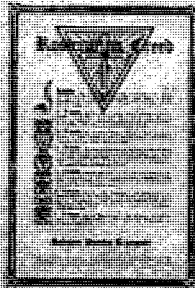




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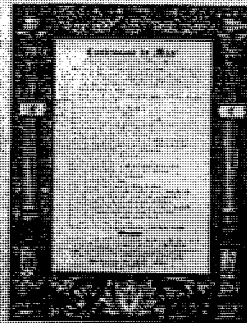
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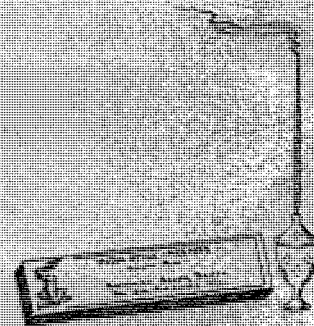
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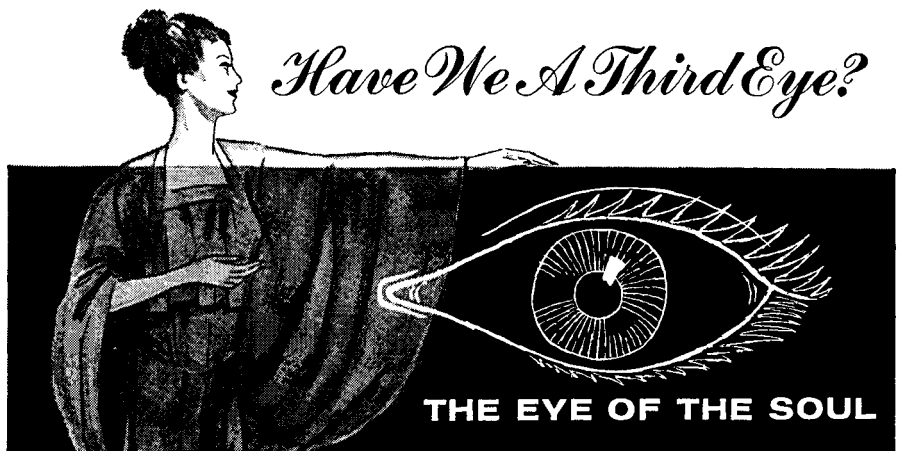
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Rosicrucian Digest

(ISSN 0035-8339)

Published Monthly by the Supreme Council
of the ROSICRUCIAN ORDER, AMORC
Rosicrucian Park, San Jose, CA 95191

Robin M. Thompson, Editor

Official Magazine of the
Worldwide Rosicrucian Order

July 1984 Vol. 62, No. 7

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Subscription: \$12.00* per year, single copies \$1.25.
ADDRESS: *Rosicrucian Digest*, Rosicrucian Park, San Jose, CA 95191, U.S.A. Changes of address must reach us by the first of the month preceding date of issue. Postmaster: Send change of address to *Rosicrucian Digest*, Rosicrucian Park, San Jose, CA 95191, U.S.A. Entered as Second-Class matter at the Post Office at San Jose, Calif., under Section 1103 of the U.S. Postal Act of October 3, 1917. Second Class postage paid at San Jose, Calif. Statements made in this publication are not the official expression of the organization or its officers, unless declared to be official communications.

*Other Currencies:
£8.45 A\$13.04 NZ\$18.18
M\$9.16 R15.19 CA\$15.00

Dr. H. Spencer Lewis, F.R.C. ⇔

Dr H. Spencer Lewis was first Imperator for the second cycle of the Rosicrucian Order, AMORC, in the Americas. He passed through transition August 2, 1939. For a memoriam article and further details, see page 15. (Photo by AMORC)

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The Elements of Mysticism

THE NATURE OF THE INFINITE cannot suggest the finite. An Infinite is boundless; there are no limits which can be perceived within it. Therefore, the notion of the finite cannot arise from the Infinite. However, what appears as finite implies the possibility of its expanding beyond itself. From the finiteness of his own being man came to realize the infinity of the universe about him.

Which, then, is real: the finite or the Infinite? Is the perceiver real, or that which he perceives? A question that has long perplexed man is, what is reality? Is reality that which our senses relay to us, or are the sense impressions but illusions?

Plato, in his famous example of the cave, said that sense impressions are but shadows. He described, in his illustration, men seated and chained in a cave from childhood. They cannot move their heads; they can only look at a wall before them. Behind them a fire is burning. Now imagine, Plato tells us, other persons walking between the fire and the seated, chained men. The shadows of the people walking will be thrown upon the wall. To the ones seated the shadows will seem real. Later, when the seated men are unchained, the shadows and the fire are gone. Which to them would be real—the shadows on the wall, or themselves?

If the myriad particulars that our senses reveal are illusions, is there a unifying substance behind them? Does such a *oneness* exist? Moreover, can it be known to man? The search for reality has been more than dialectic as it goes beyond mere logical argumentation.

Today, science objectively and empirically also seeks an absolute reality. Albert Einstein, in his unified field theory, was on

the edge of that revelation. His theory showed a parallel between the phenomena of gravity and the electromagnetic spectrum. The unified equation suggests that they are but different manifestations of the same thing. If the theory were finally substantiated, it would show that all particulars in the universe are but manifestations of one thing. *But what thing is this reality?*

Attaining Unity With the Absolute

Mysticism, in its truest form, is unity. It is the science of attaining unity with the Absolute, that is, with Reality. The mystic is one who attains such unity. To the mystic this unity is not just intellectual. Rather, it is a personal experience, an emotionally transcendent state. There are phases to this mystical awareness of reality. The self is aware for the first time of these illusions that separate it from Cosmic Oneness. The self attempts to eliminate all that stands in the way of its conscious union with true reality. A mystic said, "Take one step out of thyself, that thou mayest arrive at God." God in this sense is synonymous with Absolute Reality, the One.

This cosmic union is not merely perceived and enjoyed by the self. It is more than illumination. It is characterized by a great personal power. Cosmic union is *not* a trance state, it is not a loss of one's relation to the physical world. A renowned mystic once said, ". . . it is realizing a permanent establishment upon a higher level of reality."

Let me use a simple illustration to explain this conception. If one stands atop a high building, his perception is greatly enlarged. He sees an area extending far beyond himself. Nevertheless, he is aware at the same time that he is also standing upon a structure of lesser dimension. So too, the true

mystic, figuratively speaking, is a dweller in two worlds. The cosmic union he experiences is a voluntary movement of the consciousness to different states of awareness.

Can attaining this awareness of reality be reduced to a progressive, step-by-step procedure? In other words, through what states of consciousness does the mystic pass in order to arrive at his goal? William James, the American philosopher and classical psychologist, outlines the progressive stages to mystical attainment.

The first stage James calls *ineffability*. This means the inability to express in words the personal mystical experience which one has. The mystical states are more of feeling than of intellect. Words cannot adequately recall a state of feeling which one has.

Illumination

The second stage, known as the *noetic* quality, involves an apparent insight into a new knowledge. It is a kind of revealed self-evident truth. Mystically, this is termed *illumination*. It constitutes a greater depth of understanding. However, a mystic is inarticulate in expressing the illumination which he experiences to another. Although the writings of the great mystics are inspiring, their profundity nevertheless falls far short of the actual experience of illumination. For analogy, no words can adequately describe an intense emotion of love.

The third advanced mystical stage is termed *transcency*. Simply, this means that the mystical state cannot be sustained for long. Statistical research has shown that about one half-hour is the limit of the mystical state. After that, the elements of the experience begin to fade and can then only be imperfectly recalled. However, if the experience recurs, it will then be recognized. The individual who tries to sustain a mystical experience is resorting to the use of will and a state of objectivity. This results only in nullifying the mystical consciousness.

The fourth and last stage of this technique is *passivity*. The mystical state can be facilitated by performing certain passive acts. The Rosicrucian teachings clearly delineate what these acts are. Yet when the student is passive, he feels that his own consciousness is being held in abeyance. In



Daphne Lynn

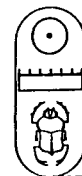
other words, he is not the primary cause of his mystical experience, but rather, a surge of external power takes control of him.

Two Kinds of Mystical Experience

Mystical experience is of two general kinds. The first kind involves objective perception, that is, the individual relates the experience to objective qualities. He experiences lights, colors, and what may seem to him as indescribable entities. The second kind of experience, however, is the *highest form*. The individual experiences a limitation of the personal soul, or self. In this regard a renowned mystic states that the personal consciousness "finally empties itself in the Infinity into a self-obliterated passivity."

True mysticism is practical; it is not merely theoretical or speculative. Mysticism engages the whole self, and has a function in the everyday world. There are many facets or aspects of one's self. Each of these facets of self is developed through quickening of the *whole consciousness*. Insight, intuition, perception, clarity of reason are some of the primary fruits of mystical development. Mysticism then produces an elevated state of mind.

However, the question is often asked, How authoritative is the mystical state?



When it is well developed, it is authoritative to the individual having it. If it is a true mystical experience, it is *self-evident* in the illumination which is had. However, the personal experience has no authority to others. It has been said that the mystical experience breaks down our absolute dependence upon authority of the senses

and reason. In other words, it reveals them as being a limited state of consciousness.

In conclusion, we quote from the renowned mystic Meister Eckhart: "God is nearer to me than I am to myself; he is just as near to wood and stone but they do not know it." △

How can a man be free who does not think for himself? After all, it is only one who thinks who makes a true choice. All others are bound to the influence of suggestion, whether it be subtle or direct.

—Validivar



This Month's Cover

In celebration of summer our cover is splashed with the brilliant hues of a Martha Washington Geranium (*Pelargonium domesticum*) photographed in the gardens at Carmel Mission in California.

(Photo by Chris Tomasello)

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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July
1984

Visualize Success!

A "new" technique used to promote business and personal success.

by G. Patrick Abbott

ACCORDING TO Patti Shipper, a service representative for Pacific Bell in Sonora, California, "My sales record skyrocketed after attending a company seminar on a concept called New Age Thinking, and putting what I had learned into practice." The non-management seminar was an audio-visual presentation with a trained leader conducting it. The instructor, a first line supervisor, received her training at a special instruction course presented by Pacific Institute of Seattle, Washington, whose founder, Lou Tyce, conceived the New Age Thinking concept and seminars now used by many major corporations.

The basic idea of Tyce's concept is positive thinking in a holistic approach to *self-management*. "The concept," Shipper explains, "can be applied to your personal life as well as professional. I have had excellent results using it both ways."

Initially, you make an affirmation for yourself and write it down on a piece of paper. This is setting your goal. "As an example," Shipper explains, "in an affirmation, instead of stating 'I will do this or that,' you should say, 'I am doing this!' You make your statement as though it has already taken place, and you actually see yourself having already reached this goal. When you follow this method, events just naturally flow to that outcome."

Since most goals are a personal thing, they are not shared. However, this process can be used with co-workers, when all want

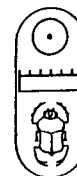
to agree on a group objective, such as: "We as a group are going to accomplish this or that during a specific time-frame."

"We tried this in our section here in the Sonora office," Shipper says, "setting our sales goals as a group with our immediate supervisor. In March we didn't quite make it, but we did surpass the February indices significantly. So it's a matter of maintaining a positive attitude toward individual and group objectives."

Affirm and Visualize

Your affirmations might be said twice each day—in the morning and again in the evening, coupled with visualizing yourself actually having accomplished the goal you have set. "You might select the best quiet time for yourself each day and sit and meditate on your goal for ten to fifteen minutes each session. As you meditate, you mentally see yourself as being that—promoted, achieving a new sales record, whatever."

For the technique to work, you must maintain a positive attitude in your thinking and way of doing things. "Suppose you want to assist co-workers who have been making a lot of mistakes in their work. You shouldn't point out what they've done wrong—forget the negative," she emphasizes. "Instead you show them how to do it



correctly, so that they're not dwelling on a negative concept and giving it force. You should always zero in on how to overcome the problem and how to do it properly."

Your positive thinking and visualizing can have a transforming effect on those people with whom you come in contact. Shipper explains that if you feel good about yourself and hold a positive attitude about what you are doing on and off the job, it has the tendency to rub off on those around you.

We Become What We Think

"As you apply these techniques to reach personal goals, eventually you will start seeing yourself in your new role," Shipper explains. "Should the goal you desire be a promotion, then your visualization would be seeing yourself in the mechanics of supervising a group of workers. This same principle applies to sales as a goal—see yourself topping your own records."

Shipper explains an example used in the training process: "You visualize yourself riding a bicycle along a path, and in the center of the path ahead you see a large rock. In this type of situation people have a tendency to direct their concentration so intently on the obstacle that they eventually run into it. The seminar is oriented to teach you how to look under, over, and around the obstacle. In other words, rather than directing your concentration on the problem, you zero in on the *solution*."

Understanding Meditation

Meditation is a transformation of consciousness wherein the individual attunes to a higher wavelength. Concentration, a part of the meditation process, focuses the consciousness inward. The meditation and

concentration processes require sincerity, enthusiasm, and perseverance. Meditation should be practiced every day. The ideal time to meditate, according to Shipper, is in the morning, upon awakening, and each evening at bedtime. The quiet session—meditation—should last for ten to fifteen minutes.

The first step in meditation is to completely relax and clear the mind of wandering thoughts. It is helpful to begin meditation by quietly observing—being aware of—the breath flowing in and out. Direct your attention within. Focus your attention, concentrating on the goal selected. See that goal as having already been achieved. Once within the quiet state of meditation, direct your full attention to the realization of your goal or goals. "If you set too many goals," Shipper emphasizes, "it's difficult because your energy is being dispersed in too many directions. It's best to limit goals to three or four."

Enthusiasm is a critical factor in achieving success. Without it the forces of change will not manifest. Perseverance is also a necessary ingredient to orchestrate change. It's like an athlete going through a daily routine of exercises and practice; consistency must be maintained. The visualization used during meditation focuses attention on the goal as having already been achieved. "I am the most effective salesperson!" You mentally affirm the goal you have set, and see yourself in that role. If the mind wanders, draw it back to the goal. It is helpful to repeat your affirmation to concentrate and bring a clearer focus back to the essence of your goal. The meditation process consists of three stages: meditation, concentration, and contemplation. So remember, Mind is the builder and the will your carpenter. Δ

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Middle Atlantic Regional Conclave—September 14-16, Sheraton Crystal City Hotel, 1800 Jefferson Davis Highway, Arlington. Grand Lodge will be represented by Frater Harry Bersok, AMORC's Grand Secretary. For more information, please contact Patrick Nnaji, Registrar, P.O. Box 14083, Washington, DC 20044.

Humanity, the Living Flame

An *Open System* View of Man and Society

*A living flame is an open system—
dynamically interacting with its
environment.*

WHEN WE INTERACT with the world around us in our everyday lives, we do so by means of “mental maps.” That is, we organize our thoughts into sets of beliefs about how the world operates, and then we use these beliefs as we would a road map—trying to make sense of the things around us, trying to predict what will or won’t happen as a consequence of our actions. These mental maps are sometimes called *models* or *theories*. The extent to which our mental model accurately reflects the world around us determines how well we operate in the world.

Scientists and philosophers also use theories or models. These are first conceived or developed in the mind, in basically the same way everyone else develops their “maps” of the world about them. But scientists and philosophers go one step further. They put their models into writing and formally test them in many ways to determine their accuracy. If the model is accepted by the general public, then everyone shares a similar model or belief about how the world operates. When the models are found to be inaccurate, they are either discarded or modified into new, more accurate theories.

Sometimes inaccurate models of the world exist in our collective minds for long periods of time before they are discovered to be inaccurate. For example, the theory designating earth as the center of the solar system existed for many centuries before Copernicus and Galileo proclaimed that the sun was really the center of our solar system.

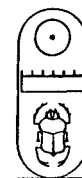
Holding inaccurate beliefs or theories does not necessarily mean that we cannot operate reasonably effectively in our everyday lives. Even when people believed that



the sun revolved around the earth, those same people could tell time by using the sun, navigate by following the stars, and predict phases of the moon as well as many other astronomical events. But, our erroneous mental models, although helping us operate in real life situations, can prove very resistant to change—to being exchanged for new, better models. Thus, Galileo, in presenting proof of the correct model of the solar system, ran into considerable resistance and outright anger at his “ridiculous” ideas, not only from religious authorities, but from his scientific colleagues as well.

An Important Change of View

In the past forty years an important shift has occurred in the way theories have been developed in the social and life sciences, and this may have profound implications for the eventual reconciliation of science and mystical philosophy. Originally, scientific models of living organisms were pat-



tered after the *closed system* model of physics. This is a system which does not in any way interact with its surrounding environment. A sealed bottle of gas is a closed system; it contains a finite amount of energy which never changes because it does not interact with its environment.

Applying closed system models to biological systems such as the human body, or to social systems such as a business organization, resulted in several undesirable consequences. There was a tendency to disregard the effects of differing environments on the system or "body," whether social or living. There was also a tendency to concentrate on a static model of a particular system's internal organization while virtually ignoring ways in which the system dynamically interacts with its environment.

Then, in 1940, a Viennese biologist, Ludwig von Bertalanffy, proposed an *open system* method of conceptualizing or modeling living organisms. His method permitted biology to escape from the rather restraining and static physical models then in use, while still remaining within the boundaries of scientific methodology. Social scientists were quick to adopt this new modeling technique since it permitted a much more dynamic conceptualization of how organizations operate. Open, living systems have a number of characteristics which distinguish them from closed systems. We shall concern ourselves here with two of these properties.

Most currently existing open system theories are characterized by the assumption that *systems exist within systems*. For example, the human body can be "modeled" as a system containing many smaller systems. The nervous system, cardiovascular system, lymphatic system, and endocrine system are just a few of many systems which exist within the larger system, the human body. But we can examine even smaller systems. The endocrine system is composed of even smaller bodies or systems. The pituitary, adrenal, pineal, and thyroid glands are little systems within the endocrine system, which in turn is a part of the "human system."

We can keep breaking our systems into sets of smaller and smaller systems until we reach the level of the individual cell, which [10]

can also be thought of as a complete and self-contained system. And every cell, subsystem, and system within the human body is in dynamic interaction with every other system, large or small, in that same body. This model of the body as composed of millions of interacting systems illustrates another basic assumption of open system theories: *each system is in a continual exchange process with its environment—which is, in turn, composed of other systems.*

The Macrocosmic View

We have demonstrated that the human body can be thought of as a series of smaller and smaller systems. Conversely, we can also view the body as a part of yet larger and larger systems within which it is interacting. Every time we take a breath of air or drink some water we are interacting with various naturally occurring material systems which are characteristic of our planet. If we take a train from one city to another, or talk on the telephone or watch television, we are interacting with man-made systems. Every time we play cards, or work together in a group, or compete with another person for our own gain, or cooperate with someone for our mutual benefit, we are interacting as part of a social system.

It has been argued that the same basic principles of open system theory apply at any level of organization we choose to deal with. In fact, James G. Miller, President of the University of Louisville, in his book *Living Systems*, attempts to take a set of basic assumptions and propositions about living systems and apply them to various levels of organization, beginning with the simple cell and progressing systematically to the organ, the organism, the group, the organization, the society, and finally to the "supranational" or international system. This approach contains the implicit assumption of a continuity from the smallest to the largest system. Thus, each individual on this planet can be thought of as a living cell which is an integral part of the living body of all mankind.

Open systems approaches are still relatively new and have sometimes been criticized as being only a collection of analogies, or as having little predictive ability. The validity of these criticisms probably rests in

the fact that any new technique or model tends to be imperfect and must be developed and modified as we gain experience in use of the new tool. And, too often, this type of criticism of new and innovative approaches can be traced in no little part to an emotion-based reluctance to abandon old tried-and-true bromides for some new-fangled idea.

Harmonium

When the many systems in our body are all operating as they should, we are in a state of good health. This state of affairs is called *harmonium* in the Rosicrucian teachings. But when something goes wrong, even in a single, minute system within the body, the entire organism is likely to be affected because of the dynamic interrelationship among all of its systems.

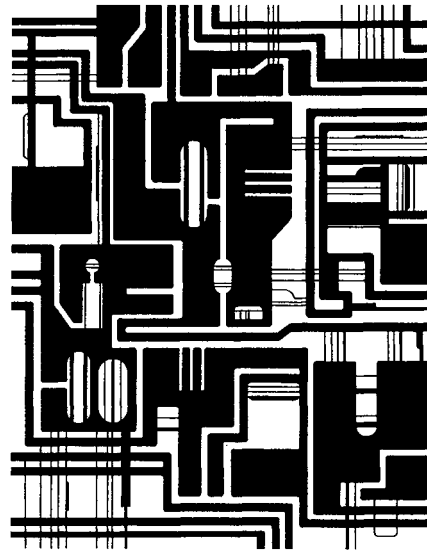
An infection in our little toe creates havoc throughout the body as all of the various systems change their level of operation in direct response to that imbalance in the body. This state of affairs remains until the infection is eliminated and the toe is again healthy. Once this has been accomplished, the rest of the bodily systems return to their normal mode of operation. Harmonium is restored.

Social Systems

As we shall see, it may be possible to apply a similar concept to social systems, such as business organizations, governments, and societies. Perhaps the concept of harmonium within the human body might also apply to social systems. We might call such a concept social or organizational harmonium.

However, before pursuing this line of thought we need to look at some of the sources and types of energy which allow a social system to operate. We know, for example, that the human body operates on material energy which it derives from the food and oxygen it consumes. But what kind of energy drives a social system?

To answer that question we must first ask ourselves, "Why do people act in different ways?" Most psychologists agree that needs or motives help explain human behavior. For example, a certain portion of our daily activities is directed toward satisfying the

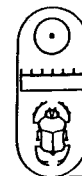


basic needs of existence. Without food and water the physical body soon dies. But these kinds of needs or motives explain only a small portion of our daily activities. Our desire to create works of art or our enjoyment of art and music certainly does not derive from a need to survive. Nor do our desires to play bridge with friends or to watch a TV soap opera stem from the urge to satisfy basic needs.

Psychologists have created models in which they argue that there are other types of motives besides existence needs. For example, we all have social needs. We need to socialize with other people to be happy. Most of us also have "actualization" needs or the need to grow psychologically and spiritually. These needs can result in any number of creative outlets and may well include an interest in mysticism.

These various needs not only activate behavior, they also guide or direct it along certain paths. A person with, say, a strong need for achievement is likely to get involved in business or sports activities, whereas a person with a high degree of social needs will become involved in activities which involve helpful or pleasant associations with many people

In keeping with an open systems approach, we can see needs as being characteristic not only of individuals, but also of the social



systems of which these individuals are a part. If we think of our society as being composed of millions of "cells" or individuals, each with a certain amount of various needs, then the society as a whole can also be characterized as having those same needs. If the people in a society tend to have a high need for achievement, then the society as a whole can also be thought of as having a high need for achievement.

This very approach to characterizing societies by their need levels has been utilized by David McClelland, a psychologist at Harvard University. He has studied a number of countries in terms of their overall needs for achievement, power, and affiliation. The results of his studies are indeed provocative. He has found that countries with a high need to achieve tend to have more entrepreneurs or small businessmen per capita than do countries which are low on this need.

Professor McClelland has also discovered what appears to be cyclical fluctuations over time in the need for power and the need for affiliation within certain societies. Although he is extremely cautious about this finding, Dr. McClelland thinks that wars are more likely to occur when the need for power is relatively high and need for affiliation is at a cyclic low. When the need for affiliation is high in relation to power needs, a period of peace ensues. In other words, the needs of the individuals within a society determine the character and activities of the society itself. If the motives of the people, the cells of the societal body, change, then the society itself will change.

Professor McClelland has also demonstrated that it is possible to train people in such a way as to alter their achievement needs. He has conducted research in underdeveloped countries in which he has increased the achievement needs of businessmen and demonstrated that they are more likely to be successful after the training. The effect of learning and other social influences on beliefs and values has long been known. McClelland's research, as well as recent research conducted by other psychologists, is beginning to demonstrate that many of the basic driving forces within a person may be affected by learning experiences not only in childhood but even when an adult.

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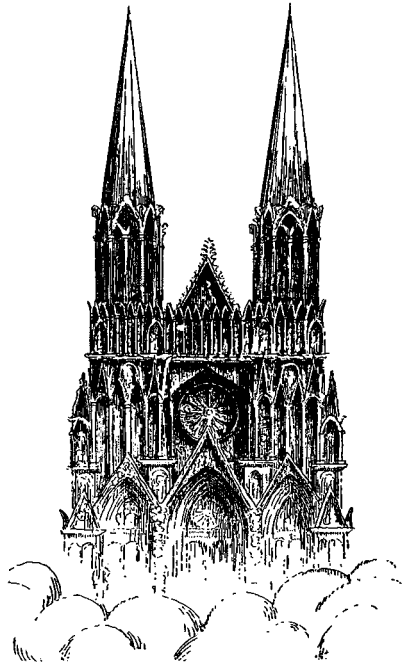
These findings have important implications for such fields as education and "social engineering"—the attempt to consciously create a better society. The motives we choose in trying to increase, or to decrease, or perhaps even to create anew, will depend upon our values. Thus, if we value personal achievement, we may encourage the development of this motive to a high level in our children. On the other hand, if we value cooperation, we might focus on developing this particular trait instead.

Choice of Values

It is in our choice of values and motives that we can see the tremendous impact of holding an open system model of ourselves and of society. In the past, when we thought of ourselves as an independent, self-contained body, we chose to develop values and motives which appeared to be beneficial to ourselves with little or no consideration for their impact on others. A strong achievement need meant achieving at all costs, even at the risk of hurting or destroying others. Thus, our society has come to value the accumulation of material goods, the achievement of power and status, and the attainment of these ends through competition, guile, and force—and all of this with little or no regard for the simultaneously occurring consequences on others. In our more magnanimous moments we might include our family or a small circle of friends in our plans and goals, but without ever really considering ourselves to have any responsibilities beyond that small circle of intimates.

On the other hand, an open system concept of society recognizes the dynamic interrelationship between each of its members. What happens to one person is likely to affect several other persons, and they will transmit the effect to even more people. When we look at the impact of an action on a single person relative to the whole society, the net result is not likely to seem important. Nevertheless, its effect is there. And when a large group of people is affected by the actions of another large group of people, the resulting repercussions will ripple throughout the society and may have totally unexpected results in different

(Continued on page 16)



The Celestial Sanctum

Rising Above Our Limitations

by Robert E. Daniels

THE MYSTICAL LIFE is a great adventure. How many of us, in looking back over years of study and reflection, fail to realize that the mystical path is the most demanding, most fulfilling, and most exciting experience that life and consciousness can provide? It is not an escape from responsibility as some may suppose, but an adventure that requires courage and conviction, that tests and tries our greatest resolve. This is why so few have taken this path with us.

We may at times ask if the journey into the higher and finer things of life is really

worthwhile. At moments like these the wise counsel of the Inner Self urge us to continue on the road to life's greatest attainments.

Before we come to know and experience the higher spiritual life, we must overcome the tears of wounded pride, undeserved abuse, harsh criticisms, and unfriendly statements; the irritations, annoyances, failures, and disappointments of daily life. Through the help and guidance of the Inner Self, we must rise above these negative conditions. We cannot ignore them; they are a part of life. Yet when we learn to see all things from a wise detachment, from an inner depth, we learn not to allow our sight to be obscured by these hindrances. We learn to see and understand all things from the point of view of the spiritual self; from an ascension of consciousness. And one thing that will aid this inner sight is to cultivate an attitude of loving compassion towards others, and a sense of humility about ourselves. This, then, is the mystical point of view.

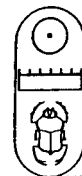
Strive for Higher Ideals

Another thought which we must consider is that we limit ourselves because we are afraid to step out of the crowd. This limits our attitude to life and the experiences which our karma has decreed for us. Nevertheless, until we courageously advance through life, we will not reach those higher portals, which is the ideal of all Rosicrucians.

We so often limit ourselves that the real inner development and progress available to us—to which we should devote all our efforts—is not reached in this incarnation. We can waste valuable time in flitting through life trying to reach goals that give little or no satisfaction, and we later regret this wasted time.

It is a law of life that we attract to ourselves conditions and circumstances by the attractive influence of our predominant thoughts. For it is by what we think and do that we draw to ourselves the events which make up our daily life.

We can rise above our self-imposed limitations by visualizing greater possibilities for ourselves. By reaching for higher ideals,



we attract opportunities for growth and progress. Life never stands still, and by striving for higher ideals we can move forward to greater things.

Once we have made the decision to reach the highest goals in the mystical life, obstacles of one kind or another will cross our path. We need these trials and difficulties. They occur through karmic decree so as to deter the unworthy and to strengthen the resolve of these sincere students who have pledged *all* for the greater goal before them. As we move forward, these limitations will, one by one, be overcome, and we will rise in triumph to the heights of the mystical life.

Spirituality today is at a low ebb—so true is this that few people concern themselves about this decline. Even those who purport to teach the mystical life are not always aware of how immersed they are in other more diverting activities. Thus, we must rededicate ourselves to the higher things

which emanate directly from the Mind of God, and leave behind those sordid and distracting activities which are the entertainment of millions.

Rising above our limitations, we can augment our personality and our character so that a daily attunement with the Inner Self and the harmonizing of the spiritual nature of our beings will prove a real preparation for our service to humanity.

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

Beauty defies all definition, for beauty must be felt, not defined. And beauty will not pour itself into the cup of definitive words, but will fill and overflow the heart that feels.

—George Petavine, F.R.C.

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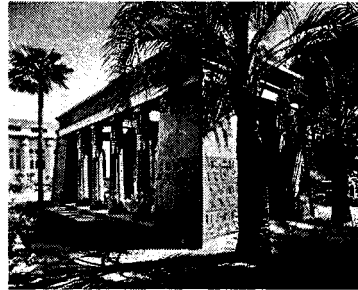
England

NOTTINGHAM—United Kingdom National Conclave—September 21-23, Derby Hall, Nottingham University. Grand Lodge will be represented by Frater Rober E. Daniels, Grand Master. For more information, please contact Barbara Jeferies, 185 Brewsters Road, St. Anns, Nottingham, NG3 3DE, England.

A special Rose-Croix University Extension course, taught by Grand Master Robert Daniels, will be offered at Greenwood Gate, Sept. 24-28. The name of the course: *The Laws of Real Success and Happiness*. For more information, please contact Rosicrucian Order, AMORC, United Kingdom Administration, Greenwood Gate, Black Hill, Crowborough, East Sussex, TN6 1XE, England

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IN MEMORIAM



THE FAMOUS AUTHOR and historian H. G. Wells, said, "A frequent and natural consequence of disgust with life as it is, is to throw the imagination forward to an after-life which is to redeem all the miseries and injustices of this one."

This afterlife and its utopian existence—the immortal abode of mankind—has been assigned many names by various cultures down through the centuries: the Elysian fields, Isles of the Blessed, Happy Hunting Ground, Heaven, and Valhalla.

But must man consider his immortality as only being a state in an ethereal realm after his mortal existence? May we, in considering this question, take the position that it is difficult to distinguish those qualities which we attribute to *self* from those of *soul*? It may be said that soul is of a divine supernatural essence that permeates the living body. *Self*, on the other hand, is commonly accepted as a function of the body and its systems. However, self only functions when Vital Life Force enters into the body and is declared to depart with V.L.F. as well. *Self* and *consciousness* are related. Are not those functions similar to soul? The sense of righteousness or moral idealism accepted as attributes of soul also depend on man's awareness of them; that is, on *consciousness*.

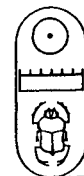
Self leaves *something* behind at the time of the Great Transition, or death. This something is the manner of life that the self selected; it is the way the self chose to live, as well as its character and the impression that it made upon others—that is, its *personality*.

Personality and character are nonphysical entities which ethereally affect mortals on earth as effectively as does conscience—the latter being idealistically referred to as "the voice of the soul." These, then, are also *immortal* qualities, if we mean by "immortal" those qualities of man which continue after death.

If we consider character and personality as immortal elements because their influence persists beyond the grave, can we then place them in the same category as the immortality of the soul? The remaining impressions of character and personality of the deceased are not always sacrosanct. But then, on the other hand, the *soul* of the deceased is not universally accepted as being the acme of spirituality. Whether it is or not depends upon the religious or philosophical concept of soul.

The soul is often declared to be contaminated and corrupted as a result of its earthly existence; in other words, it has fallen from its original lofty spiritual purity. Consequently, it is further declared that the soul must redeem itself through varying processes of

(Continued overleaf)



purgation. An opposing concept contends that as the soul is beyond man's province, he cannot alter its perfection by any earthly act. Thus, from either point of view, there are both *perfect* and *imperfect* souls that are *immortal* in an afterlife. Therefore, there should be no exception to our thinking of the immortalized righteousness of *character* and *personality*.

Do we not immortalize in our *memory* individuals whose former deeds and acts conform to our ideals and concepts of righteous living? In this way, many eminent persons live on in the memory and love of those left on this plane.

In this sense, we also think of Dr. H. Spencer Lewis, first Emperor for the second cycle of the Rosicrucian Order, AMORC, who passed through transition in 1939. He has a monument of esteem erected in the memory of not only those who knew him personally, but those who diligently read and study his writings. Such words are not only inspiring but practical in the knowledge they impart.

It has been the custom of AMORC to hold a simple but impressive memorial service each year for Dr. H. Spencer Lewis in the Akhnaton Shrine in Rosicrucian Park where his earthly remains are interred. This ceremony will be held Thursday, August 2, at 4:15 p.m., *Pacific Daylight Time*, in the beautiful setting of Rosicrucian Park. It is kindly requested that all Rosicrucians who are unable to attend the ceremony enter a moment of silent tribute to the memory of Dr. H. Spencer Lewis, whose efforts contributed so much to the Order Rosae Crucis.

Humanity

(From page 12)

locations and at a much later time than when the event originally occurred. Actions which are detrimental to the welfare of a single individual are thus detrimental to the welfare of the society and, moreover, undesired consequences will inevitably result. Such consequences may well come back to haunt the perpetrators of the action in such a way that they are even unable to recognize that their misfortune is directly or indirectly of their own doing.

We can draw an analogy between the malfunctioning of an organ in the human body and the detrimental actions of one person or group of people toward another group within a society. A malfunctioning organ, or an infected part of the body, results in symptoms and reactions throughout the body. The entire body eventually becomes sick. Similarly, the det-

rimental personal actions which start out being focused in a narrow part of society eventually can infect the entire society unless they are "cured" through some intervention by the larger society.

In this illustration we can see one major difference between the human body and human society. The body operates in a manner over which man has little conscious control. In other words, we can do little to change the way the body works. But we have a great deal of potential control over the operations of our societal body. We can change our society or create a new one by deliberately and consciously choosing our goals, values, and needs. If we hold an *accurate* model of how social systems operate, and of the interrelationship of each individual in the system, then our choices will be made more intelligently than if we hold an *inaccurate* model. With an accurate model of society we might decide that, say, competitiveness is not such a good drive to have because its possible negative conse-

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quences for the society as a whole will override the possible advantages which might accrue to a single individual or group.

Attunement Within the System

With a systems approach to ourselves and society, the values and needs which we wish to develop in our children will be ones that are most likely to result in a more harmonious, healthy social system—one in which each individual functions in complete harmony with the overall needs of the society. In this harmonious system, of course, the needs and rights of each individual will be recognized and satisfied, for the society is, after all, only a composite of its individual people, as any living body is a composite of its individual cells. If either system disregards the needs of its individual cells, the system begins to deteriorate and die.

Any mystic will, of course, recognize that, once again, science is at long last discovering what mystics have known for thousands of years about the law of Karma and the relationship of the macrocosm to the microcosm: "As above so below." Thus, the entire world population, the macrocosmos, operates basically in the same way as does an individual human being, the microcosm. And both are one. We are all linked together in the one body of mankind. Humanity cannot be in a perfect state of harmonium as long as even one of its "cells" is not healthy. This realization allows us to see that, from a rather selfish point of view, it is in our own best interest to see that everyone else is living in a state of harmonium, since success or failure of even one life eventually becomes our own success or failure.

It is interesting to note that von Bertalanffy, who has been called the father of open systems theory, has demonstrated a keen awareness of mystical philosophy in his writings. In fact, he has acknowledged that his philosophical predecessors include, among others, Leibniz, Nicholas de Cusa, and Paracelsus. He points out, for example, that a living flame is, itself, an open system,



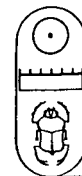
Nicomedeo Gómez

thereby drawing our attention to the mystical metaphor in which the flame is symbolic of life itself.

And so, perhaps, as the Age of Aquarius unfolds, some form of Plato's ideal Republic, conceived over 2400 years ago, will finally be realized. The City of Mankind will finally be a perfect reflection of the City within Man. And Socrates' belief in the brotherhood of mankind, a belief which he called a "noble lie" because he felt sure nobody would believe it, will finally be recognized for what it really is: a noble truth. Δ

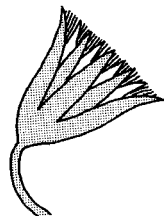
For Further Reading:

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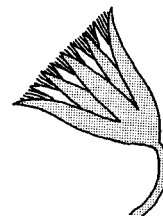


A Flower for Eternity

by Frank Anderson



The ancient Egyptians longed for immortality; the psychoactive blue waterlily provided an experience that no doubt felt like eternal life.



IN EARLIER TIMES, when humanity had a closer bond with nature and when everyday experiences were incorporated into systems of belief, botany, art and mythology were a natural trio. Today many of us—scholars included—know ever so much more but understand considerably less. A case in point is the blue waterlily of the Nile—favored subject of ancient Egyptian tomb paintings, furnishings and bas-reliefs, and a flower so much a part of the river that it was called Bride of the Nile. Modern-day art historians have considered representations of the waterlily as mere ornamentation. But a careful reading of the evidence and an understanding of the plant's botany suggest that the waterlily was a key Egyptian symbol of immortality.

Egypt in its day produced a vast wealth of mythology, most of it centered upon an overwhelming concern about the hereafter. At the heart of Egypt's legends was the story of the birth of Ra, father of all created things. As the tale goes, he had floated on the primordial waters inside an unopened blossom since before time itself began. When he finally willed himself to be born, the flower opened and Ra rose into the heavens as the sun, bringing light and life to the world.

Each day he crossed the sky in a boat manned by other divinities of his making and each evening as he reached the west he entered the caverns of darkness beneath the earth. There he made a nightly journey, filled with peril, until he emerged in the east once more at dawn.

It is obvious that Ra, emerging anew each day, is a perpetually resurrecting god. It should be equally obvious that the blue waterlily, from which he sprang, is symbolic of Ra himself, and would have been considered to be imbued with his powers.

You will fail, however, to find an art historian who agrees with that interpretation. Art historians seem to be unanimous in their belief that the blue waterlily, *Nymphaea caerulea*, has no religious symbolism attached to it and is nothing more than an ornamental motif. For example, in the section on Egyptian mythology in *Mythologie Générale Larousse* (trans. Delano Ames, 1965), there is a reproduction of a bas-relief depicting a woman inhaling scent from the center of a waterlily blossom. The caption notes that "there is no evidence that (the flower) was a sacred emblem."

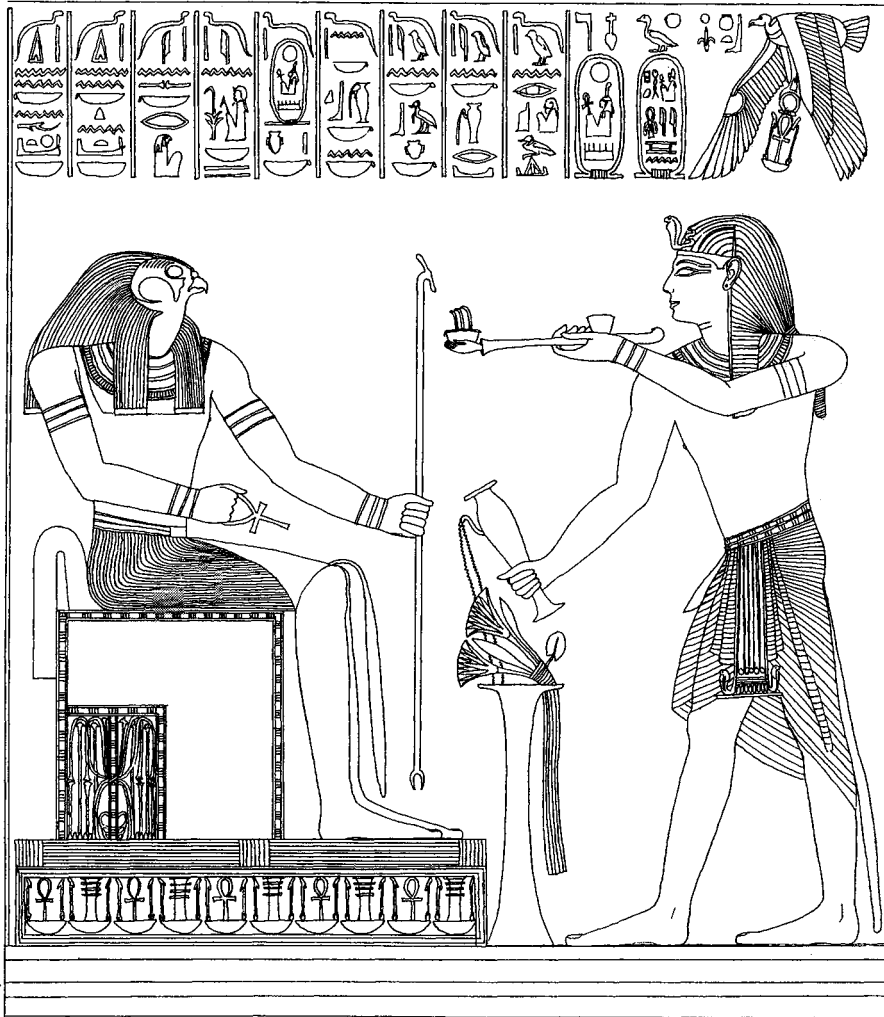
Moreover, scholars have not even accorded the plant the courtesy of calling it by its proper name. The Egyptians made careful distinctions between the blue waterlily (which they called *sarpat*) and the night-blooming white waterlily (*sushin*), and between those two and the Indian lotus (*neheb*), introduced by the Persians about 525 B.C. But Linnaeus made the unfortunate choice of naming the white waterlily *Nymphaea lotus*, thus initiating much confusion; and our art historians, who are not botanists, still can't distinguish a lotus from a waterlily: The caption for the bas-relief discussed above begins by describing the depiction as "Woman with a lotus flower." Even Egyptologist Arpeg Mekhitarian mentioned "lotus leaves and flowers spread out like waterlilies"!

An English professor of comparative religion, S.G.F. Brandon, has noted that "the

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Frank Anderson is honorary curator of rare books and manuscripts at The New York Botanical Garden.

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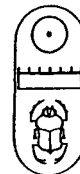
The Blue Waterlily in Bas-Relief

Essential to Egyptian belief and ritual, the flower symbolized resurrection and eternal life. Here, King Sethos I pays homage to Sokar, god of the underworld associated with Osiris. The King is offering incense and making a libation by pouring ritual water on the sacred waterlily blooms. This bas-relief appears in the Temple of King Sethos at Abydos.

historian of religions is left to his own devices in evaluating the religious significance of a cult image or a tomb fresco." In the case of the waterlily, the difficulty concerns what the art historians have failed to say or notice—which is that at every turn in ancient Egypt, the blue waterlily appears as a symbol of resurrection. Its blossoms were

placed in the hands of the illustrious dead, such as Ramses II and other pharaohs, considered to be descendants and chief priests of Ra.

Many tomb paintings depict the funeral barges that transported the dead to the western bank of the Nile; these always bore





Detail from a large wall painting in the tomb of Userhet, royal scribe during the reign of Amenhotep II. The blue waterlily is depicted in thousands of Egyptian paintings and murals. The flower, now known to contain hallucinogenic agents, was either held to the nostrils or dangled over the head (as seen above).

the blossom of the blue waterlily on their prows and sterns and on their steering oars, used in place of rudders. The flower shown in the images is always, and clearly, *sarpat*, the blue waterlily: The lanceolate sepals, in combination with the sharply pointed petals, make the plant unmistakable, even to an amateur and even when color is absent.

Waterlily images were not the result of chance any more than was the Christian iconography of medieval Europe. Egypt was priest-directed, and every form, theme, and color conformed to a rigid canonical code.

Egyptologists have long known that motifs are never merely ornamental. Egyptologist Mekhitarian observed that "the choice of motifs in Egyptian paintings, even in those which seem to have no connection with religious subjects, is always guided by ritual considerations."

The tradition of a systematic orthodox imagery, which reached a pinnacle in ancient

Egypt, later came to serve a new pantheon of gods. According to Egyptian mythology, Ra, though immortal, was not immune to the effects of age. He grew weary and occasionally senile enough to be tricked by the goddess Isis into sharing his powers with her. Eventually the trio of Osiris, Isis, and Horus became his heirs and successors, and Ra retired to a realm beyond the sky. The blue waterlily remained the road to resurrection, however: Isis used it to revive Osiris, who had been killed and dismembered by his evil brother Set. Osiris thereafter became ruler of the afterworld, Lord of the Dead, completing the transfer of Ra's authority and powers. Osiris's son Horus took over the daytime duties of Ra, while the four sons of Horus were posted at the four corners of the world to preserve it from harm.

In later centuries in ancient Egypt (after about 2250 B.C.) Osiris became an important and popular religious figure, although his name and presence continued to be banned from Ra's temples. The conservative Egyptian priesthood believed in avoiding any danger that might arise from placing a god of the dead where he might affect the power of Ra, the sun.

Flower for A New Era

When Osiris and the immortal dead became important figures, the blue waterlily of Ra became associated with the afterworld. (The afterworld had always been the province of night-blooming white waterlily, but this species was rarely depicted in ancient art. The white waterlily's connection with darkness and death undoubtedly explain why it was seldom used except on a secular and very occasional basis. For example, while ritual vessels were always shaped like *N. caerulea*, ordinary non-ritual drinking vessels were often given the form of an open white waterlily.)

The unexpected association of a day-blooming flower and the afterworld may be explained in two ways. First, Osiris had originally been a vegetation god, hence would have been considered to have undergone an infinite number of annual resurrections. And second, Isis, by using Ra's most sacred and secret magic to restore Osiris to

life, endowed him with Ra's own immortality.

In both instances the balance of the scales tipped in favor of the life force, making the blue waterlily appropriate in ritual.

In tomb paintings and in sculptures and bas-reliefs Horus's four sons are often shown standing atop the flower of *N. caerulea* during trials of the dead in the Judgment Hall of Osiris. They also guard the internal organs of all the deceased, and are carved or molded atop jars used to hold those objects.

Transcendental Flower

There is a real basis in botany and biochemistry for the close link between the blue waterlily and Egyptian ideas about resurrection. The first has to do with the appearance of the flower itself. The flower exhibits the colors of Ra's realm: It is blue like the sky, with a bright yellow center set in a halo of white, like the sun. Each blossom opens from about 8 a.m. to noon for three consecutive days, and individual blossoms on the plant open successively over a three- to four-month period.

Even more telling are the botanical findings published by botanist H. Pobéguin in 1912 (but ignored by the art world). What Pobéguin discovered was that the blue waterlily of the Nile contained in its blossoms the active narcotic and hallucinogenic agents nupharine, nupharidine, and nuciferine. The waterlily seems to be what ethnobotanist R. Gordon Wasson has termed an "entheogen": a plant capable of inducing visions and sensations of a transcendental or mystical nature, a plant that when introduced into the human body seems to engender a god. Wasson's term "entheogen" suggests a connection between psychoactive plants and the myth-making process.

With all of that in mind it immediately becomes clear why *N. caerulea* appears so frequently in Egyptian art and why it is always shown being held beneath the nostrils. A well-known ancient Egyptian sculpture, a bas-relief from the tomb of Seti I, c. 1300 B.C., shows its use and symbolic meaning. Seti is shown inhaling the fragrance of the flower. The sculptor portrayed the waterlily in longitudinal cross-

section, with the blossom enclosing the Ankh, or Tau Cross, the sign of life. This bas-relief portrays a passage from the Egyptian funerary texts known collectively as the Book of the Dead. The passage adjures the soul to "rise like Nefer-Temu (the primordial form of Ra) from the lily to the nostrils of Ra . . . and to come forth on the horizon every day."

Through use of the powers inherent in the flower to revive the dead in the next world, Seti is restoring himself to life in the afterworld, thus partaking of Ra's resurrection and immortality. This is clear evidence for the direct link between *N. caerulea* and resurrection.

Another well-known sculpture, a portrait of the young king Tutankhamen, depicts a disembodied head rising from the center of a fully opened waterlily. This image is actually an enactment of a passage from the Book of the Dead; it is from the chapter known as "Making the Transformation into a Waterlily."

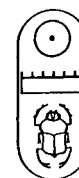
Since all the images intended for ritual use were prescribed by the Egyptian priesthood, it would seem that some among them had experienced such visions and afterwards incorporated them into the sacred iconography. The thoroughly psychedelic Tutankhamen sculpture supports Wasson's notion of the role of entheogens in the creation myths and rituals.

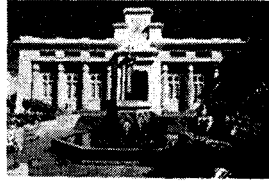
Narcotic Wine

Could the ancient Egyptians have experienced the plant's hallucinogenic effects by means other than by sniffing it? There is plenty of evidence that they could and did. It happens that the active principles in the blossoms are soluble in alcohol, and while the Egyptians had no means of preparing pure distilled alcohol, they did have a great deal of wine in which to steep the flower heads and so obtain a very potent decoction.

Pictures of the wine jars with the stems and blossoms of *N. caerulea* draped across their sealed lids are common in the tomb paintings. Jars of waterlily wine, intended for use by the dead, were placed in the burial chambers. Residues taken from the

(Continued on page 33)





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Our Inner Self Revealed

ONE QUESTION Rosicrucian students often ask is whether there is a stable component of the "true self" in mystical terms which strongly reflects the uniqueness of a personality. If so, how can we isolate this component or its manifestations?

Ernest Hilgard, a psychologist at Stanford University, finds two levels of awareness in subjects experiencing a normally painful stimulus; for instance, when holding an arm in ice water for a period of time. Hypnotized to supposedly feel no pain, subjects calmly gauge this lack of pain on a numerical scale by indicating only zeros, such as 0 . . 0 . . 0 . . 0 . . 0. Meanwhile the other hand is writing in a box, screened from vision. Even while under hypnosis, this written report estimates an ascending pain level: 0 . . 0 . . 4 . . 7 . . 8. The phenomenon persists whether the left or right hand is used. In another experiment, a hypnotized subject showed no conscious or physiological reaction to a pistol shot. Nonetheless, the subject would indicate with finger movements that he had heard the pistol report. When taken to a deeper hypnotic level the subject said that he had, indeed, heard the shot. The experiment indicates that there is an inner aspect of consciousness that is fully aware even when it appears outer aspects of consciousness are not.

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Hilgard calls the unknown part of mind that is fully aware, the "Hidden Observer." Descriptions of the Hidden Observer appear to parallel the Rosicrucian students' experience of the Inner Self. Hilgard states,

This hidden observer isn't primitive. It's more of a vertical split than a horizontal one—not down in the depths in the Jungian sense. It's not the seething unconscious pictured by Freud. In fact, the Hidden Observer seems to be more normal, and matter of fact in some cases, than the outer personality.

Also supporting concepts of a Hidden Observer and multiple levels of awareness is work that is currently being done in the field of Multiple Personality Disorder (MPD). Research into MPD appears to indicate that the heroine of *The Three Faces of Eve* may not be so deviant after all. Most Multiple Personalities (85-90%) were abused children. In these individuals personality switching can eventually become a tool for avoiding unpleasant situations or tasks. Research and therapy with Multiples raise significant questions. Who, in fact, is the self? How can it be unitary and multiple at the same time? Who is in charge?

Multiple Personalities

The importance of these questions is indicated by observations of how bodies change with a change in personality. Brain-wave patterns, handedness, allergies, eye-glass prescriptions, and pain thresholds differ as multiple personalities shift from one ego state to another. For example, one patient needs a correction for near-sightedness four times stronger for one personality than another. When she switches into a six-year old personality, her near-sightedness improves to the point that her original childhood prescription can be used.

Multiple Personalities appear to encode an experience in one level of awareness and

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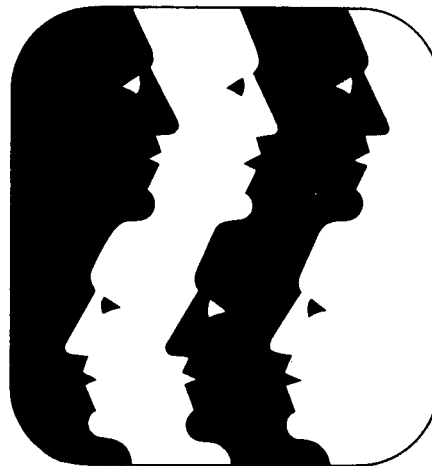
can recollect this best under the same condition. As sometimes occurs in hypnotic regression, when patients relive early traumatic experiences, the initial physiological phenomena are often re-created. For example, cigarette burns and marks from a bull-whip reappear on the skin for particular personalities. Clinical hypnosis can produce similar changes that in Multiple Personalities appear to be automatic and also amnesic. However, Multiples do not appear to be consciously aware of the process that leads to the formation of their multiple personalities.

Multiples usually have one personality called the "Inner Self Helper," who is aware, and who is a wise adviser that can guide a therapist and patient in the reintegration or fusion of the complete personality. The Inner Self Helper seems to have a complete picture and promotes internal cooperation and harmony. Do non-multiples have an equivalent to the Inner Self Helper? If so, how can we gain access to it? Is the wise, non-judgmental Hidden Observer of Hilgard the equivalent of the Inner Self Helper? Is this concept a new description of what the Rosicrucian student calls the Inner Self—the guide who leads us to Cosmic Consciousness and mastery in Self?

In Multiple Personalities, most of the personalities resist fusion into one self because they fear they will die without their separate, unique identity. The Inner Self Helper appears to understand the fear of each separated personality and guides the process of reintegration. Similarly, in the Rosicrucian approach to mastery in Self, the Inner Self guides the aspirant over the threshold of ignorance, superstition, and fear to an integration of the outer self into the one Self of the Cosmic Whole.

The multiplicity of attitudes and realities we each tend to hold points to a correspondence with the more severe disassociations found in Multiple Personalities. Psychologist John Bearhs points out that we may all be covert Multiple Personalities. He adds that our obliviousness to these selves, not the multiplicity itself, is the problem. We defeat ourselves, not knowing why. We carry fears and seemingly protect ourselves with beliefs and expectations we do not

even know we have. The multiplicity of belief systems we desperately hold onto "are like two-dimensional photographs of a three-dimensional object. Each perspective is true but only part of the story."

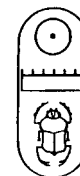


Process of Reintegration

Through a process of reintegration guided by the Inner Self, we can come to experience a genuine wholeness and a sense of our one Self. To do this, we must be willing to meet our Terror on the Threshold; the fear that we will lose our separate and unique individuality; the fear that we will die. The fusion process in Multiple Personalities may point the way and provide significant guidelines. In this process, each separate personality is honored for the unique contribution it brings to the full expression of self.

The ancient mysteries and alchemy spoke of three stages in self-evolution: a *Red* stage of innocence, a *Black and White* stage of duality, and a *Gold* stage of integration. We spend most of our lives in the dualistic stage. This produces a sense of being split into opposites. We may feel acute and constant conflict, unworthiness, and anxiety. We then make frantic attempts to reconcile the contradictory aspects of this self-perception. With the outer self we seek to figure out many solutions and adopt many attitudes, none of which resolve the divisions we feel within.

There is a point we reach in our development when we finally realize that our



own inner truth and the illusion of separation cannot be reconciled. We finally realize that the multiplicities we perceive as separating us will never be compatible with the actuality of what we are. Our studies show that the Inner Self ever guides us towards integration and greater wholeness. When we reach this realization, we then have a touchstone for recognizing the guidance of our Inner Self. Thus, we can ask ourselves if the Inner Voice we hear, the attitude and reality we have adopted, produce feelings of separation or inner connection. This self-examination question can become a subtle guide for the person who wishes to intimately know the "true" Self.

If we consistently examine our attitude in relationships, choosing those attitudes which produce feelings of inner connection, we

then come to experience the joy, the love, and the peace that flow out of experiences of the one Self. Subjects in various experiments in our laboratory report feelings of connectedness, joy, and peace when operating at this level. The Rosicrucian teachings themselves point the way to this unity and mastership in Self.

—George F. Buletza, Ph.D., F.R.C.

For Further Reading:

Beahrs, J. (1983) *Unity and Multiplicity: Multilevel Consciousness of Self in Hypnosis, Psychiatric Disorder and Mental Health*, Brunner/Mazel, New York.

Follas, L. (1980) *Hypnosis and the Higher Self*, Regency Press, London & New York.

Hilgard, E.R. (1977) *Divided Consciousness: Multiple Controls in Human Thought and Action*, John Wiley & Sons, New York.

*The beginning of true understanding can be agony
as well as ecstasy.*

—Mitchell Working, F.R.C.

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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How To Be Fortunate

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

SOME PEOPLE SEEM *consistently to be more fortunate than others; they find more than they were looking for, get unexpected breaks on things that matter to them. Can we explain this simply by saying they are lucky? How do they acquire their knack of being lucky or fortunate? Can we also learn to be more fortunate?*

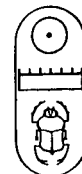
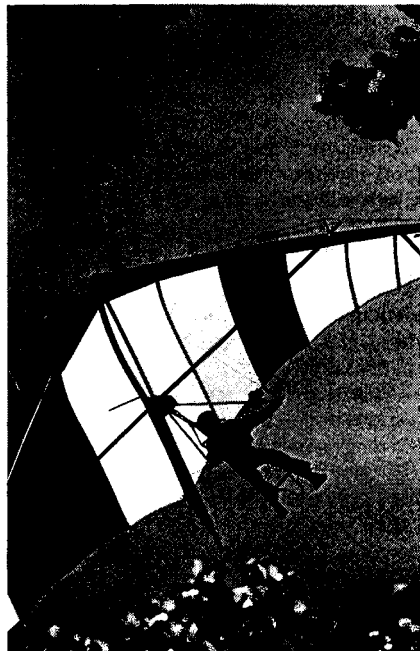
If we can imagine ourselves in the shoes of such fortunate people, we might perceive some useful clues. We would see, in the first place, that they recognize good fortune when it comes; they accept it without fanfare and delight in it. Good fortune is wasted on us if we do not recognize it as good fortune, or if we discount it or belittle it. Events do not shape our lives as much as the way we perceive those events, and the way we respond. If we do not *feel fortunate*, we can hardly *be fortunate*.

Some think that good fortune or “the breaks” must be deserved, that we are responsible for ourselves and what happens to us, and that any breaks we get are the result of our own merit—or a karmic compensation for our merit. Some even feel guilty about any good fortune which they feel they have not earned. Another attitude is that any good fortune is bound to be offset, sooner or later, by an equivalent misfortune, or vice-versa. All such attitudes belittle good fortune and dilute our acceptance of it—which does not help us move into the ranks of the more fortunate ones.

The fortunate ones are frankly pleased, not only with their own good fortune but also the good fortune of others. They do not feel envious or dismayed that they were not included in someone else’s benefit, and they do not hold back from facilitating good fortune for others. The good fortune of others is further evidence that there is a lot of it around, and that there are kindred

people who realize it. If they do not make a celebration of each occasion of good fortune, that is because they are already familiar with it and do not find it surprising or unbelievable. Here, then, is another clue: fortunate people have a history of being fortunate.

A skeptic might retort, “Of course! Because they are lucky people!” But closer analysis reveals a significant relationship, that a history of good fortune increases the probability of being fortunate today and in the future. This has nothing to do with the laws of probability; it has to do with the



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

mind-set of people which attracts good fortune. Expectation is a powerful factor. Expectation is not always fulfilled, at least not in the way expected; but it does bend events strongly in the direction of fulfillment. Also it makes us more alert to possibilities of good fortune, to court it or sniff it out, to brush aside minor set-backs that are not critical, and to accept and respond eagerly.

Your History of Good Fortune

How then are we to build our own expectation of good fortune? Must we start tomorrow to acquire a personal history of good fortune so as to support such an expectation at some time in the future? There is another way, a shortcut. Perhaps you can recover a history of your own good fortune that you have overlooked or belittled. Begin by counting your blessings; consider your present satisfactions and try to trace each one back to its beginning. Was there not a large element of good fortune in its beginning and its development?

It will help to write down some of these things in a suitable way—as if you were applying for a grant of good fortune. If you were applying for a professional job, you would submit a résumé, which is an organized summary of your training, experience, competence, and strong points that show how well qualified you are for the job. Start your own résumé that will indicate how well qualified and experienced you are in good fortune, that you are quite familiar with it and know what to do with it.

For example, not long ago was it not your good fortune to be present at an excellent performance in sports, or in the arts? Or to participate in a gourmet dinner, a momentous meeting, or some unexpectedly delightful occasion? Was it not also your good fortune that the occasion was there, that you had the means to go and decided to go, and that various other circumstances helped out? Of all that we experience, very little is due solely to our own interest and actions; therefore it is appropriate to recognize all the contributing elements of good fortune, to accept them and be pleased.

At another time when you were working on some plan or project, did you not come

across some helpful information or assistance where you did not expect it? Can you recall incidents when friends or family brought about some unexpected benefit for you? Reminiscing with others who have known you might turn up many other incidents that are pertinent to your research and your résumé.

Some things have always been easy for you. What are they—making friends, keeping things orderly, or some special kind of performance? Digging back in other directions, was it not good fortune that you met your spouse, and that circumstances made it possible for the two of you to know each other? That the children who “chose” you as their parents turned out to be who they are? That you chose the particular parents to whom you were born? As the song says in *South Pacific*, “Aren’t we very lucky to be us?”

Even though you may have been bereaved, are you not fortunate to have had that close relationship? No doubt it still matters in many ways. Such elements of good fortune can be cherished for a long time, and your growth from them can also be worked into your history of good fortune.

Misfortune Into Fortune

Such retrospect might also recall disappointments, deprivations, or catastrophes. Before you decide to omit these from your résumé, try to follow up on one or more of them to see what difference it has made subsequently, what difference it makes even now. How are your circumstances different now because of it? Are you possibly better off now in some way because of that incident which at the time was painful and seemed totally unfortunate?

Of course this is more difficult than counting blessings, because at those times you did not see the connection between what seemed unfortunate and some later opportunity or benefit. Alexander Graham Bell said, “When one door closes, another opens, but often we look so long and so regretfully upon the closed door that we do not see the one that has opened for us.” A different reaction to misfortune is to pigeonhole the event in some memory cell so that it does not continue to pain us, and

consequently we are not alert to its connections with later events. Dr. Richard Rawson has said in a Rosicrucian publication, "Recognize that everything you experience now, both pleasant and unpleasant, may not *until later* be recognized as supportive of you in reaching your own goal in life."

For a very simple illustration, say that in the midst of preparations to leave on a long, important auto trip, your auto develops a malfunction that has to be attended to, raising some concern whether the trip will have to be postponed or cancelled. Finally you get started, heaving a sigh of relief that it was no worse. But was it not really good fortune that this weakness in the auto showed up before you started, rather than later on the way when it might have left you stranded somewhere far from home without your familiar resources for dealing with it? What had seemed a catastrophe actually prevented a catastrophe!

Usually we never know, or rather we never consider, what might have happened if what did happen had not happened. People who do reflect on such things often discover that some mishap or denial had prevented them from following a poor choice, a mistake. Because the better outcome was due to something other than their own wisdom, they may come to think that they have unseen "facilitators" who guide and protect them, who can even throw a stumbling block in their way when they are about to do something detrimental to themselves.

With or without facilitators, however, and by means of the above tactics, you may be surprised how much background of good fortune you are able to assemble, which qualifies you as eligible for continued good fortune. At the same time you move ahead, be alert and watchful for more of it. In the future you can follow up more promptly on the benefits that turn up in the wake of some misfortune.

A pessimist might deprecate all this as wishful thinking, or merely dramatizing scanty good fortune so as to make the most of it. He might say that all these efforts do not really augment good fortune, that all

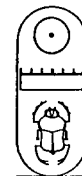
they can do is to make us less unhappy about our misfortunes. The pessimist himself might shrink his hopes, desires, and expectations, reasoning that if he does not expect much, then at least he will not be overtaken so often by disappointments.

New Directions

Being fortunate does not mean immunity from all sorrow and disappointment; no one's life is immune to that extent. (Even Jesus wept in disappointment.) Nor does good fortune guarantee winning in competition with others who also are striving to be fortunate and successful. Good fortune means finding and accepting as fortunate a larger proportion of all our experiences—not by shrinking expectations of good fortune, but expanding them, sometimes in new directions, and even transmuting disappointments into benefits.

This also involves your willingness and your ability to change. In your new, broader view based on your résumé, it may appear that some particular goal of yours has been beset by constant frustration and disappointment. Could this be a signal from your facilitators that this goal is not really your forte? If you can gain in good fortune by altering your aims, that is likely to be a large gain—good fortune compounded. If you become more satisfied with the way things are going, such a gain in realizing good fortune is not achieved by shrinking your expectations but expanding them in new directions.

A last analytical look at people who are fortunate shows that in general they consort with other happy and fortunate people. No one is likely to escape all contact with those who are convinced that they are chronically unfortunate; but one does not have to identify with them, their circumstances, or their ideas. More pleasant and favorable interactions with other people help to develop awareness that the world is not against us. On the contrary, more and more it appears that there is a benign purpose for each of us in being here; and as we line up with that purpose it manifests through our greater satisfaction and good fortunes. Δ



Intellectual Freedom

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

IN RECENT YEARS in colleges and universities throughout the world there have been student protests against the regimentation of thought. The students have insisted that learning should not be channeled. In other words, the mind should be free to inquire and to seek experience where it chooses.

In fact, during the 1960s and 1970s a number of "free" or experimental colleges and universities flourished, organized by students themselves and parallel to the formal institutions of learning. These "free" universities featured open investigation and discussion of all subjects from which new knowledge could be gained.

Colleges and universities are institutions of formal education. What is formal education? It is an organized, systematic presentation of knowledge. Specifically, this means the classification of certain kinds of information, as for example, into the sciences and the arts, and it also means a particular evaluation of what should be taught—be it historical or demonstrable, or both. Mathematics, for example, is demonstrable. It follows certain self-evident rules. On the other hand, mythology is not demonstrable, except in the historical sense.

Such formal education has two distinct advantages: *first*, the preservation and propagation of what is considered the best knowledge of the past, and *second*, it is a time saver. Formal education makes available a certain accumulation of facts in the relatively short period of a few years.

However, an institution of higher learning must do more than regurgitate past learning, as was done constantly during the Middle Ages. The church then decreed Aristotelian philosophy to be the acme of learning. No one was expected or encouraged to look beyond Aristotle. Today we are quite aware that modern academic insti-

tutions have advanced the arts and sciences tremendously. Astronomy, physics, chemistry, biology, for example, far outpace their limits of centuries ago.

The Pursuit of Independent Thought

Here is where the problem and the question arises: Should we know more of just the *same things*? Are we causing our minds to travel broad highways in *one direction*? Is specialization keeping minds from turning off the highway into distinctly different intellectual areas? Many categories of today's knowledge began in the past, as a result of original *free* thought. It was additive thought—something added to what already was. It was pioneering in virgin thought.

To learn knowledge in an established, traditional category of learning is a great task. There is so much to learn in any specific field. Must the student thus be limited in the pursuit of his personal thought? Many of today's students feel that they are restricted by the demands which are made upon them. They learn much of what has already been learned and known. But they know little of what they *themselves* may think. Seminars and discussion groups are being held today, but most of these are channeled—talking around, and more or less about, the same subjects.

In reply to these charges, educators state that without the proper background students may mistakenly pursue that which was once proven to be false. Or students may waste time coming to a conclusion already arrived at centuries ago. This could be true, if the students were to completely disregard the reservoir of established knowledge. But every student should be permitted more freedom at arriving at his *own answers*.

When our minds are challenged by a question, we ordinarily immediately consult an authority. Why not, at first, con-

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sider and think about the question oneself? What do we *personally* think about it? Later, in consulting a reference work, we may be stimulated by finding that we came to the same conclusion as an authority, or we may have another point of view that has as much merit as the authoritative one.

The great universities began with schools of philosophy in Greece and the ancient world. In those times youth traveled far to hear great thinkers expound—great minds such as Socrates, Plato, Aristotle, Pythagoras, and the Sophists. Students were encouraged to engage in original thinking and arrive at their own conclusions. Simply,

they were permitted to challenge and to deviate from conventional ideas without jeopardy.

Have we so much to learn today that we can't take time to think on our own? Thinking is an intellectual probing into everything unknown that appears on the horizon. The Rosicrucian Order can pride itself on encouraging intellectual freedom in its members. Rosicrucians seek truth—truth of a *personal conviction*. If, however, it is a personal conviction and abstract, it must stand the test of logic. If an objective subject, then it must stand the test of demonstrability. Δ

The Alchemical Fire of Suffering

AN alchemical fire turns base metals into gold. Allegorically speaking, what is the fire, what is the dross, and what is the gold? The fire is suffering, the dross is bad habits, and gold is perfection. One ought to be thankful for the coming of the fire, for without it the purification process is not active. One likewise ought to be thankful for the absence of the fire, for the rest and peace provided. It is not meant that one should suffer continuously—only when necessary.

What is this fire of suffering and what is its purpose? It takes many forms: physical pain, mental discomfort, economic hardship, and social disability, to name but a few. As *Unto Thee I Grant* reminds us, the most

severe physical suffering is the briefest, while the longer-lived variety is milder. Mental anguish is usually a sign that we are out of tune with the Cosmic Mind in a physical or psychic way. Economic hardship and social problems usually reflect the same conditions. Something is amiss. The fire is there to remind us that we might act to alleviate the pain it causes and remove the cause of our discomfort.

In short, the fire is Nature's way of reminding us of God's laws. We are in some way violating a law, and God in His infinite mercy is providing us with a lesson. The purpose of this lesson is that we progress toward the goal of ultimate perfection.—

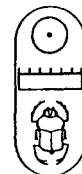
Thomas D. Moore, III

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

Why Affirmations Fail

ACCORDING to common practice in the popular schools of applied psychology, *affirmations* are potent little formulae that simply do, or undo, many things. The idea is not new. Eve affirmed that the apple *was* good, probably to ease her own conscience, even as many do today; and Shakespeare speaks of one who affirmed his innocence so often he was doubted by those who heard him, even as some do today. The principle involved is complex; in fact, it has become a very real complex with many persons. That a self-made decision, repeated with a positive tone of voice and an *assumed* finality, as though it were a fiat, should provoke a physical condition, is but one side of the complex.

The other side is that the affirmation is often so *untrue*, unsound, or unfounded that the maker of the affirmation *must assume* that it is true in order to deceive his own consciousness! As in many modern methods of *simplified* mysticism or psychology, prepared for the unreasoning and superficial students, unsoundness of system or principle causes not only failure in the various tests of the methods, but brings ridicule to the whole metaphysical movement.

There is one principle in psychology which very aptly applies in the examination of modern methods of "affirming." This law, briefly stated, is: "A suggestion, to be effective, must establish conviction through confirmation of the fact."

In other words, if one seeks to produce or excite any causation by means of a suggestion to the mind of the self, the suggestion [30]



must be convincingly given and accepted through such analysis as the normal mind practices. You will note that reference is made here to analysis or processes of analysis which the normal mind practices as a matter of habit. The normal mind was given the ability to analyze as a safeguard against external (and internal!) deception.

Don't Deceive Yourself

The normal mind! The fanatical mind, the mind of the overenthusiast and the extremist, like unto the mind of the fool, the idiot, and the atheist, does not analyze. For them, this article is worthless. They will not see the point I am making; hence, I will not have to apologize for putting them all in the same class. How, then, can one who is physically suffering and mentally agonizing from an aching tooth (with a real, definite, concrete causation resident in the locality of the tooth, not solely in the mind) walk about a room, with head held high, and affirm: "I have no toothache! I am NOT suffering from a tooth! I have NO pain!?"

Does the making of such affirmations for just a minute end the pain for hours? No! for we find that for hours the sufferer walks about attempting to divert attention, but resorting always to the same affirmation until finally it is changed slightly—with fond hope that it *may* become true—to: "My pain is leaving me; the ache is going

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away!" This, after having affirmed that there was no pain.

I do not mean to say that pain has no connection with the mind or that inversely there is no relation between mind and pain. Nor do I mean to intimate that mind can have no effect upon pain. But I do mean to say that affirmations which are based upon the unsound principle of deception and denial are ineffective.

Heeding the Message

Let us examine the mental and brain process that is involved in the case we have been citing. We can start with a fact, not an assumption: There is pain in or near a certain tooth. We can add to this a very logical and sane deduction, *also a fact*, that in or near that tooth there is a physical condition that is abnormal, *an unsoundness*. Mind is causing the pain in one sense, but solely for the purpose of telling us, impressing upon us, the fact that a wrong physical condition exists which should be corrected. Mind needs no instruction from our outer selves as to when she should cease giving the impression or signal of pain. She knows well enough when to stop tormenting the brain with that impression. She will automatically and *gladly* do so, when the abnormal physical condition is changed.

With these facts in your mind, think of what is actually going on in the consciousness of the person thus suffering but attempting to use affirmations to end the pain, or "cure" (!) the toothache. Really, if we consider the mind and its consciousness as *one* SELF within that person's body, and the brain and its beliefs and faith in such systems as *another* SELF, we may picture the whole matter as a dialogue—the two selves speaking as follows:

Mind: I cry pain! Something is sadly wrong in a tooth. It needs immediate attention. HELP!

Brain: There goes that mind of mine trying to create pain for me. Let me see, my school lesson and John Jones' special book says on page ten I should deny that pain and affirm *I have no pain*.

Mind: Help! Help!

Brain: Ah, here is the formula: "I have no

pain! I am God's child and in one of *His likeness* there can be no pain!"

Mind: God did make you in His likeness but you have neglected a component part of that likeness and permitted your teeth to become faulty and it, as part of the whole, is no longer in God's likeness.

Brain: Again I affirm. I have no pain! Pain cannot exist but in mortal thought, and I am divine!

Mind: Help! Your tooth is *mortal*, and it is a *mortal condition* that you have and it needs *mortal attention* right now. Do not deceive yourself!

Brain: My pain is gradually leaving me; it is much better than it was!

Mind: You know it is not, that is why you are holding your hands against your face and walking about the room as though you were insane. Get some help for the tooth!

Brain: I must be more positive in my affirmations; Pain *you do not exist!*

Mind: You are telling an untruth, else you would not need to make so positive an affirmation. Help, help for the tooth, not the mind!

And so the dialogue goes on for an hour, until finally the mind says plainly to the brain: "If your *first* affirmation, made an hour ago, had the *slightest essence of truth* in it, why are you still making affirmations? You believed you were being made a *slave to pain* and that you would free yourself from such mortal slavery by asserting your Divine Perfection. But, see now! For one hour *you have been a slave*, not to pain, but to a system of affirmations, to a system of error, to a *scheme of deception*. It has whipped you into delay—procrastination. It has held you in fetters to a mortal belief. It has robbed you of your reasoning. It has deafened you to the *Still Small Voice* that God has put into each being—the very consciousness of God—which warns us when there is an error in our physical system, an abnormal state requiring immediate attention. You have added one hour more to the time of your suffering by having delayed one hour in starting the right method to end the pain. Go to a dentist now!"

Is this far-fetched? And does this apply only to those who use affirmations for



toothaches or even pain in general? Sad to say, but the case cited is not the most serious or important. Thousands of persons have walked about for days with very serious conditions, even critical states, that should have been attended to at once. More serious and often permanent conditions have resulted from actual neglect, while an unsound system of psychology was being practiced.

Dangers of Neglect

This is not a plea in behalf of dentists, medical men, or any system of therapeutics. But it is a plea for soundness in reasoning. It is entirely practical and good mysticism, as well as excellent psychology, to follow the Biblical injunction to cast the mote out of thine eye or have someone else who is more proficient do it for you. It is sensible and in no way inconsistent with the principles of psychology, or the functionings of the mind, to wash the flesh of the body when it becomes contaminated with foreign matter; and regardless of the fact that we are made in God's likeness, dirt and other elements foreign to the human organization will besmirch this perfect creation of ours.

When foreign matter gets *into* the physical body we pluck it out, as when we remove a splinter from the finger or a nail from the foot. A decaying process in a tooth or in the flesh, a disease germ, and a bullet from a gun are foreign things and should be removed. As I have said, that is good common sense, good mysticism, and excellent psychology. It is consistent with the sane teachings of the AMORC, I am happy to say. But, have affirmations no place in our scheme of life, and is there no efficacy in their use?

That is a different matter. Without any doubt, affirmations can be used with excellent results when based upon truth and sane reasoning. When one is suffering from pain, it is well indeed to make affirmations, but in this form: "Pain is a signal, and I hear the signal. Pain is not a condition but a sign of a condition. I will remove the condition that causes pain. I will not needlessly suffer,

for neither God nor mind intended nor wants man to suffer. Therefore I shall end the pain by removing the cause. Do not concern yourself any longer, blessed advisor of my welfare: I go thither at once to seek capable assistance in removing the cause of pain. Then, pain shall no longer annoy my peace of being."

If more positive affirmations are believed necessary, then one may use this form:

"I am a perfect being in intent and purpose, but I am weak in living to the ideal. I have erred in some way and my consciousness warns me of my error. There is within me every means for the immediate restoration to health of my body, if I give such natural means the freedom from interference and the assistance they need now in a complex situation. Therefore, to assist nature and to give her force freedom to operate, I will undo that which I have done and which I should not have done; I will correct the error of my ways; I will remove or have removed that which interferes with nature's laws within my body and permit my perfect being to manifest itself and make me whole, clean, right, and happy. For Health, Happiness, Strength, and Peace are my divine birthrights!"

Such a frank affirmation of the facts will tend to make you conscious of your duty to your body, your obligations to nature, and your sane path of action. Thy faith may make thee whole, but that faith must be based upon a correct understanding of the true conditions, and it must include, *and not exclude*, faith in *all* the immutable laws of nature.

That is the faith, and that only, which will enable us to move mountains.

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

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**When you are being copied, consider it an incentive to
retain your lead.**
—Validivar

A Flower for Eternity

(From page 21)

few jars that have survived intact reveal traces of the narcotic and hallucinogenic substances with which their contents had been laced.

That the wine of resurrection, like the Pharaoh, came under Ra's protective powers is evidenced by the jars' spouts, which are shaped like the Egyptian cobra. The cobra, or uraeus, was considered the divinely appointed guardian of Ra and his descendants. Quite often these jars are depicted bearing the sign of life, the ankh; this symbol is shown between open blossoms of the blue waterlily.

Few such jars have survived because from ancient times tomb robbers found that psychedelic wine had a ready and profitable market. Since seals and other markings on the jars would have been a complete giveaway as to the wine's origin, however, the tomb robbers transferred the contents of the wine jars into leather skins.

Many undoctored jars were left untouched, but those having the telltale blue waterlilies lying upon their lids were drained. (As a result, many a mummy found itself stranded with no means of resurrection at hand, even though ample provision had been made for that event.)

The role of the long-lived waterlily bloom in Egyptian notions of immortality suggests parallels with Christ's sojourn in Limbo (the three-day sojourn between Good Friday and Easter Sunday) and the Indian legend of Nachiketas, who waited three days in the house of Yama, King of Death before being restored to life. Unlike the Sumerians, who carelessly lost the flower of immortality to a serpent, the Egyptians made certain to safeguard their blossom of eternity. Perhaps their influence on the evolution of religion may prove to be greater than now suspected. Certainly the traditional depiction of *N. caerulea* with two buds and one opened flower links it with other triads and trinities.

Many questions remained unanswered. Once we investigate the details more thoroughly—especially the symbolism and the uses of plants of Egyptian mythology—we may well gain insight into the ancient Egyptian mind and greater understanding of Egyptian art and way of life. Perhaps we can best begin by resurrecting *N. caerulea* as the profoundly religious symbol it is. Δ

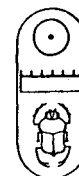
—Reprinted from GARDEN magazine, published by the New York Botanical Garden.

Medifocus



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

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



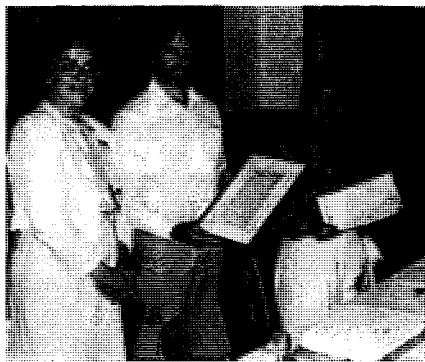
Rosicrucian Activities

TRAVEL TO OTHER COUNTRIES and cultures will hopefully broaden one's view of humanity, and the traveler is never quite the same again. This was certainly the case with David Durrance of British Columbia, Canada, a recent recipient of the Rosicrucian Humanitarian Award.

In 1973, while traveling in the Philippines, David Durrance was moved by the poverty, malnutrition, and illiteracy among the tribespeople in the remote Kalinga-Apayao Province of Luzon. Coming into contact with a charitable religious order in Luzon, David offered to sponsor promising young people in the area by providing for their education.

Returning to Canada, David embarked upon a more extensive plan to aid the people of Kalinga-Apayao; in 1978 he founded the International Association for the Transformation of Man (IATM)—a charitable organization to raise funds to help these people. Through slide presentations and talks, the public was made aware of the organization's work, and at present the IATM counts among its donors 26 service clubs, schools, numerous private individuals, as well as the Canadian International Development Agency and the Save the Children Fund. David has been assisted in this work by his wife Petra, a nurse who comes from this region of Luzon.

Presently, self-help agricultural, educational, and medical programs have been established among the Kalinga tribespeople in the northern Philippines. A three-room school has been built, teachers provided for three villages, and a health clinic stands ready for completion. The student spon-



For his outstanding work among rural people of the Philippines, David Durrance of Canada was presented the Rosicrucian Humanitarian Award by Soror Jean Peachman (left) of Victoria Chapter, AMORC. Mr. Durrance's wife, Petra, holds the congratulatory letter from AMORC Grand Lodge.

sorship program is enabling children in remote areas to continue their schooling beyond the third or fourth grade level, and there are now 15 scholars at the university level. The first college graduate, having received a B.S. degree last year, has returned to teach among the people.

While the work is presently concentrated in the Philippines, the IATM is looking toward other developing countries with the aim of raising health and living standards through education.

The Rosicrucian Humanitarian Award was presented to David Durrance in Victoria Chapter, AMORC, British Columbia, Canada. The Durrances have now returned to the Philippines to continue their work among the people.

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SOME time ago the Kansas City Pronaos, AMORC, participated in a New Age Fair that was sponsored by a local community college and the Universal Foundation for Human Unity. The event [34]

was attended by many different local and regional groups that are active in such areas as promoting world unity and peace, personal growth, metaphysics, and mysticism. The purpose of the fair was to enable the

various groups to share ideas and information with each other and to increase public awareness of their work. The Kansas City Pronaos was probably the fair's only representative of a worldwide mystical organization with a traditional and ancient mystical heritage.

Throughout the day the AMORC booth was staffed by Pronaos members. It featured a wide variety of AMORC books, pamphlets, and brochures. Much reading material was distributed to interested individuals, and many questions about the purpose, history, and teachings of the Rosicrucian Order were answered. Pronaos members

distributed invitations to two upcoming local AMORC seminars open to the public.

The AMORC booth, with its colorful murals, was certainly one of the most attractive displays at the fair. In fact, the AMORC display was featured on a local evening television newscast giving information on the New Age Fair.

Members of the Kansas City Pronaos consider this a very successful event in increasing public awareness of the existence of the Rosicrucian Order, and in giving interested individuals an opportunity to receive first-hand information about the Order's purpose, teachings, and history.

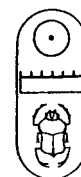



Kansas City Rosicrucians take part in a New Age Fair. Shown above is the AMORC booth with Tom Wells, Joyce Berg, and Jan McCormack—members of Kansas City Pronaos—ready to answer questions and dispense information about the Rosicrucian Order to fair goers.

FROM Memphis, Tennessee, comes word that local Rosicrucians have completed the remodeling job on a building owned by Frater Paul Van Pelt and his wife, Doris, who have offered the use of this property rent free to Memphis Pronaos for the next ten years. In recognition of their generosity the Van Pelts were recently honored at a potluck supper in the new Pronaos quarters. In the accompanying photo Pronaos Master Neil Hakala is shown addressing the group. Paul and Doris Van Pelt are seated directly in front of the Master's lectern. Rosicrucians in Memphis are grateful for



such a generous contribution furthering the Work of the Rosicrucian Order.





THE PHILOSOPHER'S STONE

What great secrets did the ancient alchemist-philosophers possess? Why was their knowledge so carefully hidden from mankind—veiled in ciphers and cloaked in ritual? Was the making of gold their primary concern? Were they devoted to creating a physical *stone* whereby life could be prolonged or were they seeking a transcendental transmutation of the baser elements of man's true inner self?

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Dante's Residence in Padua

Dante Alighieri (1265-1321), the great Italian poet, philosopher, political thinker, and literary genius, forever changed the course of Western literature when he composed his *Divine Comedy* in Italian rather than Latin—thereby expressing the spirit of the newly evolving civilization which eventually led to the Renaissance. Banished from his native Florence because of his politics, Dante lived in many cities, including Paris, but always longed to return to the city on the Arno. In 1306 he resided briefly in Padua as the house guest of a prominent family.

(Photo by AMORC)

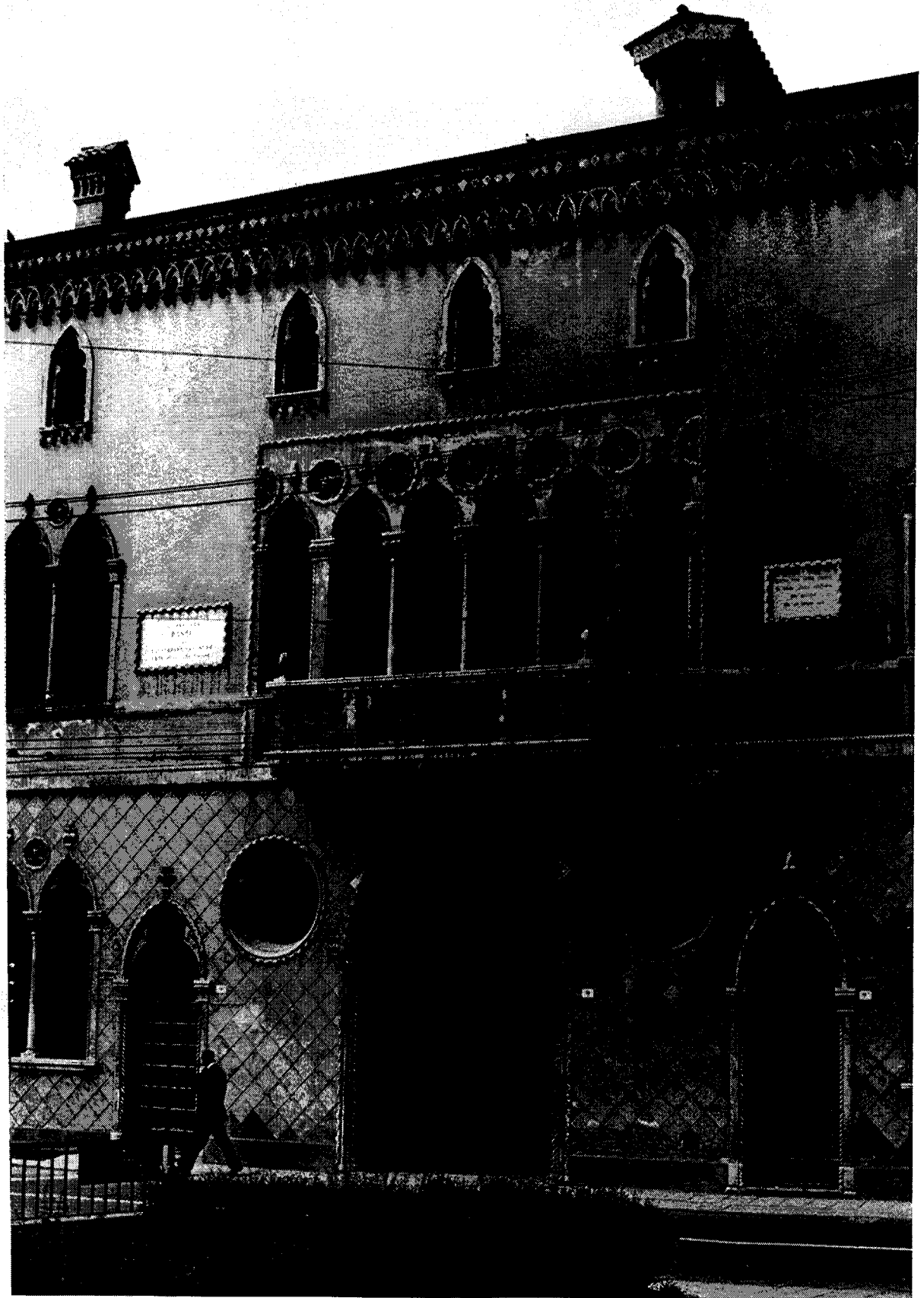
Arch of Constantine (overleaf)

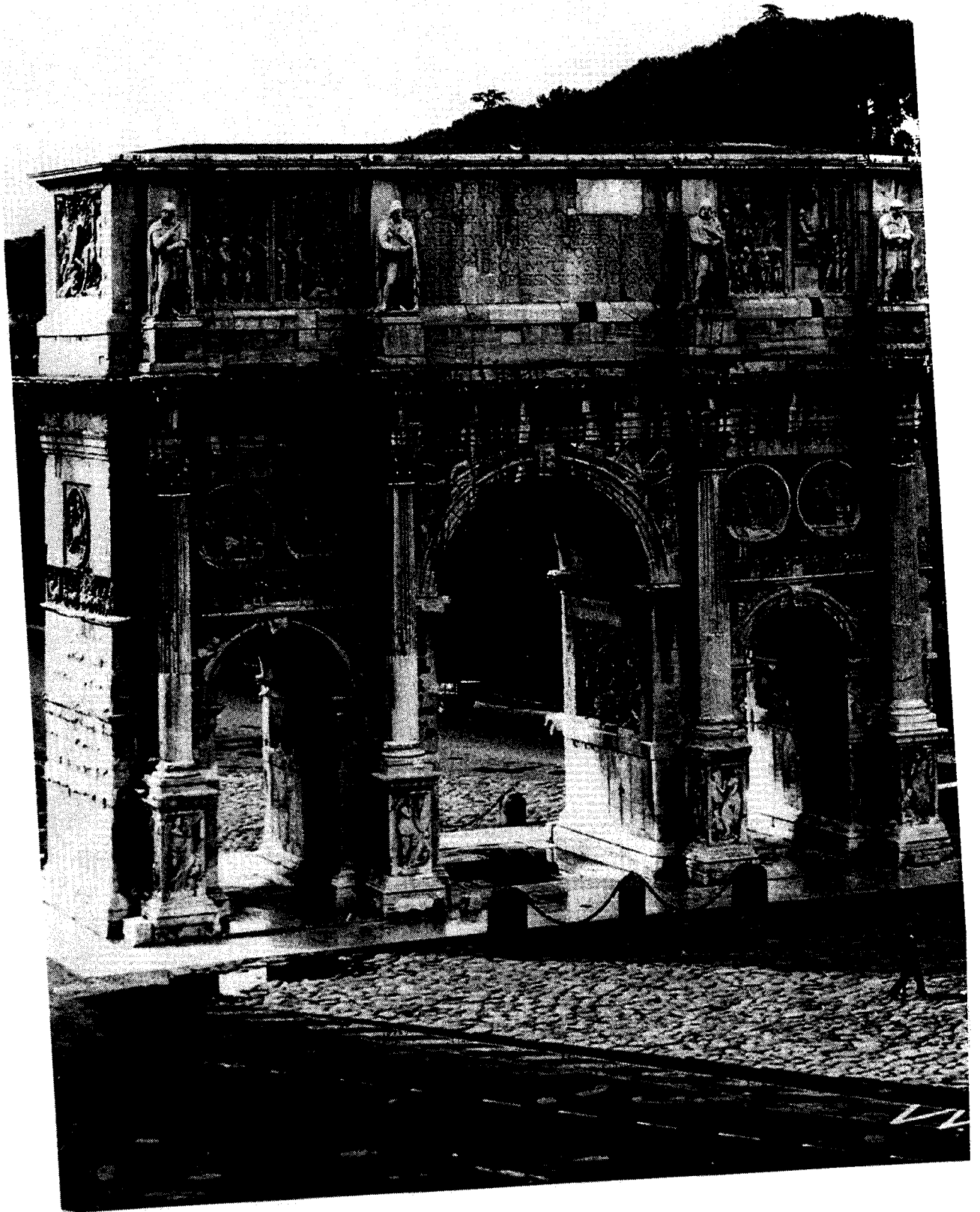
One of several triumphal arches in Rome, the profusely ornamented Arch of Constantine is located near the Roman Colosseum and Forum. Some of its statuary and sculptured ornamentation originally decorated the Arch of Trajan.

(photo by (AMORC)

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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*.







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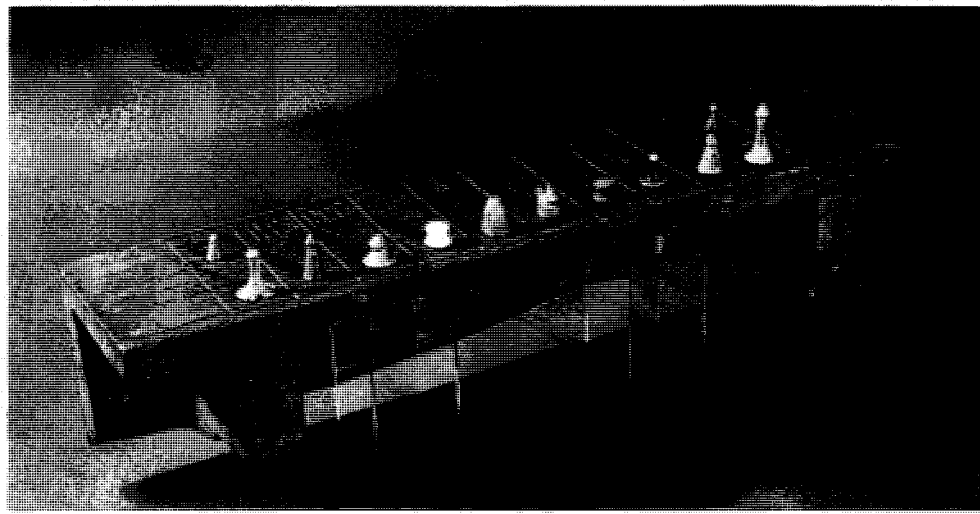
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TREASURES FROM OUR MUSEUM



Senet—A Popular Game of Egypt

SENET, the forerunner of chess and checkers, was by far the most popular game played by the Ancient Egyptians. From the time of Menes, traditionally the first Pharaoh of the Old Kingdom (3050 B.C.), papyrus scrolls reveal watchmen, priests, and even whimsical animals playing the game. The popular game was played by people of all social classes: the poor played senet in the sand with stones, while the wealthy classes—and Pharaoh himself—played senet on boards inlaid with rare woods, ivory, and lapis lazuli. A drawer beneath the gameboard held the playing pieces, which were made of faience. Some examples of these magnificent pieces were found in Tutankhamon's tomb.

Despite the game's popularity, no one in modern times has discovered the rules of senet. Apparently the aim was to move the pieces through the squares and off the board first. Moves depended upon the throw of sticks.

Shown above is a wooden senet set (18th Dynasty, 1560-1350 B.C.) from the collection of the Rosicrucian Egyptian Museum. Four of the squares show carved ideographs for "good," "water," "triple man," and "dual man."

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

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

