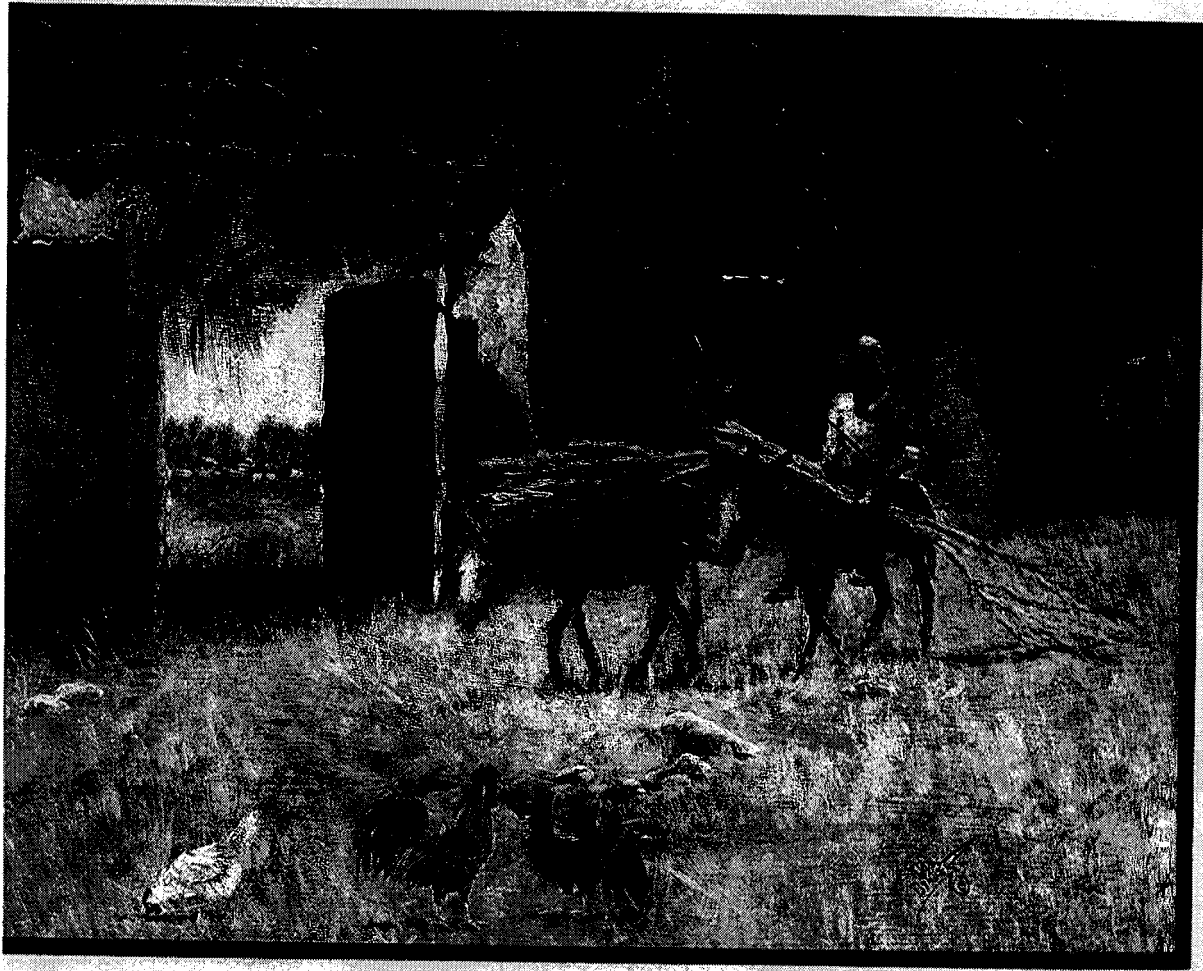


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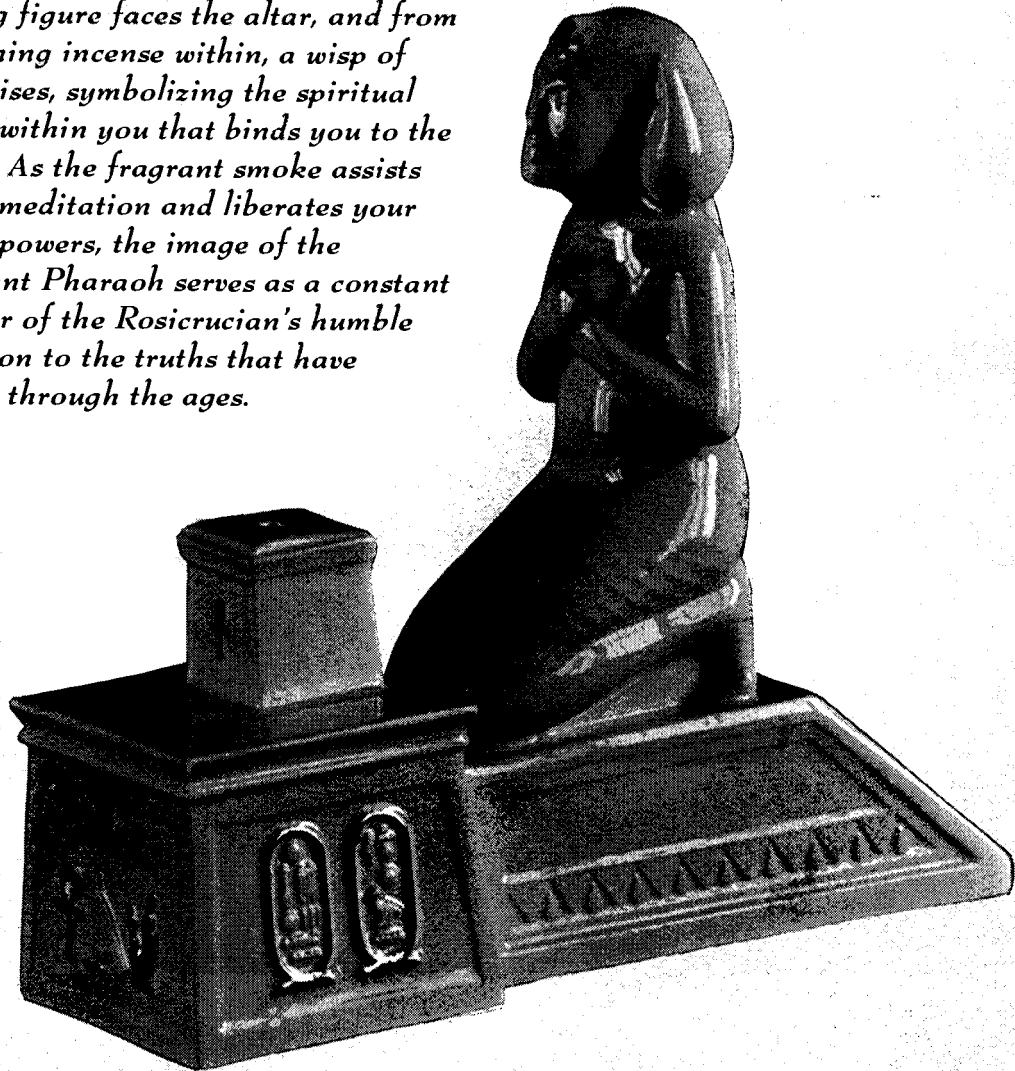


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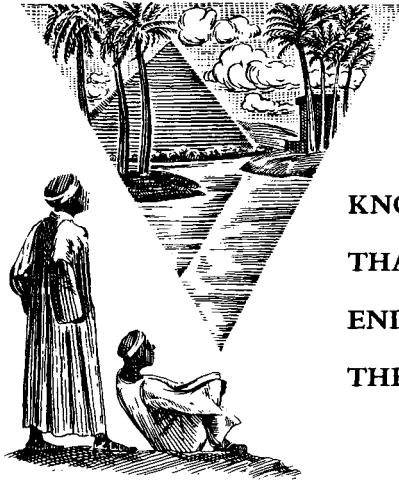
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Rosicrucian Digest

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

Robin M. Thompson, Editor

Official Magazine of the
Worldwide Rosicrucian Order

November 1985 Vol. 63, No. 11

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Subscription: \$12.00* per year, single copies \$1.25.
ADDRESS: *Rosicrucian Digest*, Rosicrucian Park, San Jose, CA 95191, U.S.A. Changes of address must reach us by the first of the month preceding date of issue. Postmaster: Send change of address to *Rosicrucian Digest*, Rosicrucian Park, San Jose, CA 95191, U.S.A. The *Rosicrucian Digest* (ISSN 0035-8339) is entered as Second-Class matter at the Post Office at San Jose, Calif., under Section 1103 of the U.S. Postal Act of October 3, 1917. Second Class postage paid at San Jose, Calif. Statements made in this publication are not the official expression of the organization or its officers, unless declared to be official communications.

Other Currencies:
£9.76 A\$17.02 NZ\$25.97
N9 16 R22.97 CA\$16.43

Dhow on the Nile

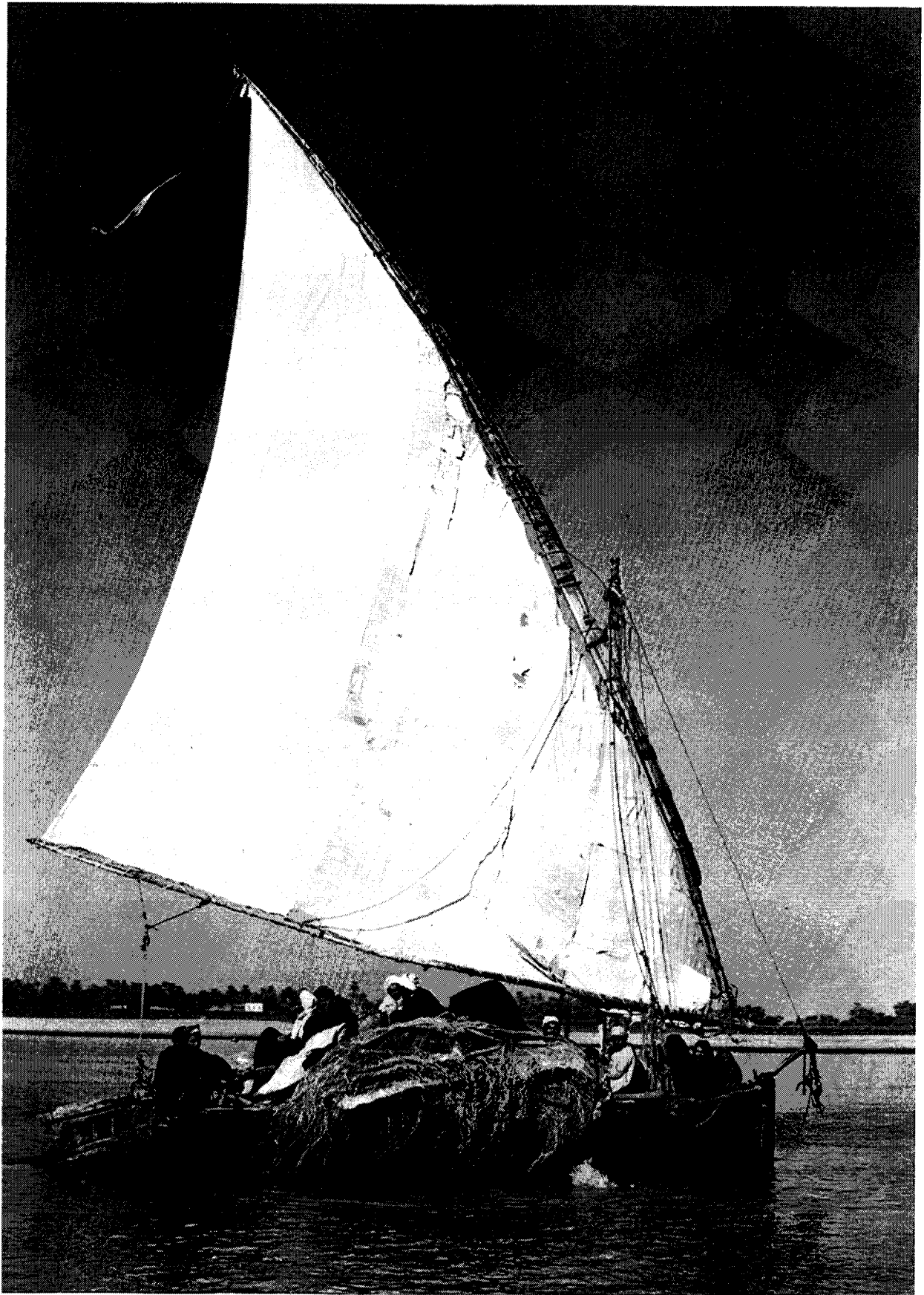


Near Ancient Thebes

For centuries generations these handsome one- or two-masted sailing vessels have transported products and people while plying the waters of the Nile River, the Red Sea, and the Persian Gulf.

(Photo by AMORC)

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Thought of the Month

by the Emperor



God of Our Heart

IS there actually any human who has not a "God of his Heart"? Is there anyone who can conscientiously deny that there is a *Transcendancy*, a state of reality, that is infinitely greater than himself? Must he not admit that Being, the whole of reality, is infinite in relation to the human consciousness?

The solipsist affirms that there is no reality beyond the human consciousness, that nothing exists other than the self. Yet, by his personal existence, he refutes his own belief because his very dependence upon externality for his existence is proof of its distinction from the self. No one thing is the whole; *all* things are part of it.

However, is there just *one* God of the Heart? In other words, is there a unity of *understanding* of this Transcendancy, this Absolute, of which all things are said to consist?

Among mankind there is no *universal* concept or definition of the God of our Heart—that is, a common belief in a dynamic Supreme Power. Man recognizes instinctively, intuitively, and rationally his subordination to the collectivity of all Being. However, he has ever struggled to *define* it. What does he conceive its elements to be: creativity; power; omniscience; a cosmic order, infinite and eternal; a Supreme Judge of all?

From whence does man derive these concepts that he attributes to this Transcend-

ency, the infinite reality in which he finds himself? Is it not from within his own being? Has he not, through the ages, found in himself the qualities which he attributes to this God of his Heart? Can man find other words or ideas to attribute to this Infinite All, other than the human frames derived from his mortal experience? Consequently, the God of each individual's Heart is a construct of man's mind, *not in essence* but in the image that he makes of that essence which he experiences.

Thus *all* men and women have a God of their Heart, but in definition it is not universally accepted by them. Different minds have come to agree on a definition of this Infinite Transcendancy which they experience. It is *intimate to them*. Therefore, their personal definition creates a corresponding mental image. This concept, then, appears so effective to them, emotionally and psychically, that they consider it an absolute truth. Consequently, they believe no other image can better portray the mystical experience which they have had and which, therefore, *to them*, is God.

Different Conceptions of God

Yet there are a multitude of other individuals who have experienced this Supreme Essence but are imaging it differently. God, to them, is accepted with equal reverence and devotion, *but* to these individuals the concept of God has another kind of image. Some feel that to attribute human qualities to the God of their Heart is to demean

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God's exalted nature. And there are other persons whom we recognize as being spiritually motivated, yet who believe that this Transcendancy lies beyond human comprehension, especially in its definition. In other words, no mortal finite mind can embrace fully the nature of the Infinite so as to declare it to exist in a specific form.

People who have a similar affinity of feeling and understanding have reduced their beliefs to sacred books which, to them, constitute the Divine Truth, born out of their personal enlightenment. But what of others who have the same elevation of spirituality, but whose construct and understanding of God differs? Are they wrong? Throughout history there have been and are many names for the God, the Transcendancy, which man has experienced: Zeus, Brahma, Logos, Apollo, Allah, Jehovah, and Mithra. Is one man's conception of God any less true or less in quality than another individual's conception of God?

Admittedly, by certain relative standards the teachings of one particular religion, which are attributed to divine revelation from one god, may appear more morally exalted than those of another. But again, these varied *moral standards* are the products of man's mind, inspired by his mystical experience and feeling of oneness with his God. There would seem to be a vast gap between, for example, the anthropomorphic concept of a God to whom humanlike qualities are attributed, and who may be accepted as a paternal being exhibiting such emotions as love and anger—a god who punishes and reproves man—on the one hand; and, on the other hand, an equally spiritual concept of the Infinite had by those who consider God to be a *Universal Consciousness*.

This consciousness is presumed to permeate the whole of being, constituting a motivating power throughout the whole matrix of cosmic laws. If such persons have reached this belief—this concept—through mystical experience, it is then, to them, the God of their Heart. Are we to condemn them as being wrong? Who can come forth and give evidence that one man's God is false? An individual's personal understanding and realization of God may have the

same effect upon that person, *morally*, as another individual's conception of God.

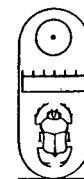
Ever-Evolving God

Man's culture has redefined his image of the God of his Heart throughout the centuries. However, to deny any *devout concept* of a Transcendancy that was held throughout history because of its apparent primitive form is to fail to recognize the *ever-evolving* "God of man's Heart." To most men, the word *God* embraces the exalted qualities of the Absolute, for that is more easily understood. It should be used *most certainly* by all who find it to be the most intimate term for their comprehension of the divine qualities.



But intolerance enters the picture when one set of believers think their definition of God is the sole truth and, in their fanatical zeal, persecute those whose spiritual image and experience of supreme Reality differs.

The Rosicrucian Order, AMORC, is not a religion, but rather a cultural, mystical, and philosophical Order. In its discourses and monographs it has always used the term, "God of our Heart," when the subjects of mysticism, ontology, Being, or the Absolute are expounded; and the term has always meant for each individual to accept as God the concept which is intimate to the spiritual feelings of the individual. Such is the God to that individual, but by no means should this person's conception be the definition of God accepted by all other men.



Small Miracles

*Seek and you will find the
real truths of beauty and
of goodness.*

by Starrlette L. Howard

THE CANYON breeze sifted heavy scents of pine mixed with the subtle fragrances of wildflowers as I walked into the forest. I climbed onto a large slate-colored boulder and looked far below where the clouds of the sky were reflected in a blue expanse of lake.

Now and then small members of the animal world assumed that I had sat there long enough to be part of their natural world. Out from a hedge, tree, rock, or hole in the ground they darted across a dirt path or a fallen log to an unknown destination.

All was peaceful, even though problems, worries, deadlines, and home chores took turns trying to crowd into the tranquil thoughts of this rediscovered world.

This quiet world, a composite masterpiece of many of creation's smallest miracles, is only about a twenty-minute drive from my home. I go there rarely—only when I really need to experience its soft solitude. At all other times, though, I try to keep the sights, the sounds, the feel of this special place in the back of my mind. For there I can get away and regain simplicity—seeing in true perspective all the small miracles that are here for us to enjoy.

The poet Milton was perhaps the first to express the beauty found in the small miracles all about us. "It is not to know of the things large and remote from us but to know of the small and everyday things which are close to us which is the supreme wisdom."

Perhaps that is why the world is full of everyday small miracles—animals full of curiosity, birds bursting with song, wildflowers exuding delicate scents, and moun-

[6]



tains and meadows sculpted into beautiful forms.

There are other small miracles that happen at home, at work, at worship. These little miracles communicate love, help, friendship, joy, empathy, encouragement, and the everyday blessings of health. Perhaps our world is so full of such small miracles that we take them for granted.

It is good to stop now and then to ask ourselves if we are building fortitude by seeking out that which is good and just and beautiful, or whether we are escalating worries which center around a competitive need to achieve and arrive at certain levels of a materialistic world. Perhaps we should recognize the truth that if we cannot see the small miracles of this day, how would we appreciate future miracles?

Each of us has access to a quiet place somewhere in our lives—most definitely in our hearts. We need to become "blessing conscious" so that we can continue to see and appreciate all the small miracles—the wonder of it all—that surround us daily.

We need to enlarge our spiritual attitude—raising our spiritual consciousness to include more of the beauty of nature—and to reduce the time we spend in worldly pursuit of temporary rewards. Such an outlook is both tranquil and inspiring!

Seek and you will find the real truths of beauty and of goodness, and your faith will help you to find all of the infinite small miracles that are sent to us as open messages of love. △

Self-Awareness

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

WHAT DOES IT MEAN to be self-aware? What can we know about our own "selves"? How do we know it? Starting with William James, in 1890, psychologists have given much attention to different aspects or components of self, how well we can know them, and how they affect our behavior.

To make this more pertinent, take just one aspect of self that might be labeled *honesty*. Would you be honest in all ways and in all circumstances? How do you know this? An honest answer might be, "I don't know; I have not been completely honest 'in all circumstances,' and I hope I am never put to the test."

We might not be able to fathom fully how we would act when delving into each aspect of our character. Yet even though we don't have this complete knowledge, each of us has a concept of himself, a self-image, that can be described only in terms of its parts or aspects, which are changeable.

In general, there have been three untested, uncritical assumptions about this self. (1) The image changes in direct response to incoming information relevant to the self; what we feel and do, what we achieve or fail to achieve, alter our self-image and self-esteem. (2) Conversely, the components of self have a constant and predictable effect on behavior. (3) Finally, we have ready access to knowledge of the components of our own selves and can give accurate reports on them, reports that are confirmed in behavior. That is, we can forecast our own behavior; and our own observations of our behavior are more accurate than someone else's observation of our behavior.

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

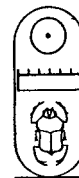
These assumptions do not hold up, however. According to recent experimental work, before any component of self comes to play a significant part in psychological functioning, it must first become an object of the person's *attention*. For the most part the self-components lie dormant, even undiscovered, until attention turns inward upon them. Consequently, self-reports about qualities of one's self do not necessarily correspond with those qualities—not unless there has been prior awareness of those traits. It turns out, in fact, that people's self-descriptions often have very little to do with the actual nature of themselves.

Therefore to be self-aware, to "know thyself," would require self-attention to many traits, some of which we aren't even aware of. Psychologists ask more specific questions: How do we acquire direct knowledge about ourselves? In what circumstances do we become aware of aspects of self? In what circumstances does a component of self influence our behavior and experience?

Becoming Aware

Another new principle (but a long-known fact) is that self-awareness is relative; at best it is a part-time state. Attention does not spread widely but focuses on one thing at a time. It can be directed either to self, or outside away from self, but cannot be shared between the two at the same moment. Thus the extent of self-directed attention is reduced by a variety of distracting influences, especially sensory stimuli that capture our interest, and activities that demand involvement.

A person who is not self-conscious gives little time or attention to self-reflection; he





is typically extroverted, unaware of aspects or components of self, and thinks of himself as all of one piece. Even a "self-aware" person is not totally self-oriented; otherwise he would not be able to assimilate any external feedback whereby self-awareness can be altered or extended.

Every day there are many occasions and circumstances that prompt self-awareness, especially in connection with social interaction and attention from others. For example, if I hear what someone said about me, or if I wonder what someone notices about me, I am prompted to think analytically about some aspect of myself. According to another principle, when self-directed attention comes into play, no matter what the cause, it will gravitate toward whatever feature of self is most salient, and not to the entire self.

However, there is a tendency in these situations for some other aspect of self to become the object of attention. For example, when attention is brought to bear on the material, physical self, it is prone to focus next on some other self-component which can be an aspect of the material, the social, or the spiritual self. The different aspects of self are not separate but interconnected in ways that enable self-attention to shift among them. The more frequently one turns his attention inward to any component of self, the more likely he will explore further into other components.

[8]

Professor Robert A. Wicklund, at the University of Texas in Austin, summarized these newer findings and principles in an article in *American Scientist*¹ from which most of the foregoing and following comments have been taken. He also described an interesting experiment by C.S. Carver² that illustrates these principles and has further implications especially for Rosicrucian students.

An Experiment in Self-Awareness

For this experiment, a number of college students were questioned as to whether they thought that punishment is effective in learning, and whether they would be willing to use this tactic in teaching. They were then divided into three groups according to their responses: those who were clearly pro-punishment, those who were anti-punishment, and a middle group who were not definitely either way and were therefore left out of the experiment.

Each of the remaining students was asked to teach some prescribed verbal material to another person. It was understood by each "teacher" (but was in fact not true) that his "pupil" was wired up to an electric shock device and that each time the pupil gave an incorrect response the teacher was supposed to administer a shock of whatever intensity he chose. Records of the experiment showed the instances in which each teacher thought he was administering a shock and the intensity of each shock he prescribed. Comparison of results for the two groups showed that they were equal in their use of punishment; that is, their behavior was not consistent with their self-images as punishers or non-punishers. Perhaps they did not "know themselves" as well as they thought.

However, the results were different in a later repetition of the experiment in which one major circumstance was changed: now, in the place where each teacher did his teaching, he also faced a mirror. Whenever he looked up, he saw his own reflection. His own movements, whose reflection he caught in the periphery of his vision, prompted him to look up more often. In this circumstance, those who were pro-punishment did use punishment more severely, and those who were anti-punishment used it less. In other words, their behavior was now more

consistent with their self-image! Why would a mirror make such a difference?

Facing Oneself

This experiment bears out several of the foregoing principles. Awareness of their images in the mirror prompted the students to think about themselves momentarily. Their self-attention fell first on their physical selves as seen in the mirror, but then it shifted to another salient aspect of self. The most salient aspect at that moment had to do with their self-images as either punitive or non-punitive. As their attention turned to it again and again, this aspect had increasing effect on their behavior.

In another experiment by Diener and Wallbom,³ also reported by Professor Wicklund, students were left alone to take a test with instruction that they were to stop work the instant a bell sounded in the room. Each student was observed and monitored secretly. For half the group, each student had full view of himself in a mirror, and at the same time could hear the playback or a recording of his own voice; the other half were not working in these circumstances.

Continuing to work on the test after the bell sounded was a form of cheating, and all these students honestly felt that they were opposed to cheating. However, in the "mirrored" group 7% worked past the time signal, and in the other group 71%! Even an accepted social norm (fair play, no cheating) is *not* brought into play unless self-awareness is directed to it. No doubt this is in part the rationale for sensitivity sessions, roleplaying, and other educational tactics used in moral training.

Self-Evaluation

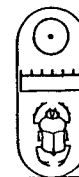
Once attention comes to bear on a specific aspect of self, self-evaluation takes over and can bring forth a concern about it. A self-aware person becomes aware of any discrepancy or disparity between his actions and his self-image. Or in a social situation he may first become aware of a difference between his own ideas and behavior, and the ideas and behavior of others around him, which turns his attention critically to himself in the first place.



One possible reaction to this is to try reducing the discrepancy by substituting different behavior—as the students did in the mirror experiments. Another possible reaction, especially in a social situation, is to reaffirm the self-image and one's own behavior and to consider the actions and behavior of others as incorrect.

Still another possible reaction is to try to avoid self-evaluation, to turn attention outward to other things. This is more difficult in the presence of stimuli that tend to generate self-awareness, such as a mirror, in which case the person may try to avoid any such reminder of himself. In several other experiments with students, when their self-image had been jolted, when they had received negative feedback as to some aspect of themselves, they tended to shun pictures of themselves, to leave a room where there was a mirror or TV camera, or to avoid the sound of their own voices from recordings. To use a common expression, a person "hates himself" at such a moment; but hating himself does nothing to reduce the discrepancy between his self-image and the evidence contrary to it.

Nearly everyone uses a mirror at times for self-grooming, and one can wonder whether this leads to self-evaluation in any respect other than the appearance of the physical self. Rosicrucian students use a mirror for various psychic experiments and



home rituals. In light of the foregoing reports, one can wonder whether studying in front of a mirror would tend toward greater self-evaluation and self-honesty, or would distract from the object of study, or would make a person so uncomfortable that he abandons study.

The "Total" Self

Apart from the factual material presented by Professor Wicklund, there are some other considerations. All of the foregoing deals with self in a piecemeal fashion, with its aspects or components rather than the whole. This is the workaday self that is involved in all our daily doings. When attention turns inward to this self, it embraces only a salient aspect, not self as a whole.

Some persons may not be comfortable with this viewpoint. In fact, a popular slogan today is *holistic*, which means that a person is to be considered as a whole—whether in healing, teaching, adjudication, or any other relationship. However, it is doubtful that the totality of a person can be conceived by himself or by anyone else.

Many persons are already familiar with a different concept of self, known as the "inner self," the "true self," or Self, which is a bit of divinity that is indestructible, whole, not fractioned into parts. It might be construed as the *core* of self in contrast with the self-components. We gain knowledge of this inner self by "psychic awareness," which means, in effect, bypassing the component parts of self that are manifested in day-to-day affairs. A psychologist might suspect that this is another form of evasion, avoiding self-evaluation, withholding any effort to reduce discrepancies between idealized self-image and actual behavior.

The idea of total self is abstract and therefore tricky. That is, if one starts with the abstract concept, he may then assume, and try to realize, a concrete entity that fits the picture—a psychological process called *reification*. Also there is a question as to one's point of reference or viewing point. Who and where is the observer who is to become aware of that whole, immortal self? It can be no other than the familiar, practical, mortal self that is aware of the world and of itself in the world—and piecemeal as to both.

That is not unfortunate. A sane person cannot escape this workaday self; it must go right along with him. In the end, if the personality (or soul personality) is to develop during this life span, it will be in terms of its daily experiences and responses, with piecemeal accretions and transmutations: To "know thyself" is a matter of self-attention to its many component parts.

Where the grand concept of the total, divine self has great value is in connection with cosmic principles and cosmic factors whereby such transmutations can be brought about more readily in our daily lives. The ideal of the divine self is the pattern toward which these transmutations can advance—as in the mystical saying, "as above, so (be it) below."

Footnotes:

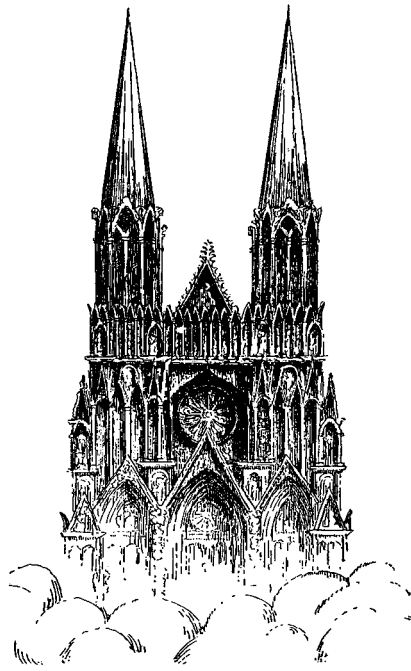
¹Robert A. Wicklund, "The Influence of Self-Awareness on Human Behavior," *American Scientist*, 67:187-193, 1979.

²C.S. Carver, "Physical Aggression as a Function of Objective Self-Awareness and Attitudes Toward Punishment," *Journal Exper. Social Psychology* 11:510-19, 1975.

³E. Diener, and M. Wallbom, "Effects of Self-Awareness on Antinormative Behavior," *Journal Research in Personality*, 10:107-11, 1976.

NIGERIAN ROSICRUCIAN CONCLAVE

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The Celestial Sanctum Singleness of Purpose

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

MYSTICISM is defined as the mental tendencies, or habits of thought and feeling, that are characteristic of "mystics" who believe in the possibility of a union with the Divine nature (God) by means of ecstatic contemplation or a reliance on spiritual intuition as a method of acquiring knowledge that is inaccessible to intellectual apprehension. In other words, mysticism tells us that there exists in the universe "something" that transcends the mundane world, its physical laws, and our ability to *intellectually* perceive the true nature of existence.

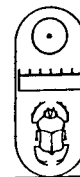
Naturally, a belief in mysticism would imply that there exists a means by which the "transcendent reality" can become known

to the individual. A mystic is *not* a person who believes that an understanding is inaccessible. If such a notion was held, we would rightfully call it superstition. A mystic is a person who either believes that the mystical experience is a viable source of knowledge and strives toward attaining that experience, or one who has already had the experience and is applying it to his life for the betterment of himself so as to better serve *all* of humanity.

From the above statement it is apparent that there are generally two types of mystics: The first are those who have *responsible* faith in the reality of the mystical experience and who strive toward attaining that end; and second are those who have had the experience and *know* of its Truth. However, there is one important and subtle common denominator that unifies the two types, and it can be summed up in the phrase "singleness of purpose."

Regardless of which category of mystic one falls into, regardless of whether the motivating factor in our individual quest is a search for the mystical experience or an application of that experience, the *real* value and determining factor of a *true* mystic is his dedication, sincerity, and purity of motive. Such attributes constitute what we mean by singleness of purpose, and the truly dedicated individual will naturally incorporate what may be called "responsible mysticism" into his life. One does not need to have had a mystical experience to be responsible in his mysticism, in the same way that one who has had a mystical experience is not necessarily responsible in application. It is here that we find our unifying subtlety of the two types of mystics. That is, sincere responsibility of either reasoned faith or knowledge results in action and purpose in the individual.

When we speak of a mystic, we are not considering that type of person who is enraptured with the word "mysticism" and who perceives it as a desirable end and as a method of attaining an egotistical form of entertainment, thereby creating a phenomenalist mystical fantasy. Rather, we are referring to a person who is down to earth, rational, confident, and works toward a specific end—that is, a person who has sin-



cere purpose in his life. Such an individual may not call himself a mystic, or even a student of mysticism for that matter, but through individual effort, he is attuning to the mystical idealism which often motivates him in his actions.

In this way, we can describe the mystic as one who is *working*, one who is *servicing* his highest ideals. St. Anselm, a Christian philosopher and mystic of the Middle Ages, attempted to logically prove the existence of God. He defined God as that of which nothing greater could be thought. As a logical proof of the existence of God, he failed. But, what he succeeded in doing was to logically demonstrate the elements of mystical thought and its process. He succeeded in putting forth the need to expand, to go beyond our intellectual limitation and explore the higher realms of human consciousness—that is, our mysticism, our idealism.

It is the responsible person who turns this “idealism” into practical action. In our definition of mysticism, we have defined the mystical experience as a state of ecstatic contemplation or a reliance on spiritual intuition. On the one hand, we could have an experience that affects us as an earth-shaking revelation, and, on the other, a subtle influx of applicable knowledge—so subtle, perhaps, that we do not always recognize its source. This is why, when we hear or read a truth for the first time, we so readily accept it—the elements of the truth’s nature are already incorporated into our beings.

A Unique Experience

The important factors involved are varied, but basically, the most important is the fact that each individual will experience a mystical awareness that is unique to himself. Sometimes, when we read of a mystic’s description of his or her own “ecstatic illumination,” we have a tendency to think that unless we have the same type of experience that we *think* the mystic is describing, then we have not had illumination. This thought can be frustrating to some students, and many of them then commence a search for the glitter and glamour of what they reason the mystical experience to be.

It must be noted here that one of the characteristics of the experience is that it is

passive in nature, in that we are not the motivators of the experience. Rather, we are recipients in that it is happening to us. At the same time, there is no denying that the experience is happening and it is noetic in nature. We are receiving a definite influx of knowledge.

It is how the mystical experience affects us that is the determining factor in whether we can rightfully be called a true mystic. Just because we call the experience passive in nature does not mean that we become passive in response and in our attitudes. No matter whether the experience be earth shattering or a subtle influx of intuitive knowledge, how we respond is left entirely up to us. Yet, the fact remains that the person who *understands* the experience will apply the knowledge actively to his life. Perhaps the word “action” does not represent the appropriate means of application because it can sometimes be construed to be militant and even irrational in the method of application. The phrase “passive action” may very well exemplify the true meaning or intent more adequately.

With this understanding, singleness of purpose becomes a primary factor in the motive of the mystic. The goal, work, and Service to humanity the mystic is engaged in transcends any thought of self-advancement that takes place. Because we are seen as we truly exist, we become harmonizing agents in which self-advancement becomes a secondary feature of the True Work that we are accomplishing. Time is of little or no concern because we understand that our individual work in accordance with cosmic laws is evolutionary rather than revolutionary. We are adding to the sum of human and arcane wisdom—not becoming the cause of such additions.

If we look at the great mystics of the past, we realize that very few, if any, were recognized in their own time. It was perhaps generations or even centuries upon centuries before their work was realized for its true contribution to humanity. Perhaps these people became known in their lifetimes for great contributions. In this century mankind was advanced by people like Mahatma Gandhi who contributed much to the immediate resolution of the human condition, or Albert Einstein who contributed to

the discovery of "new" realms of modern science. But, when will their true work be fully realized? Perhaps they saw a condition that most people did not see, and that vision motivated them to act accordingly in an environment which was restrictive in nature.

Let us all look with a new perspective at the various methods of expression, such as philosophy, art, science, etc., and see if we cannot find an ever-present source that created the elements of human knowledge. It is sometimes thought that science denies spirituality or that a little philosophy will create atheists. But, it is also said that a lot

of philosophy will reveal an underlying essence or thought foundation. That foundation is mysticism.

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.

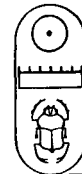
This Month's Cover

Our cover features "The Wood Merchant," a painting by Frater Bill Bender, famous cowboy artist noted for his keen ability in capturing the spirit of the Old West and the Southwest. His paintings, often with a touch of humor, and sometimes in a more serious mood, portray a way of life fast disappearing but held dear in our memories. The wood merchant is a familiar character throughout Mexico and the American Southwest—traveling through an arid land from village to village with his precious wood used sparingly in cooking fires for the usual hearty fare of beans, rice, and potatoes. This particular scene comes from a village near San Miguel de Allende, Guanajuato State, central Mexico.

The Purpose of the Rosicrucian Order

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

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In Jane Austen's Garden

by William Alexandre Brázda

Life is capricious. It seems that if we actively examine life's questions, answers always elude us. Remarkably, when we let go of the intense search, relaxing and becoming, the senses lead us to revelation. Such was my experience a short time ago in Jane Austen's garden.

IT may well have been the fault of my uncle the actor. As far back as I remember he returned from his annual holiday always boasting of another "revelatory experience." Then again my parents share responsibility, since on more than one occasion they described their travels as "positively enlightening."

Later, my college humanities professor aggravated the problem by favoring *The Odyssey*, *Pilgrim's Progress*, and various other symbolic peregrinations that inevitably led, by way of an astonishing awakening, to a brilliant self-discovery or universal truth. He would have been far wiser to have tempered my emerging expectations with Balzac and Dear Abby, I suspect, for thus classically encumbered I was let loose upon this world anticipating very great things from my own adventures.

This article won first place in a Southern California writers' contest sponsored by Westways magazine. The author, William Alexandre Brázda, a freelance documentary film writer, earned a master's degree in English from the University of Utah with a thesis on Jane Austen. He has written articles about her works for scholarly journals.

Whenever I traveled in those bright and eager days just after college I expected to plunge concurrently into a meaningful inner voyage. On going to visit, say, the Leaning Tower of Pisa I thought that upon reaching the physical goal I should be seized by a staggering emotional sensation that would evoke the clarion "AH-HA" of authentic vision. I would thereby, in one fell swoop, have a fine time and answer those burning questions about the significance of life.

This sanguine expectation was not unlike my concept then of falling in love—BOOM-ZAP-EUREKA! So easy. In this manner I traveled from the Grand Canyon to the Parthenon ever on the lookout for the thunderbolt that would herald my important moment. And over the years I came across extraordinary sights and delightful experiences indeed, but the very pleasure of racing from place to place obscured my more noble aspiration. Never, not once, had I met with real enlightenment—not one "AH-HA!"

This past autumn, having rounded the corner of 40, I found myself changing, tangling in that midlife assessment. What 20 expects, 40 laughs at. Or cries over. I noticed the difference while packing for a

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trip to England. It was not that there were now no burning questions about life. At 40, in fact, they had become truly incendiary: 20 had never felt the terrible urgency of self-discovery, trying to sort out priorities when time no longer stretched ahead for eternity; 20 had never felt the anxiety of one's own death; my 20 had never pondered impending nuclear doom.

No, life's questions—and fears—endured. The difference was that 40 had lost the youthful confidence of their resolution. The ever-widening chasm between the ideal and the real could not be bridged, and anyway it would be too delicate a span, if wrought, to hold the weight of 40.

So it was that I set out for the first time in a state of sober good sense, *sans* expectation, with plans for a respite rather than a revelation. I did not consider it remotely possible to come upon the Eternal Verities hitchhiking at Hyde Park Corner, nor to discover Truth stuffed in a black handbag—with handles—in the cloakroom at Victoria Station, even earnest as I always am. Leaving the house for the airport, sadly, I closed the door on a fantasy that had been with me a long while. It was, after all, only suitable for the young and/or crazy.

The Trip Abroad

On the plane I read Jane Austen. I needed a familiar companion, and she had been part of my life since early adolescence when, apprehensive of ridicule, I hid *Pride and Prejudice* under a Hardy Boys dust jacket. Over the years as there was time, in joyful or turbulent solitude, I turned always to her novels and letters. Her gently comic overview of life brightened my own and kept me in good humor.

"Are you going to visit Chawton then to see Jane Austen's house?" asked the elderly English lady seated beside me. "It's a charming village. Charming."



I had never thought of it before although I knew that Chawton Cottage, Hampshire, was where Jane Austen lived from 1809 until her death at 42 in 1817. It was here that her genius ripened into mature expression.

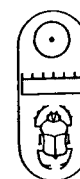
"Yes," I replied to my own surprise, pricked by sudden thought of time and place, and not so much time left after all.

The following day, with the English lady's directions, I set off from London's Waterloo Station for the hour train ride to Alton. From there, she said, Chawton was but a pleasant mile or so down the road.

At Alton I asked the station-master the way to Chawton.

"'Bout two mile down the road, straight ahead."

"This past autumn, having rounded the corner of 40, I found myself changing, tangling in that midlife assessment. What 20 expects, 40 laughs at. Or cries over . . . It was not that there were now no burning questions about life. At 40, in fact, they had become truly incendiary. . . ."





About three fast miles down the road, on foot, I asked an Alton resident the way to Chawton. "The lady writer's house? 'Bout one mile down the road, straight ahead. Maybe two. Better catch your breath!"

I hurried on. About three more miles down the road, the winding road, I left Alton behind and stepped onto the Winchester highway. Isolated but for an occasional car that sped by, I rushed along the roadside, heart pounding, fiercely searching for some direction.

Exhausted, I decided to find someone and again ask the way. Leaving the highway I ran along a one-lane dirt road, bordered by copses and pastures, bramble bushes and undergrowth. I ran for half a mile or so more.

At last, with no alternative, I paused for rest. At my stopping place, letting go of the frenetic pace, I gradually became aware of sounds no longer heard, of other sounds not heard in a long while. There were no cars, no planes overhead, no cacophonies of modern life. Suspended for a moment, I breathed in the fresh pure air, slowing my heartbeat. I listened to the incidental notes of Indian summer—the soft rustle of sheep grazing nearby; countered by a gaggle of lamenting geese somewhere in the distance. I picked blackberries from a thornbush that rambled over a split-rail fence. A cow suddenly poked her head through the brush. I moved on, slowly, too enchanted to rush past the surrounding life.

Coming to a fork in the road, there was a gathering of houses, some with thatched roofs. I turned left because up that way was an old woman leaning out the Dutch door of her cottage. I told her how far I had walked to see Jane Austen's house and that I was hopelessly lost.

"Why didn't you take the shortcut? Straight that way from Alton!"

[16]

"The story of my life," I said with a long face. She chuckled. "Well, you're here right now. Turn around and cross the road. It's right here. Then come back when you're through. I've got scones in the oven."

Inside Jane Austen's house I found effects of her life, rooms she walked in, the bedroom she shared with her sister Cassandra, the patchwork quilt she worked on with her mother, the table on which it is thought she wrote, the topaz cross her sailor brother Frank brought back from a voyage, a lock of her hair and more.

I wandered outside and looked in the bakehouse, which brought to mind the scones. I was hungry.

Back across the street by the kindness of a good-hearted stranger I found refreshment and slowed down even more. Breaking open the scone, I inhaled a puff of steam—so sweet! Covering it with thick butter and strawberry preserves, I ate. Warm tea with milk followed.

Feeling better, more alive, I strolled to Jane Austen's garden. I ran my hand over the rough bark of the oak tree she planted in 1809. Sitting on a bench in her garden, I listened to birds in the foliage, chirruping. Late summer's flowers were still in bloom, unwilling to quit the world. Looking up, I caught sight of the grand white cumulus clouds that graced the bluest sky.

Then there it was! And like real love when it finally came along, there were no thunderbolts, no eureka's. Rather, there was a gentle shaking of the soul, a warm glow—like a blush, the gradual awakening of the senses to the natural world. Feeling more alive than ever before, I was transported to an instant of recognition, a place where the heart and mind at last united.

It was the moment longed for in my younger days, proclaimed though from deep inside by a muted "ah-ha." I felt myself reach mature acceptance of life's movement, change, continuation. All at once the aching questions, and the anxiety, fell away, and experiencing the simple pleasure of being alive I discerned what is important in my life, and what is not at all.

COMET

by Kitty Baker

A SPECTACULAR CELESTIAL BODY is coming! This will be the chance of a lifetime—the first and last opportunity most of us will have to see Halley's Comet. The space traveler has been on its way since 1948 when it faltered at the top of its trajectory, started falling back and then gathering speed on the second half of its seventy-five-year orbit—a journey which takes the comet 3.2 billion miles from our Sun. In late summer the comet sped into the heart of our Solar System, and by December, before it moves behind the Sun, we may be able to see it with the naked eye.

This time around, on Halley's perihelion passage, we will be slightly more sophisticated, for this will be the first time the comet will be viewed without the general hysteria that it portends tragedies. In 1910, it supposedly served as a warning to the populace against the unholy idea of men flying in machines. Frivolous notions such as women wanting to vote and wear hobble-skirts and bloomers were considered reasons enough for a celestial warning of dire events if man did not set things right on Earth.

In addition to predicting retribution for man's sins, there were other worries attached to the appearance of the comet. *Collier's Magazine* warned, "Through the glowing appendage of Halley's comet, as poisonous as it is beautiful, the earth will pass on May 18, 1910." *Harpers Weekly* dwelt on the frightening possibility of our being caught in a stream of hydrogen, ". . . mixed with marsh gas and other cemetery gases. Death and diseases have been ascribed to the mixture." Parents concerned about frightened children read from *St. Nicholas Magazine*, "Think of the comet only as a snowball thrown toward the sun."

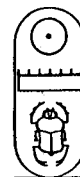
Still, assurances worked only for the hardiest. People who saw Halley as children in 1910 remember the fear that the end of

the world was at hand. Usually skeptical New Yorkers flocked to the roof of the Astor to observe what even some of them thought would be a disaster. In Oklahoma, a group calling themselves "Select Followers" tried to assuage the god who sent the comet as a warning by preparing to sacrifice a virgin. The sheriff arrived just in time. More practical people in the Far East prepared barrels of water so they could submerge themselves. Some boarded up their houses.

What is the composition of such an awesome body? Astronomers generally agree that the nucleus of a comet is made up of a vast number of small, solid bodies, held together by mutual gravitational attraction, and separated by areas of space that are larger than the bodies themselves. Halley has a nucleus estimated to be no more than from 10 to 30 miles, and weights approximately 65 billion tons with 40% of its mass as water ice, 10% other volatile substances, and 50% solid material—trapped bits of dust and debris.

The Glowing Tail

As the comet approaches the hot Sun, frozen material in the comet's nucleus begins to vaporize. Boiling gases glow hot in the increasing temperature of the fast moving comet—flaring out into the *coma*, the fiery



and dramatic tail. Actually the tail consists of two parts, one of electrically charged gases and the other of dust particles.

Fred L. Whipple, Director of the Smithsonian Astrophysical Observatory, described a comet as a "flying gravel bed." To put it more artistically: A comet's gossamer beauty is a dazzling display of frozen junk thrown off by planets. The tail of Halley's Comet will reach its maximum length of 50 million miles shortly after the comet whips around the Sun (February 9, 1986).

Throughout the ages, comets have been closely associated with momentous events: A bright comet made an appearance in A.D. 66, a few years before the destruction of Jerusalem by the Roman emperor Titus. The Jewish historian Josephus believed the comet was an omen of this calamity and described it as the "sword of God" moving over the doomed city. When the same comet appeared in A.D. 451, Attila, king of the Huns, was defeated at the Battle of Chalons. One appeared after the death of Caesar; another heralded the Great London Plague. The comet later to be called "Halley" hung ominously over Rome before Agrippa's death. In 1066, it spurred William the Conqueror to push toward Harold's army and conquer it at Hastings—an event recorded on the famous Bayeux tapestry.

What makes Halley's Comet so special? There are a dozen or so comets making an appearance every year, largely ignored except by astronomers using telescopes.

Dr. Edmund Halley, named Astronomer Royal of England, became interested, through his friendship with Sir Isaac Newton, in the question of whether comets return or not. In 1682 Halley viewed the comet with a luminous tail many thousands of miles long, always pointing away from the Sun while its head pointed toward it. After twenty years of patient research—researching two dozen comets looking for similarities—Halley discovered that Johannes Kepler had observed a comet in 1607 that seemed to answer the description of the comet of 1682. He found records of a 1531 comet described as nearly identical to the one he was interested in. There was a discrepancy of one year, but Halley chalked that up to the comet's orbit being altered

slightly by perturbation. He found an old manuscript that mentioned a comet sighted in 1456 which caused Pope Calixtus III to order the ringing of church bells every day at noon to remind Christians, "... to aid by their prayers those engaged in battle with the Turk." Here was another case of a similar comet appearing at a seventy-five year interval. Halley was sure this comet was the one he was tracking and he predicted it would return again in 1758.

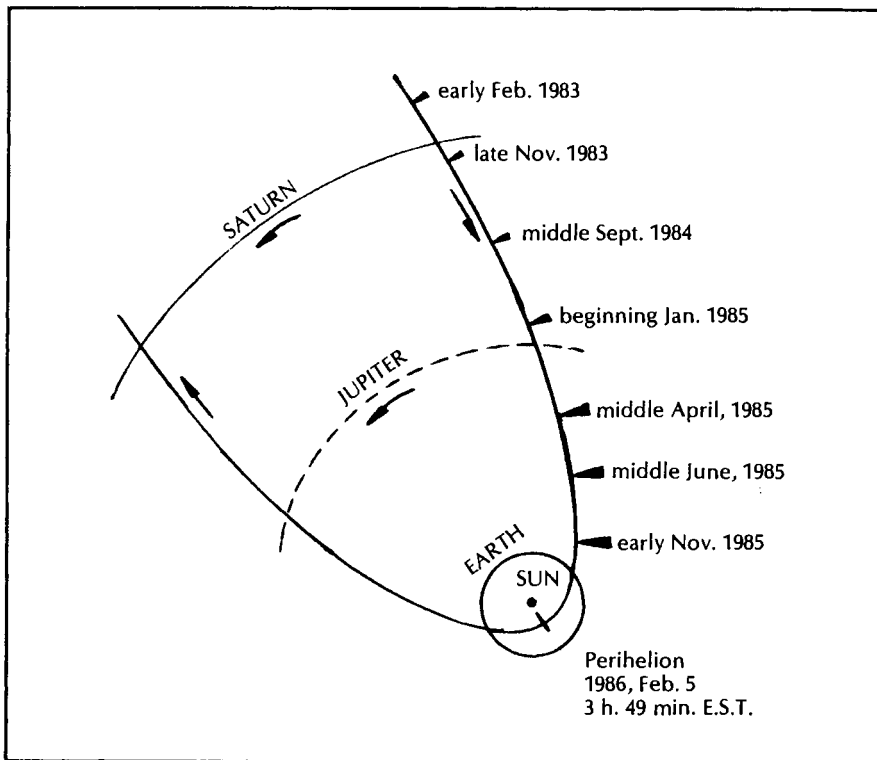
Halley knew he would not live to see it, but he wanted the world to know that an Englishman had discovered the returning comet. Interestingly, although Halley found no accounts for any comet prior to 1337, the Chinese had been keeping careful records of observations as far back as 240 B.C.

On Christmas Day, sixteen years after Dr. Halley's death, the returning comet's light was discovered by an amateur astronomer, a farmer living near Dresden. Astronomers the world over immediately named the space traveler "Halley's Comet."

This year in late November, though subdued by moonlight, the comet will make its first swing past Earth. Donald Yeomans of the Jet Propulsion Laboratory in Pasadena, California, explains, "When midnight strikes on December 31, you can look for comet Halley near the star Sadachiba in the constellation of Aquarius." Then it will fade from view, passing behind the Sun in February, 1986, and gradually returning to view in March. Next April it passes Earth again—this time with its great tail pivoting counter-clockwise in the sky, away from the Sun.

Unfortunately, Halley's brightness will not be what it was in 1910, when it passed 14 million miles from Earth. This time it will approach no closer than 39 million miles.

Derrick Pitts, in charge of the Astronomy Department, Fels Planetarium, Philadelphia, explains: "The difficulty will be in comparing its brightness during this appearance to that of 1910. It will not be that bright. Because it will be the first time for most of us, it will be spectacular regardless of its magnitude. (No more than 3.9 with the naked eye.) Visibility will be best in the southern latitudes—30° to 40°." Asked how



we will know where to look, he replied, "Every hamlet in the country will probably carry a 'Comet Watch' column."

To learn more about Halley's gases and particles, NASA will command *Pioneer*, orbiting Venus, to swing around and scan the comet as it passes. Nations of Western Europe (ESA) have launched a three-quarter-ton probe to observe ultraviolet emissions. Named "Giotto" after the four-

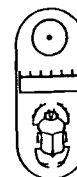
teenth-century artist who showed the comet in a painting of the Adoration of the Magi, the European probe, with double-skin "bumpers," will zoom into Halley's dust at 68 kilometers per second and use its spinning camera to transmit pictures of the comet's head. If Giotto survives the Comet's cement mixer atmosphere for long enough, we will see spectacular pictures regardless of our view from Earth. Δ

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Indian Calumet

The Pipe of Peace

by Christopher Nyerges

ON A RECENT HIKE in the California mountains, a friend and I discovered some wild tobacco growing alongside the trail. The tobacco prompted a discussion about the American Indians' use of the Sacred Pipe, known today as the "peace pipe." The Indians used various species of tobacco in their pipes, along with a number of wild herbs.

Among the many North American Indian tribes, the use of the pipe was considered a sacred ritual. The smoking mixture consisted of various herbs, often tobacco mixed with willow bark, sumac leaves, cedar shavings, or white sage. Although some tribes at times smoked for relaxation and/or a narcotic effect, most did not, normally, inhale the smoke. Rather, they used the pipe as a major means of communication with the spiritual world.

Erroneously designated as the "peace pipe" by numerous reporters, the pipe was actually used in the ratification of all solemn engagements, both of war and peace.

The clay pipe represents the clay body of man, within which is contained the burning ember of life (i.e., the breath, the Vital Life Force), the soul of man. As one smokes, the thoughts and prayers of the communicant are carried heavenward in the smoke. The friendly act of sharing the pipe was considered a common bond, or communion, among the men who smoked.

In some respects, the use of the pipe is the Indian counterpart to the Christian concept of Holy Communion, wherein one takes the bread or wafer into one's mouth, and the eating thereof is said to be partaking of the "body of Christ." Similarly, the Indian takes the smoke into his body as a spiritual link with the macrocosm—all creation.

The wafting, rising smoke of the pipe is also akin to the use of incense smoke, especially as incense is used in ritualistic ceremonies of the Rosicrucian Order, AMORC. According to Ralph M. Lewis, author of *Behold the Sign*, "The proper kind [of incense]—known only to the sects using the ancient Egyptian ceremonies—will induce or bring about spiritual attunement with nature's divine forces and thus make possible greater cosmic or divine illumination."¹ Incense has been used for centuries to symbolize the flame and heat of the sacred fire on the altar—burning in splendor and ever alive with heat and flame.

The Calumet Legend

According to Sioux ontology, the sacred pipe was brought to the Sioux Nation by White Buffalo Woman. She appeared upon the prairie and instructed two young men whom she happened to meet to return to their tribe and tell of her coming. When she arrived at the tribal encampment, she met with the elders and ceremoniously presented to them the sacred *calumet* (as the

Christopher Nyerges is a naturalist, teacher, and columnist, who regularly conducts wild food hikes throughout Los Angeles County, California. He is the author of A Southern Californian's Guide to Wild Foods. He has studied the philosophy of the American Indians, and through his writings, classes, and outings, Mr. Nyerges seeks to familiarize urban people with the world of nature.

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pipe is more properly known). She explained to them the meaning and use of the calumet, saying:

With this sacred pipe you will walk upon the Earth; for the Earth is your Grandmother and Mother, and She is sacred. Every step that is taken upon Her should be as a prayer. The bowl of this pipe is of red stone; it is the Earth. Carved in the stone and facing the center is this buffalo calf who represents all the four-leggeds² [the animals] who live upon your Mother. The stem of the pipe is of wood, and this represents all that grows upon the Earth. And these twelve feathers which hang here where the stem fits into the bowl are from Wanbli Galeshka, the Spotted Eagle,³ and they represent the eagle and all the wingeds of the air. All these peoples, and all the things of the universe, are joined to you who smoke the pipe—all send their voices to Wakan-Tanka, the Great Spirit. When you pray with this pipe, you pray for and with everything.⁴

The elders listened intently and followed her instructions, and as she left the tipi, the mysterious woman exclaimed:

Behold this pipe! Always remember how sacred it is, and treat it as such, for it will take you to the end. Remember, in me there are four ages. I am leaving now, but I shall look back upon your people in every age, and at the end I shall return.⁵

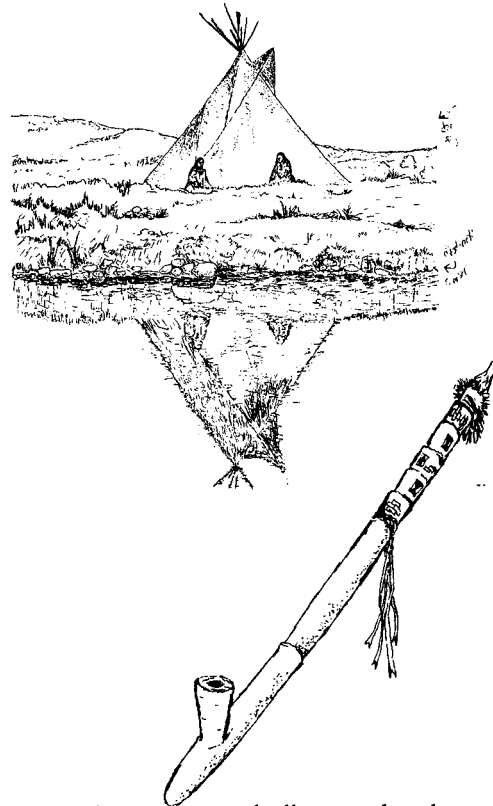
As she walked away, across the prairie, she turned into a buffalo, and, bowing to each of the four quarters of the universe, disappeared.

The complete story of the pipe can be read in *The Sacred Pipe: Black Elk's Account of the Seven Rites of the Oglala Sioux*, edited by Joseph Epes Brown.

How the Pipe Is Made

Several materials have been employed in making the pipe: pipestone, bone, wood, and clay. The most preferred materials were whistone in the East and Southeast, and among the Midwestern and Western tribes, red pipestone—a solid jade-like red catlinite from the pipestone quarry in Minnesota.

The bowl of the pipe is cut from one piece. In a procedure that takes about eight



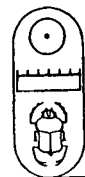
hours, the pipe is gradually carved and ground from the one piece of pipestone, and then the bowl and stem hole are carefully hollowed out, using a simple drill. Finally, the pipestone is oiled with grease, which gives it its distinctive bright red appearance.

Sometimes clay is gathered, molded into a pipe, dried, and then fired in a fire pit. Bones, wood, and shell have been used, depending on their availability.

The stem of the pipe is wood or reed decorated with feathers or porcupine quills, and tufts of horsehair and animal fur. These were believed to correspond to the essential parts of the universe.

Use of the Pipe

The word "calumet" is derived from the Latin word for "reed" because the marsh-inhabiting reed-like plant, *calamus*, has pithy stalks that have been used for pipe stems.



The sacred pipe has been used by the Indians in numerous ceremonies, and lends spiritual significance and meaning to these ceremonies. Traditionally, the pipe was used when greeting friends, when opening councils, when holding conferences (such as a peace or treaty conference), when taking part in sweat lodge ceremonies, when calling for a vision, and at other times.

Several variations of the actual use of the calumet have been recorded, depending on the tribe observed. Perhaps the specifics are not as important as the intent.

One often-used method for opening meetings was to first light the calumet, then offer the calumet (or blow smoke) to the Thunderbird (or Eagle) in the east, and then make the same offering in a clockwise direction to the south, west, and north, and then to Father Sky and Mother Earth. Similar invocations survive in Central America as fragments of Mayan symbolism. The calumet is then passed around the entire tipi, circle, or lodge, to each of those in attendance.

The Calumet Dance

A widespread ceremony focused on elaborate smoke offerings to the Great Spirit. This highly sacred and elaborate ceremony originated among the Pawnee, and was accepted in nearly its original form by the Omaha and Kansa, in somewhat altered form by the Ponca, and by the Crow as their Medicine Pipe Dance.

Two calumet stems were used, one representing the female principle, one representing the male principle. Feathers, squash rattles, and other apparatus were used.

In the 19th century ritual, two dancers simulated bird flight in concentric circles, waving the calumet in their left hands and the rattle in the right. Afterwards, gifting and thanksgiving followed.

The Cherokee Calumet Dance and the Iroquois Eagle Dance combine, in a highly condensed version, elements of the calumet ceremony and the Grass Dance. The pipe stem is simply a wand with an attached eagle feather. Pairs of dancers vibrate these in the left hand and shake a rattle in the right hand. Then they hop, as eagles feeding on

the ground. The dance is for well-being and cure. As with the Grass Dance, the dancing is interrupted by interludes of boasting. Although this boasting is traditional, neither the meaning nor the purpose of it seems clear. Gifting follows the dances. Generally, the gifting was a time to practice generosity, sharing, and to practice the formula, "as ye give, so shall ye receive."

Use of the Calumet Today

The pipe is still used today, as Indian peoples are "rediscovering" their cultural roots. However, much of the sacred ceremonial meanings have been lost because, for the past three generations, tribal elders and medicine men have been unable to find enough tribal youth who were willing (or fit) to receive the ancient teachings.

In a recent television documentary entitled *The Great Spirit Within the Hole*, American Indians in prison were filmed, showing and explaining how the sweat lodge and the calumet are being rediscovered as *valuable* elements of mental and sociological rehabilitation. Lakota spiritual advisor, Archie Fire Lane Deer, of Santa Barbara, California, has been teaching Indians at various prisons how to use "the sweat" and "the pipe" for spiritual purposes. According to Archie, "the pipe (and the sweat) enable two enemies to become brothers. These are needed for rehabilitation purposes."

Frankie Bearcub, a Sioux Indian interviewed in the television documentary, stated, "Now that we have our sweat lodge and our pipe, I know who I am and what I am . . . I had to come to prison to discover who I am and what I am . . . Without the sweat and the sacred pipe, many of us were leaving prison and coming back again and again. . . ."

Real prayers have a specific type of reality. Such prayers produce tangible (and predictable) effects. Mere formalistic ritual smoking of a pipe, however, is simply that: rote smoking. The sacredness of the pipe, and of the smoke, can be discovered only by banishing rotteness from its use.

As the Indians in the various correctional facilities stated in the television documentary, there is immense joy in coming to *realize* the existence of that "missing" part called *self*. Whether this occurs in prison,

or in the wilderness, or in a large city, is not important. The calumet is a tool for *realizing this joy*, and for experiencing real freedom within.

The calumet is to be used *only* as a vehicle for the Breath because the Breath (as distinguished from "breathing") is *the* conduit for real prayers.

Footnotes:

¹ Ralph M. Lewis, *Behold the Sign*, (San Jose: Supreme Grand Lodge of AMORC, Printing & Publishing Dept., 1944), p. 22.

² To the Sioux, the buffalo was the most important of the four-legged animals. To them it represented their livelihood—their food, clothing, and even the walls of their tipi homes were fashioned from buffalo hides. To the Sioux the buffalo was a symbol of the universe, and the buffalo's four legs represented the four ages which are an integral condition of creation.

³ The Spotted Eagle flies high, sees all, and is a solar symbol, as his feathers are regarded as the rays of the Sun. He is at times identified with *Wakan-Tanka*, the Great Spirit.

⁴ *The Sacred Pipe: Black Elk's Account of the Seven Rites of the Oglala Sioux*, Recorded & Edited by Joseph Epes Brown, (New York: Penguin Books, The Penguin Metaphysical Library, 1971), pp. 5-7.

⁵ *Ibid.*, p. 9.

For Further Reading:

Hansen, L. Taylor. *He Walked the Americas*. Amherst, Wis.: Amherst Press, 1963.

Sun Bear & Wabun. *Self-Reliance Book*. Spokane, Wa.: The Bear Tribe, 1977.

Willoya, William, & Brown, Vinson. *Warriors of the Rainbow*. Happy Camp, Ca.: Naturegraph, 1962.

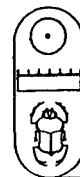


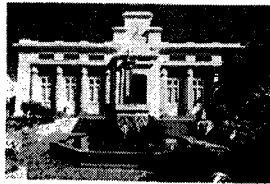
Convention '86 Update

The Best There Is!

We're going back to our roots in '86! The Grand Lodge for English- and Spanish-speaking countries, your hosts for the 1986 Rosicrucian World Convention, will meet just a stone's throw from their American beginnings in this historic brownstone structure on West 87th Street. This is where Dr. H. Spencer Lewis first presided as head of AMORC for North America. For New York, it was part of a cultural explosion, as those years saw many far-reaching educational and historical enterprises begun. And of them all, the BEST, the most far-reaching, the one with the greatest impact on modern thought is AMORC!

Make this convention your once-in-a-lifetime celebration of a mighty force for GOOD that you have helped to bring about. For full particulars on next year's World Convention, write to the Convention Secretary, AMORC, Rosicrucian Park, San Jose, California 95191 (U.S.A.). Date: July 24-26 1986.





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Suicide

IT IS a human responsibility to actively choose life. In moments of frustration, despair, or pain, the value of continued living is reconsidered by every human being. When hope is exhausted by unremitting distress, the imagined emptiness of death may be valued more highly than life, and the sufferer may choose suicide.

Everyone has considered, at one time or another, the personal value of his or her life and has chosen to continue living. On occasion we may be involved with someone else who is in the process of evaluating that choice. Having made our own choice for life, we want to support others in making a similar choice. This is a compassionate thing to do. However, in seeking to assist another who is facing the ultimate question, we also undertake a deeper evaluation of the basis of our own choice to live.

Child's play provides the first opportunity to consider the value of life, one's own and that of others. In the early years of development, each person learns to exercise control over simple actions. We learn what one can do safely and what results in harm. In common household settings and the simplest of children's games, there is always the opportunity to err and suffer some hurt,

The author, Richard Rawson, is a staff psychiatrist at a major California hospital. He has a personal interest in the use of metaphysical healing methods in mental illness. Dr. Rawson is a Diplomate, American Board of Psychiatry and Neurology, and a member of the Order's International Research Council.

or to inflict hurt upon another. The opportunity and the temptation are always present to go "just a bit further and see what happens." Accompanying pleasurable and painful experiences is an intensity of experience, a vividness, which is attractive in its own right. And it is in the intensity of experience that one becomes most conscious of the value of life.

Growth of Confidence

With the development of personal and social skill, the need to explore the limits of safety becomes refined. The tools of daily living are no longer a challenge in themselves; they have become useful extensions of our abilities. Interactions with other persons have become cooperative endeavors with understood and accepted rules which minimize personal harm. The value of life is attached less to one's immediate actions and more to the product of collaborative activities with others. Nonetheless, the quest for value in life continues.

Typically, the first few years of life also determine the fundamental approach each individual will take in facing day-to-day challenges. A degree of confidence will be established which will be carried forward as a basis for expectation of success with each new adventure. Techniques of conduct felt to be successful in achieving a goal will be reinforced and tried again. Similarly, painful experiences may remain impressed upon the subconscious mind as hazards to further exploration. Each person makes an appraisal, informally, but no less compellingly, of whether value in life is achieved with reasonable effort or only with considerable pain and difficulty.

Life reaches its greatest sensory intensity in adolescence. Mortality rates for death by trauma and suicide peak at this time. With puberty, the intellectual and emotional as well as the physical functions come fully into play. Ordinary adventures in life are

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magnified in importance and intensity by the awakened capacities. The style of approach to life adopted by the individual through the preceding years encounters its first major test. Psychological pain and pleasure, physical courage or timidity become heightened. Imagination is intensified. The adolescent's self-assessment may fall far short of his or her own expectations of what is needed or wanted to achieve value in life. Consciously or unconsciously a choice is made for or against life.

Crises in Old Age

After adolescence, the incidence of suicide becomes quite low, increasing again gradually, with age. With time, the accumulations of social stress or physical infirmity may once again test the individual's sense of value in life and magnify the apparent effort and risk needed to attain it. Although life crises occur, seriously raising the question of the value of life, seldom do these in themselves evoke a suicide. More often, an accumulation of recurring devaluations or demoralizations of life bring the question closer and closer until an active choice for or against life is made.

The question of suicide is always one of whether or not there is value in life. And the answer can never be derived from reason; it must be derived from experience. No two persons have the same experience in life. Assertions of confidence to someone whose experience has been dominated by bitter frustration are seldom convincing. Personal stories of overcoming hardship, however well intended, do not reliably convey the sense of value of life to another whose only memory is that of failure. What, then, may one put forward to support another in making the most important decision of his or her life?

As Rosicrucians, we learn that value in life is not derived from the intensity of objective experience. Success and failure in the adventures of life do add dimension and

color to experience. And the intensity of this experience may give rise to strikingly pleasant and unpleasant sensations and emotions. Value, however, is experienced only in the realization of an inner meaning which is the ground and ultimate source for all outward experience.

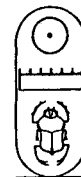
There is a relationship of one mind to another, demonstrated in Rosicrucian experience, that transcends ordinary reality. It is in this relationship that quality of life may be communicated and shared. At this level of communication, words are not necessary nor do they have the power to interfere with the experience of meaning. Communication at this level with another who is seriously contemplating suicide—whether or not such thoughts have been expressed—creates at least an element of doubt in the certainty that suicide is an answer to present problems. Where an element of doubt exists in the value of suicide, then the likelihood of its completion, if not its initiation, is undermined.

Communication at this transcendent level also makes possible the direct experience of another's anguish in failing to find the right path to authentic well-being. In seeking to support another in his or her despair through this form of communication, one must also be prepared to experience the most profound despair and self-doubt, and to do so without loss of faith and without the loss of the certain and uncompromised intention to be truly and wholly well. Out of such strength of resolve, the integrity of one's own decision to live—to attain the fullest measure of aliveness—is brought to personal awareness with power. Choosing life at this moment communicates to all other minds, with unassailable truth, the value of life.

—Richard A. Rawson, M.D., F.R.C.
Member, AMORC's International
Research Council, AMORC

The greatest of all constants is change.

—Validivar



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

Showing Appreciation

IN AMERICA the month of November is usually associated with the thought of the Thanksgiving holiday, and football. Perhaps with a very large portion of the American citizens more thought is given to football than to thanksgiving.

Regardless of the traditional story relating the reason for the establishment of a thanksgiving holiday by annual proclamation in the United States, it is a fact that an annual day of expression of appreciation is a wholesome and beneficent incident in the lives of all beings. Just why the expression of our appreciation for life and the many blessings of life should be limited to one day in the year is difficult to understand, but if we could crowd into that one day a proper realization and appreciation of what life means to us it would be a real blessing in itself.

November—Historical Month

The month of November is fraught with many incidents of a historical nature which tend to direct our thinking along lines of appreciation and thankfulness. Those who are interested in religious history will give thought to the fact that on the same day of November—the tenth—were born two great religious leaders, Mohammed in the year 570 and Martin Luther in the year 1483. Those interested in the human affairs of the world will always be thankful that November 11 is the anniversary of the signing of the World War Armistice in 1918.

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

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Those who are interested in music and the cultural things of life in the New World on the American side of the Atlantic will rejoice in the fact that the 18th of November is the anniversary of the opening of the first opera house in New York City in the year 1833. We may feel sometimes that grand opera in New York has become more of a social than a cultural event or incident, but the fact remains that the most sincere support of grand opera and of the other higher and better forms of music has come from the mass of people constituting the middle or lower classes who have music in their souls and seek grand opera, symphonic concerts, and other forms of cultural expression in order to give their souls the necessary food for thought and inspiration.

Those who love mystery and appreciate the bewitching and intriguing elements of unsolved problems will appreciate the 19th of November as the anniversary of one of the great cosmic mysteries, the appearance or apparition of three suns seen in the heavens of London on this date in the year 1644. Others will delight in the mystery that surrounded the "man in the iron mask" who passed through transition in the year 1703.

Those who have appreciated a style of literature typically American, and witty in its drollest form, will be glad that on the

30th of November in the year 1835 Mark Twain was born.

Our Debt to God and Man

But there are so many thousands of things for which we should be thankful, and can be thankful, that the average individual is unmindful of the debt of gratitude that he owes his Maker and mankind in general. While we give thanks to God and the Heavenly Hosts for life itself and the blessing that come to us through divine laws in nature and otherwise hour by hour and day by day, let us also be mindful of the sacrifice made by man himself in the past to contribute to our needs and improve and advance civilization.

From the time that we rise in the morning and can use clean, cold water to bathe our faces, and a shower to bathe our bodies, for which we should give thanks to science and human invention for the modern hygienic facilities we enjoy, to the hour that we place our tired bodies upon a comfortable bed or even on the floor of a protected room to close our eyes in slumber and express appreciation for man's ingenuity in devising homes and enclosures and beds and protection against the winter and harmful elements, we should be conscious of each and every little thing that men and women have conserved and planned, invented and devised in the past centuries to evolve modern civilization and modern conveniences.

We may feel that when we purchase a sewing machine or an automobile, a coffee pot or a suit of clothes, an electric light bulb or a fountain pen, a pair of shoes or a radio, or even a box of matches, that we have duly compensated for what we received with the exchange of money, and that no obligation rests upon us, and that the manufacturer and the dealer who handled the articles have been paid, and that even the man who invented these devices has received in the past, or is receiving now through royalty, his recompense.

But the five-cent piece that we pay for matches, or the fifty dollars we pay for a radio, or the thousands of dollars we pay for an automobile can never fully compensate and repay those who have given of their mind and body to make possible the things we enjoy. Back of each little simple inven-

tion and humanly invented device are hours of toil and struggle, hours of pain and worry, and an endless chain of sacrifice and devotion.

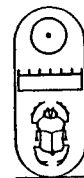
Failure Befalls Greed

No great invention or modern conception was born to success out of a purely mercenary mind. No successful inventor has ever been motivated exclusively by a desire to turn a conception into materialization solely for the profit he might make of it. Whenever such has been the early urge in the mind of man or woman, failure has met each effort on the part of the inventor or schemer, and it has not been until the conception has reached the consciousness and mind of an individual who sees in the idea something that is not only profitable to himself, but helpful to the scheme of civilization, that the Cosmic has crowned his labors with success.

The patent office or that governmental institute in each country where the proposed or partially evolved device of human ingenuity is submitted for protection and registration, is filled with the schemes and the material forms of ideas conceived in the minds of men and women who thought only of their plans as ways to personal aggrandizement and the miserly accumulation of wealth. But these schemes and plans lay in unfulfilled and unevolved form as silent tokens of the futility of man's hopes in this direction. To the same degree that such things have been conceived in a mercenary spirit have they remained unevolved, incompleting, and useless.

Selflessness Leads to Greatness

On the other hand, it is a notable fact that the greatest of all human inventions from the dawn of civilization to this very hour are those which were born out of the love for achievement or attainment in the contributions to civilization, and which have brought to their inventor no money, no financial support, but only years of sacrifice and suffering. If monuments could be built to those who have given us marvelous devices of usefulness, and who passed out of this life in poverty and want, and never saw the material benefits of their conceptions, but who nevertheless persevered that the con-



cept might be re-created in our lives, we would have a field of monuments far more extensive and significant than the national cemetery of Europe filled with the small monuments of those who gave their lives in war.

It is to these millions of contributors to our worldly benefits, as well as to God for the blessings of life, that we should pay

thanks and show our appreciation on Thanksgiving Day, and each day of the year should be one of thanksgiving for something, and we should make it our business along with our daily prayers and petitions for continued blessings to be appreciative of the things we are now enjoying every day of our life, as well as those blessings which we have had in the past. △



Rosicrucian Glossary

A KEY TO WORD MEANINGS

When you are discussing Rosicrucian principles with others, or when you are reviewing your studies, are you always sure of the meaning of such words as **actuality, Akashic Records, Cromaat, Imaging, karma, Nous, Obscure Night**, and many others?

Up-to-date and detailed explanations of these terms have been compiled by the AMORC librarian under direction of Ralph M. Lewis, Imperator of AMORC.

Rosicrucian Glossary \$2.50

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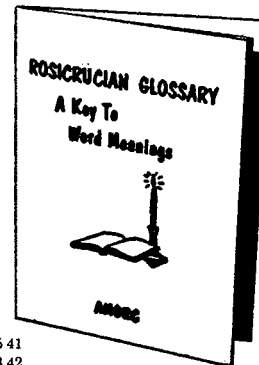
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Medifocus



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

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

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PLAY PREMS IN PARK

Your Smile Is Showing

by Roberta Ellarac

DURING the recent Martinist Convention and summer R.C.U. session in Rosicrucian Park the wonderful comedy *Your Smile Is Showing* premiered in Francis Bacon Auditorium. Written by the renowned Rosicrucian playwright Russ Bernhardt, the fast-moving play centered around the household of Martin Matchett, an innovative, artistic photographer of the late 1800s. In the three acts of the play we gain enlightening, while amusing, insights into the numerous tribulations of Mr. Matchett's family and professional life.

Patrick Welch was a concentrated and realistic Mr. Matchett, while Ellen Campbell Nesterenko played his opposite superbly as his wife, Jessie. Tom Malsch (as Warren Matchett) and Julie Kretz (as Jean Webster) were delightful as the young lovers. Rusty Sporer dominated as Dominic Mead, and Helen McCoy was an energetic "free thinker" as Miss Mullin. Loraine Gruen was extremely creative in her challenging role as Mrs. Stokes. Steve Goss (Mr. Twitty), Michael Zaroni (Mr. Culver), and Louis Wilson (Mr. Jason) were enthusiastic in their poignant characters.

Francoise Beaudoin directed the play, employing a special demonstration of



Photographer Matchett captures for posterity a "relaxed" Miss Mullin in photography's early days—just one of many insightful scenes in Your Smile Is Showing, the Russ Bernhardt play which premiered in Rosicrucian Park last summer.

Rosicrucian principles. Ms. Beaudoin allowed a great deal of artistic latitude to the actors and actresses in the presentation of his or her role. Ms. Beaudoin directed with love and flexibility, and in turn acted as a catalyst to further creative expression.

The actors and helpers were all volunteers, amateurs, and for the most part, Martinist. Each brought to the play enthusiasm, commitment, cooperation, and supportiveness.

As the rehearsals proceeded, the interaction of players, roles, direction, and a myriad of backstage support activities was as fascinating to watch and participate in as was the final production. The actors, and everyone else involved, seemed to evolve professionally as the production progressed.

Your Smile Is Showing has a timeless quality and presents valuable lessons to the audience through the magic of comedy and





Jerry Chapman

Surrounded by the majority of the play's cast, Director Francoise Beaudoin (center) steps forward to take a bow, celebrating a very successful opening night for *Your Smile Is Showing*.

laughter. The playwright, Russ Bernhardt, F.R.C. (1925-1978), was born in England and his theatrical career began at an early age. It included the Broadway production of *Life with Father*, in which he played Clarence (the seventh one). Later he wrote several theatrical plays, including *Your Smile Is Showing*, which was scheduled for a September 1947 Broadway opening—which did not occur due to unforeseen events. Frater Bernhardt is known the world over for his one-man show *Scrooge in Person*, which he performed internationally for thirty-five years.

When *Your Smile Is Showing* opened in Rosicrucian Park's Francis Bacon Auditorium last summer it drew enthusiastic audiences from among Rosicrucians, Martinists, and the public. Mr. Ralph M. Lewis, AMORC Imperator, attended and found the performance enjoyable. He stopped backstage afterward to give the cast encouragement and praise. Clarissa Bernhardt, wife of the playwright, honored us on opening night with her presence and appreciation.

△ ▽ △

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**Man understands the language of the soul,
but he is often confused by the babel of the
human tongue which attempts to explain the
former.**

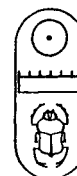
—Validivar

GRAND COUNCILORS OF AMORC 1985-1986

At the meeting of the Grand Council held at San Jose, California, on June 28-30, 1985, the following were recommended for appointment to the office of Grand Councilor for the English-speaking Jurisdiction for a one-year term, and were approved by the Supreme Grand Lodge.

CENTRAL CALIFORNIA	Mr. Edwin M. Massey Stockton, California
SOUTHERN CALIFORNIA	Mr. Matthew Miller Woodland Hills, California
WASHINGTON AND OREGON	Mr. Wesley O. Bramhall Puyallup, Washington
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SOUTH AFRICA	Mrs. Fay Jeffery Brentwood Park, South Africa
NORTHERN AUSTRALIA	Mr. Philip Porep Queensland, Australia

(Continued on next page)



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PLEASE NOTE

An Important Definition

THE following definition appears in the *Rosicrucian Glossary*, which contains the various definitions of phrases and words used in the Rosicrucian teachings:

“*Cosmic*: Used both as a noun and adjective to mean the Universe as a harmonious relation of all natural and spiritual laws. It is the *Divine*, infinite intelligence of the *Supreme Being* permeating everything. It is not a place, but a state, or condition of order and regulation. The Cosmic is the totality of laws and the phenomena which manifests in man and nature—the forces, energies, and powers which account for the finite and infinite worlds. It is therefore a unity; the particulars which man experiences are but expressions.”

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Sweet Mystery

A ROSICRUCIAN Soror once said to me, after a particularly inspiring moment at a Rosicrucian Conclave, "Isn't it too bad that this wonderful feeling we are all sharing right now can't go home with us and last throughout the year?"

Anyone who has attended a Rosicrucian Conclave, where one spends several days with large groups of Fratres and Sorores of like mind, knows the feeling. It can be compared to the first rapture of new love; a breathless, thrilling, "this is what I've looked for all my life" feeling, which makes one want to embrace the whole wonderful world, and tell them all about it.

Sadly, these feelings don't usually retain their intensity.

Just as new love cools and settles into a warm, comfortable glow, the "Conclave rapture" tends to dissipate as we go about our daily lives, and it finally slides beneath the surface of our conscious mind, to be recalled only by effort—and then as a shadow of its former self.

Perhaps it is just as well that we don't retain the intensity. That sort of emotional charge can be as exhausting as well as exhilarating. We tend to return from a Conclave, embrace our Fratres and Sorores with wholehearted joy for the first few weeks, and then as the "slings and arrows" of daily life work their way with us, the magic disappears. If we're very lucky, we have by then reached the time to plan for the next Conclave.

Though a Rosicrucian for years, I had never liked the song, "Ah, Sweet Mystery of Life." To me it seemed old fashioned, boring, and sadly out of date. Its strains, seeping into my consciousness during meditation, were enough to set my teeth on edge. It seemed to me that Grand Lodge, in continuing to use that antiquated music in its ritual, was stuck in a particularly dull rut.

Recently, it was my privilege to attend one of the most successful Pacific Northwest Conclaves ever held—successful not only in terms of finances and attendance, but more important, successful in the consciousness raising experienced by those in attendance. As each event topped the last in mystical enlightenment and we virtually reeled from the accumulated impact, a sort of emotional "high" seemed to overcome us all. We were experiencing the ultimate in Conclaves; everything was perfect and we all were in tune with the Cosmic and with each other.

There was such fellowship and love in the group that it was with genuine regret that we attended the closing session. We wanted it to go on and on. Obviously it couldn't, and of course no one could expect that sort of exhilaration to last. It would be too exhausting to maintain, just as love is in its first rapture.



At home in my sanctum, I was faced once again with the old question: How can I retain that wonderful, indescribable feeling of oneness we all experienced?

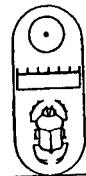
More importantly, what was it that galvanized such a diverse group of people—Americans, Nigerians, and Canadians—into a perfect whole for three days? If it could be isolated and identified, we could change the world.

Quietly came the answer, slipping into my consciousness like an old friend, "for 'tis love and love alone the world is seeking. . ." Tears rolled down my cheeks as I realized how stubborn and unrealizing I had been for so long.

"Ah, Sweet Mystery of Life, at last I've found Thee." It is my hope that some day you will be found by us all.

Listen. . . listen, Rosicrucians everywhere, they're playing our song!

—Veritas
[33]



Rosicrucian Activities



Photo Courtesy: Coventry Citizen

Betty Martin (left) is presented the Rosicrucian Humanitarian Award by Lord Mayor Walter Brandish with Soror Winifred Bray looking on.

FOR the last twenty years Mrs. Betty Martin of Coventry, England, has worked tirelessly for a number of charities in her hometown. Her boundless energy, enthusiasm, and devotion to her fellowman have been instrumental in bringing happiness into the lives of the less fortunate. Among the charitable groups Mrs. Martin has helped are the Leukaemia Society, the Royal National Lifeboat Institution, and the Helen Ley Home (for multiple sclerosis patients). By organizing rummage sales, selling goods at a thrift shop, selling cosmetics and pictures, and holding cheese and wine evenings she has been able to raise more

than L14,000—with the profits being donated to charity. People who know Mrs. Martin all say the same thing about her: "She is one of those people who just gives, gives, gives."

Soror Winifred Bray, Master of Coventry Pronaos (AMORC), nominated Betty Martin for the Rosicrucian Humanitarian Award, and this award was recently presented to her by the Lord Mayor of Coventry, Councillor Walter Brandish, in the Lord Mayor's Parlour. We at AMORC also extend our congratulations to Mrs. Martin, and wish her many more years of fruitful endeavor in pursuing her good work.

*The
Rosicrucian
Digest
November
1985*

SOROR Molly Gaskin is president of the Pointe-a-Pierre Wild Fowl Trust in Trinidad, West Indies. The primary objectives of the organization she heads are to promote the breeding, restocking, and pro-

tection of endangered species of birds, especially the indigenous wild ducks. But Soror Gaskin has recognized that animal protection needs the wholehearted support of the people, and thus she has worked for

the creation of an education center to make people, especially children, aware of environmental conservation matters.

At the recent dedication of the Trust's new education center, the President of Trinidad and Tobago, Ellis Clarke, regarded this as a long overdue acknowledgment of the urgent need for nature conservation in that country. He saw the center, made possible by the dogged determination of Molly Gaskin, who has given virtually all her time and effort in the cause of saving the local environment and wildlife as symbolic—a perfect example of what is needed in Trinidad and elsewhere.

At the ribbon-cutting ceremony heralding the opening of the learning center, Soror Gaskin spoke to the gathering, saying in part: "Conservation and development must work together if we are to survive. While development achieves the goal of the people, through use of our resources, conservation ensures that we would be able to continue using these resources, for in the



TRINIDAD

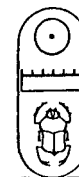
Molly Gaskin, President of the Pointe-a-Pierre Wild Fowl Trust in Trinidad, and a Rosicrucian, explains principles of wildlife conservation to friends.

long term, human survival and development depend on maintaining a good and proper balance."

AMORC takes pride in Soror Gaskin's efforts, and we send our congratulations to a Soror who so fully exemplifies Rosicrucian principles.



A group of Rosicrucians from various regions of Brazil recently visited Rosicrucian Park where they were warmly received by members of the AMORC staff. It was wonderful to visit with these Fratres and Sorores from a country where the Rosicrucian Order, AMORC, has been growing so successfully in membership. The above photo shows AMORC Imperator Ralph M. Lewis (seated, center) meeting with the Brazilian group.



The Ancient Mystery Initiations

What Happens Beyond This Portal?

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

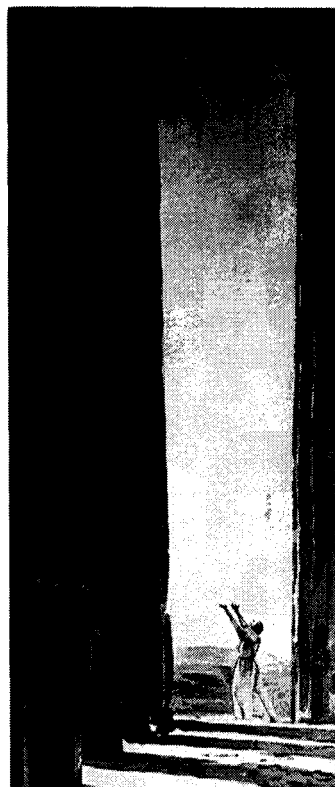
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An Ancient Craft ➡

These Iraqi goldsmiths in a bazaar in Old Baghdad practice a trade dating far into antiquity. In a simple setting and with unsophisticated implements, they fashion jewelry which, in design and intricate workmanship, is the equal of that found in most modern shops.

(Photo by AMORC)

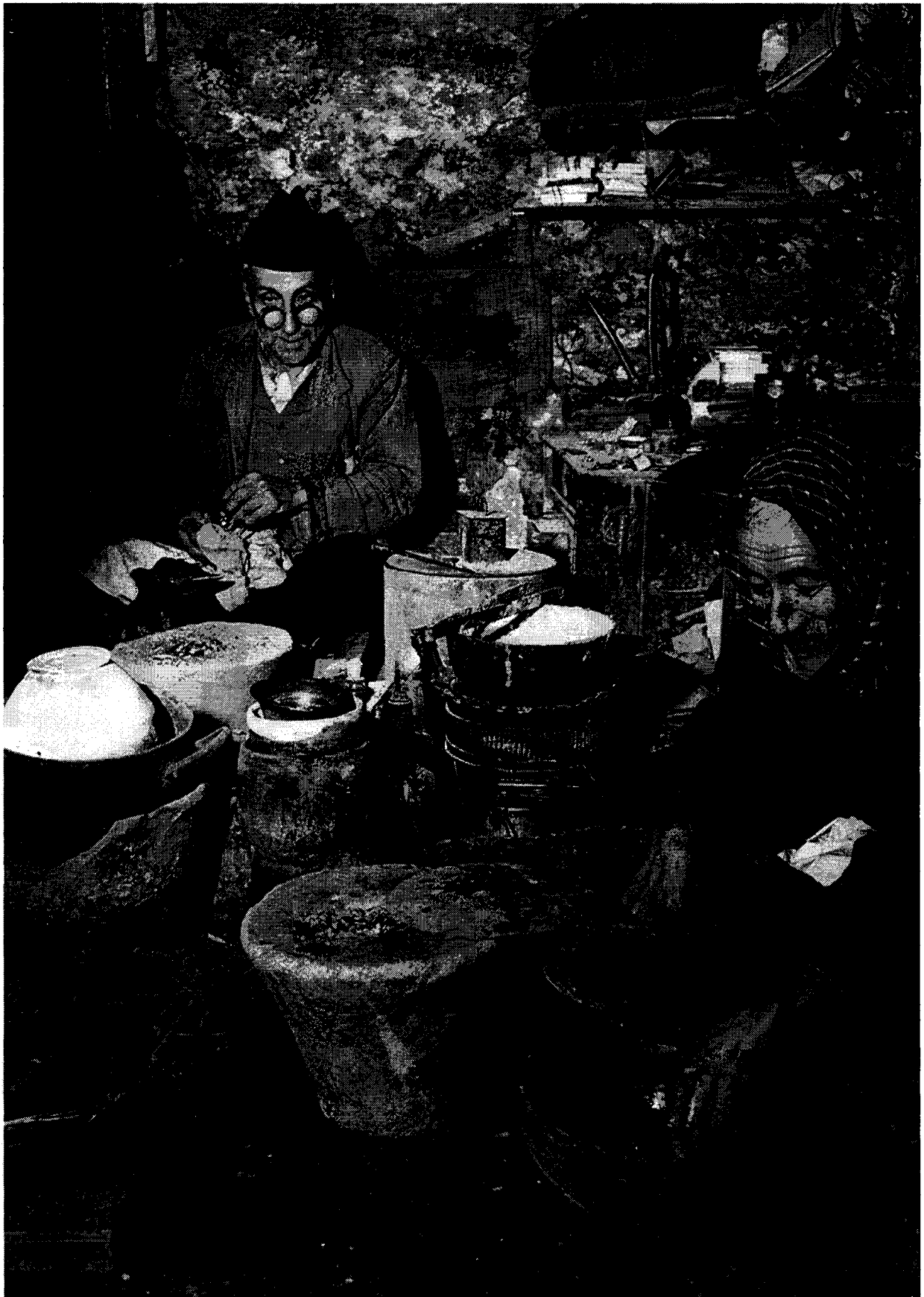
Mesopotamian Place (overleaf)

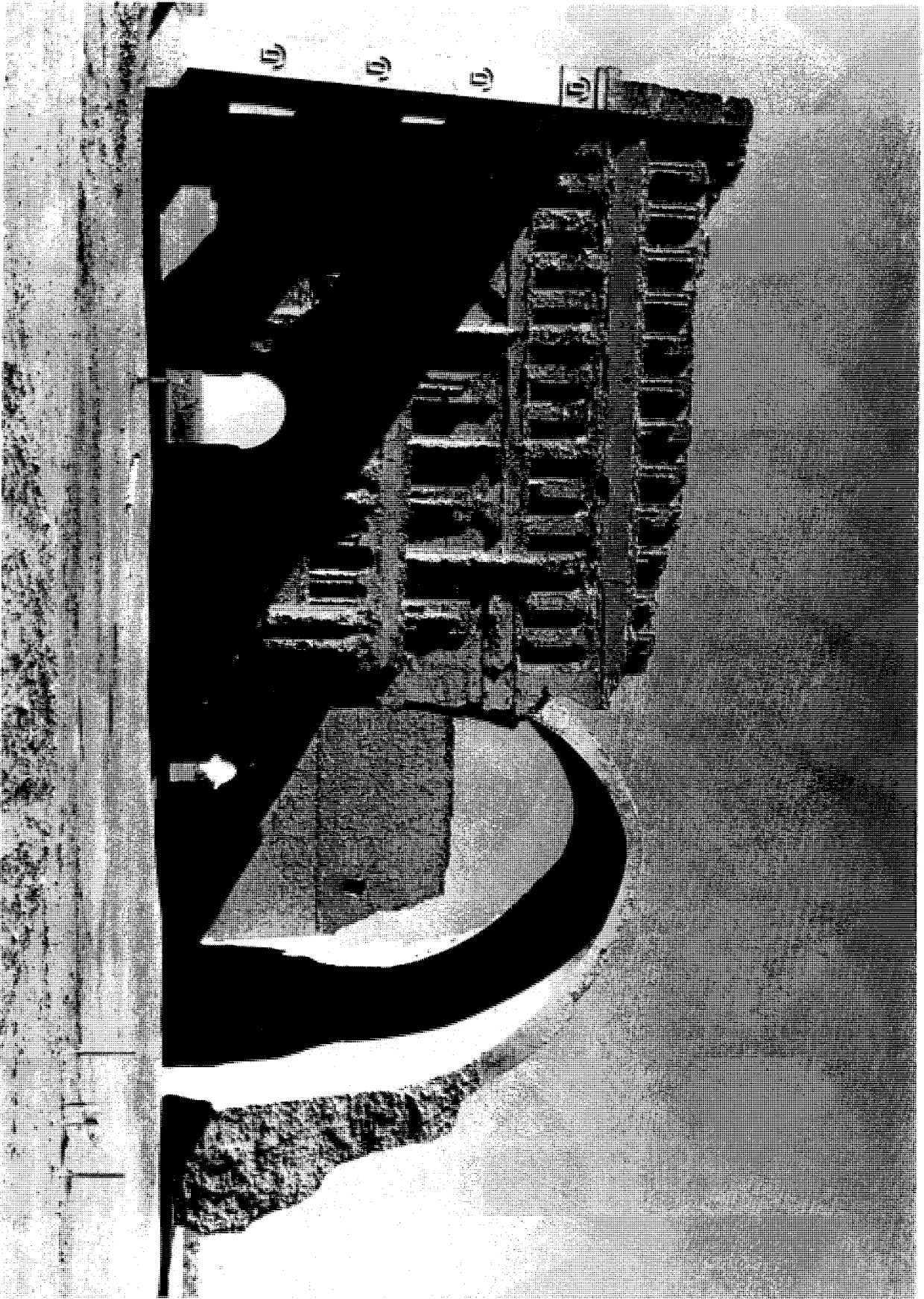
**The
Rosicrucian
Digest
November
1985**

Located at Ctesiphon, a few miles from modern Baghdad, Iraq, are ruins of the palace of the Sasanian king Khosrow I (reigned over the Sasanian Empire, A.D. 531-578). The ruins are famous for the great vaulted hall, Taq Kisra. Shown here. The Sasanian empire was contemporary with the Roman Empire in the West. When the Arabas conquered Ctesiphon in A.D. 637, the Taw Kisra was transformed into an improvised mosque.

(Photo by AMORC)

[36]





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

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- SVC-6** **Insight Into Mysticism** (1983)

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

From the Land of the Pharaohs (1969) A visitor takes a tour through the Rosicrucian Egyptian Museum and Art Gallery.
- SVC-8F** **The Well of Faith** (1963) A survey of biblical sites in the traditional Holy Land. An imaginary sequence of the Essenes and the Dead Sea Scrolls. Contemporary life in Israel and Jordan.
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- SVC-12F** **Isle of Legend** (1957) Centered on the isle of Crete was a civilization which bridged the cultures of ancient Egypt and Greece.

Men and Gods (1947) The culture, philosophy, living habits of the peoples of India, Pakistan, Thailand, and Tibet. An absorbing study of the ideals which move this large portion of the world's inhabitants.
- SVC-13F** **The Romance of the Rose and Cross** (1965) Depicts the romantic history of the Order from ancient to modern times, with an imaginary scene of Paracelsus in his laboratory.
- SVC-14** **Celestial Sanctum Messages** (1983) Raymond Bernard, Supreme Legate for AMORC Europe and author of the popular book *Messages From the Celestial Sanctum*, discusses his personal experiences upon which his book was based.

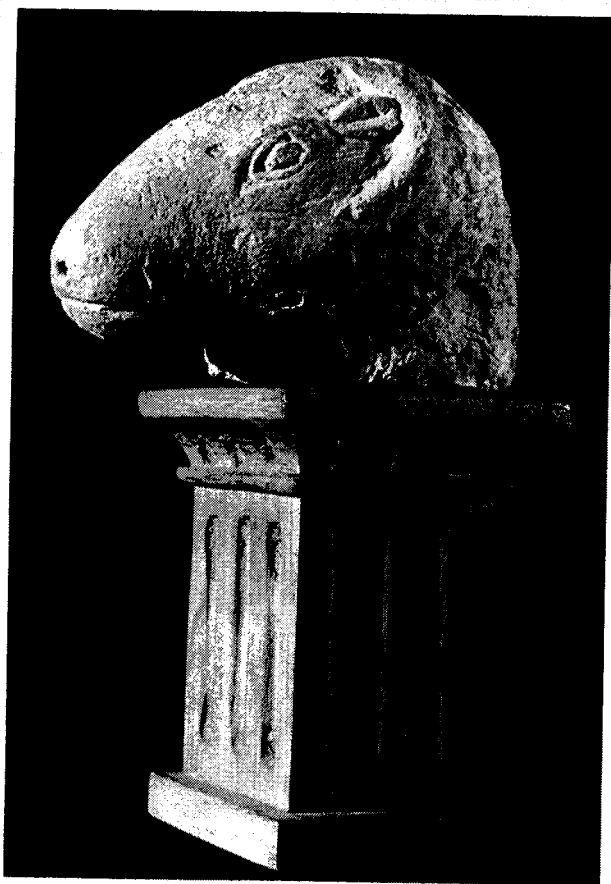
Rosy Cross Triumphant (1983) Phoenix-like, the Order of the Rosy Cross (Rosicrucian Order) rose again in France from the ashes of World War II, to regain a place of prominence in the dissemination of Light and Truth. The obstacles, the hardships, the courage and romance of how this resurrection occurred is dramatically told by Raymond Bernard, who has taken a most active part in the Order's reestablishment.
- SVC-15** **Reincarnation** (1983) Supreme Secretary Arthur C. Piepenbrink discusses with Edward Lee his insights into this controversial topic. He relates the Rosicrucian view in a most practical manner.
- SVC-16** **Mind and Consciousness** (1983) Harry Bersok, Grand Secretary, brings to bear his experience in the Department of Instruction in this "classroom" setting with typical class questions and answers.

M The letter "M" (member) designates that it is for Rosicrucian members only.

F The letter "F" (film) designates that it is a transfer from a motion picture film.

TREASURES FROM OUR MUSEUM

Amon-Ra



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.

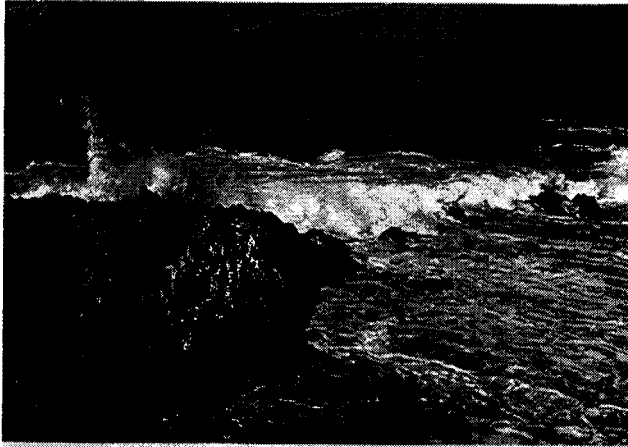
Shown in our photograph is a small, rare statuette of an ancient Egyptian ram (18th Dynasty, 1580-1350 B.C.) in the Rosicrucian Egyptian Museum. The ram was at times identified with the powerful Theban god Amon-Ra—a composite god made up of two local solar deities (Amon and Ra). Amon-Ra eventually came to be looked upon by the Egyptians as “King of the Gods.” His name literally meant “the hidden power of the sun,” but he was also worshiped under such names as Ra and Khepera.

Amon-Ra was said to be the son of Ptah. Amon-Ra, his wife Mut, and adopted son Khonsu formed the great triad of Thebes. In power and attributes this god seemed to surpass all other gods, and thus the priests of Amon claimed him to be the “One” who has “no second.”

The ram was sacred to the god Amon, who has been immortalized in the long Avenue of the Rams at the great Temple of Karnak, which was built by Amenhotep III, father of Akhnaton. The Rosicrucian Museum, whose outer facade resembles the Temple of Karnak, is the only Egyptian Museum in the world constructed in the ancient Egyptian architectural style.

Amenhotep IV was a high priest of Amon before he became Pharaoh of Egypt. He later changed his name to Akhnaton and proclaimed Aton, the sun disk, the “only living god.”

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



ODYSSEY

Mozart

WOLFGANG AMADEUS MOZART (1756-1791) was born in Salzburg, Austria, a center of the arts during his time. In his brief lifespan, he composed over 600 works of all types—some almost childlike in their simplicity; others, hearty and robust; all ingenious in their construction.

The young Mozart was instructed by his father, Leopold, on the violin and clavier and he began composing as early as age five or six. Mozart's older sister, Nannerl, was also musically talented and their father took them on many concert tours where they were well received. Far from being exploitive, Leopold Mozart was devoted to his children and their musical education. The music of France, England, Holland, Italy, and various regions of Germany left its mark upon the impressionable Mozart and the various styles were reflected throughout his lifetime in his compositions.

The composer's late teens and early twenties were spent in his hometown, where he held the positions of church organist and concertmaster. Mozart soon became restless and discontented in Salzburg and sought positions in France and Germany, but surprisingly was unable to find anything more than mediocre. He returned to Salzburg and continued to compose and perform occasionally for the wealthy.

Like most composers of the time, Mozart's works were either commissioned or tailored for special occasions. Chamber music and sonatas were popular with the aristocracy, as well as serenades and divertimentos, which served as background music for parties. The latter, thought light in character, have a great deal of musical value and one of these, *Eine Kleine Nachtmusik*, K. 525, is still performed extensively today.

Yet, Mozart's most famous works were produced during the last ten years of his life. In 1781, he decided to move to Vienna to further his career. He enjoyed prosperity at first and in 1782, he married the daughter of some friends, much to his father's dismay. Constanze Weber was criticized for her lack of financial acumen and her capricious disposition, but Mozart was very fond of her and some felt that she was a great help to him. This was a prosperous period, but it was soon to pass.

Mozart's popularity declined inexplicably and his pupils left him. Huge debts were incurred and he borrowed heavily from his Masonic brothers. None of his worries were depicted in his music, however, and he remained true to his inner vision. The last three symphonies, composed in 1788, are considered by critics as his greatest works in that form. The Masons continued to provide support for the impoverished composer and his opera, *The Magic Flute*, K. 620, is full of Masonic symbolism. The work was performed shortly before Mozart's death and its fantasy elements captivated audiences then as it does now.

Perhaps the greatest clue to Mozart's genius is his remarkable ability of visualization. It has been said that he worked out whole compositions in his mind before he ever wrote down a note. Donald Jay Grout, a noted music historian, apotheosized this inspired man: "There is a touch of the miraculous, something both childlike and godlike, about all this; and although recent research has revealed in some cases more of labor and revision in Mozart's creative processes than used to be thought, nevertheless the aura of miracle remains. It was perhaps this that made him . . . the musical hero of the early Romantic generation."—LBS

