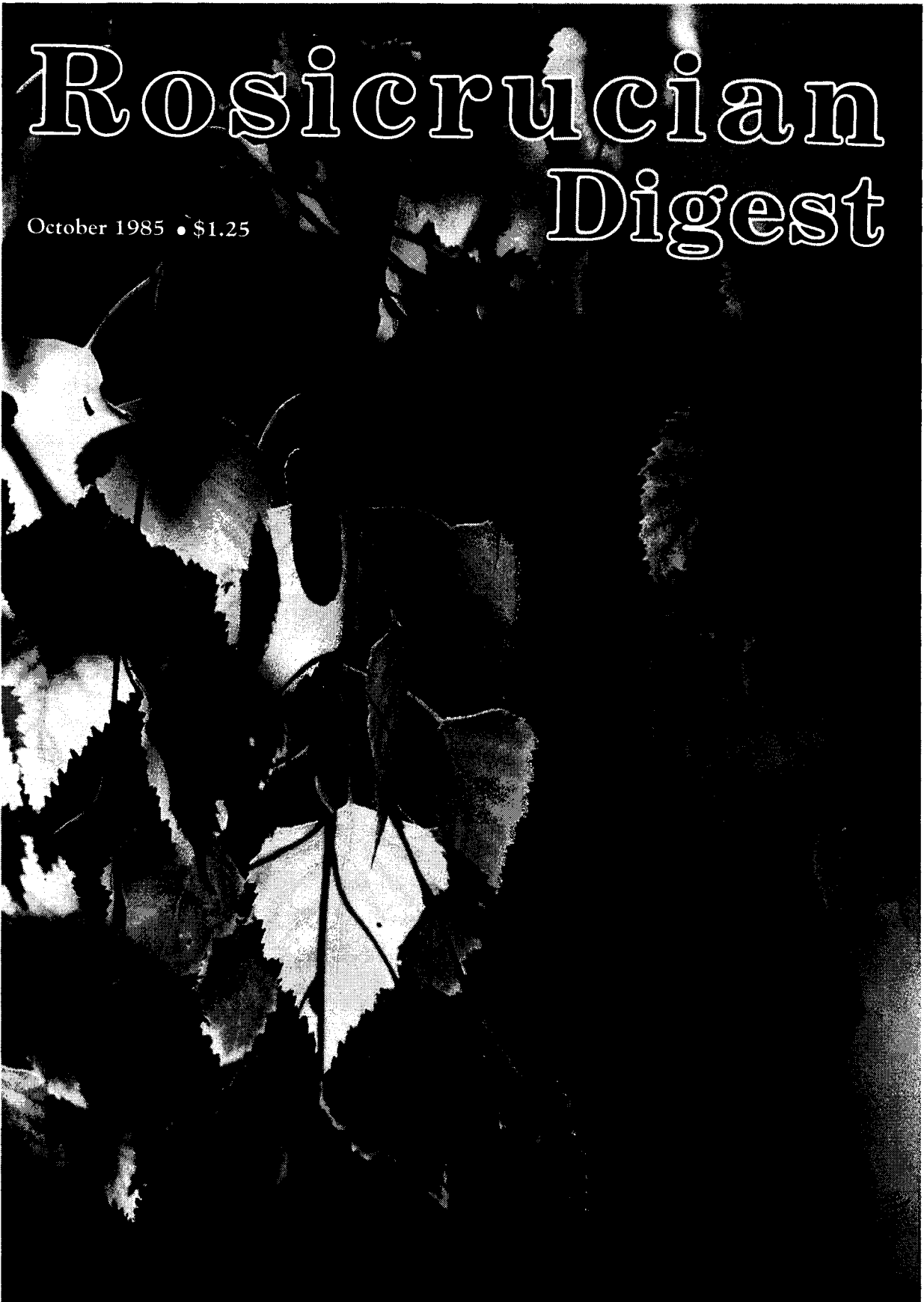


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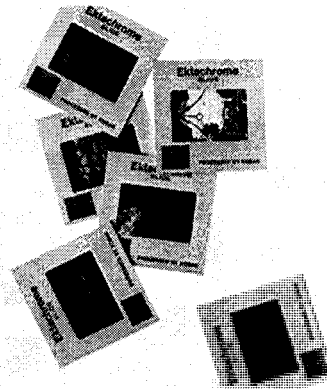
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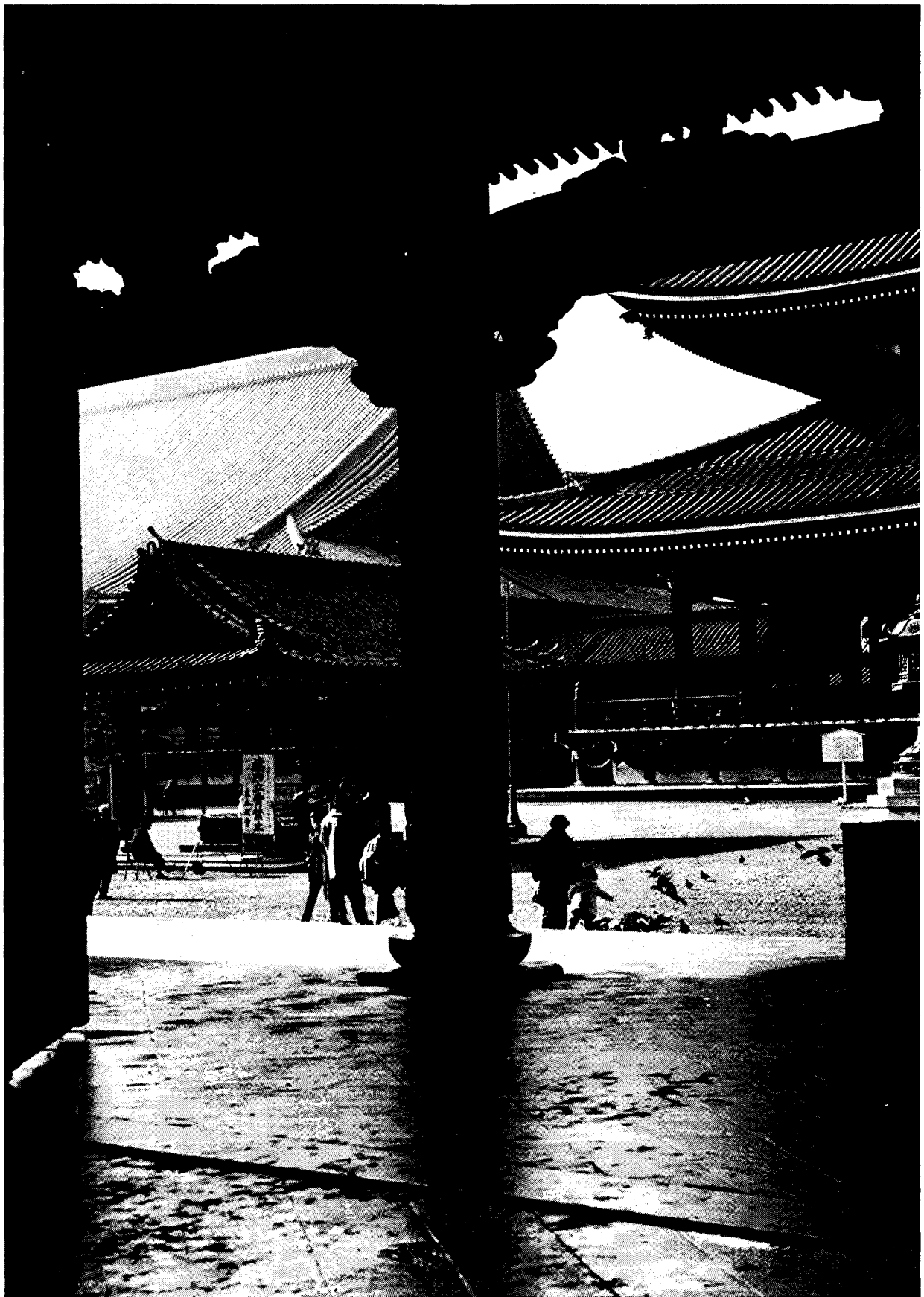
Higashi Hongonji Temple ⇨

Kyoto, Japan

This temple complex serves the largest Buddhist sect in Japan. The Higashi Hongonji Temple is located on the site of a temple built in the 13th century and destroyed by fire about a century ago. The temple was reconstructed as an exact replica of the original. Kyoto is an ancient city with numerous temples.

(Photo by AMORC)

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Thought of the Month

by the Emperor



Anti-Semitism

SOME CRIMES against society endure in all ages because their causes are deeply ingrained in human nature. One of these prevailing in what we choose to call our age of enlightenment is anti-Semitism. In particular, it is the hatred of the Jews manifest in their persecution. Such hatred, as are most hatreds, is blind, the consequence of ignorance.

The average anti-Semitic, or Jew-hater, is quite unaware that the Jews are not the only Semitic people; in fact, the Jews are not entirely Semitic in origin. Let's examine the fascinating history of the Jewish people.

Arabia, from the remotest times, contained a group of the white race called the Semites. Ethnologists are not quite certain as to the origin of these people. The Semites were not united, but consisted of many tribes, as do, for example, the American Indians. Ironically enough, the Arabs and the Hebrews are descendants of these same people.

The Semitic desert dwellers were nomadic. They wandered in little family groups, or tribes, from one fertile area to another. They drove before them their small flocks of sheep and camped in the open under the canopy of the sky, their only protective covering being the low, dark tents made of sheep and goat skins. Today, in parts of the Near East, the Bedouin tribes live in the same nomadic fashion, never having a permanent home, but following the pasturing grasses.

The Semitic nomads of the desert came to mingle with the Hittites, who dwelled in

the northern highland zone, the land we know as Turkey, in Asia Minor. In those remote times, this northern land was known as Anatolia. The Hittites left certain physical characteristics stamped upon the Semites. The prominent aquiline nose so commonly thought to be characteristic of all Semites is actually Hittite, or of non-Semitic origin.

Sometime about 1500 B.C. ancient Canaan (modern Palestine) was settled. This little strip of land, 150 miles long and approximately 10,000 square miles in area, is not much larger than the State of Vermont. In the north, a part of that area forms a fertile crescent bordering the Mediterranean. In the west, it is part of the rocky coastline of the Mediterranean. The south and east face great desert wastes.

This land was settled by nomadic tribes known as the Hebrews. They were virtually surrounded by great civilizations. Along the Nile south and west of them was Egypt. In the Tigris and Euphrates Valley to the east were the great cultures of Babylonia.

About this time the Hebrews had successfully evicted the Hyksos invaders who were a powerful, warlike people. Egypt was

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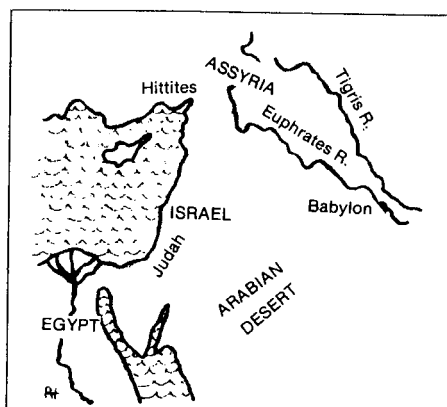
in a state of weakness and exercised little control over Canaan. Petty princes ruled over the drifting Hebrew tribes, and there was no unity among them.

Despite their differences, the Hebrew people shared a belief in the one deity—Yahweh, a paternal, fatherly being—a sort of regional deity worshiped by all the Hebrew tribes.

The marketplaces of Canaan reflected the products of the great surrounding cultures. There could be seen the beautiful pottery of the Aegean lands, the sculpture and metalwork of the Egyptians, the woolens of Babylonia. The economy and prosperity of the Hebrew tribes was not equal to these nearby civilizations.

Northern Canaan was fertile. The tribes there did not need to drive flocks from one grassy land to another. They soon established permanent settlements and developed small farms. As townspeople they enjoyed luxuries that the nomads could never have. Conversely, the Hebrews to the south dwelt in the more arid and hostile surroundings of the rocky terrain continuing their pastoral life and living in simple tents.

The Hebrew tribes throughout Canaan were always being threatened militarily and culturally by neighboring groups. One of the most powerful groups came from the Aegean about 1100 B.C. This strong and cultured people, known as the Philistines, descended upon the established towns of the north, and the Hebrews there began to be influenced by and to adopt the cultural and religious customs of the more cosmopolitan Philistines and other neighboring peoples. Common among some of the neighboring Semitic peoples was the worship of local household gods called *Baal*. Every family had one or more of these gods, a custom found among the Babylonians as well. In the Rosicrucian Egyptian Museum may be seen some of these clay household gods. Worship of Baal began to spread among wealthy Hebrew families in towns in the north. Since the Hebrews of the fertile north were far more prosperous, those of the arid south who struggled for existence thought that such gods must be even stronger than Yahweh. However, the Hebrews of the south remained true to their god.



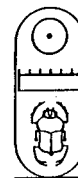
During the time of David (c. 1000 B.C.) the Hebrew tribes were united in their defense against the Philistines who continued to infiltrate the northern towns. The united kingdom lasted only a short time, however, in spite of its successes. After the death of David's successor, his son Solomon, the kingdom divided into two nations—Israel in the north and Judah in the south.

Israel and Judah

And so we see the emergence of two kingdoms in ancient Canaan—Israel and Judah. The people in Judah became known as "Jews," which means literally "men of Judah." The two kingdoms were often at war with one another, and they were also at the mercy of stronger states rising about them.

After Israel was destroyed by the Assyrians in 721 B.C., the northern Hebrews were carried away as captives. Jerusalem, the principal city of Judah, was besieged in 700 B.C. by the mighty Assyrian warlord Sennacherib. The Jews now began to lose faith in their traditional god Yahweh. He seemed to be less powerful than the Assyrian god Assur, who was invoked by the conquering Assyrians when they took Damascus and other great cities in the Near East.

Isaiah, a Hebrew prophet from out of the desert, preached to the people that Yahweh was not a god of Hebrews alone, but of everywhere—that he was an all-pervading, powerful deity. Isaiah said that Yahweh had used the Assyrian enemy to punish the Hebrews for their infidelity. "He shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt"



(Isa. 10:24). He further predicted that the Assyrian hosts would be vanquished by Yahweh if the people would again have faith in him.

The army of Sennacherib was, in effect, swept away by a plague from the Nile marshes not long after. It was forced to retreat, and Jerusalem was saved. However, in 586 B.C., Nebuchadnezzar II, the Chaldean king, destroyed Jerusalem, and the courageous people of the southern kingdom—the Jews—were carried away as captives to Babylon.

Wars and Gods

Not all great conquerors of the past were hostile to the Jews. In fact, the Jews looked upon Cyrus as a great deliverer, for he liberated them from the Chaldeans and permitted all those who desired to return to Palestine and to rebuild their once great city of Jerusalem. Darius II (419 B.C.) also permitted the Jews the worship of Yahweh without molestation in his empire. According to the great Jewish historian, Josephus, Alexander the Great who journeyed to Jerusalem, received the Jews well and in no way interfered with their religious practices. These liberal men, however, by Christian religious standards, are called *pagan*! Caesar and Napoleon also treated the Jews well and recognized their religious functions.

The vicissitudes of the Jews, their frequent captivity, and the fact that they came from nomadic tribes principally accounted for their self-dependence and resourcefulness. It caused them to become a hardy, shrewd, and an independent people. As with many other cultures, they had been convinced that their god Yahweh (Jehovah) was the sole and supreme being. They were very infrequently befriended by other people and often dispersed throughout the world by being driven from their homeland. Their survival as a racial group and the continuation of their traditions and religion was dependent on a cultivated clannishness. They were compressed on all sides by hostile and different customs. Religious restrictions did not permit them to adapt themselves. Often, they were not allowed to become amalgamated with other cultures. They were like little oases surrounded by

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desert wastes of hostile people and strange beliefs. The lack of sympathy extended to them caused an intense devotion and zeal toward their own religious and racial heritage.

In antiquity, especially during the Roman period, there was a great syncretism under way. Various religions and philosophies were being merged in the Roman Empire. The Jews resisted this influence and refused to acknowledge any god but their own. This exclusiveness obviously antagonized the other religious sects in whose land—often not by choice but by compulsion—the Jews were forced to dwell. Titus, Roman emperor, destroyed Jerusalem in 70 A.D., because of its failure to submit to Roman demands. This further dispersed the Jews throughout the then civilized lands.

Always the Jews were persistent in their age-old customs and religion. Often prevented from holding title to land, they resorted to their ancient, nomadic custom of bartering, or trading, as a means of livelihood. They became shrewd merchants, gaining wealth only to incite the envy of their often less industrious neighbors. Even Strabo, first-century geographer and historian, said of them: "This people made its way into every city, and it would be hard to find a place in the habited world which has not admitted this race and been dominated by them." Their perseverance resulting in success aroused envy, and this was taken even in antiquity as an attempt to dominate other peoples.

The greatest primary cause of anti-Semitism has been that of misplaced religious zeal. The Jews, like the early Christians, were dissenters against the state religion of Rome. They refused to offer libations to the Roman rulers and to recognize them as divinely appointed beings. Subsequently, when Christianity finally reigned supreme in the West, the Jews, in turn, became victims of its religious supremacy.

One of the vicious canards which began in antiquity, and has endured until today, is that the Jews were responsible for the death of Jesus. During the fanaticism of the Crusades this was taken up as an emotional war cry. It resulted in the despoiling of Jewish communities throughout Europe and the

massacre of the Jews as a people. This prejudice and this mendacious statement deprived the Jews of many social, economic, and human rights. They were consequently not permitted to take oaths of fealty to a feudal lord and thus were banned from occupying and working the land as agriculturists. A further disastrous prohibition excluded them from the guilds of the craftsmen. They could not, therefore, take part in any of the handicrafts—as carpenters, stonemasons, goldsmiths, and the like—as a means of livelihood. Not having the rights of citizenship, they were also denied military service.

Money and Ghettos

Oddly enough, the Roman and Christian societies, by these despicable methods, forced the Jews into the very practices for which they were later condemned. An occupation forbidden to all Christians by the early Church was that of money-lending for interest. Obviously, this practice was necessary for business and trade. The Jews, stigmatized by the Church, were forced into it as a further act of condemnation. History relates that when they became successful and their assets, as collateral, were considerable, incidents were provoked against them by dukes, lords, and even by kings, who were their debtors. Accordingly, their fortunes were seized and these debtors were relieved, as a consequence, of the necessity of paying back their debts.

Often, much is made of the practice of usury by these early Jewish money-lenders. Eventually it had come to be considered proper for non-Semitic people to lend money, but only at an extremely *low* rate of interest. As few non-Semites were interested in moneylending at low rates, the Jews obviously gained the larger number of clients through circumstances into which they had been thrust.

One of the more obnoxious practices arising out of anti-Semitism was the establishment of the *ghetto*. The Jews were in past centuries considered the property of the king, as a kind of chattel, and they were without citizenship. They were thus denied the right to select and own residential quarters, being restricted to a mean, squalid section. In these dark, dismal, filthy quarters

called the ghetto, they were packed in like animals. The men were further demeaned by being compelled to wear a small, black headpiece, or some other distinctive piece of clothing, to designate them as Jews and as a despised people.

In relatively modern times, what has kept alive this hatred, this anti-Semitism? Again, the primary cause has been ignorance and prejudice. The persecution of the Jews has often been indulged in for political advantages. They have been made a kind of scapegoat to cover the faults and crimes of political schemers. To win the mass mind to anti-Semitism, the age-old vicious canards were kept current and even expatiated.

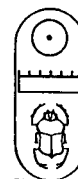
One of the most pernicious of these tales, which has often been denounced by eminent scholars and Christian theologians, is the charge of "ritual murder." This false charge of ritual murder and the using of the blood of the victim in ceremonies was first brought by the Romans against the Christians. The early Christian apologists, to exculpate themselves, asked the accusers to read the religious books of the Jews. Therein, the laws rigorously forbade the use of blood in ceremonies. The Christians then stated in their defense that they were following these same old laws of the Jews and were not guilty.

However, ironically enough, eight centuries later, the Christians hurled the same allegation at the Jews as the Romans had at them. It was claimed that the Jews of every province decided by lot which congregation or community must sacrifice one of its members and be the scene of the murder for the ritual. The blood was said to be used in the manufacturing of the unleavened bread for the Passover, which event occurred about Easter.

Modern Persecution

Another malicious and equally false tale that has widespread circulation is known as the Protocol of the Learned Elders of Zion. This first made its appearance in Russia as a book purported to reveal the contents of a secret manuscript. The legend relates that, at intervals of 100 years, 300 wise men of Zion gathered to consider ways and means

(continued on page 34)



al-Ghazzali

Twelfth-Century

Sufi Mystic

by Steve F. Kangalee

AL-GHAZZALI, the twelfth-century Sufi mystic, stands out as a beacon among the world's illustrious philosophers and psychologists. He attained a thorough grasp of Neoplatonism, equalled its learned exponents (Avicenna and al-Farabi), and surpassed them by delving into the profundities which they neglected. His Sufistic method of interpreting symbols was adopted by Freud over 800 years later; he himself had been influenced by Kabbalah and Jewish mysticism, which, as some Jewish authorities are wont to point out, were indebted to Sufism as a whole. Even the scholasticism of the Angelic Doctor, Thomas Aquinas, is spiced with a typical al-Ghazzali flavor. Al-Ghazzali's enlightening works on the science of human nature effectively predate that of the Russian Scientist Ivan Pavlov (1849-1936) and contemporaries. He made knowledge authoritatively his domain, as did Francis Bacon much later.

Of the scores, perhaps hundreds, of books he wrote, the *Ihya' 'Ulum ad-Din* (*Revival of the Religious Sciences*) is regarded as al-Ghazzali's masterpiece—a monumental composition of forty books or tracts. If all the standard books on science, religion, and the arts were destroyed and the *Ihya' 'Ulum ad-Din* managed to survive, as one Sufi Shaykh remarked, human knowledge could be restored on the basis of its contents. Another Shaykh read the book twenty-five times and at each completion he feasted his disciples and the poor. The *Ihya'* represents the standard exoteric lore of Sufism (the Science of Practical Religion) whose noble aim is the attainment of outward and inward piety achieved through learning, discipline, and instruction; where-

as the esoteric constitutes the Science of Revelation. This esotericism signifies "a light that shines in the soul when it is cleansed and purified of its blameworthy qualities. It means *knowledge* and only knowledge."

The first book of the Revival—the *Kitab al-'Ilm* (*Book of Knowledge*)—outlines some of al-Ghazzali's ideas concerning the proprieties and duties of the mystic student on the Path. As an insight into Islam and Islamic Mysticism, we present the main ideas put forth in these ten duties:

The First Duty: The student is to purify his soul from impure traits and blameworthy characteristics, because knowledge is the worship of man's heart, the prayer of his

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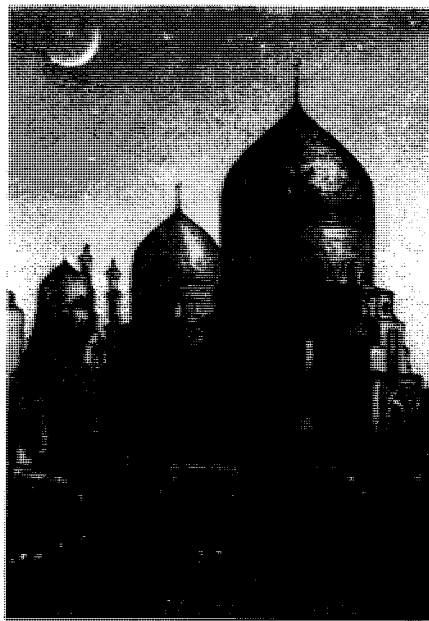
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inner self, and the oblation of his inward being before God. It is more important to avoid the impurities of the heart than to avoid (exclusively) physical impurities, since, besides their abomination in this world, the impurities of the heart—anger, lust, rancor, envy, pride—are fatal in the world to come.

The Second Duty: The student is to reduce to a minimum his ties with worldly affairs and leave his kin and country because such ties occupy one's time and divert one's attention. Furthermore, as God has not given man two minds, the more the mind divides its attention among several things, the less capable it is to comprehend the truth. Such a mind is like a stream, the water of which flows in several directions only to be absorbed in part by the earth and in part by the air with the result that nothing is left for irrigation of planted lands.

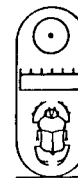
The Third Duty: The student should neither scorn knowledge nor exalt himself over the teacher, but rather entrust to the teacher the conduct of his affairs and submit to his advice, just as the simple patient would submit to a sympathetic and clever physician. He should humble himself before his teacher, and through his service seek reward and honor. A manifestation of the pupil's pride is his reluctance to heed the advice of anyone except the popular and well-known teachers. Whatever the teacher should recommend to the pupil the latter should follow, putting aside his own opinion, since his teacher's faults are more useful to him than his own right judgments and because experience would reveal details which might be strange but are nevertheless very useful.

The Fourth Duty: The student should at first pay no attention to the numerous differences of opinion that exist among people, whether in the secular sciences or in the sciences of the hereafter, because they would confuse and perplex his mind, cool his enthusiasm, and cause him to despair of ever comprehending or learning anything. Rather, he should first master the one and only praiseworthy way satisfactorily to his teacher and then attend to the other schools of thought and questionable ideas. He should be on the lookout to see whether his teacher is capable of reaching independent opinions



or is in the habit of repeating those of the different schools and the comments that have been made concerning them, because the influence of such a teacher is more misleading than it is helpful.

The Fifth Duty: The student seeking knowledge should not allow any branch or kind of praiseworthy knowledge to escape him without carefully examining it, in order to become familiar with its aims and purposes, and should time permit, he should take it up in detail. Otherwise he should address himself to and master the most important while acquainting himself with the rest, because the different branches of knowledge are both supplementary to one another and closely interrelated. Besides, one of the immediate benefits of such acquaintance is that the student will no longer persist in hostility to branches of knowledge other than his own—a hostility born of ignorance because, ordinarily, men are the enemies to the things they do not know. Knowledge, whether higher or lower, either leads men to God or helps them a little on their way. In this respect, knowledge is classified in relation to its ability to draw them nearer to their goal, namely God, or how far it can send them away from that goal.



The Sixth Duty: The student should not address himself at the same time to every branch of knowledge, but should observe some kind of order and begin with the most important, especially since life is ordinarily too short to enable a person to pursue all the branches of knowledge. It is therefore wise to acquire the best of everything, satisfying oneself, so to speak, with the mere tasting of it, while directing whatever power one has left, after having obtained all available knowledge, towards mastering that noblest of all sciences, the science of the hereafter—including the science of practical religion as well as the science of revelation. The goal of the science of practical religion is revelation, and the goal of revelation is to know God. The student should work hard to possess that secret which is not found in the paraphernalia of the jurists and theologians, and which he cannot attain except through diligent search. In short, the noblest and the highest of all sciences is to know God. This science is like a sea, the depth of which cannot be determined. In this science, the highest rank is that of the prophets, then that of the saints, and finally those who follow.

The Seventh Duty: No one should address himself to one branch of knowledge before he has already mastered the branch that precedes it, because knowledge is of necessity so arranged that one branch prepares for another, and one branch leads to another. Only the person who would observe this rule would succeed. Moreover, in every branch of knowledge to be pursued by the student, his aim should be to attain to the one above. He should never declare a certain science useless because its protagonists disagree among themselves or because of the error of one or more of them, or because with their actions they violate the ordinances of their own science. Each case should be determined separately, as not every branch of knowledge can be independently mastered by every person.

The Eighth Duty: The student should know how to ascertain the noble nature of this science—the nobility of its fruit and the authenticity of its principles—and the other sciences. Take, for example, the sciences of religion and medicine. The fruit of the first

is eternal life, whereas the fruit of the latter is the physical life; consequently, the science of religion is nobler. The fruit has the priority over the principles. Similarly, it becomes evident that the noblest of all sciences is the science of knowing God, His angels, Books, and prophets as well as that of knowing the path which leads to these sciences. Seek therefore nothing else and treasure nothing besides.

The Ninth Duty: The student's purpose should, at the time, be the adornment and beautification of his inner self with virtue and, at the end, nearness to God and ascent to the neighborhood of the heavenly hosts, the angels, and the cherubim. His aim should not be the attainment of authority or influence, nor contention with foolish men and boasting before his elders. But if his aim was to draw near God, he would inevitably seek that which is closest to it—namely, the science of the hereafter. He should not think, however, that whatever falls short of the highest rank is worthless. Whosoever will seek God through knowledge, no matter what kind, he is sure to profit and advance.

The Tenth Duty: The student should know the relation of the different sciences to the goal, so that he might not attach more importance to nearby, inconsequential matters than to remote but important things. The word *important* signifies anything that is of import to him; and nothing is of real import save his fate in this world and the next. There is no goal except meeting God; and, despite the fact that very few in this world realize its significance, in its achievement lies all bliss.

Al-Ghazzali, who bosomed that precious but hidden pearl, has been honored with such distinguished titles as the Proof of Islam and the Adornment of Religion. While introducing many Greek philosophical concepts into Islamic thought, he also challenged various aspects of Greek thought and the Arab Neoplatonism of the Muslim philosophers Avicenna and al-Farabi, the Second Teacher. In his writings he demonstrated a distrust of scholastic theology and intellectualism. Furthermore, al-Ghazzali secured a definite reconciliation of Islamic orthodoxy and Sufism. Not that the two

were separate realities, but with his official promulgation the divines, on the one hand, came to appreciate the endeavors of the Sufis, and the Sufi mystics themselves, on the other hand, realized the importance of observing the revealed Law and maintaining a balance between the external and internal aspects of religion. These outstanding philosophical and religious expositions of al-Ghazzali were welcomed by academicians, but his mystique was brushed aside.

Like many other revivalists, he had sought refuge in mysticism as a means of the correct approach to experience truth and to obtain a direct perception of reality—a conversion brought about by despair in a systematic doubt in intellectual veracity and by denial of naive belief in matters on mere authority. In this respect, al-Ghazzali anticipated Descartes, the father of modern philosophy.

Moreover, his intuitive knowledge has been deeply absorbed into Western philosophy, though this fact was somehow overlooked by Russell. In medieval days his writings were tossed into the flames by

*And the soul and Him Who gave
it the proportion and order,
And inspired it as to its
wrong and as to its right,
Truly he is successful who
makes it grow,
And he is a failure who
stunts it!*

—*al-Qur'an*
(91:7-10)



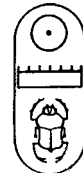
Muslim fanatics; less radical, but perhaps more cynical, Christian thinkers employed particular ideas and dismissed the rest. Nowadays his manuscripts are slumbering in libraries as only a small portion has been translated and published. Any interest in them is mainly literary or scholarly, and those who derive any real benefit are the Sufis. Deservedly, al-Ghazzali has been hailed in both East and West as the greatest religious authority on Islam after the Prophet. △



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**.

Address Scribe S.P.C.
Rosicrucian Order, AMORC
San Jose, California 95191, U.S.A.
(Cable Address: "AMORCO")



Write Yourself STRESS FREE

by Dianne-Jo Moore

JUDITH's head throbs. She's anxious and angry, but doesn't know why. When aspirin fails to bring relief, she picks up her pen and scribbles in her diary. As she frees her pent-up emotions on paper, she realizes how outraged she is with her mother. When she has finished writing, her headache is gone—and she has a better understanding of her mother, her feelings, and her self.

Natalie, recently divorced, tucks her two children in bed, then feels the emptiness of the evening. An ice-cream sundae heaped with whipped cream, chocolate syrup and nuts calls to her from the kitchen. She doesn't want to overeat, but knows from past experience that gorging on food will temporarily deaden the pain of loneliness. She hurries to the refrigerator, then stops—remembering her journal. As she sits in

an easy chair and writes, both her compulsion to eat and her loneliness melt into the words on the page.

Judith, Natalie, and many others have discovered the therapeutic rewards of journal writing. Pen on paper helps us to release our emotions, resolve conflicts, reduce stress, and become better friends with ourselves and others. "You might compare the release mechanism to a session with a psy-



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chiatrist whose quiet empathy helps you start talking," explains Curtis W. Casewit, author of *The Diary*.

Dr. George F. Simons, a journal writer and leader of journal workshops, agrees. In his book, *Keeping Your Personal Journal*, he says, "Not infrequently, the journal is a place where tender new growth is privately and secretly nourished, away from the burning eyes and the blasting voices of others." He points out that a diary is where teenagers confide their secrets, where adults resolve the crisis of middle age or begin a new lifestyle, and where retirees ponder life or record their autobiographies.

Good Old Diary

Journal keeping is a private, written communication with ourselves about our thoughts, feelings, opinions, dreams, hopes, aspirations, fears, fantasies, intuitions, insights, and actions. In other words, it's everything about us. We can be happy, mad, sad or glad in our diary. An uninhibited personal journal allows us to be as ugly or as beautiful as we feel. There are no "should's" or "should not's" in a journal. We want to learn who we really are, not who we think we should be.

Dr. Ira Progoff, a New York psychologist who studied under Carl Gustav Jung, has probably done most to develop journal keeping as a method for personal growth. People from all walks of life flock to his workshops to learn how journal writing can give deeper meaning to their lives. "In Freud's Victorian age," says Progoff, "the awful secret that nobody wanted to talk about was sex. Today, we will discuss anything but our inner life." Progoff and trained leaders conduct workshops throughout the country, teaching people how to—once again—reach that inner being.

The experts agree that keeping a diary can relieve unhealthy stress and offer valuable insights into psychosomatic difficulties. Progoff suggests that we ask ourselves this question: "Can I connect any frequent references to physical ailments with some recurrent emotional state?" One such example comes from the journal of a single woman who repeatedly punished herself with phys-

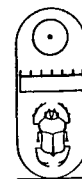
ical illness each time she achieved some type of success:

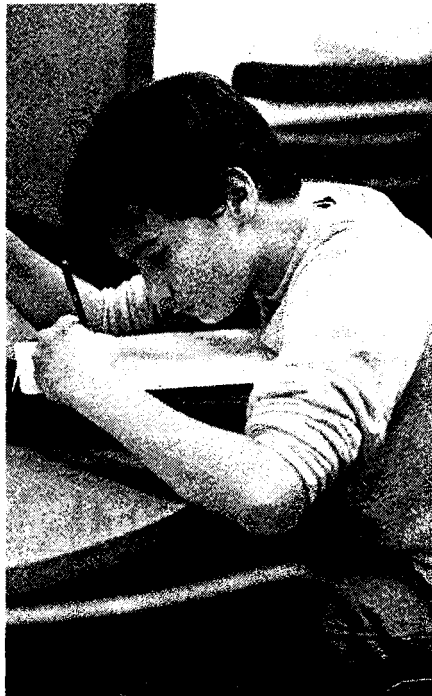
As I allow myself the excitement of attending college, dabbling in oil paints, and verbally expressing who and what I want to be, my headaches, toothaches, and backaches increase in frequency and intensity. My parents divorced when I was seven, and I've always believed their problems were my fault. . . . My physical pains are a way to beat myself into being the kind of person I think I'm supposed to be—long suffering and miserable—punishment for failing to keep my parents together.

Daily journal keeping isn't only an excellent opportunity to banish physical woes. Many behavioral scientists recommend it as a tool to understand overeating. Interrupting our ritual eating long enough to write down the details of our day or situation, the foods we want to eat, and our particular feelings will help us to focus on what is happening — increasing our awareness of our food habits and how we relate to emotional hunger.

Journal keeping is also an opportunity to be creative. Pointing out that we can write letters, draw pictures, paste, sketch or doodle in our diary, Dr. Simons also recommends that we keep journal and pen by our bedside. Self-revelations may occur when we sleep. Recording dreams is the best way to capture unconscious thoughts. Simons says to describe the dream in the present tense "just as if it's actually taking place." This approach puts us in touch with our feelings and helps us analyze the content and emotional experience of the dream.

Now that we understand the usefulness of a journal, how does one begin? First, select a book that fits your personal needs. "The structure and design of a book affects what and how you write it," warns Tristine Rainer, author of *The New Diary*. She points out that a small book, although more portable, leaves you feeling cramped and inhibited, whereas a large-size journal can offer a feeling of ease and expansion. Simons states that he prefers a bound book over the loose-leaf style because of its durability. Progoff, on the other hand, recommends the loose-leaf arrangement for more flexi-





bility. Whatever your preference, consider the decision carefully. You will spend a great deal of intimate time with your book, so choose it as carefully as you would your most treasured friend.

Second, honesty is the most important aspect in journal writing. What you write, says Rainer, "should be what you really feel, what you really want, what you really believe, what you really decide." Without self-honesty, your journal experience will be superficial—words without awareness or growth. If you fear that your journal might be read by someone else, keep the diary under lock and key. You have the right to privacy.

When you write in your diary is up to you. Don't make the project a duty, or you

will soon abandon the book. Write when the spirit moves you—when you want to capture a precious moment or insight. If you draw a blank, Proffoff suggests writing about a recent period in your life, such as a marriage, divorce, or new job. Some of us may want to write in the morning after a good night's sleep. Others may write as soon as an idea or feeling occurs. Still others may find that journal writing is an excellent way to relax before going to bed.

On some days, there may be so much to write that you don't know where to begin. You may be on the brink of a divorce, nerves are frazzled, and a dozen other significant events and emotions need to be recorded to ease the tensions of the day. In this case, Dr. Simons suggests the use of "headlining." Imagine writing the headlines for the front page of a newspaper. Write titles or one-liners in your journal which abbreviate, but capture, the events and personal reactions of the day. If you choose, go back and expand on these thoughts at a later date when you have more time.

Journal keeping can be a release for pain and grief, joy and happiness. It can help you improve your self-esteem and increase self-expression. And what's best, the technique is available to everyone. According to Casewit, once we record our problems in a journal, "Few things will faze you or derail you again."

For Further Reading:

Curtis Casewit, *The Diary* (Argus Communications, 1983).
Anne Frank, *The Diary of a Young Girl* (Simon & Schuster, 1972).
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Tristine Rainer, *The New Diary* (J.P. Tarcher, Inc., 1978)
George F. Simons, *Keeping Your Personal Journal* (Paulist Press, 1978).

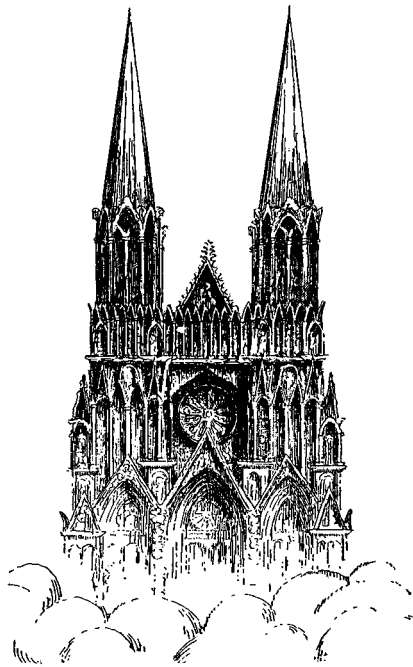
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There are no "should's" or "should not's" in a journal. . .



The Celestial Sanctum

The Infinite

by Gary L. Stewart, F.R.C.

IF WE WERE to consolidate the essence of mystical philosophy into one specific point which all students of mysticism could use as a foundation for gaining understanding, what would it be? Could it possibly be the steps required to develop psychically? Or, a systematic overview of the thought process? Or... ad infinitum?

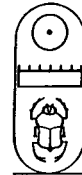
That is precisely the point when we say "ad infinitum." Can we truly say that there is, indeed, one essential foundation from which all students must begin? If we did, there would always be someone who would disagree, primarily because each individual has a unique perspective based upon his own experiences, and what is important to

one is irrelevant to the other. We in the Rosicrucian Order, AMORC, cannot precisely say that we teach but, rather, that we assist one to learn for himself. We are quite cognizant of the fact that all learning must necessarily come from within each individual student and, therefore, cannot be ascertained by the student from without. Any school of thought or philosophy, any definition of terms, must be individually interpreted by the student and applied to life in his own unique way. Only then can true learning take place.

Regardless of what is understood by the student or how he or she interprets a thought, there do exist certain subjects that the student must consider. AMORC often delves into subjects that can be relegated to the category of "mystical speculation," but regardless of whether they are mere speculations or not, at some point in time the student must arrive at an interpretation of them so as to continue to acquire a more complete understanding. Essentially, the "true" understanding must supersede the intellectual. That is, it must be developed from the innate qualities within one's being. It may be "sparked" from without, but it must be understood from within.

One such subject that each student eventually tries to come to terms with is infinity. Simply defined, infinity is that which is without beginning or end. That, in itself, is easy enough to comprehend, but how many of us have asked ourselves, "But where did it all start?" At the same time, many of us are looking for the absolute truth or the final realization. Before we can answer such questions, we need to come to some realization as to the nature of that which is infinite.

There are several ways to approach the subject, the most common being from a linear perspective. That is from a perspective that is really intellectual in nature. As an example of this, everyone who has studied mathematics is aware that between two points on a line segment there exists an "infinite" number of additional points. We can *conceive* of a situation where such an existence is possible because we can visualize that between two points, there can always exist a middle point between the two. To illustrate this contention, if we refer to the paradoxes of the ancient Greek



philosopher Zeno, we will find one or two paradoxes that may give us a very good explanation of an extremely profound concept.

Zeno's Paradoxes

First, Zeno illustrated a race in which one of the participants is given a head start. He then asks the question, "Who would win the race?" Zeno concludes, essentially, that neither participant could logically win because for the second person to catch up with the other, he would first have to travel half the distance. But, before he could travel half the distance, he would also have to travel half that distance—a situation which conceivably necessitates an infinite process where neither participant could noticeably move, let alone win a race. This notion, Zeno concludes, is absurd because in actuality people win and lose races.

In another of Zeno's paradoxes, he cites an example of a person shooting an arrow in the air. He points out that at any given moment in *time*, the arrow occupies a precise point in *space*. Therefore, the arrow cannot possibly move. Again, he concludes, this notion is absurd.

The implication that Zeno is making in the above illustrations is that our notions of what we perceive to be the nature of that which is infinite, and that which constitutes time and space, are actually much more than what is normally intellectually perceived. And, indeed, there is certainly the implication that what constitutes our reality is only a limited expression of an understanding of what really exists that is limited by our perspective of how we observe the world.

The Linear Perspective

Since the time of Zeno, the history of science and philosophy has been essentially limited to the linear perspective of infinity. It wasn't until the evolution of mathematics allowed for such great minds, as exemplified by Albert Einstein, to evolve a different perspective of reality, that the ontological concerns of mysticism really began to be understood. Naturally, the theory of relativity brought a different perspective to how humanity viewed our world.

[16]

As an example, within the past ten years, a revolutionary new theory called "Super-Gravity" challenges our concept of linear infinity. Very simply, this theory calls for a unification of the laws of gravity in which seemingly two distinct laws are unified into one. The implication here is that there exists a unifying factor in the universe that, mystically, can be described as an all-pervading Oneness. However, this "new" theory also calls for the subdivision of subatomic particles, such as neutrons, photons, muons, gluons, so-ons and so-ons . . . which is essentially a return to the "linear" manner of thinking.

The point of the matter is that we recognize the existence of something that is understood to be "beyond" our comprehension, yet we attempt to describe it by utilizing our accepted standards of definition. As a result, we often run into many paradoxes and contradictions that are really unnecessary.

Mystical philosophy, on the other hand, allows for "new" interpretations of the "old" scientific and philosophical contentions in that we try not to limit our method of thinking. Instead, we incorporate a change of attitude and perspective into our belief system. In other words, we examine all possible angles to any given problem and incorporate such human attributes as intuition and insight into our system of study.

If we apply the methodology or logic that results from mysticism, we can view and understand the subject of infinity in a different light. Instead of considering it from a linear or quantitative expression, let us view it from a *qualitative* angle in which the quantitative interpretation of that which is infinite merely becomes a "part" of the greater whole. In other words, the all-pervading essence referred to in mystical writings is not described or defined as being infinite in nature, but is thought to be the *source* of that which is infinite.

In the attempt to make this difficult concept easier to understand, if we look at time from the perspective of past, present, and future, we have a quantitative expression. Mystical philosophy states that there is really no past or future, but, rather, that everything occurs in the present, existing in

the "now." If we go one step beyond that and say that there is no present either, we immediately ascribe to existence a *qualitative* state of being that transcends the common notion of infinity, time, and space. Such attributes then become a part of the whole rather than a description of the whole.

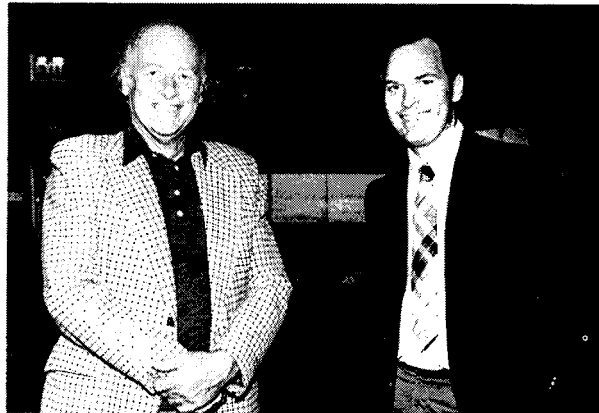
We can multiply infinity by two and arrive at the answer of infinity. However, if we divide any given number in infinity by itself, our answer will be one. Or, if we divide infinity by two, what do we have? Perhaps a subtle indication of an unbounded,

unlimited quality that cannot be defined by the term "infinity."

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.

A Special Guest



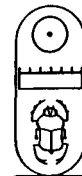
RECENTLY the Rosicrucian Egyptian Museum played host to the opening night reception of the second annual San Jose Film Festival. Among notables attending the gala event were San Jose Mayor Tom McEnery, representatives from San Jose art and film organizations, and the media. The Festival theme was *Fantasy in Film*.

The featured guest of the Film Festival was Mr. Ray Harryhausen, Hollywood master of special effects, known for such films as *Seventh Voyage of Sinbad*, *Clash of the Titans*, and *Jason and the Argonauts*.

Mr. Harryhausen proved to be an avid student of ancient mythology and mysti-

Master of special effects, Ray Harryhausen (left), in San Jose for the city's annual Film Festival, meets with Dale Jordan, Curator of the Rosicrucian Egyptian Museum.

cism. He expressed as well his familiarity with Rosicrucian philosophy, having read a number of AMORC's books written by former AMORC's Imperator, Dr. H. Spencer Lewis. Mr. Harryhausen's interest in the Museum and Rosicrucian tradition brought him back for a special two-hour visit with the Curator of the Rosicrucian Museum, Dale Jordan.





Benjamin Franklin's Glass Harmonica

by Eric A. Maynard, F.R.C.

TODAY in the subway stations of Boston's Harvard Square, as in the parlors of Europe in 1761, an intriguing sound reverberates through the atmosphere. This is the sound of Benjamin Franklin's glass harmonica, which is making a comeback in the 1980s. The unusual sounds emitted by this unique instrument are sure to attract many listeners, who stand with mouths agape when witnessing this relic from the attic of time.

The history of the glass harmonica precedes London's Craven Street concerts by Franklin, the American statesman, inventor, and Rosicrucian. In the mid-eighteenth century musical goblets were a fad. Goblets partially filled with water were made to emit notes when rubbed lightly on the rim with a wet finger. The notes were differentiated from one another by the amount of water each glass contained. The musician sat at a table on which many goblets, carefully tuned according to their size and water content, were arrayed, and by touching successively the proper rims, the player produced a melody. In 1761 Benjamin Franklin attended such a performance given by Edward Delavel, a Fellow of the Royal Society. Franklin was so impressed that he wrote to his Italian correspondent, Giambattista Beccaria, about how it had inspired his latest invention:

Being charmed by the sweetness of the tones produced on the musical glasses, I wished only to see the glasses disposed in more convenient form and brought together in a narrower compass, so as to admit of an even greater number of tunes, and all within reach of hand to a person sitting before the instrument. Which I

accomplished, after various intermediate trials, and less commodious forms, both of glass and construction in the following manner. . . .

Franklin's detailed description which followed demonstrates his talent for not only making an invention but for explaining it. We don't know whether Beccaria appreciated the pains the inventor took to make his account precise, but he was probably pleased by the concluding sentence of Franklin's letter: "In honour of your musical language, I have borrowed from it the name of this instrument calling it the Armonica." (Later on an "h" was prefixed to this name.)

Described in simple terms without specification of inches or materials, about which Franklin was usually so meticulous, the harmonica consisted of a row of thirty-seven glass bowls of various sizes placed within one another on their sides and continuously revolved on a spindle turned by mechanical means—a foot pedal. Instead of using wine glasses, Franklin had blown a set of glass hemispheres with holes where the stems would normally be so that all fitted close together on the shaft that would turn them. These glass hemispheres were graduated in size from the largest (nine inches in diameter) to the smallest (three inches). The notes on the harmonica ranged through three octaves, and Franklin tuned them by using the harpsichord. The performer elicited tones by touching the rims of the bowls, and by using both hands he could play simple chords.

The advantage of this instrument (Franklin explained) are that its tones are incom-

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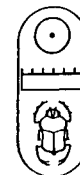
The Benjamin Franklin glass harmonica is now in production again. Played by applying wet fingers to the rim of the rotating glass cups, the unusual instrument produces a hard-to-describe eerie sound that is at the same time sweet and yet powerful enough to fill a large auditorium without amplification. The instrument's popularity peaked some time after such musical giants as Mozart and Beethoven composed music especially for the glass harmonica. It can be played solo, or with the accompaniment of other instruments. It is tuned to the international standard of A:440 Hz, thus making it compatible with other instruments. Today's glass harmonica is built by Gerhard Finkenbeiner in Waltham, Massachusetts.

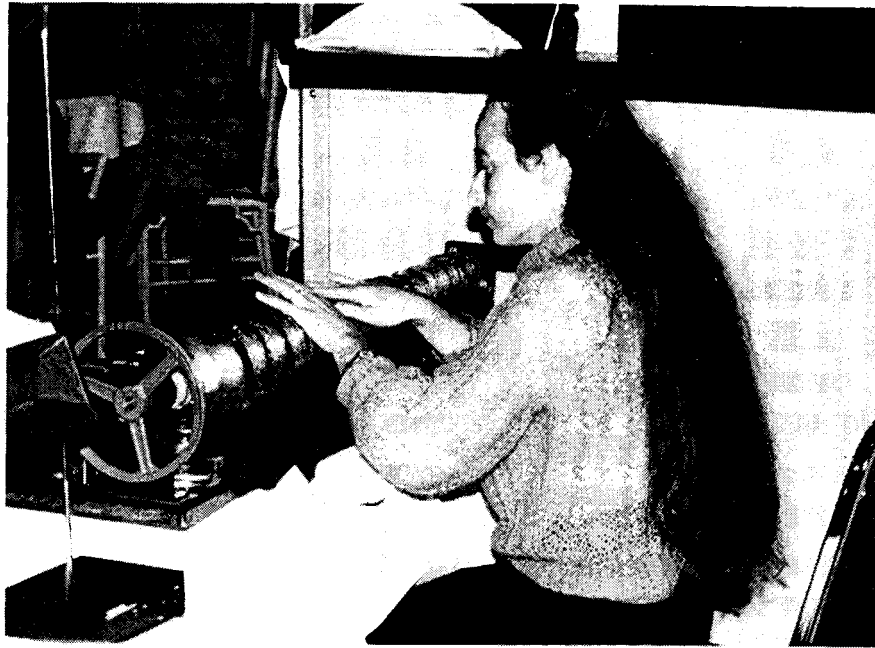
parably sweeter beyond those of any other; that they may be swelled and dampened at leisure by stronger or weaker pressures of the finger, and sustained to infinite duration; and that the instrument being once well tuned, never needs retuning.

The care Franklin took with grinding the rims of the hemispheres until the pitch was precise, and then engraving with a diamond

the letter of each note on the proper glass, was characteristic of his perfectionism. Gold was baked into a few of the rims to differentiate sharps and flats, as is the case with the harpsichord keyboard.

The newly created instrument had a remarkable reception, with many performers throughout Europe and America eager to play it. Famous composers, including Bee-





Musician Vera Meyer performs on the glass harmonica at a recent Rosicrucian Conclave in Boston.

thoven and Mozart, wrote for the glass harmonica. Mozart composed a quintet featuring the harmonica for the noted blind musician Marianne Kirchengessner.

An Ethereal Sound

The public at large did not receive the instrument well, insisting that it induced madness, caused women to swoon, terrorized animals, and the like. Some even feared that the music had the power to wake the dead. Riots broke out in Germany every time a performance was given, and authorities had to be summoned, prompting a ban on playing the instrument. The glass harmonica's bad reputation may be attributed in part to Anton Mesmer who used its tones to induce a trance state in his patients. Its music was thought to have magical healing powers—and certainly its sweet tones are soothing. If the instrument did cause madness, it might be due to the high lead content of the glass which the performers were exposed to.

The attitude of the public in London's Craven Street was little different. The rare

and enlightened, who stood to listen to these concerts, thought the sound as being ethereal in nature. It seemed to originate from everywhere at once—seemingly quite independent of the instrument—and was thought to be produced by angels. When Franklin played a familiar English tune on the instrument at three in the morning in his Philadelphia home, his wife thought she had died and gone to heaven. It took a while to convince her that she was still among the quick.

Benjamin Franklin produced approximately 2000 of his glass harmonicas. Today less than five remain. Those that still exist can be found in the Franklin Institute and the Boston Museum of Fine Arts. A rare one or two exist in private collections.

Today, Gerhard Finkenbeiner, a German glass blower and semiconductor engineer, is producing reproductions of Franklin's glass harmonica at his electronics factory in Waltham, Massachusetts. These made-to-order instruments range from a \$6,000 portable model to a \$30,000 concert model with a

twenty-one octave range, making it comparable with the oboe, violin, and harpsichord range of today's modern orchestra. The harmonica requires no amplification and can fill a concert hall with its rich sound. The foot pedals of Franklin's time have now been replaced by an electric motor which turns the spindle. Cork separates each glass hemisphere so as to produce a clearer sound that is not influenced by the other spheres. The ordinary blown glass of centuries past has also been replaced by today's technically superior and resilient quartz glass.

**Modern Technology
Fine Tunes Old Instrument**

It took Finkenbeiner six months to build his first instrument in 1982. As in Benjamin Franklin's time, the process still requires that approximately 100 glasses be tested to get just one perfect hemisphere of the proper size and pitch. It is then dipped in acid, measured with lasers to remove imperfections down to the micromillimeter, and fine tuned with a dual-phase oscilloscope to sonic perfection, replacing tuning by harpsichord as done previously.

At a Conclave in Boston last November, Rosicrucian members were fortunate to hear the pleasing tones of this new and improved harmonica. Vera Meyer, a computer operator for a medical information firm, was the featured player. She has the distinction of being one of a rare breed of persons who perform professionally on this instrument.

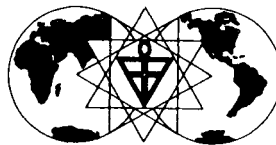
Ms. Meyer became fascinated with musical wine glasses which she heard played by a street musician in Boston's Harvard Square. The overwhelming desire to play them filled her with enthusiasm, and she taught herself to play the wine glasses. It was due to her contacts in the computer field that she came across Gerhard Finkenbeiner and acquired a glass harmonica of her own, thus beginning her second career.

Ms. Meyer may be seen in evening gown in many of Boston's churches and auditoriums playing the harmonica when she isn't in Harvard Square's storefronts and subways bringing this unique music to modern-day audiences in sneakers and blue jeans in much the same spot where she first became entranced with the musical glass spheres.

**Consciousness, awareness, cannot exist by itself.
Simply, you cannot be conscious without being
conscious of something.**

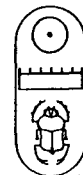
—Validivar

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.





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

AGING

IN OUR contemporary society, we are constantly bombarded with advertisements promoting youth and youthfulness. The advertising is at best indifferent to old age, and at worst explicitly hostile to the notion of growing old. Every year billions of dollars are expended on the supposedly "young look," promoting cosmetics and assorted forms of seemingly rejuvenating paraphernalia. Every year millions of dollars are expended by thousands of individuals on "face-lifting" and a variety of other morphological transformations, all of which could very well be misguided efforts to countermand the decrees of Nature. The very term "old" has been constituted into a social taboo in its own right, and has become an unmentionable word. In fact, one is never so many years *old*, but rather so many years *young*.

In contemporary society, it has become socially unacceptable to refer to even a hundred-year old man or woman as an old man or old woman, but rather as a *senior citizen*. In fact, about the only time it is considered appropriate enough to use the term "old" is, ironically, in the individual's obituary. It would appear that the same social etiquette which constrains us from acknowledging what we eventually become in life—old—imposes upon us in death that which we had denied in life—that is, being old.

One cannot help wondering what it is about aging that makes the process seem so

repugnant, unattractive, uninviting, and distasteful in our contemporary society. The answer may lie in part in the associations frequently, though sometimes irrationally, made with the phenomenon of aging in the common interaction of our social life. For instance, a negativism arises from the common, but usually misguided, image of aging as synonymous with senility. This is misguided because, whereas senility is a disease that usually afflicts the aged, it does not follow that every aged person automatically becomes senile. People who live in the tropics are more likely to be afflicted by tuberculosis, but it does not follow that all inhabitants of the tropics suffer from the affliction; nor is it the case that residents of the Temperate Zone are immune from the disease. On the contrary, immunity from tuberculosis is a function of appropriate preventive measures in our life styles and living conditions. In the same vein, senility is an impairment of the body functions that need not come about at old age, given a life style that is in harmony with natural laws.

The mandatory retirement imposed on employees upon the attainment of a certain age is premised upon the assumption of deficient capacity for productivity. Apart from the arbitrary logic determining such an age limit (be it 55, 65, 70, etc.), there is a certain danger that the prophecy may become self-fulfilling. The forced cessation of activity tends to bring about atrophy of the body and mind, thus leading to the physical and mental incapacitation that was adjudged the justification for the forced retirement in the first instance.

This phenomenon is, perhaps, most eloquently dramatized in the very institution

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The author, Frater Chukwuemeka Onwubu, Ph.D., is a sociologist and teacher, and member of AMORC's International Research Council.

that is euphemistically characterized as "senior citizens' homes," which, in some cases, turn out to be senile asylums, to put it unpretentiously. The logic of the institution of senior citizens' homes consists in the assumption, often unfounded, that the older generation would rather be by themselves, in almost complete isolation from the younger generation. One suspects that the truth might lie closer in the other direction. Sadly enough, the ultimate consequences of the establishment of these homes may turn out to be an effectively ostracized old-age ghetto, often making the inhabitants into *de facto* social outcasts.

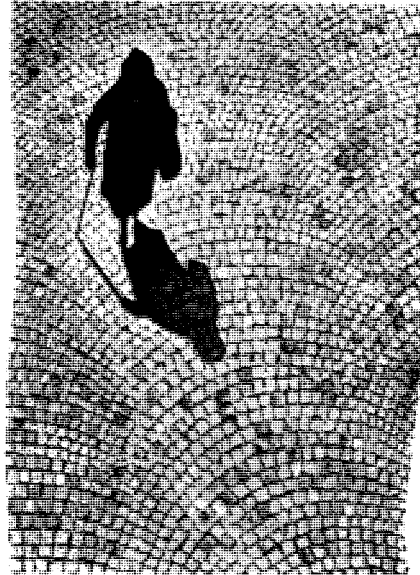
Making People "Old"

Another department where prophecy tends to be self-fulfilling in the social stereotyping of aging is with regard to the production of ideas. It is often believed, perhaps quite erroneously, that the aged at best possess very few ideas of practical social value, and at worst are completely devoid of any "useful" ideas, and as such, are no better than children in the department of contribution of ideas. But the production of ideas is a function of the social structure. Even so-called geniuses invariably require an appropriate social milieu within which to effect the proper development of their "natural" talents.

In fact, the history of mankind is replete with instances in which great men and women made their major contributions at the point in their lives when they would be considered old. (Statistically speaking, the curve of the relationship between man's age and his capacity to produce ideas is anything but a normal distribution.) When men and women are, on account of their old age, persuaded to believe that they are no longer useful to either themselves or society—in other words, no longer capable of making any worthwhile contributions to society—the general tendency is for them to live up to that expectation.

Fear of the Unknown

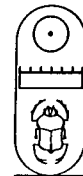
Perhaps the most important factor underlying the negative image associated with aging is the common, generally subconscious, fear of death and dying . . . fear of the unknown. Of all the unknown forces



with which man has had to contend, death is perhaps the most mysterious and the most enigmatic. In the language of a famous Biblical scholar, it is the *tremendum mysterium*. Aging and ultimate death are a necessary part of the life cycle. Given that aging is a necessary part of the life cycle, it could be argued that the negative attitude associated with aging could well be a defense mechanism against the confrontation of the inevitable—death. When, therefore, one recoils at the very thought of getting old, one is really reacting to one's inability to deal with a certainty about which one has little or no understanding.

Need aging constitute a "problem" as such? Need aging be so frightening as the impression is usually created? Is there anything intrinsically "bad" or "objectionable" about aging to warrant the general negativism that often marks the attitude of the younger generation towards growing old?

From purely mundane considerations, there are instances in which positive values attach to the phenomenon of aging. In many non-Western societies, for instance, it is common practice to treat old people with rather singular reverence; and it is the rule



in fact, that old people are placed on a high pedestal to which virtually every member of the younger generation aspires. In some Asian and African societies, the aged members of the community are regarded as the ultimate repository of wisdom and special knowledge otherwise unavailable to the other members of the society. Given the enormous body of knowledge and wisdom cultivated in their long life experiences, it is believed that the older members of the community in these societies constitute the final court of appeal in the adjudication of cases and disputes among members of the community. Because their role in society is usually considered a critical one, they are the beneficiaries of special communal privileges otherwise unavailable to the younger members of the community. Their place in society is rather an enviable one. In consequence, old age, rather than constituting a dreaded phenomenon, can be, and in many societies is, a point of maturity that virtually every citizen, every member of the community looks forward to attaining.

The Mystic's View

For the student of mysticism, there is, of course, nothing in the nature of aging that would be cause for special concern or apprehension. It should be pointed out that aging is but one aspect of the duality of physical existence. Both youthfulness and old age derive their meaning from the complementary functions of both. Each is properly understood and understandable only in the context of its interrelationship with the other. The mystic understands that aging is a necessary step in the regenerative

process of the life cycle. There can be no regeneration of new life without the maturity that comes with aging; just as there can be no maturity or aging without the beginning of a new life. Both are essential links in the chain of the life cycle.

The label "problem," that is commonly attached to aging, is a purely social creation, for there is nothing natural about the "problem" of aging.

In conclusion, it should be reiterated that aging is nothing that we, as students of mysticism, should view with particular apprehension or horror. On the contrary, it seems incumbent upon the mystic to cultivate an attitude that accepts aging, or old age, as it accepts youthfulness, with equanimity. Each stage of our life carries its unique responsibilities. Consequently, rather than nurturing anxieties about aging or bemoaning our old age, we, as mystics, strive to cultivate and preserve our good health. We seek guidance for the wisdom that we may live a fully useful, worthwhile, and responsible life in our old age. We give thanks for the privilege of attaining that height.

—Chukwuemeka Onwubu, Ph.D., F.R.C.
Member, International Research
Council, AMORC

For Further Reading: The reader may wish to refer to the article "Aging: The Riddle of the Theban Sphinx," by Michael Kell, M.D., Ph.D., published in the *Rosicrucian Digest*, February 1985, p. 18.

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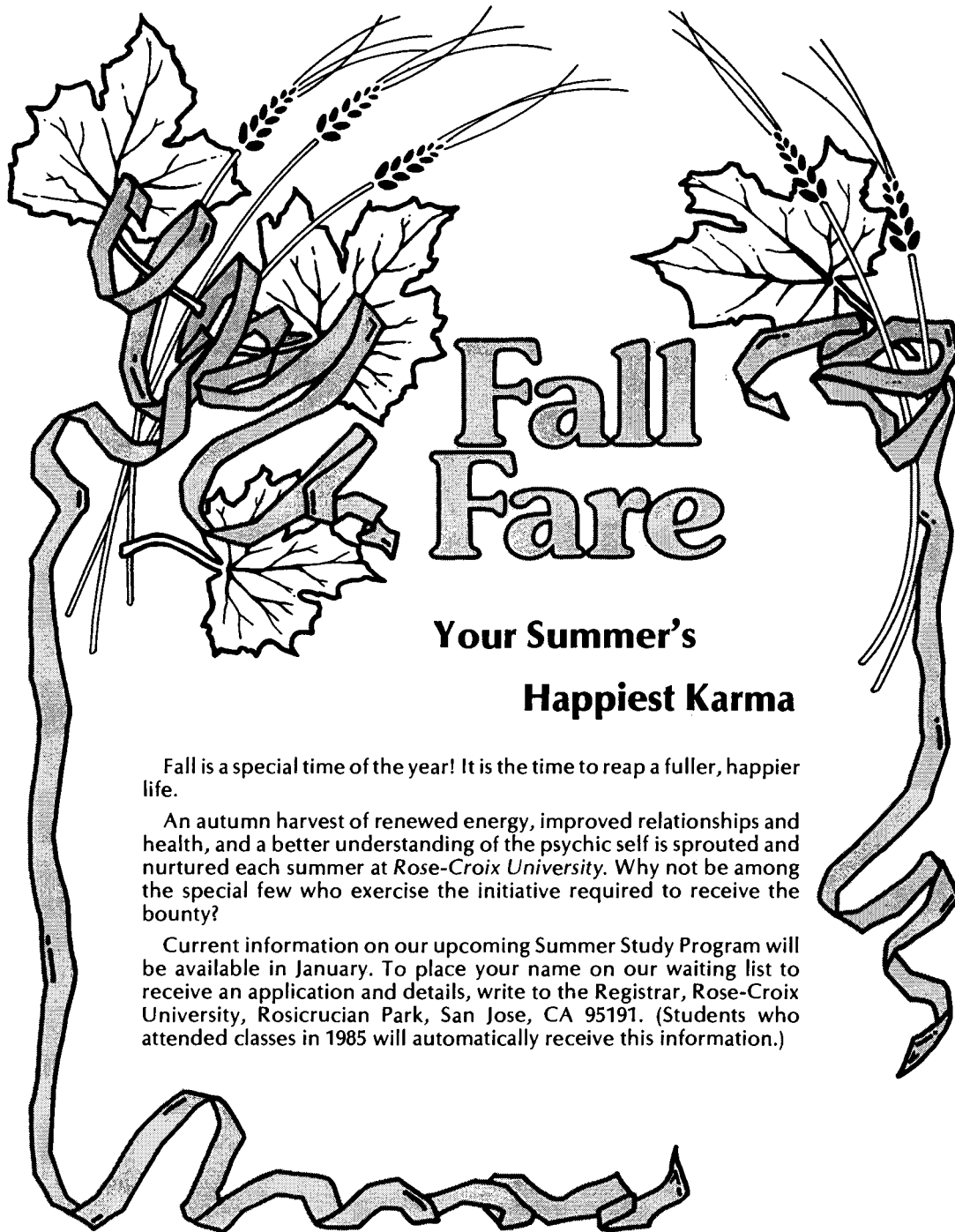
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Please send only *one* notice, and send it to:

The Rosicrucian Order, AMORC
Data Processing Center
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Be sure to let us
know as far in ad-
vance as possible
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will change.

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



Fall Fare

Your Summer's Happiest Karma

Fall is a special time of the year! It is the time to reap a fuller, happier life.

An autumn harvest of renewed energy, improved relationships and health, and a better understanding of the psychic self is sprouted and nurtured each summer at *Rose-Croix University*. Why not be among the special few who exercise the initiative required to receive the bounty?

Current information on our upcoming Summer Study Program will be available in January. To place your name on our waiting list to receive an application and details, write to the Registrar, *Rose-Croix University*, Rosicrucian Park, San Jose, CA 95191. (Students who attended classes in 1985 will automatically receive this information.)

FROM THE INSIDE OUT

Prisoner Invents Deaf Pager

by Carl S. Hoisington

Name: Nathan E. Darnall
D.O.B.: 11-19-54
Race: Caucasian
Height: 6' 1"
Lbs.: 185
Hair: Brown
Eyes: Blue
Crime: Murder
Sentence: Life Imprisonment
Number: 41774

WHEN NATHAN DARNALL arrived at the Oregon State Penitentiary, he was fitted with a hearing aid for the first time in his life, opening up a whole new world previously inaccessible to him. After having denied his handicap for so long for fear of ridicule, he could now actually hear people talk instead of trying to read their lips or guess at what they were saying.

With his new-found hearing and idle time behind prison walls, Nate had much to think about: a nightmarish past, his future, the future of his wife and son, educational opportunities inside, and his sincere desire to pursue an earlier idea of designing and building a small, inexpensive paging device to aid the handicapped.

The idea to build the pager stemmed from an experience Nate had while working in an auto shop some years earlier. He noticed that the shop foreman was forced to walk the length of the garage and tap him on the shoulder to get his attention. The initial idea for the pager started there. The incentive to build it came with memories of his

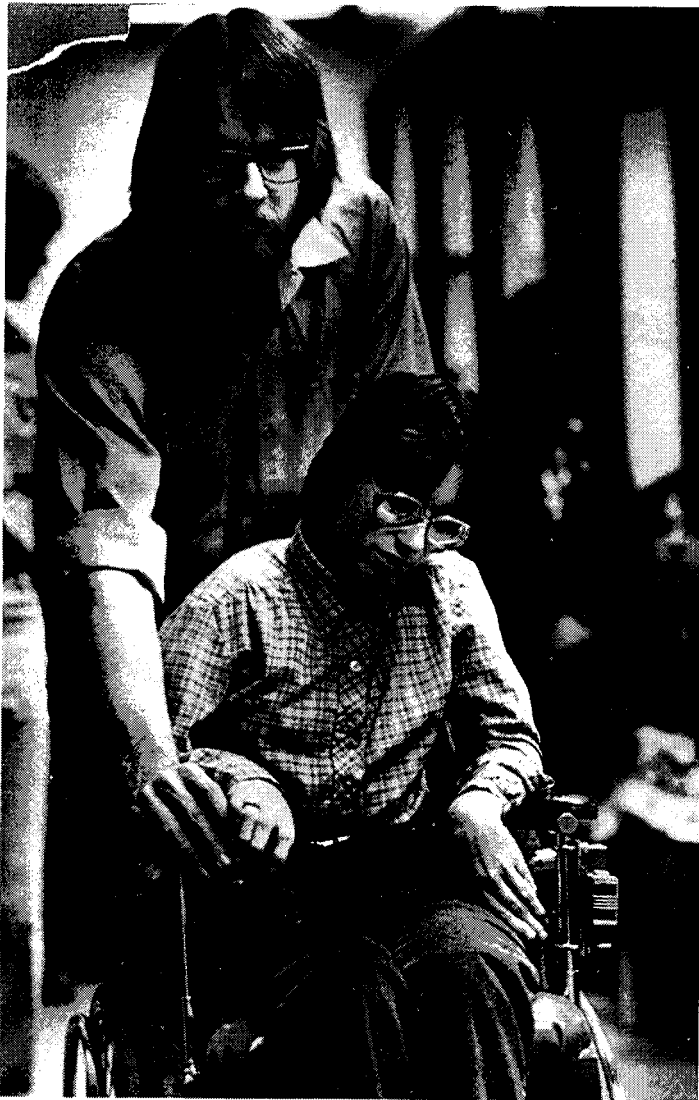
quadriplegic mother, lonely years spent growing up with a hearing impairment of his own, and the certain understanding that thousands of handicapped people would benefit from his invention.

Forming the Idea

During those alienated growing years, Nate turned to auto mechanics as a means of escape and before long he was earning his livelihood working in a local garage. Experience and homework had now given him the technical knowledge he needed to build the paging device. He had formed the idea to build it. He had the incentive and the capability. All he lacked was the opportunity to put his idea into motion. But, he had begun his prison sentence with the intention of creating just such an opportunity, and Nathan is not a man easily daunted.

When he first approached prison officials with a tentative proposal, he was reminded that he was incarcerated for life inside a maximum security penitentiary and was told straight out that what he suggested

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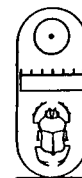
Statesman/Journal photo by Gerry Levin

Inmate Nathan Darnall (left) testing the Mowat sensor he adapted for Debra Larson, a 16-year-old Portland, Oregon, girl. The recent meeting of the two took place at the Oregon State Penitentiary. The sensor is attached to the right side of the wheelchair. Darnall and Larson are holding the receiving unit.

was unheard of under the circumstances. Nate decided their answer was not exactly a direct refusal and held fast to his idea in hopes of proving himself capable of the task.

Writing 100 letters to various companies, and corporations, organizations, universi-

ties, and institutions throughout the United States and Canada, Nate explained in detail his idea of building a small, portable paging mechanism that would vibrate a receiving unit worn by the user and alert him to the sound of a fire alarm, telephone, alarm clock, doorbell, kitchen timer, or it would



simply alert the user to a summons from home providing he was within the half-mile receiving range. The device would allow a deaf or hearing-impaired person more freedom in day-to-day living.

The responses Nate received were extremely encouraging. No one had ever heard of anything currently being used quite like the device described in his letters. Theoretically, he was in business. Realistically, he still had the problems of being restricted as a prisoner and of convincing prison officials of his sincerity and determination to expand on his idea of building the pager.

The Opportunity Arrives

He compiled all the responses he had received, wrote an extensive and definite proposal, and submitted the package to Charles Keaton, Education Program Manager at the penitentiary. Keaton was impressed enough to give Nate the chance to see his idea through. He had finally created the opportunity.

Afforded a workbench in the prison electronics shop, Nate began working immediately to convert a \$100.00 portable car alarm, his wife's gift to the project, into the vibrating paging device he had already christened the "Silent Signal."

The small 3" x 5" clip-on receiving unit was originally designed to beep when the car was broken into, the beeping sound being triggered by a transmitter inside the car. Nate modified the transmitter to work with an alternate power source and remodified the receiver to vibrate rather than beep, the vibration alerting the user to a summons.

A Real Help

Timothy Nelson, a teenage student at Oregon School for the Deaf, was presented with the first prototype in September 1981 and served as the official tester of the Silent Signal. Nathan had done his homework well. The first prototype of the Silent Signal was a huge success because, as predicted, it enabled Tim to become more self-sufficient in daily life, more aware of his surrounding environment, and it gave him a priceless sense of independence he had not known before.

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Nathan's second project was the modification of a "Mowatt Sensor," a device which, through the principle of radar, alerts a user to an object in his path. Deborah Larson, a sixteen year old deaf-blind girl, continues to benefit from the modified sensor which was adapted to her wheelchair in December 1982.

A school district in Hillsboro, Oregon, has requested that Nate build a Silent Signal system that will replace their proposed flashing light system.

Contribution to Mankind

Indeed, thus far, Nathan Darnall and his contributions to the handicapped are something of a heart-warming, convict-turned-inventor human interest story and he has impressed many people with his dedication and selflessness. His projects and efforts have the endorsement of Governor Victor Atiyeh's office and have earned him much local and some national media coverage. Nate's projects have also drawn attention from Johns Hopkins University in the form of a certificate of achievement awarded to him for "...enhancing the quality of life for handicapped people. . . ."

However pleased Nate might be with his success so far, he is also a man driven by a need to help others who share his hearing problem and he is eager to manufacture the Silent Signal on a large scale so it will become widely available and inexpensive to a larger number of handicapped people. Nathan is doing his part to reach this goal.

He and his wife Glenda are working to establish "Handicap Systems Research," a non-profit organization which, when founded, would manufacture the Silent Signal as a production mainstay and would also serve as a research center to invent, design, and build other devices to benefit the handicapped. The Darnall family is having some difficulty gaining non-profit status for their organization, and raising capital to begin the manufacturing process is tough for them, but with perseverance, contributions, and a little luck, Nathan and Glenda look forward to having the Silent Signal more readily available in a few years.

Regaining his hearing in prison was a dose of cold reality for Nate, a new awaken-

ing, and he is still trying to understand the chain of events which led him to residency at the Oregon State Penitentiary. However, with a probable parole date of 1990, an Associates of Arts degree, and several successful projects tucked under his belt, he is far beyond self-pity and is content to continue working on his inventions for the handicapped and to further his academic studies in engineering.

He has traveled a long, hard road to come to terms with his own hearing impairment and to achieve a unique, unselfish perspective on the future. Two children are living better lives because he made the journey and, in years to come, countless others can look forward to the same benefits of the priceless human resource that is Nathan Darnall. △

Panentheism

and The All

THEOLOGIANS have coined a new word, *panentheism*, to describe concepts that the whole of creation is part and parcel of deity, in various grades of manifestation of deity. Panentheists say that God is all there is—and then some. What more can there be than “all there is”? There can be more to come! The divine capacity to manifest or *become* is not exhausted and never will be. Creation or manifestation goes on all the time.

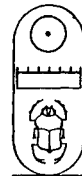
An older term for this same idea was *pantheism*, which unhappily had also other meanings. For example, we speak of the whole array of ancient Greek gods (or of Roman, Egyptian, of Hindu gods) as a *pantheon* of gods. Consequently the worship or recognition of many gods has been called *pantheism* as well as *polytheism*.

Another drawback to *pantheism* was that it led easily to the idea that God is syn-

onymous with Nature. It followed then that God is no more than Nature, no more than the natural world and “natural law” which we expect to account for in terms of chemistry and physics. This disregards mind or consciousness and also other “unseen” or unmanifest aspects of creation.

However, the new word *panentheism* does not introduce a new idea, but a very old one. St. Paul wrote of “One God and Father of us all, who is above all and through all and in all.” Mary Baker Eddy condensed this to “God is all-in-all,” which could also be written, “God is all, in all,” from which it follows that all is in God, and is God. Hermetists, quoting a much earlier Egyptian sage, speak of deity simply as The All. “While All is in The All, it is equally true that The All is in All.” (From *The Kybalion*)

—Edgar Wirt, F.R.C.



Western New York- Eastern Canada Exchange Visit

*Helpful new workshop
highlights recent gathering!*

ROSICRUCIAN LOVE knows nothing of the imaginary lines drawn on maps and referred to as "borders." Just recently, in May, beautiful Niagara Falls became the focal point of true world peace and brotherly love as Rosicrucians from many nations, who now reside in the United States and Canada, gathered there for a weekend filled with love, inspiration, excitement, and practical applied knowledge.

Eight affiliated bodies from two countries were represented in the weekend's activities: Chautauqua Lake Pronaos, Mayville, New York; Cosmos Chapter, London, Ontario; Mount Royal Lodge, Montreal, Quebec; Niagara Pronaos, Welland, Ontario; Rama Lodge, Buffalo, New York; and Toronto Lodge, Toronto, Ontario. The Niagara Falls area, with the beautiful Falls shared by two nations, was chosen as the site for the premiere of "An Image in Print"—a workshop conducted by AMORC Grand Treasurer Lamar Kilgore. Fifty-seven members attended Frater Kilgore's informative workshop designed to help affiliated bodies better present AMORC to both its members and the general public. The excellent seminar covered topics from the general (such as the development of AMORC's image), to quite practical considerations (printing materials, layouts, color, and graphics). Regional Monitor Peter Blanco presented a particularly helpful session on proper timing, deadlines, and planning.

The material covered by Frater Kilgore and Blanco was very helpful and the seminar was thoroughly enjoyed by the participants,

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*Colombes present inspiring drama (top)
and Regional Monitor talks about "An
Image in Print."*

who highly recommend the seminar for all affiliated bodies desiring to improve their printed communications.

After the workshop, many visitors took the opportunity to enjoy the beauty and majesty of the Falls.

On the following day Rama Lodge hosted an Exchange Visit for all affiliated bodies in the Western New York/Eastern Canada area. Included among the special guests were Grand Treasurer Lamar Kilgore, Grand Councilor Alberta Patterson, Grand Councilor Emeritus Faith Brown, six Regional Monitors, seven Masters, and two groups of visiting Colombes. In total, 107 Rosicrucians enjoyed the day's festivities. Exciting and informative events included a Forum with the Grand Treasurer; a beautiful drama, *A Journey Towards Understanding*, presented by its creator Soror Feireizel-Williams and several Colombes from Mount Royal and Rama Lodges; and an inspiring international Convocation, featuring a thought-provoking discourse by Frater Kilgore and live music by Frater Leroy Brown of Toronto Lodge. There was also a Junior Convocation for young Rosicrucians.

A pot-luck banquet with live musical entertainment topped off this wonderful international event.

—Melinda A. Moros, F.R.C.

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

Your Sons and Daughters

A GREAT MANY of us overlook the fact that children have ambitions. Of course, we think that it is futile to talk to children of six, seven, or eight years of age, or even when they are twelve or fourteen years of age, and ask them in a serious way as to their ambitions for the future.

It is thought that the child mind is not capable of judging accurately in this regard, but I have found that the average child between the ages of eight and fourteen is always interested in discussing his possible future in terms of greatness, goodness, outstanding success, and personal power.

Even the average boy or girl who is not ready or is unqualified to say what line of vocation or avocation may appeal to him in the future is nevertheless ready to assert that he wants to be an outstanding character—one who will be admired and respected by others.

Here is where parents can make a strong appeal to the imagination and inner ambitions of their child. To explain to a child that by following certain lines of study or thinking he can assure himself of better health, of mastership in his studies without great effort, and also bring into his future life the love, admiration, and respect of adults, always makes an appeal to the child mind.

When in addition to this sort of argument, the child is told how special studies will enable him to be an outstanding character among other children and will make the teachers at school and the pupils around him respect and admire him, the child mind instantly builds up an ideal of personal power that appeals to the imagination and to his unborn capabilities.

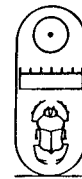


It is possible to begin with children even as young as one year of age. We should keep in mind, first of all, that the psychic faculties of a child are highly developed, and second, that in the earliest years of child life the materialistic viewpoint of life has not accomplished its damaging work. In fact, the child mind is naturally impressed by psychic influences, and it is safe to say that between the ages of one and five the average boy or girl sees more and hears more of an interesting and fascinating nature through the psychic faculties than he or she sees or hears through the material, objective faculties.

Your Child's World

To the young child, the world is at least half-psychic and half-material, and to these young minds, the psychic world is just as real and just as natural and normal as the objective world is to most adults.

This is why young children are easily interested in fairy stories and in stories that contain what some adults call the wildest dreams of fancy. It is not difficult to tell a story of faintly visible fairies and slightly transparent persons moving about in space or of fantastic or beautiful worlds and lands, for the child often sees such slightly visible or transparent characters floating about in space and has beautiful visions of



fairylands of which we, in our older years, know nothing unless we, too, have redeveloped and reawakened our psychic faculties.

Many children who seem to be lost in silence and deep reverie while at play are really in attunement with some psychic conditions, which they are observing and studying, and possibly analyzing. The first great shock that comes to these children is a gradual realization that the adults around them, and especially their parents, do not see or hear the same things that they see and hear. The next shock is when the children begin to speak of the strange and beautiful things they hear and see, and their parents or other adults tell them that they are mistaken and that such things do not exist, and that it is only the imagination at work.

Here, the child is confronted with believing what the parents say and thereby becomes convinced that for some reason or other his own mind has been creating false and non-existing things, or the child must believe that the parents are greatly mistaken and that his own mind is correct.

Denying the Fourth Dimension

Now we know enough of child psychology to realize that the average child develops an amazing and wonderful faith in the integrity, learning, and unusual abilities of his parents. For a long period of child life, the average child looks upon his parents as though they were gods of wisdom and power. It is shocking to such a child to ever find his parents deceiving him, wilfully lying to him, or doing anything that is mean or sordid, or anything that borders upon deception. It is only natural, then, that when parents tell their children that the fairies and invisible or ethereal things they have seen do not exist, the child mind will accept the word of the parents as law and will begin to doubt its own impressions.

As I have said, this is a great shock to the child mind, which has been seeing and hearing. Now it is confronted with the enormous task of shattering the world of psychic things to pieces, negating it, destroying it, and wiping it out of the consciousness. It is just as though we, as adults, were called upon to destroy or to deny and wipe out of

our consciousness half of the material world in which we have placed so much faith.

When we, as adults, come to study the psychic laws of nature, we do not have to eliminate from our consciousness many of the material things in which we have placed our faith, but generally we merely have to translate them into their proper terms without actually destroying them altogether. The child mind, on the other hand, has to completely eliminate and thereby destroy the psychic world, which has become so real to it.

When the child is old enough to play with many other children in the streets or in the parks, he also receives many jolts through hearing other children deny the existence of things in which he has placed his faith. And when it comes time for him to go to school, he is again surrounded on all sides by the acceptance of the materialistic world and the denial of the psychic.

We know from our own experiences that as we deny the existence of psychic impressions and gradually discontinue our attunement with psychic impressions, we lose the keen functioning of our psychic faculties; they gradually become dormant until they cease to function altogether. This is why we, as adults, have such a difficulty later in life in reawakening these faculties and in developing a psychic attunement that is equal to what we had as children.

Childhood Realities

Therefore, parents should begin with their young children to encourage them in the seeing and hearing of psychic impressions. I know of children who were placed in their beds in a darkened room early in their lives with the statement that they should have no fear of darkness or of the nighttime, because there were not only guardian angels who protected little children, but also other angels and other cosmic beings who would be visible to them at night as in the daytime. This was said to some children *after they had begun to express visions* of some of these psychic personalities.

I found that these children enjoyed lying in the dark for a while just before going to sleep and allowing the cosmic to fill the bedroom with colored lights and beautiful

visions. One of these children told me often how a little fairy came and danced on the floor of her bedroom at night and taught her how to dance; and, after a year of this, the little girl used to rise from the bed at times and imitate some of the dancing steps which the little fairy demonstrated.

I found afterwards that these children developed unusual psychic faculties. On one occasion when one of them had disobeyed the parents and was about to approach an open fireplace alone and at a risk of setting fire to his night clothes, a large strong arm reached out from space and pushed him gently away from the fireplace. The child realized that it had been in danger and accepted this incident as a serious warning.

The child has now grown to young manhood and has not forgotten that incident. It is interesting to hear this young man speak of his psychic experiences as a child and as a youth with the same faith in their reality as he speaks of his experiences with the material world.

Naturally, he has other characteristics manifesting in a personal power and magnetism and an ability to master his studies and his school work that make an impression upon all who come in contact with him, even when they know nothing of his psychic experience. The same is true of the young woman who was at one time the little girl taking dancing lessons from a so-called fairy.

When a child grows up to look upon these things in a natural way he does not become fanatical about them, as would be the case if an attempt were made to impress these things upon the mind of a young man or a young woman late in his or her teens. They do not talk about these things with

others unless others show by their conversation that they, too, are sincerely interested and have the same firm convictions.

Such psychic attunement unquestionably assures better health for the child, develops his intuitive faculties to a high degree, makes it easier for him to study his lessons, and to foresee events and conditions around his own life, as well as to interpret rapidly the nature of the problems with which he comes in contact.

Many religious principles are easily taught to children. Then when they are old enough to be more interested in religion, they are not easily led into beliefs that are fictitious and purely arbitrary from an orthodox point of view. The laws of karma, justice, compassion, truth, love, universal tolerance, universal peace, and health are simple things to teach to the child mind.

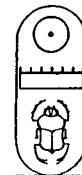
They will bring to the child mind a picture of a loving God, kind and merciful, instead of a God that is jealous or at times angry and revengeful. The child mind can easily conceive of a simple explanation of the laws of karma and justice. It accepts these explanations as being far more logical and reasonable than the explanations of hell, fire, and damnation.

Here is a great work for parents, and in this work unquestionably lies the salvation of the future generations and the building of a better and greater nation of people in every land.

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.

When mankind begins to fully understand, he knows the necessity of the proper surroundings (environment) for health and happiness. Health and happiness are the natural results of the proper fusion of the Inner and Outer. . . . Mankind then benefits because there is harmony within and without. How can mankind shout Peace when that Peace must first come from within?

—Helen Schillreff, F.R.C.



Anti-Semitism

(from page 7)

to overthrow all governments of the world! It further relates that most wars have been instituted by these elders of Zion to "submerge the Aryans." The first attempt at this world domination by Zionism, according to this vicious work, was when "Solomon and other Jewish men gathered in 929 B.C. to give thought to world conquest." The book further recounts how all depressions and revolutions can be traced to this political pitting of one nation or people against the other to the advantage of Jewry. How many times have you heard these anti-Semitic, hateful remarks, or similar ones, repeated? Literary researchers, Christian as well as Jewish, eventually found that the Russian author had plagiarized an old classical tale and had adapted it to an attack upon the Jews for political ends. In fact, the original writing had no reference to, nor implication of, Zionism.

Jew baiters and anti-Semites continually spread the malicious legend that world banking, particularly American banking, is entirely in the hands of the Jews and manipulated to the disadvantage of the non-Jews. Every time there is an economic upheaval this tale is dug up to defame the Jews and to hold them indirectly responsible for the financial folly or indiscretion of others. Some years ago, the New York Clearing House Association in their annual report showed that American banking is not controlled by Jews. Of 362 directors and trustees of the various banks belonging to the Clearing House Association at the time, only 3.31 percent were Jewish.

It is also frequently charged as an anti-Semitic attack, that the American press, the daily newspapers, are completely dominated by the Jews. Research conducted by *Fortune Magazine* disclosed that there were only four newspaper chains owned by Jews, and these were far from being the largest. The international yearbook of Editor and Publisher in an issue years ago reported approximately 916 newspapers in 544 cities of over 15,000 population; of these, only 33, or 3½ percent of the total, were owned or controlled by Jews.

A fallacy heard frequently during the Nazi persecution of the Jews was that the latter were secretly trying to submerge the Aryan race. Ethnologically speaking, there is no longer a pure strain of Aryan. The Aryans were a branch of the Indo-Europeans, or white race. The Semites, racially, are also of the white race—just as the Jews are racial brothers of the Arabs with whom they are frequently at war. The linguistic difference between the Jews and the so-called Aryans is far greater than any racial one.

At the time of this writing, there is a new wave of anti-Semitism prevalent in the Soviet Union and its satellite countries. Several theories are advanced to account for this atavistic outburst. One is that Russia is seeking to curry favor with the Arabs by abusing their traditional enemy the Jew. If this theory is right, apparently from the Russian political concept the Near East as a strategic territory and an alliance with the Islamic peoples are considered prizes worthy of the bloodshed and the inhumanity which anti-Semitic practices will produce.

The other supposition is that the present wave of anti-Semitism is caused to break off the remaining bond between the Eastern and the Western sphere. In other words, the clannishness, the integration, among the Jews throughout the world is of great concern to the Soviet Union. They realize that the Jews in their country have a sympathetic bond with Jews in the West. Consequently, Russia wants no minority groups in her sphere to have any religious or racial ties with the West. The purges or pogroms would break this last strong link with the West.

The avid anti-Semite is frequently a frustrated individual laboring under an extreme inferiority complex. He has perhaps failed in his personal enterprises, or fallen far short of attaining a cherished ideal. Not able to comprehend his own contributing faults, or unwilling to admit them, he seeks some external factor which he may call an obstruction and attribute to it his failure. He inveighs against this factor, pouring out all of his hatred and dissatisfaction upon it.

This situation can be likened to the small boy who upon receiving an unsatisfactory

report card, due to his own lack of attention or stupidity, vents his pent-up emotions by kicking objects in his path as he goes home. It is far easier to find some object, person, group, or race, to become a target for our

personal dissatisfaction than to admit our own inadequacies. Anti-Semitism is a display of the primitive personality at its worst because it cloaks itself in the habiliments of contemporary culture. △

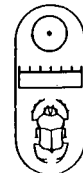
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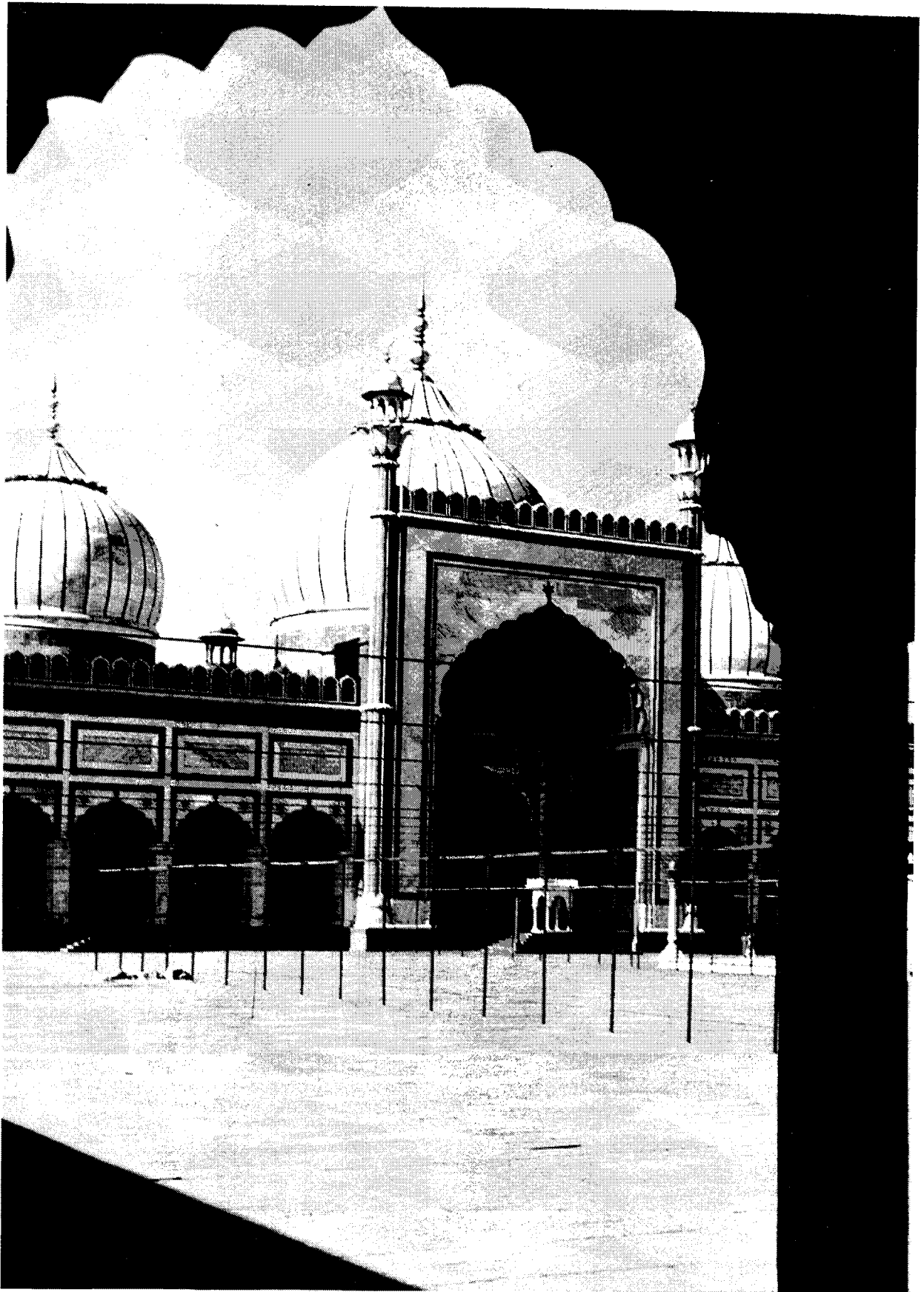
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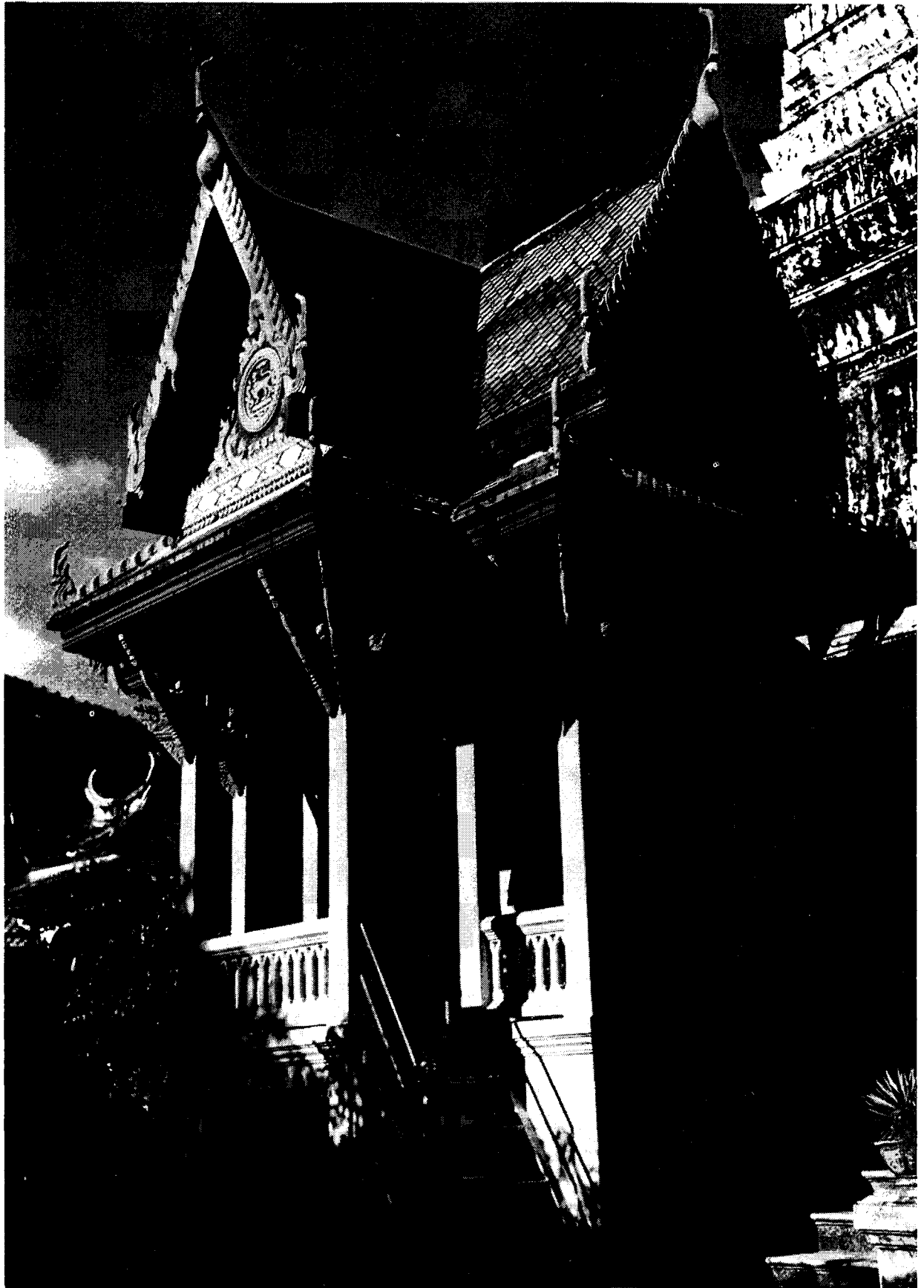
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**The
Rosicrucian
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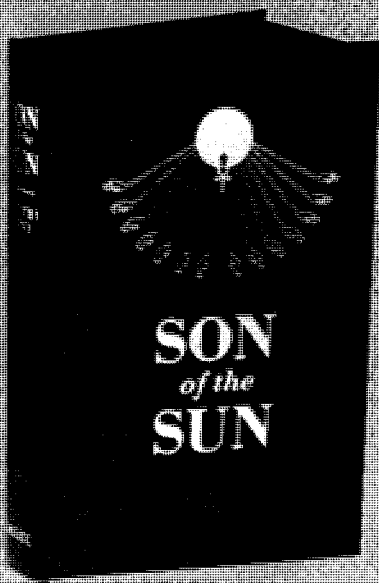
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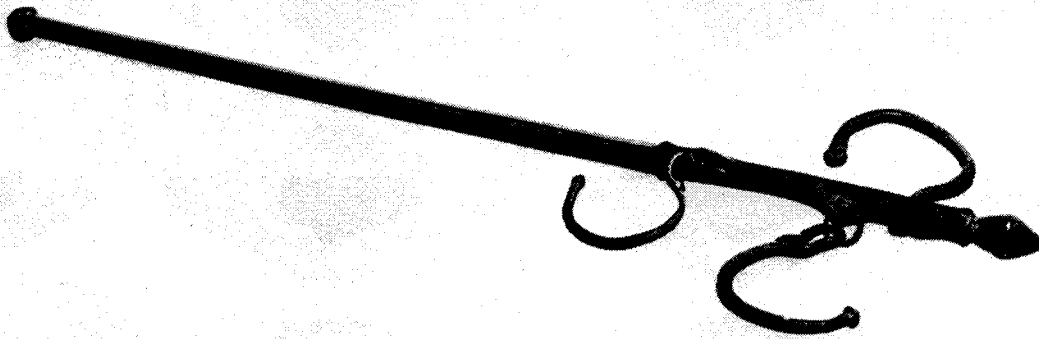
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Egyptian Bronze Scale

Egyptian Commerce

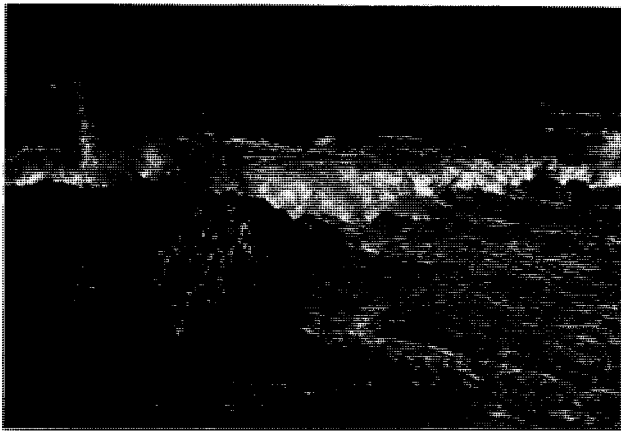
For thousands of years, the Ancient Egyptians held markets, sold cattle, lent on interest, paid salaries, and collected taxes without knowing the use of small coins. All trade was carried on by barter, and nothing was given in payment except goods or produce. Despite the lack of money, business was transacted much as it is today in Cairo's bazaars and markets. At Sakkara, remarkable tomb paintings dating from the Old Empire show scenes of daily life in a market for servants and peasants on a lord's estate. One scene depicts a fish dealer seated before his rush basket busily cleaning a great sheath-fish, while haggling about the price with a woman who is carrying objects for barter in a box.

Under the New Empire, however, trade was facilitated with the introduction of the *uten*. This copper piece in the form of a spiral wire weighing 91 grams was used as a measure of value. The weight was so firmly established that a wire of this kind served in writing as a sign for the *uten*.

For the weighing of products, the balance was used. The invention of the equal arm balance by the Egyptians dates back as early as 5000 B.C. The earliest types had a beam supported at the center and pans hanging from the ends by cords attached through vertical holes in the beam. This design was improved by drilling holes so that the end cords were pulled tightly against the end of the beam by loads on the pans. The use of the pin through the center of the beam for the central bearing was introduced by the Romans about the time of Christ. Our photograph shows a bronze scale from Egypt's Roman period, 30 B.C.-364 A.D. This unusual scale is part of the collection of antiquities in the Rosicrucian Egyptian Museum.

—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 250,000 persons visit the museum annually.



ODYSSEY

Ernest Thompson Seton

Apostle of Nature

AS WE rapidly approach the 21st century, man is increasingly fascinated and absorbed by the marvels of technology. The new technology races forward, bringing us some benefits, but also creating a more plastic and artificial world, out of touch with nature, often ignoring the natural environment. Civilization paces to an increasingly frantic beat, lured on by the vague utopian promises of technology. Man seems hypnotized by it all. But there have always been some people who march to the beat of a different drummer. One such individual was Ernest Thompson Seton (1860-1946), American writer, illustrator, and naturalist.

Born in England, Ernest Thompson Seton spent much of his youth in the remote prairie country of Manitoba, Canada, and the Western U.S., where he learned through boyhood experience and intense interest the ways of our animal brothers, the meaning of the cycles of nature, the customs and sacred rites of the American Indians—their deep and abiding respect for Nature.

Returning to Europe for some years as a young man, Mr. Thompson Seton studied art at England's Royal Academy and in Paris. He became an illustrator of nature stories about wild animals and soon began his own writing career with *Mammals of Manitoba* (1886) and *Birds of Manitoba* (1891). His keen interest and love of the wilderness was transferred to the printed page, firing the imagination of boys everywhere, and his fine illustrations complemented the fascinating stories.

In 1896 he published his most popular book, *Wild Animals I Have Known*, which caught on with the reading public—awakening an interest in the outdoor world among adults and children alike. This was followed by *Biography of A Grizzly* (1900), *Lives of the Hunted* (1901), and *Two Little Savages* (1903)—a lively narrative about two boys who lived as Indians and what they learned. In fact, this latter book, packed full of useful information about trees, plants, wildlife, woodlore, Indian crafts and arts, and survival information for the wilds, serves as both an exciting adventure story and a complete guide to the outdoors. It is truly one of the great classics of nature and boyhood.

Perhaps Ernest Thompson Seton's greatest gift to mankind was his ability to awaken an awareness of the natural world around us—the ways of the animals, the interconnectedness of all nature, and the need for man's vital attunement with wilderness. He felt that as man turns his back increasingly on nature he loses a vital part of himself—a part which will someday save us from self-destruction. Here was a man who could truly appreciate the beauty and inspiration of waking to a cold, clear dawn beside a crystal mountain lake, the play of light on the mountains and waters, bringing us, through his writing, into the lives of the nearby animals which shared his campsite and the surrounding wilderness.

To provide youth with opportunities for nature study, he founded the Woodcraft Indians (1902), and he was later the founder of the Boy Scout movement in America. He served as Chief Scout (1910-15) and authored the first *Boy Scout Manual*—modeled in many ways after his earlier adventure-nature study stories.

Throughout his life Ernest Thompson Seton studied the American Indians, their Old Way of life, their mystical view of the universe, their sacred rites and religion. Toward the end of his life, he and his wife, Julia, compiled a most profound book, *Gospel of the Redman*, interpreting for future generations the universal mystical and sacred concepts evident in the American Indian way of life.

—Robin M. Thompson

