within, the immediate communion with God, the close companionship with the Father of all beings and the comprehension of all divine principles are made possible. To the mystic, therefore, the triangle is truly the symbol of the Great Trinity—namely, God, the soul, and the outer man. When these three are in perfect attunement, and living in cooperation and in perfect understanding, the human being is possessed of a power, a guidance, and a source of information and instruction, a leadership, and a companionship that is superior to all of the worldly methods of attaining happiness, contentment, and Peace Profound.

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.

Letting Go

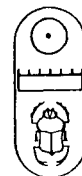
(From page 27)

you not to be perfect, not to have all the answers. Realize within yourself that you are worthy of love, acceptance, and happiness as you are, not as someone else's idea of you. You are unique and special as you are, where you are—you do not have to be or do anything else to be worthy.

Letting go frees you to love the past, to accept the present, and to plan and create the future. It frees you to accept God's plan for you—the real, whole, beautiful you, which will continue to be, long after situations and events in your life have changed and disappeared. △

To have patience is to have the world.

—M. Working, F.R.C.



Words

(From Page 19)

words of Hertzler, "A change of language... is a change of 'world stance'." The more linguistic competence and the broader the linguistic repertoire, the more vantage points and perspectives from which you and I can view the world.

Translation is not enough. For those who see the need to preserve and propagate sacred writ, translational equivalence for communication across language and cultural frontiers may be required. However, this serves little to enhance the individual's linguistic means of constructing reality; it offers him no new tools in the linguistic sense. This seems to say that the avenues of cultural awareness are closed to the reader of translations, but open to those who master the language. Second, third, or even fourth languages, then, are a prime means to expanded vision and the construction of more vast object worlds. However, one may begin within his own language. Indeed, even when linguistically competent in other languages, the individual does well to refine his own, and expand it in depth and scope.

The Power of the Word

Whole languages are a marvel, but the single word or term is also wonderful! Books have been written about the ramifications of the single word, as it stimulated the creative mind of its possessor. Many have been the lectures and sermons organized around the consideration of but a term or word.

The new word, as it enters our consciousness, forces us to consider its referent, to define a portion of the world in which we live. If all of life is self-definition, the words are vital to self and life. A new word or term or name compels us to consider and to reflect and define, thereby broadening the scope of our awareness. Rather than looking at words as deterministic, we may look at words as jogs to the consciousness.

Needless to say, there is a danger, for words are not properly a reality unto themselves—sacred objects to be worshiped—

except perhaps to linguists and creed-bound sectarians. Also, the power of the word does not accrue to those who learn them by rote, parrot-like. Finally, in speaking of dangers to greater understanding, the "renaming" phenomenon is also to be avoided; this is the mere adoption of new terminologies for old objects or concepts, without the corresponding and necessary consideration of meanings and restructuring of reality which goes with new terms. An example of this is the notorious renaming of pagan deities and holidays and customs by the churchly forces as they established world hegemony. New words and terms can signal change, or simply mask conservatism. What is needed is an examination of new words, if they are to offer the recipient their power to expand the vision. New word-tools must be made familiar to the consciousness if they are to be used to work changes in reality, and not simply collected in the linguistic tool bag.

Not every word can be considered this way, for we would go mad in the attempt, or learn far fewer words! Fortunately, however, new words which hold great promise for the recipient seem to call more loudly as they enter his awareness, an intuitive signal to the individual that here, in this term or word lies wealth and greater knowledge, perhaps wisdom. The aware person has many such moments, and thus has a power with words, perhaps not outwardly, but always in the internal conversation, wherein he constructs his actions and builds reality.

Words and the Wise

Thinkers are therefore careful with words, terms, and titles, for they know the power of terminology as it guides their own thinking, and as it shapes the reception of their message by others. Careful persons must become thinkers, skillfully using words in the planning and execution of their thought and conduct. Paradoxically, thinkers, as shapers of man's image world, can give rise to dissenting forces—the same word will often be farther apart in meaning among those who must consider and develop its meaning, than among those who use it unthinkingly. One need only consider the variety of meanings attached to "democracy," "justice," "love," or "truth." The

only solution would seemingly be to co-develop the meaning of the term through communication.

Sometimes a solution can be found, not in the older term, but in the co-development of a newer term, which can bridge disputed ideas, even replace outworn concepts. This process not only goes on without cessation in the culture which is adapting to new environmental factors, but also in the aware person who daily, even hourly, bridges seemingly contradictory ideas, and uses words to replace concepts which he has outgrown.

New words and terms, then, can lift restrictions which language habits and traditions place on innovative thought. Many have shown the power of words and language to assist in the creative imagination and synthetic consciousness as they deal with expressive language. Vygotsky, studying the relation of language to conceptual growth, remarked: "Words play a central part not only in the development of thought but in the growth of consciousness as a whole. A word is a microcosm of human consciousness."

Again we remind ourselves that words, to be powerful, must be meaningful, and must be considered. In our age of mass communication, language, a major factor in socialization, can become so omnipresent and intrusive that it "narcotizes" many of its recipients, and in other cases is accepted so unthinkingly that it only contributes to stereotyping and channeling of thought, with unquestioned effects upon the public taste and morals. Language serves the important function of self-direction, but only to the extent that self directs. The measure of the efficacy of words is still the individual.

All the significance we attach to words may or may not have the same effect and power on the consciousness of those who live in cultures where reality is constructed "visually," or in ways not using words as we use them. But in the range of Western cultures at least, the power of words lies in

their bestowal upon the considerate and judicious individual the means to develop self and to expand the personally known world through permitting a more meaningful grade of conversation with self and others. The glory of the internal conversation shines most strongly from the work of Dorsey, who, through words, carried on a conversation within himself, whose outcome was self-discovery in a marvelous way. If we wish our words and terms to open new vistas to our eyes, we well might remember his admonitions that the significance of a word is not as a "dictionary word" but as "my mental word." "Unless I take the trouble to observe what my every word means, in terms of my living the sentiment it names, I must go on living as if my words can do my feeling for me."

Are words really that important? Do they actually hold that much promise? Let Dorsey give the summation, and with his words let us rest our case:

*My each word facilitates my doing
(being) as I please with my mind. And I
know of no more potentially life appreciating
mental act.*

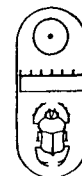


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We are not chosen to know; we must choose to know.

—Validivar



Rosicrucian Activities



Soror Vivienne Butler (left) presents the Rosicrucian Humanitarian Award to Mrs. Eurwen Edwards of Rhyl, Wales, in recognition of her outstanding service in the community.

SHE'S "Mum" to the elderly, even some who are in their 90s, and she makes sure that everyone gets fed and taken care of properly. She's one of the best volunteer workers in her district. We're talking about Mrs. Eurwen Edwards of Rhyl, Wales, who was just recently presented the Rosicrucian Humanitarian Award and the British Empire Medal in recognition of her good work in the community.

For many years, since raising her own family, Mrs. Edwards has devoted most of her time to the Women's Royal Voluntary Service organization. During more than twenty years of service with the WRVS she has been instrumental in organizing numerous food drives and has given her time and help unsparingly to the elderly in her area. "The old folk are my first love and, although many of them are in their 90s, I feel like 'Mum' to them all," she commented.

Mrs. Edwards helped organize *Meals on Wheels* for those persons just recently out of the hospital and needing a helping hand [34]

with a cooked meal during the day. She has also helped organize snack bars in the hospitals and senior citizen centers. Mrs. Edwards commented that visiting the elderly in hospitals, many of whom are without families, is a very rewarding part of her job. This is just one of the many duties that she accomplishes during a long day that begins at 8:30 a.m. and sometimes doesn't end until 10 p.m.

Along with her work in Rhyl, Mrs. Edwards serves as the WRVS organizer for Clwyd County and is responsible for 54 other clubs in the district. Referring to her work with the WRVS, she said: "It's a vast service but we have a good time."

On being presented with the Rosicrucian Humanitarian Award, Mrs. Edwards was most pleased and indicated that she would gladly accept the award on behalf of the rest of the volunteer staff who all work so hard with her. Mrs. Edwards, keep up the hard work . . . and Thanks!

THE New Year's festival at Grand Lodge in March was honored by the presence of high government officials from the African nations of Gabon and Cameroon. Pictured to the right is Emperor Ralph M. Lewis with Marcel Sandoungout, President of the High Court of Justice for Gabon and close associate of Supreme Legate Raymond Bernard. Frater Sandoungout last year presented Emperor Lewis with Gabon's highest civilian award, The Order of the Equatorial Star.



THE drama *Cagliostro*, presented in New York City Lodge, was dedicated in memory of Frater John J. Tully, Past Master and guiding inspiration for those who carry on his Light. Supreme Treasurer Burnam Schaa is shown here presenting a complimentary copy of the program to Soror Renée Tully, past Regional Monitor, Sunrise Chapter. Looking on are Class Master June Schaa and Grand Chaplain Edward Lee.

Intend To Visit Rosicrucian Park?

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

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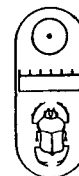
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Sept. 18—May 14
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Appointments If you wish an appointment with a particular officer or staff member, please write in advance to determine if such an appointment will be possible at that time. However, during the *Administration hours* shown above there are always some officers and staff members to greet you and to be of every possible service.





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Gardens of the Alhambra



Located in Granada, Spain, is the fantastic palace complex known as the Alhambra. Built during the 13th and 14th centuries by Spain's Moorish rulers, the Alhambra is an elaborate collection of courtyards, spacious halls, domes, towers, arches, baths, and gardens—all reflecting the mysterious beauty of Moslem architecture. The unassuming red-brick exterior of the Alhambra camouflages the brilliantly decorated interior—rich with exquisite architectural and ornamental design. The interior walls are covered with elaborately inlaid Arabic calligraphy—poems celebrating the Alhambra as a symbol of heaven. The domed halls are spacious and filled with *light* due to the presence of numerous high windows and narrow (not massive) columns. Water, either in the form of dynamic flowing fountains or quiet reflecting pools, is found almost everywhere throughout the Alhambra.

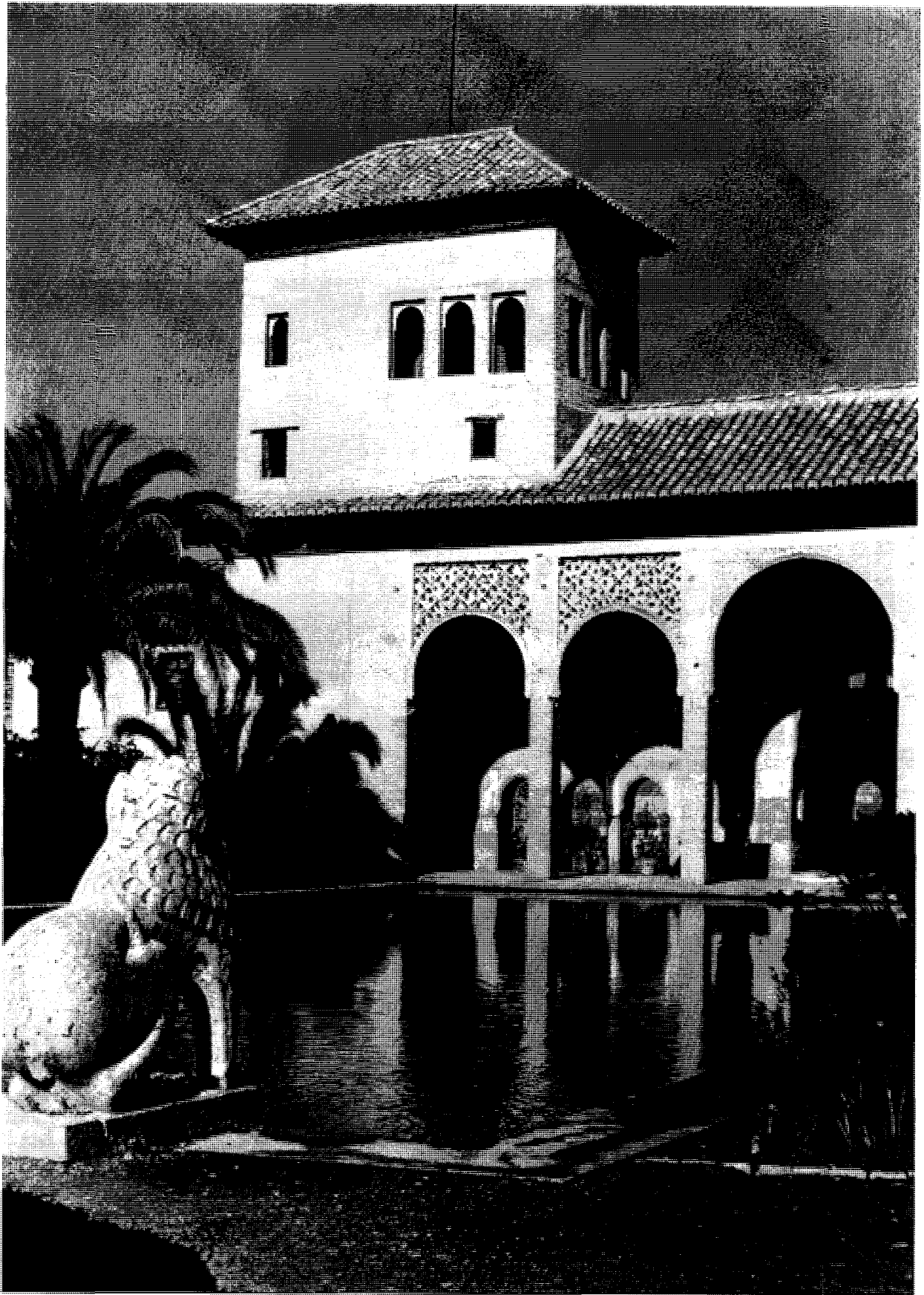
(Photo by AMORC)

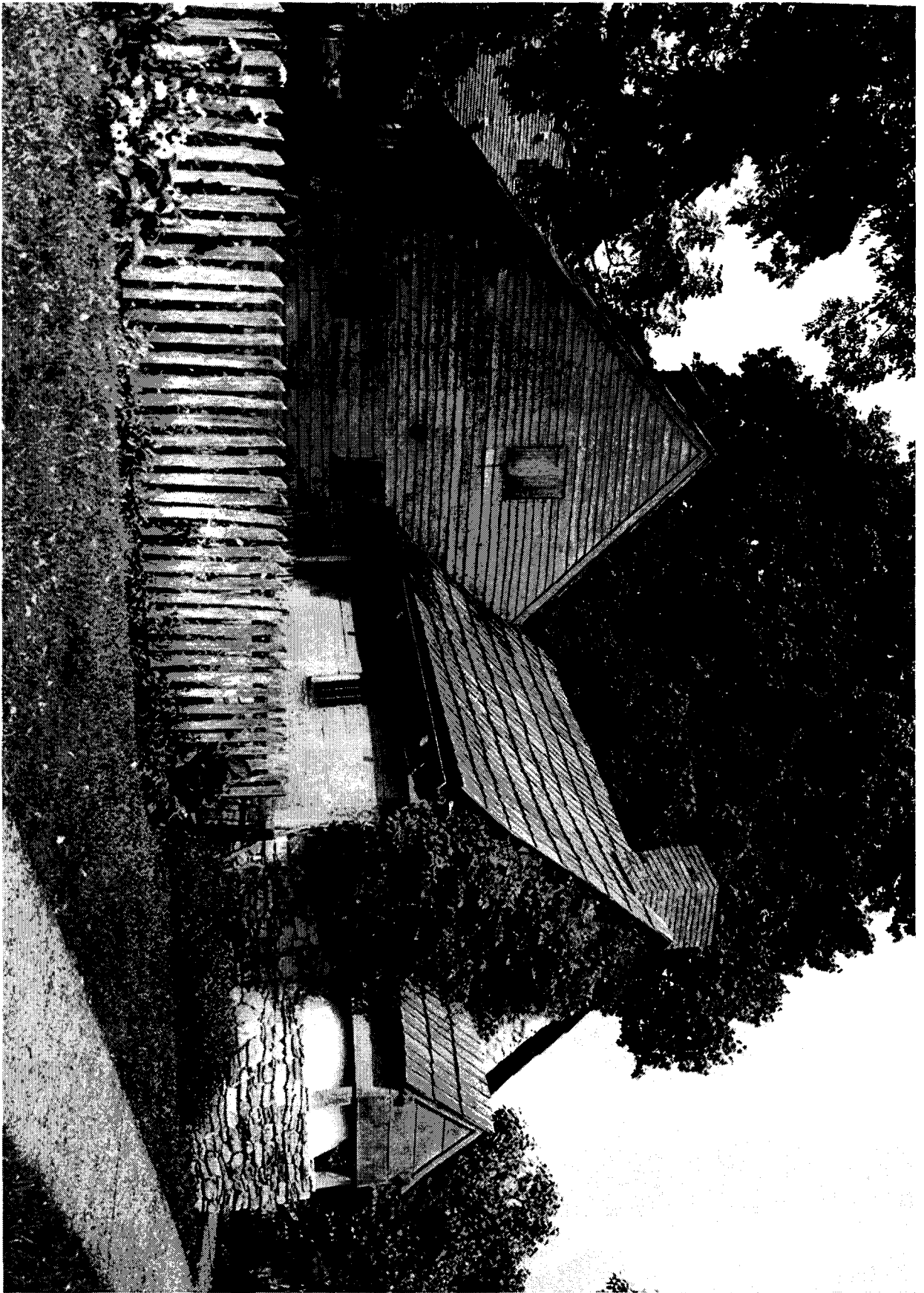
Ephrata, Home of Rosicrucian Pioneers (overleaf)

*The
Rosicrucian
Digest
June
1984*

The community of Ephrata was founded by Rosicrucian colonists who came to America in the 17th century. The community's founder was Conrad Beissel of Germany. Today the old buildings comprising Ephrata Cloister are carefully preserved by the Pennsylvania Historical Commission.

(Photo by AMORC)





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SVC-1M **Imperator's London Convention Address** (1981) Ralph M. Lewis, Imperator, points out the categories of the concept of mysticism: the traditional, the doctrinal, and their applications.

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

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

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

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

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

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

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

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

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

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

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

SVC-8F **The Well of Faith** (1963) A survey of biblical sites in the traditional Holy Land. An imaginary sequence of the Essenes and the Dead Sea Scrolls. Contemporary life in Israel and Jordan.

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SVC-12F **Isle of Legend** (1957) Centered on the isle of Crete was a civilization which bridged the cultures of ancient Egypt and Greece.

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

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

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

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

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Secret Symbols of the Rosicrucians

This book, *The Secret Symbols of the Rosicrucians*, is a rare Rosicrucian work. It is in *English*, being a modern translation of the *original* German Rosicrucian work of the seventeenth century. This edition contains full-size plates which are large and beautifully printed. It is exclusively published by authority of the Rosicrucian Order, AMORC, and contains a preface by H. Spencer Lewis, first Imperator of AMORC in its second cycle in the Americas. This book, which is economically priced, contains a great number of the ancient symbols whose meaning has been all but lost with the passing of centuries.

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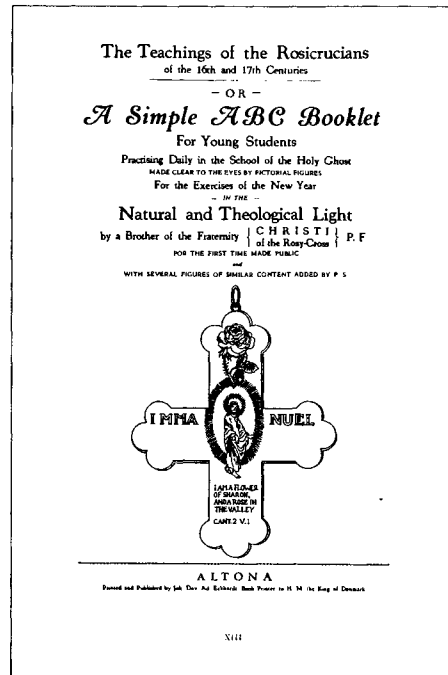
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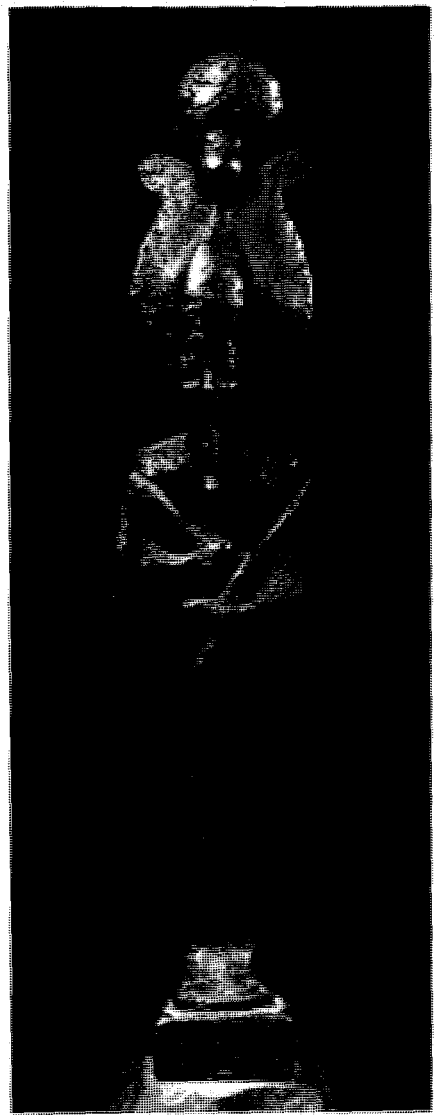


(Photo reproduction from *The Secret Symbols of the Rosicrucians*)

"... the old book by the unknown *Frater*, revealing—yet concealing—the Hermetic, Alchemical and Spiritual meaning of the unique Rosicrucian symbols and Philosophical Principles, will always remain one of the cherished possessions of the sincere student. Several reprints of this book, made by lovers of its designs and text and admirers of its Sacred Revelations, have become *jewels* in the libraries of collectors

Naturally, the Rosicrucians of the Occident rejoice in this newest reprint, made with such tender consideration for the original text and subtle illustrations which contain so many secrets in little elements of word or line. That only a limited edition of this reprint is provided for, is in keeping with the ancient spirit of the Brotherhood. This assures another long period of the preservation of this book in the archives of newer centers of activity, without detracting from its essential privacy." (From the Preface, by H. Spencer Lewis)

TREASURES FROM OUR MUSEUM



Osiris

Osiris was one of the most important Egyptian deities. He was worshiped for at least 4000 years, from predynastic times right up to the Christian era. Osiris was god of the underworld and judge of the dead. As a fertility god representing the renewal of the earth, the annual flooding of the Nile, and abundant harvests, Osiris suffered, died, and was reborn into new life in the underworld.

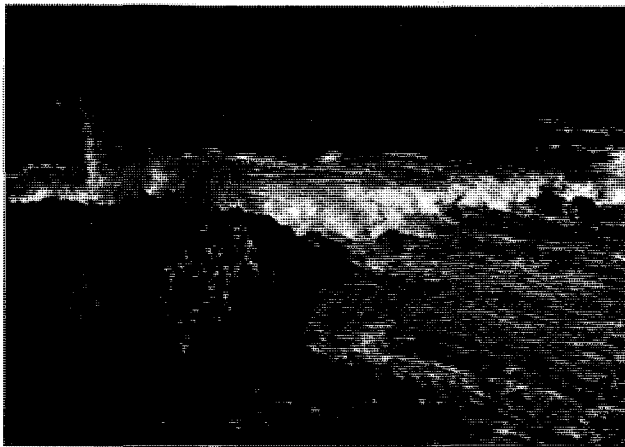
According to the priests of Osiris, immortality could only be attained by a belief in Osiris and unbelievers could never enter into his kingdom—a myth similar to some religious theories of today.

Osiris was the son of the earth-god Geb and the goddess of the heavens, Nut. He was also the brother-husband of Isis, father of Horus, and brother of Seth and Nephthys. When Osiris was born, a voice proclaiming the birth of the Lord of Creation was heard throughout Egypt. The Ancient Egyptians claimed that Osiris was the Father of the Past, Present, and Future—and thus of immortality.

In art Osiris was portrayed as a mummy, wearing a false beard and a white crown upon his head. From our extensive collection of Osiris figures in the Rosicrucian Egyptian Museum we show a genuine bronze statue dating from the 12th Dynasty (2000-1788 B.C.)

—Juan Pérez & Doni Prescott

The Rosicrucian Egyptian Museum contains the largest collection of Egyptian and Nubian art on exhibit in the Western United States. Approximately 100,000 persons visit the museum annually.



ODYSSEY

Alexander
von Humboldt

THREE HUNDRED YEARS after the discovery of the New World by Columbus the Americas remained a mystery to nearly all Europeans. Even the Spaniards knew little about their colonies—for them these lands were only a treasure chest full of gold and silver; little else was of interest. In fact, until the 19th century only six scientific expeditions were allowed to venture to the Americas, and these expeditions basically had the limited goal of mapping coastlines so as to ensure safe navigation.

Then, in 1799, a 30-year-old Prussian nobleman was to lift the curtain of ignorance that veiled the Americas. Alexander von Humboldt, a former mining administrator and amateur scientist, had desired for years to explore the unknown parts of the world. The Napoleonic Wars had thwarted his plans to visit Egypt and other mysterious lands. But while on a mapping expedition in Spain where he and the botanist Aimé Bonpland were conducting a geographic and geomagnetic survey, Humboldt was invited to the royal court. He so charmed the king's ministers that a royal letter of recommendation was granted allowing Humboldt and Bonpland free access to all the Spanish colonies.

Some months later the two men arrived in Cumana, Venezuela. The country's lush beauty astounded them. Humboldt wrote: "We remain a few months in the province of Caracas; we are here in a divine country. Wonderful plants; electric eels, tigers, armadillos, monkeys, parrots, and many, many, real, half-savage Indians, a handsome and interesting race... We rush around like the demented; in the first three days we were quite unable to classify anything; we pick up one object to throw it away for the next. Bonpland keeps telling me that he will go mad if the wonders do not cease soon."

Both men found that the wonders and dangers continued in the 18 months that they explored Venezuela. After passing through the desolate, half-flooded grassland called the *llanos* in Venezuela's interior, the men reached the mighty Orinoco River. They traveled nearly the river's whole length in a large canoe, contending with gnats, mosquitoes, crocodiles, and electric eels. Yet Humboldt relished such tribulations and was still able to constantly observe all natural phenomena, no matter how minute, around him. His boat was full of scientific equipment which he used to measure temperatures, atmospheric conditions, altitude, geomagnetism, etc. He and Bonpland also collected specimens. At one point they had seven parrots, eight monkeys, a dog, macaw, and toucan squeezed into their little boat.

The two men later traveled through Colombia, Ecuador, and Peru for two years. Only at first did they go the "easy" route, by sailing up the Magdalena River. After reaching Bogotá Humboldt and Bonpland journeyed south along the Andes by foot, with their gear carried by oxen. They even scaled Mount Chimborazo to 19,260 feet, a world climbing record for nearly 30 years. Humboldt was especially intrigued by the vegetation of the Andes—how the dense jungle of the lowlands is replaced by alpine plants in the high mountains. He also took great interest in the volcanic activities of the Andes. He proposed a concept that revolutionized geology: rocks such as granite and gneiss must surely be caused by the heat of volcanic action, and not by the sedimentation of water as was thought until then to form all rock.

After spending the last year of his travels in Mexico, Humboldt returned to Europe, now a famous man. The next 20 years of his long life—he lived until 1859—were engaged in compiling and publishing the observations and statistics he had assiduously gathered under the most trying conditions on his American journeys. Thirty volumes were written in collaboration with the foremost scientists of his day, and these volumes not only revealed the Spanish colonies to the world, but also enlarged scientific understanding of subjects such as meteorology, geology, botany, and anthropology. Truly Humboldt opened wider the doors to two New Worlds—the Americas and science—and our world has gained much from his endeavors.—RWM

