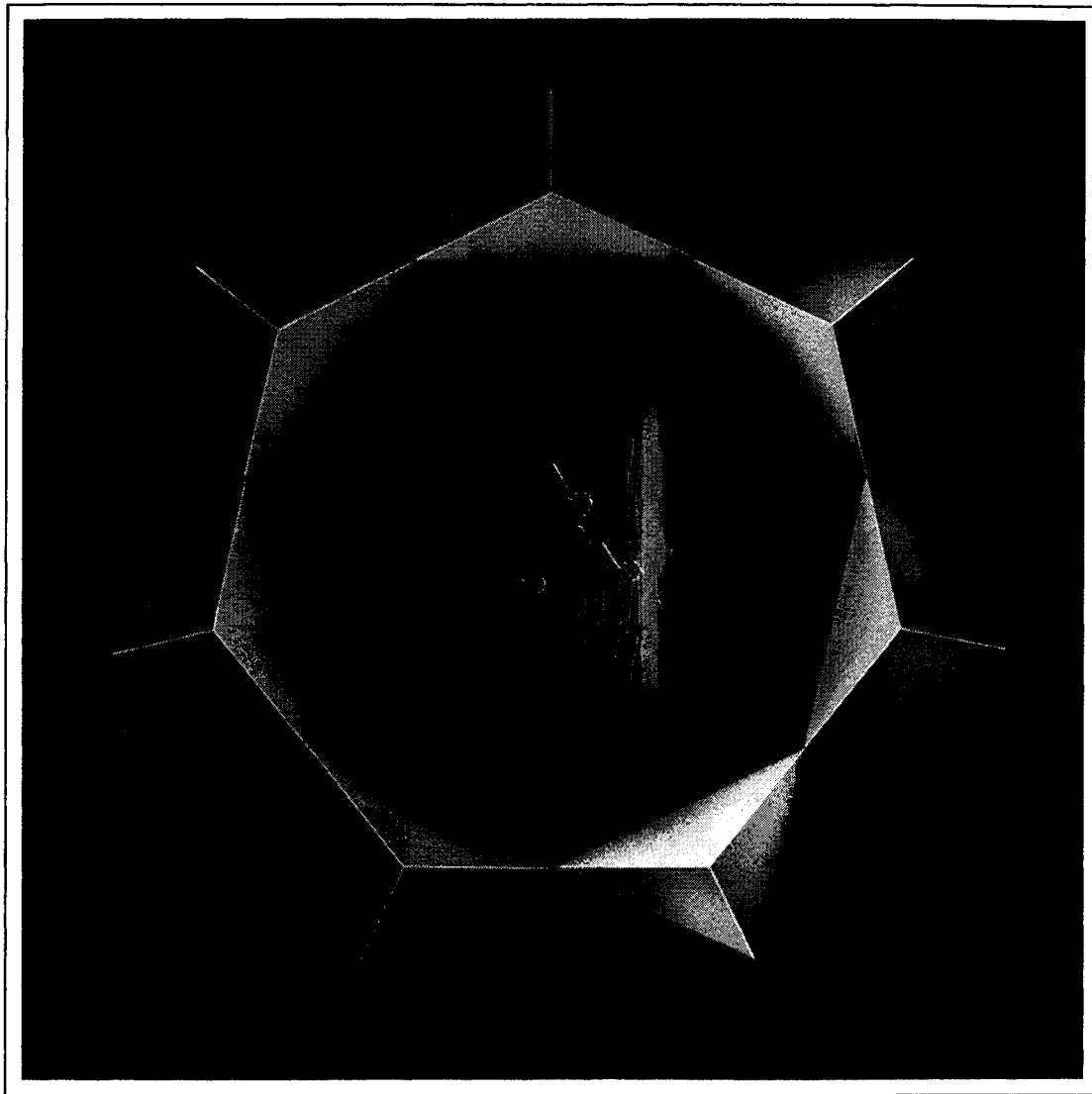


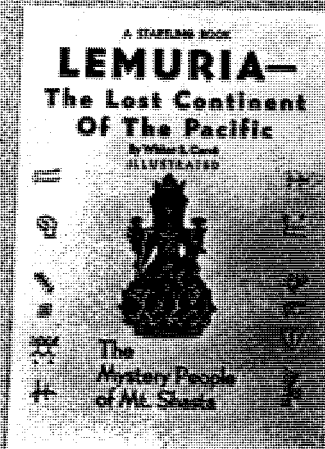
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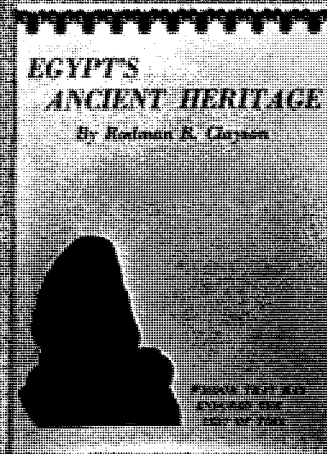


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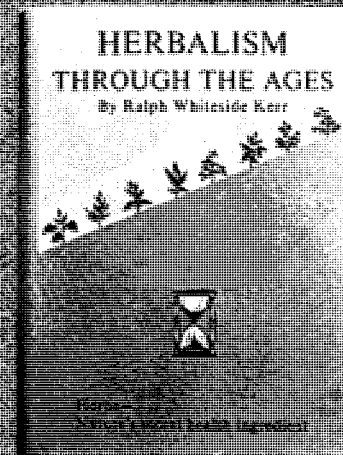
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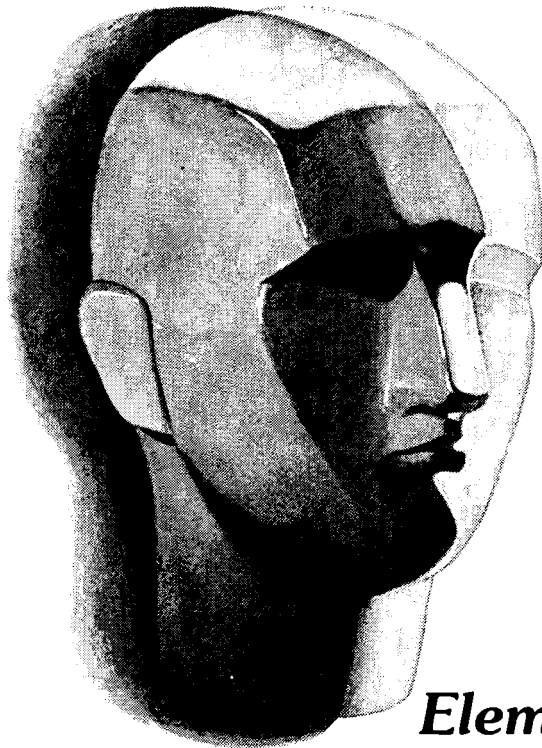
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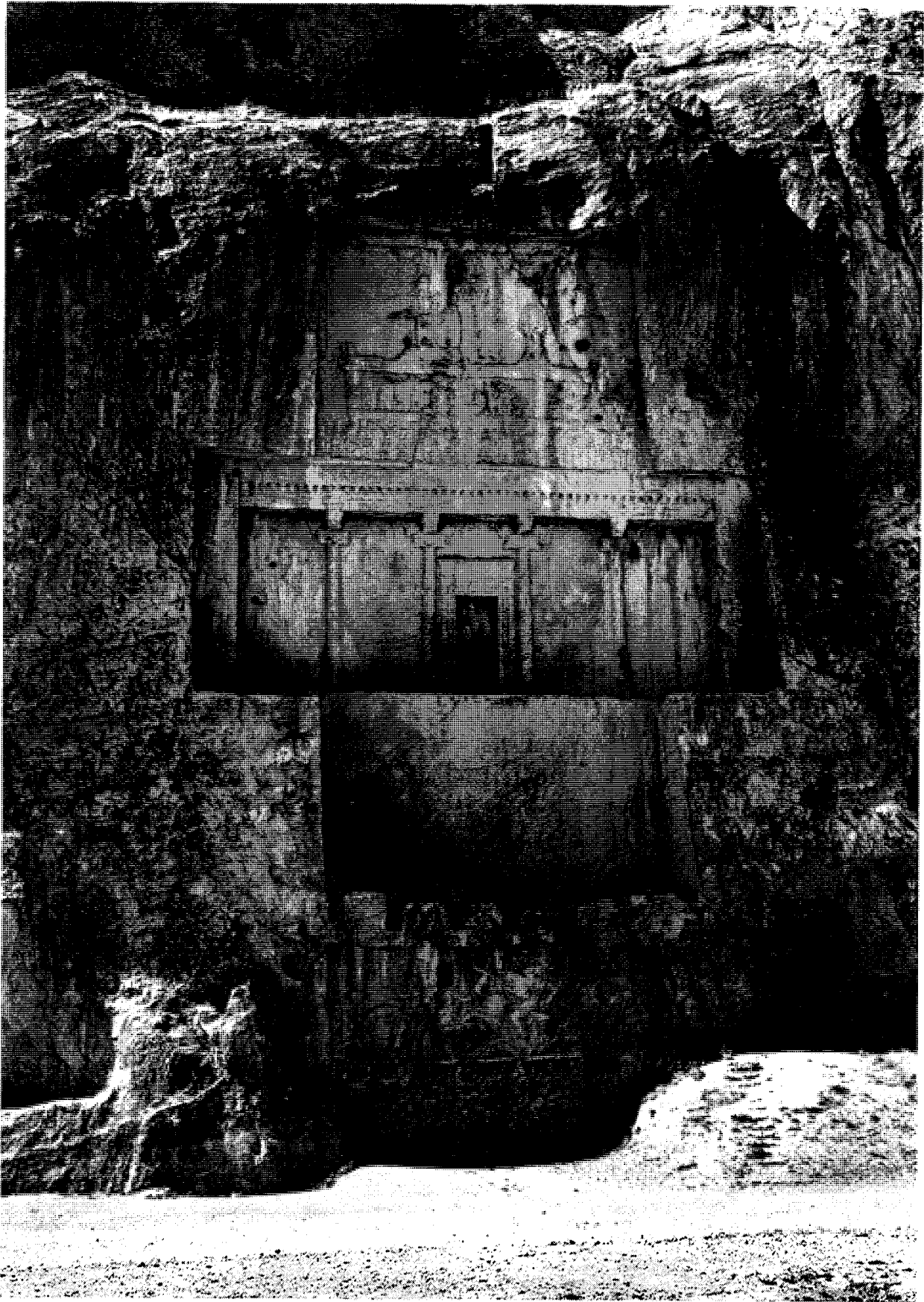
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Tomb of Xerxes →

Cut in a rocky cliff alongside those of other ancient Persian kings is the tomb of Xerxes I (519-465 B.C.), son of Darius I, and grandson of the great Persian conquerer, Cyrus. Xerxes, dreaming of glory and conquest, launched a massive invasion of Greece, only to have his fleet trapped and defeated off the Island of Salamis. His tomb is located in the mountains about 40 miles from the ancient Persian capital, Persepolis.

(Photo by AMORC)

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The Mysteries That Lie Within

THERE ARE various ways in which we can define the word *mystery*. It can be thought of as that which describes the weird, strange, uncanny, or the unknown. To most of us, that which seems mysterious is a thing or condition existing apart from ourselves. Only rarely is it realized that the greatest mysteries confronting man are an invisible part of his own being. These *inner* mysteries have been given names and myriads of definitions, but as yet they have not received an explanation which has gained universal acceptance. The reason for this situation is that these mysteries are primarily *subjective*, and therefore not easily subject to physical examination.

There is no more thrilling intellectual and psychic adventure than the personal exploration of these innate mysteries. The conclusions we reach from an analysis of their nature may not concur with the ideas of others, but at least they will be our intimate concept. Until they can substantially be refuted, they stand as an *irrefutable belief* to us—and an irrefutable belief is a *relative truth*.

We will touch briefly on these inner mysteries which have, throughout the centuries, engaged the minds of renowned philosophers, mystics, and scientists. We hope that what we offer here will be an incentive for the reader to resort to a personal introspection of these subjects.

When we give thought to the nature of *mind*, if we do so without first resorting to a preconceived idea, there immediately arises the question of whether it is *plural*. In other words, is mind of a *dual* nature? More suc-

cinctly, is it both physical and nonphysical, such as having a subconscious quality? If mind is physical, then it will appear to be dependent solely upon such mechanistic processes as those of the brain and the nervous and glandular systems.

Mind Physical or Nonphysical?

If mind is nonphysical, is it simply an intangible function of some element of our being? At this point we enter into the realm of metaphysics and the mystical. Life Force, the energy that animates matter, appears to have an innate intelligence which causes the consistency that *life* exhibits in its progressive order of development. This phenomenon is evident in the simplest and the highest forms of life alike. Yet this intelligence, call it *mind*, has not been found as an isolated separate thing from the energy of life. From what, then, does it arise?

Here begin certain aspects of metaphysical speculation concerning the origin of mind. One traditional concept states that it is an *independent entity*. Yet if it is an independent cosmic entity, it appears to manifest itself only through Life Force, which is its vehicle. Further, mind's functional development also seems to require the additional complexity of areas of the brain and nervous system.

If mind's origin is independent from the body, then is it a *supernatural* phenomenon bestowed upon man? Dr. Wilder Penfield, an eminent brain surgeon, has said, "Mind comes into action and goes out of action with the highest brain mechanism, it is true. But the mind has energy. The form of that

energy is *different* from that of the neuronal potentials that travel the axon pathways. There I must leave it." Thus the concept that there is a *plurality* of mind, but that it is not wholly a mechanistic effect, gains ground. Or should we say there is increasing support nowadays for the traditional idea that the mind is related to the intelligence of the energy of life?

The Self

Let us now probe another mystery of Being, the *self*. Nothing is more intimate than the self, and yet ordinarily so inexplicable. Self has no independent substance. It cannot be perceived as something existing separate related to our sense qualities or organs. In other words, you cannot see, hear, smell, taste, or feel self. When we say that through the tactile sense, that is, *feeling*, we cannot realize self, we mean that it cannot be perceived by the common sensation of feeling. Self, for example, does not exhibit to us any such sensations as hard, cold, hot, rough, or smooth.

If we close our eyes, cover our ears, and try not to touch our body, thus having no external impressions, we will nevertheless be conscious that *we are*. In our common experience, only one thing seems to be related to the notion of self, and this is *consciousness*. Yet, are we prepared to say that consciousness is self? There are areas of consciousness in the brain where it seems the phenomenon of self manifests, but it is not a substance; rather, it is a *function* arising there.

When we refer to consciousness as a function, we mean that it is the *effect* of a cause. When the energy of life, which permeates every cell of our being, has its centers and receptor organs acted upon by various impulses, there is a disturbance of their normal state, resulting in a *reaction*. This reaction produces in those centers of the brain which are responsive to it a consciousness, an awareness of a particular sensation. This consciousness, this awareness, *cannot exist by itself*; simply, you cannot be conscious without being *conscious of something!*

Self, a unique phase of the stream of consciousness, is the *consciousness of consciousness*. It is the awareness that we are apart



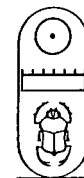
from all else. More succinctly, it is consciousness looking back upon *itself*. Thus, self-consciousness is the highest form of consciousness. However, it is not unique to man, as it is commonly thought. It also exists in a rudimentary state in certain other forms of life, such as dogs and primates who exhibit its elementary stages.

Nature of the Soul

There is no greater eristic, or sensitive subject than the nature of *soul*. The concepts concerning it are predominantly eclectic, that is, they are a heritage, a collection of primitive notions, magical beliefs, and revelations by individuals who accept their personal experience as divine, the illumination of mystics, and the rational or speculative postulations of philosophers. Yet these concepts are countered by the notions of atheists and confirmed naturalists.

These various ideas regarding soul may be divided into two basic classes: (1) the soul is a *substance*, though of a different quality than the physical; (2) the soul has no substance, and is rather the *self's behavior* in relation to social mores and the individual's response to them. In this sense, therefore, both soul and conscience are assumed to have a physical, mechanistic origin. Neither soul nor conscience, however, is thought to be an entity.

The first idea—namely, that soul is a substance—expounds that it is a divine essence *separately implanted* in each human at birth.



In other words, it is said to be *divinely created*. According to most theological doctrines, the soul varies with each individual. It is further stated that soul can be corrupted by the evil acts of man, or even "lost"! Moreover, the soul can evolve and be perfected by the proper spiritual behavior of the human. Therefore, it is implied that the soul lies within the province of man to manipulate its value or quality. Consequently, this conception indicates that there are *different* ranks or qualifications of soul in mankind.

Also included in this first category of soul are those people who accept the notion that the essence of soul is of cosmic, divine origin; but they do *not* consider it to be a substance. Celebrated mystics have expounded that the soul is not a separate thing that can be implanted in a human; rather, it is of the *whole cosmic* (or divine) *creative force*. It is of the same *universal energy* of which all things consist, but it manifests in the spectrum of cosmic creativity in a unique way.

Universal Consciousness

It is further declared that this universal cosmic energy and *universal consciousness* are one—the universal consciousness being the self-awareness which all Reality (the Cosmic) has of *itself*. This universal consciousness permeates all living things, not just man. On a lower order, it is the natural laws governing the manifestations of all matter. It is *perfect* in all of its expressions. However, as man, through his *self-consciousness*, becomes aware of it, he then conceives of it as soul.

The soul, then, from this point of view, should be rationally thought to be beyond either corruption or perfection by man—the premise being that, since it is of a divine source, it lies beyond human power to alter its pristine nature in any matter.

Differences exist, therefore, not in the essence of human souls, but in each man's *consciousness* of it and his *behavioral response*

to it. The categories of good and evil are construed as being simply man's response to his soul essence. This concept is expounded alike by Rosicrucians and other true mystics.

May we suggest that *purpose* may also be included as one of the mysteries within man? Purpose is subjective insofar as it is rationally arrived at. Purpose sets forth certain ends, goals, or objectives to be attained. The human *will* becomes the motivating force by which they are attained. The *action* of will always represents our most dominant desire. Purpose, therefore, must rationally and emotionally arouse the will for the necessary motivation to attain the end sought.

So far we have only considered the psychology of purpose in relation to human behavior, but is there a higher unified purpose that applies to all mankind alike? For centuries, this question has been succinctly stated as: "*Why are we here?*"

It is common in most religions and certain classical and modern philosophies to have mankind appear as the *principal focus* of divine purpose. In doing so, mankind is designated as the ultimate purpose to be attained by God or a Supreme Intelligence. Such a doctrine further implies the imposing of an immanent obligation of purpose upon mankind as well. Simply, this means that man, in his mortal life, must so live that his life will conform to some conceived divine purpose. Yet this divine purpose has not been so defined as to be universally accepted by *all* mankind. Man's sacred works and doctrines regarding the content of the decree of divine purpose to be assumed by man vary considerably.

Thus the absolute cosmic purpose of mankind still remains an inscrutable mystery. As time passes, certain mysteries within man will be reduced to scientific, empirical facts and many demonstrable *truths*. Others will remain abstract and always present the challenge of the unknown. △

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**The self comprises every state of awareness of
which our being is capable.**

—Validivar



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The Egyptian Lock

How Modern Locks and Keys Began

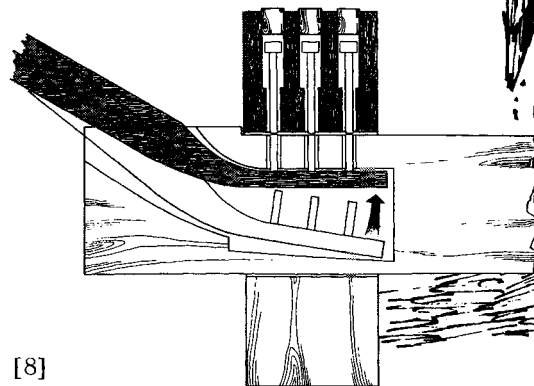
by Shane Peterson

EVERY TIME you place a key in a lock and open a door you can thank the Land of the Pharaohs, because for security today we all depend on an idea and mechanism conceived in ancient Egypt. Today's small metal locks, with their convenient small metal keys, owe their basic working principle to the large wooden locks and keys invented 4000 years ago in Egypt.

The basic idea was well known in ancient times, and wooden locks of this type have been found all over the Old World, from Japan to Norway. They are still in use today in Egypt, India, and on the island of Zan-

(continued on next page)

Illustration showing the workings of the ancient Egyptian lock. The key (resembling a large toothbrush), shown in white and black, is placed into a hollowed-out part of the solid door bolt. The key's "teeth" push the wooden pins out of holes in the bolt, freeing the bolt so it can be moved, and the door opened. The number of pins in the old locks was five, the same as in modern locks (three pins are used in this illustration for simplicity's sake). To the right an Arab carries old Egyptian keys over his shoulder. Isaiah, in the Old Testament, was probably referring to this when he exclaimed "and the key of the house of David will I lay upon his shoulder." Keys of this type are still used in some parts of the Middle East.



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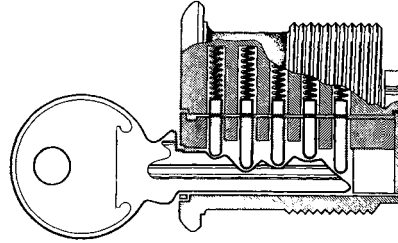
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zibar. The Romans were the first to use metal for locks and keys, and they created smaller, much more portable keys. Yet in the centuries to follow, keys became increasingly larger and more cumbersome, and locks remained simple and easy to pick. It was not until the 1860s that an inventor took the ancient invention of the Egyptians and created a more handy and foolproof lock.

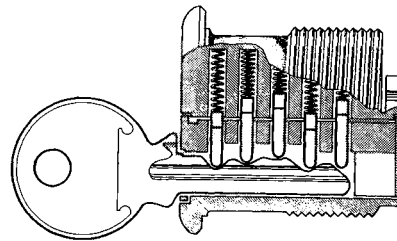
The story of the Egyptian lock and its transition to modern use is, in part, the story of a lock-making family, the Yales. Linus Yale, born in 1797 in Middletown, Connecticut, was described by Tom Hennessey, author of *Early Locks and Lockmakers of America*, as "A man of rare mechanical talent and the curiosity of an inventor." Yale worked on improving the threshing machine and even proposed a new type of sawmill, taking out patents for both devices in 1833 and 1835. There seem to be few, if any, records of Yale as a young man, of how he lived. We do know, however, that he moved frequently from one town to another, and that he married. When Yale was living in Springfield, Massachusetts, he took up the art of lockmaking. By 1847 he had mastered the locksmith's tools and set out for Newport, New York, to start a lock shop.

Ten years after Yale built his own shop, he patented an idea for a new type of padlock. The lock used five small metal pins to hold the two-piece lock from sliding open. The lock was opened using a small key. Yale called it a "featherlight" key because the keys of his days had to be large and long to fit through the width of each door, and turn its heavy springlock. The small key reset the pattern of the pins, opening the lock. This idea was borrowed from the Old Egyptian lock, but in a compact form. This padlock, and another bank lock Yale invented that used a pin system, were to inspire Yale's son, Linus Yale, Jr., to invent the lock that we use today, the Yale "cylinder" or "pin-tumbler" lock.

Linus Yale, Jr., was born in Salisbury, New York, in 1821. As a young man he seemed to be quite a different person than his father. He wished to make his living as an artist, painting landscapes and portraits. But by 1851, the year of his first lock pat-

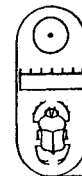


Shown here is a modern "pin tumbler" or "cylinder" lock demonstrating the same use of pins as in the old Egyptian lock, but in a smaller, more convenient form. The correct key (above) lifts all the pins to the correct height and the key can be turned. The wrong key (below) lifts pins to varying heights and the lock remains closed.

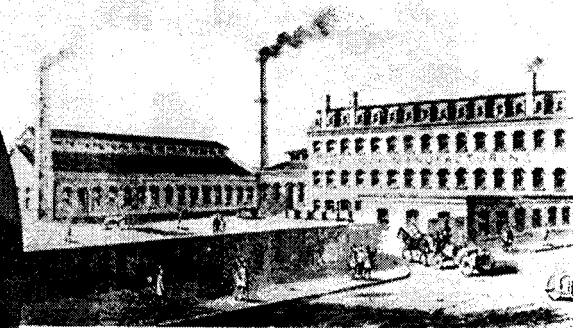
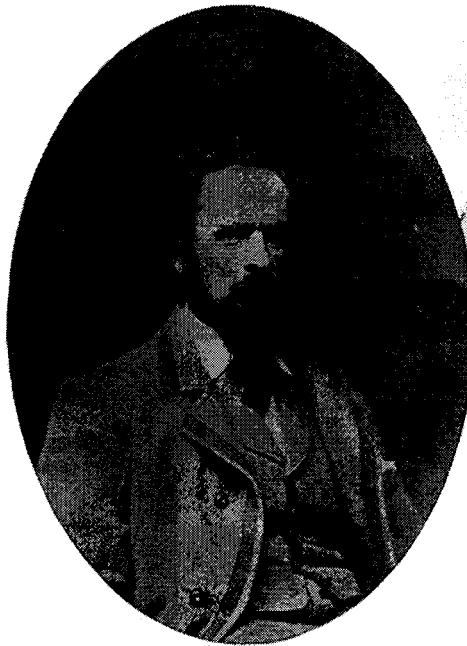


ent, Linus Jr. was making his living with locks. Yet the artist in the younger Yale still lived, and he filled his notebooks with art as well as machine plans. One man who worked with him recalled, "His note books were filled with sketches, alternately of mechanical ideas, of bits of landscape, and familiar faces."

Linus Jr. worked in his father's shop until his father's death in 1857—the same year that the father had taken out a patent for the padlock using the Old Egyptian idea of locking pins. Linus Jr. buried his father in the family plot in Salisbury, closed the lock shop, and moved to Philadelphia, Pennsylvania, to start his own shop. In running a small business, Yale could not afford to mass produce cheap locks for the average home. Rather, he made high-quality bank



Photos and illustrations: Courtesy, British Science Museum



The Yale Lock Manufacturing Company Plant, Stamford, Connecticut, 1876. The company's first plant in 1869 was run with 30 employees, but by 1930 the plant covered 28 acres and employed 6000 people.

Linus Yale, Jr.

Library of Congress

locks, as his father had. Before long he became a well-known expert in his own right. Yale came to believe that any lock, even his own, that had a keyhole could be picked open by a burglar. With this flaw in mind he set out to perfect a new kind of combination lock, which he patented in 1861.

The Pin Tumbler Lock

That same year Yale moved to Shelburne Falls, Massachusetts, and formed a partnership with Colonel Halbert Greenleaf, called Yale and Greenleaf, which lasted only a few years. The reason for the split between the men is not clear, but it could have been over Yale's renewed interest in a lock for the average home and business. This new lock was based on his father's ideas of using small pins, but in a form that could be mass produced. In 1865 Yale was granted a patent for the lock that we use today, the pin tumbler lock.

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By the summer of 1868 Yale formed a new partnership with Henry R. Town, to make all Yale locks. Town thought Yale to be quiet and somewhat reserved in manner, but later described him as having "a keen appreciation for the finer things in life" and as being "a good story teller."

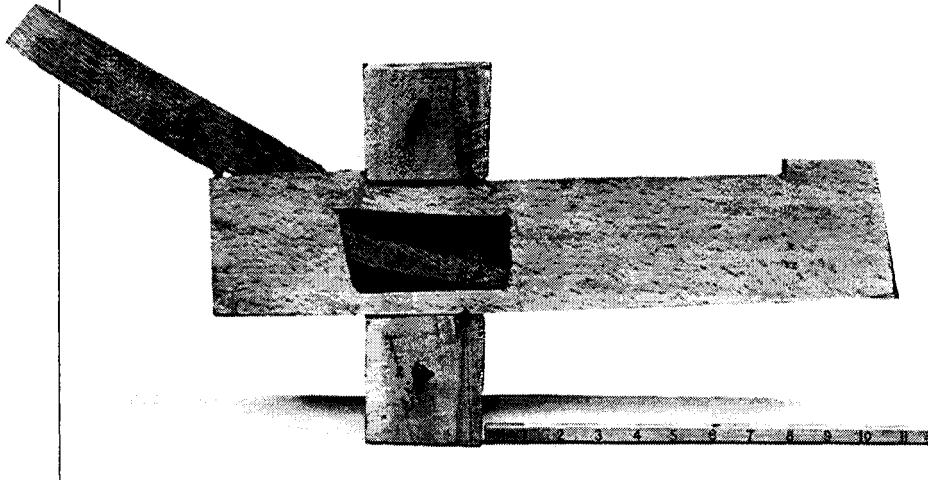
On December 25, 1868, Linus Yale, Jr. died suddenly of a heart attack, and was buried in the Arms Cemetery in Shelburne Falls, Massachusetts. Yale never saw the new manufacturing plant and headquarters in Stamford, Connecticut, or know how universal his lock would become. Indeed, the lock seemed, in the words of Tom Hennessy, "One hundred years ahead of its time," and would not come into wide use until the 1930s when Walter Schlage of San Francisco developed and marketed a lock based on Yale's cylindrical lock concept.

The story of the lock and key demonstrates how the best ideas are often the simplest. Certain ideas stay the same in principle, and only change in form. The modern lock is more compact, but in principle is much the same even after 4000 years.

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This photograph shows two views of an old-style Egyptian door lock made circa 1912. In the photo below the key is placed into the hollowed-out part of the solid door bolt. The key's teeth, in this case iron nails, push the pins up, thus freeing the bolt and unlatching the door. Above we see an outer view of the locked bolt and door.

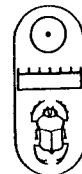


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The Celestial Sanctum

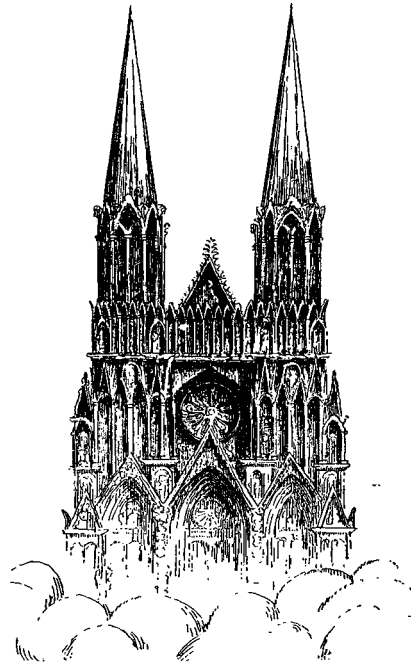
Presentation and Preservation of Rosicrucian Thought

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

THE ROSICRUCIAN ORDER, AMORC, is often accused by its critics of being a secret society. Unfortunately, the word "secret" in this context has a sinister connotation. The thought which is usually implied in such a statement is that we have something to hide. AMORC, on the other hand, counters such an accusation by stating that we are not secret per se, but rather that we are a *private* organization—private in the sense that our teachings are personal to our members. However, our purposes and motives as an organization are quite obviously stated in our advertisements, and a statement to this effect can be found within the pages of this magazine. Why, then, does the accusation of secrecy exist? It is because some people choose to find sensational delight in esotericism that is compounded by the mystery that surrounds the word "secret"?

Serious students of the esoteric, regardless of the *legitimate* school with which they are associated, are ever cognizant of the secrecy that is placed upon their system of thought by others. However, at the same time, these serious students realize that the accusation of secrecy regarding their study is the result of ignorance. The esoteric is no more secret than the world that we live in or the life that we lead. But, what gives it the appearance of being secret is that *understanding* is the result of individual initiative and responsibility to acquire knowledge and wisdom. If the others choose not to

[12]



apply themselves to that end, then to them life and knowledge are indeed a secret.

Necessity of Privacy

Also, the serious student who has developed an understanding realizes that his or her knowledge cannot be shared with those who do not apply themselves sincerely to follow the same process of acquisition. That is, if a developed thought is stated without the reasons of why and how it was reached, that thought would be degraded depending upon the level of the individual's experience. For this reason, AMORC's teachings are private to the individual student in presentation. However, they are available to any serious and sincere individual who is willing to *learn* the wisdom that has been traditionally passed down through a number of centuries. One merely needs to apply himself.

There is another reason why AMORC's teaching, or any esoteric philosophy for that matter, must necessarily be private. That reason concerns the *preservation* of the existing system so that future generations may also benefit and learn the purity of

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thought which we are now privileged to study.

As an illustration, we can ask the question: Is any philosophical or religious teaching pure? That is, are the thoughts originally conceived devoid of any later interpolations? From an objective philosophical perspective, we are confronted with a paradox. On the one hand we have, for the most part, the original writings of the founders of modern philosophy. The editors and translators of such philosophers as Plato, Aristotle, Descartes, Spinoza, Kant, Hume, etc., survive, and the student can consult those editions and, for the most part, can feel comfortable with the thought that they closely adhere to the original works. However, if we study philosophy at a university, we soon realize that there exist many varying interpretations of "what the author really meant." Upon whom can we rely? Should it be the most popular interpretation in print? Or, should we rely upon ourselves to interpret according to our understanding of the original source?

With religion, mysticism, and esoteric studies we have an even greater problem. Essentially this problem occurs because the topic is of such a nature that the accepted "intellectualism" of our society cannot comprehend such works of an inner nature. Nevertheless, that "intellectualism" insists upon interpreting the intrinsic value of esoteric literature. As an example, an Indian philosopher recently argued that our modern conception of Hinduism is a result of 19th-century Indians attempting to explain their traditional religious phenomena to the British using the Western method of thinking.* This is not to say that Hinduism is a result of the Westernization of India, but rather was a creative challenge encountered by the Indians to understand their own system. In other words, a change in culture had a definite effect upon an existing system of belief.

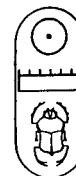
Closer to home, we are led to believe by some people that the *Holy Bible* is the

*J. Laine, "The Notion of 'Scripture' in Modern Indian Thought" published in the *Annals of the Bhandarkar Oriental Research Institute*, 1983, Poona, India.

unedited, direct word of God. But, we may ask, which edition? Are we to assume that one of the most popular versions of the Bible used today, the King James version, is "the word"? Although it doesn't agree with earlier versions, it became the "true" edition when it was published in the early 17th century. As early as the 2nd and 3rd century of our era, certain people and councils found it necessary to rewrite and edit so as to get the "original" word correct. This is not even to mention what is often lost in translation. Discrepancies exist even among the initial books that constitute the Bible. Is this the result of later changes, or is it the result of variances in understanding by the different writers?

The minor point of these illustrations is that even today some are quite willing to correct the original thought to conform to their interpretations. The major point is that if certain wisdom and knowledge is indiscriminately thrown open to scrutiny by all, sincere or not, we will eventually have a wide array of opposing views that will only confuse the serious and sincere student. Ironically, that knowledge and wisdom is available to anyone serious enough to look for it.

Are the present teachings of the Rosicrucian Order, AMORC, identical to the teachings of centuries past? By no means. Our present system which constitutes our teachings could not exist without exterior influences. In other words, various cultural factors influence not only the individual understanding, but the teachings as a whole. Such is necessary because cultures grow and evolve. Yet, the essence of the arcane wisdom of the ancient Rosicrucians is strong and still exists because we have kept our teachings private and available only to those students who are sincere enough to see what is before them. In this way, preservation is assured because growth and evolution has been guided by responsible individuals who developed an understanding and built upon a sound foundation that is recognizable by its ability to adapt to any situation. It is such sincere and responsible individuals who make up the membership of the Rosicrucian Order, AMORC. △



THE EMPEROR PROCLAIMS

Wednesday, March 20 Beginning of the Traditional Rosicrucian New Year 3338

ATHING OR CONDITION that repeats itself in a specific period of time may be termed a *cycle*. In fact, the cycle is a factor in the measurement of time. To early man, impressive natural phenomena that regularly occurred became beginning points for determining time. To a great extent, modern man does likewise, as for example, when he describes something as happening "so many years after World War I" or "after the Great Depression."

The beginning of the *New Year* has been arbitrarily designated by man many times throughout the millennia. Different cultures and civilizations selected some event or happening as the start of the annual New

Year. Some of these selected cycles were determined from astronomical observations, seasonal changes, or certain other impressive natural phenomena.

It Began in Egypt

As early as 4241 B.C., the people in the Delta region of Egypt discovered a year of 365 days, and they introduced a calendar of this length. The New Year began when the star Sirius rose at sunrise in the Delta area. This is declared to be the earliest *fixed date* in the history of the world. In our present calendar year, the corresponding date was July 19.



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But there was another cycle which was accepted by the peasants of Egypt as the beginning of the New Year. This was the annual inundation of the Nile. At the source of the Nile, far to the south in the African mountains, the melting snow swelled the Nile to a flooding state. The waters spread over the Delta, providing much-needed water for agricultural purposes. Fields turned green with the obvious awakening of plant life—a virtual rebirth with each annual inundation of the Nile.

To those who depended on this natural phenomenon and the economy which it provided, it truly began a *New Year*, a recurrence of a cycle. In Lower Egypt's Delta this flooding occurred in July; but it occurred somewhat earlier in Upper Egypt, which was closer to the source of the Nile.

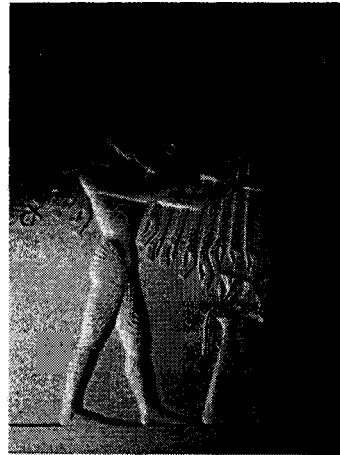
The First Astronomers

The Chaldeans of Mesopotamia began the New Year in autumn. The Babylonians, however, accepted the spring season as the birth of the New Year. To the Chaldeans and Babylonians—among whom were some of history's first astronomers—both the changes in the heavenly bodies and the rise of the Euphrates and Tigris Rivers, filled with melting snow from the northern mountains, were accepted as the beginning of the yearly cycle.

It will be noted from the foregoing that there was no agreement among the ancient civilizations as to when the New Year began, and over the centuries many dates were designated as being the beginning of the year.

It was the custom of Hammurabi, King of Babylon, in the 18th century B.C., to intercalate an additional month in the calendar. The Chaldeans, who observed a *lunar* year, had months of twenty and thirty days. In fact, the Chaldeans had introduced this intercalary system, adding an extra second or third month at different periods. But the Babylonians are assumed to have had a year of 360 days.

The *Jewish* calendar also set a specific date as being the first day of the year. According to Talmudic tradition (the collection of writings constituting the Jewish civil and religious laws), the world was created in the

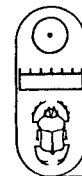


month of *Nisan*, the seventh month of the Jewish year. From that recognized era, "an attempt was made to calculate the date of the conjunction which began the first Nisan of history." However, there were many transitions before the final determining of the Jewish New Year.

The *Roman* calendar, adopted by the Christians, went through many revisions. Finally, in the sixteenth century, at the Council of Trent, Pope Gregory XIII approved revisions in the calendar. These changes were finalized in the year 1582. The New Style, or *Gregorian* calendar, was quickly adopted by Roman Catholic nations. The Protestant nations rejected the new-style calendar and continued using the old Julian calendar for many more years.

In the mystery schools of ancient Egypt and Greece, such as the Osirian, the Orphic, the Eleusinian, and the Pythagorean, the New Year was founded on esoteric symbolism and not the calendar proclaimed by the State. The New Year represented the awakening and resurrection of plant life in the objective sense. Conversely, the close of the year was depicted as temporary death, portrayed by the decay of plant life. Symbolically, then, a parallel was drawn between plant life and human life, and gave rise to impressive mystical rites.

Certainly the candidates and teachers of the mystery schools were aware of celestial phenomena for determining the beginning of a New Year. They were familiar with the



astronomical point of view of their time. However, they preferred the symbolic relation of the awakening and apparent death of plant life with human existence. It was the beginning of a more profound concern about the immortality of man.

Rosicrucian New Year

This ancient custom has been continued by the Rosicrucians down through the centuries in the countries of the Northern Hemisphere. Thus, the traditional and symbolic Rosicrucian New Year begins in the *spring*. It is when the sun, on its celestial journey, enters the sign of Aries; in other words, on the occasion of the *vernal equinox*, on or about March 20.

On or about that day, a symbolic feast and impressive ceremony is held each year in all Rosicrucian Lodges, Chapters, and Pronaioi throughout the world. The Emperor has proclaimed March 20 as the beginning of the traditional Rosicrucian New Year 3338.

All active Rosicrucian members are cordially invited to attend any Rosicrucian affiliated body and participate in the ceremony. There are no fees, but credentials of *active membership* must be presented.

Please note the following:

- (1) It is necessary for a member to consult our Worldwide Directory appearing in the February 1985 issue of the *Rosicrucian Digest*. There you will find a list of all the affiliated bodies.
- (2) Select the affiliated body nearest you, where you would like to attend.
- (3) Then write to the Rosicrucian Order, AMORC, San Jose, CA 95191, U.S.A., and ask for the *complete address* of the affiliated body.

- (4) Upon receipt of same, address a letter to the Secretary of the body you selected and ask for the *date* and *time* at which the Rosicrucian New Year Ceremony will be held. As said above, there are no fees or obligations. Only your membership credentials are necessary.

The *Rosicrucian New Year Ceremony* will be conducted in the Supreme Temple of AMORC in Rosicrucian Park, San Jose, California, on *Friday, March 22*. Doors open at 7:30 p.m., and the ceremony begins promptly at 8:00 p.m. All *active* members are cordially invited to attend. Those who cannot attend an affiliated body for the ceremony because of distance or some other reason may participate in their own *home sanctum*. For this purpose, a *Sanctum New Year Ceremony* is available for home use. It contains the essential elements of the more elaborate ritual held in our fraternal temples.

Please address a letter to the Rosicrucian Order, AMORC, Rosicrucian Park, San Jose, CA 95191, U.S.A.; and ask for a copy of the "Rosicrucian New Year Ritual for Home Sanctum Members." There is a nominal charge of \$1.45*, or the equivalent in postal coupons, to cover postage and handling. Please do not send stamps. California residents are kindly requested to include 6% sales tax.

*Other Currencies:

£1.16	A\$1.74	NZ\$2.96
₦1.11	R2.42	CA\$1.91

IN APPRECIATION

I use this occasion to express my appreciation for the many good wishes and greetings received from members throughout the world on the occasion of my birthday, February 14. I regret that it is not possible to acknowledge all of the kind thoughts personally. Please accept my sincere thanks.

Ralph M. Lewis
Imperator

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Reasoning

Horizontal and Vertical

by John Le Roy, F.R.C.

THESE are two familiar terms often used to describe the reasoning process: "induction" and "deduction." Specialized meanings have been given these according to the fields of knowledge to which they have been applied. For instance, "induction" into office, signifying installation; or in a play, an introductory scene. Also, an apparatus for transforming a direct current in electricity into an alternating one is called an induction coil. Logic calls that process where reasoning proceeds from the particular to the general, inductive reasoning.

In the same way, *deduction* signifies subtraction or taking away; the lessening or abatement of something; the result or conclusion. And in logic, the system of reasoning from a general proposition to a particular end is referred to as deductive.

These terms illustrate how the meanings of the words are subtly changed by their usage in specialized fields. More, they indicate the necessity of understanding exactly what they mean when used to describe methods of arriving at basic truths.

It is possible that present-day usage has been a mistaken notion of what mystics of classic times originally meant by these terms. It is to be doubted whether they were considered merely descriptive of two methods of the objective reasoning process. Instead of thinking of them as methods of approach—from the beginning to the conclusion, or from the conclusion back to the beginning—it may well be that originally mystic philosophers paired them with terms *objective* and *subjective*—the inductive joining the objective, and the deductive, the subject-

ive. To such, then, inductive reasoning meant approaching matters in an objective, horizontal or surface way—moving, so to say, back and forth in a sidewise motion among the elements of a particular problem, actual or purely speculative. By deductive reasoning, according to this line of thought, they had in mind that highly penetrating action of the subjective faculties which rise or descend to varying levels of consciousness in a vertical or strictly interior fashion.

The distinction is intriguingly significant: Thinking inductively, then, would have meant a motion back and forth across the elements of a problem on a level, seeing no more than the separate individual elements. It might be characterized as thinking without perspective—a case of not seeing the forest for the trees!

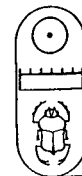
Thinking deductively, on the other hand, would have been a subjective process whereby the individual could rise in consciousness above the elements of his problem to the point where its separate parts would be seen to interlock to form a whole.

A Practical Distinction

Experience with mystical instruction develops the distinction between the objective faculties and the subjective ones—the distinction being that the objective faculties provide the avenues through which information of the world outside enters the consciousness. Objective faculties are leading in or inductive in nature. Once the information enters the consciousness through objective channels, the subjective faculties—those which it is here proposed the mystics termed the deductive—act upon it and come to a conclusion.

In this way, the two sets of faculties work in complementary fashion. Mystic instruction has always been based on this viewpoint: therefore, its unique value lies in showing man how to make the best use of this duality of his mental functioning.

Ordinarily, man keeps his consciousness fairly constantly to the objective level, never being quite able to free himself from surface meanings, relationships, and limitations. He believes—and this belief is reinforced by educational methods—his objective faculties to be his only tools. He uses



them at every turn to gather information and experience; and he uses them again in the attempt to evaluate and make use of that information and experience.

Thus to him induction and deduction are only different approaches of the objective faculties to the same end—the acquisition of truth, at any rate progress toward it. In believing that both these methods operate on the horizontal level, whether the problem be viewed from one point of view or the other, man cannot escape being himself a part of it. He cannot separate himself from it.

Since to him, the objective faculties are the all, truth must be won through their use or not attained. Of the subjective ones, man knows little or nothing. He lives, then, or attempts to do so, with only half of his faculties and so, in a very real sense, is only half alive. He lives, as William James once pointed out, far within the limits of his potential. His life is all extension on a dead level. It lacks that vertical dimension which would transform him into a living perpendicular—an upright and whole man.

“Our eyes are holden,” says Emerson, “that we cannot see things which stare us in the face until the hour arrives when the mind is ripened.”

Through initiation, meditation, or spiritual contact, the subjective faculties are brought into activity, the consciousness is induced to rise, and the dead level of experience becomes a living perpendicular, full of meaning, life, and beauty. This fact and its relationship to man's wholeness is forcibly evidenced in a student's account of the part accomplished by his teacher in mystical matters. Because of the unusual level of consciousness maintained by the teacher, his “system” induced in his students a fundamental change, producing an understanding capable of assimilation of abstruse or profound matter. This underlines the positive value of subjective or vertical thinking. An individual possessed of the ability to use his mental faculties in this way was able to lift the consciousness of others to a state above the objective to the extent that new conclusions and broader views were reached.

This proposition might be clarified in perhaps a simpler way by reference to the

study of the state termed *Cosmic Consciousness* made familiar by Dr. Richard Maurice Bucke.

He defines three types of consciousness: the simple (possessed by animals); the self-conscious (possessed by man); the Cosmic (a higher form of awareness than that ordinarily attained by man).

There is, to be sure, a gap between the simple consciousness of animals and man's stage of self-consciousness. There is, likewise, an even greater gap between the merely self-conscious man and the one who has attained that stage called *Cosmic Consciousness*.

The Goal

Cosmic Consciousness, then, may be said to be the goal toward which self-conscious man is evolving. In his study of those relatively few individuals who had attained this *Cosmic* level of consciousness, Dr. Bucke compiled a table of characteristics common to all.

Such characteristics include: 1. Intellectual enlightenment; 2. Moral exaltation; 3. A state of euphoria, elevated, joyous, morally quickened. In addition, and perhaps this is most significant, there was always the conviction that immortality is not a *future* possibility but a *present* possession.

The intent of this reference is to show how the mystic, both past and present, through ceremonies of initiation and group experiment, as well as through spiritual exercise and meditation, achieves a degree of elevation, euphoria, and intellectual enlightenment that is a partial participation—or foretaste, at least—of the state called *Cosmic Consciousness*. Undoubtedly, such could not have been the case had the accepted conceptions and limitations regarding man's mental tools been relied on.

This is the end in view in all genuine mystic practice: a training in the complementary use of the two faculties—the inductive or objective and the deductive or subjective—so that by the gradual fusion of the consciousness at progressively higher levels, self-mastery may be achieved by the individual. The classic mystical example is perhaps that of Heinrich Khunrath, the Rosicrucian master, who in a moment of

time communicated a whole discourse to his attuned students by speaking one word. The Bible offers substantiation of this manner of working in its account of the occurrence at the Feast of Pentecost.

So much was it recognized in ancient times that initiation and mystic instruction were necessary to the discovery of the whole man that no one was judged worthy of standing in society unless and until he had applied to the Mystery Schools for initiation and instruction. Without that something which mystic instruction supplied, man was not thought to be man at all. Said Plato, the initiate: "They who established these ceremonies for us evidently were not superficial people because from time immemorial the allusion has been made that whoever arrives in Hades uninitiated (or without having participated in the ceremonies) will remain in mire; but whoever has purified himself and has taken part in the Mysteries will, when he arrives there, dwell among the gods."

Pindar, too, the Greek lyric poet born before Plato's time, wrote: "Blessed is the individual who dies after seeing these things; for then he knows not only life's purpose, but its divine origin as well."

Valuable Testimony

Testimony such as this is evidence that the Mystery Schools taught man something about life and his success in living it which could not be learned elsewhere. The fact that this *something* concerned the divine origin of life and its purpose suggests a body of knowledge as well as an approach unknown or unsuspected and unused by the ordinary, uninitiated individual.

This naturally raises the question as to what the method was and how man rediscovers it and brings it once more into operation in his daily affairs.

The Mystery Schools, it is a matter of record, were superseded by the Church, which proclaimed a monopoly and announced itself as the sole possessor of knowledge regarding the purpose and meaning of life. The way to this knowledge and to salvation, likewise, so the Church taught, was by belief and emulation. The layman, nevertheless, could be entrusted

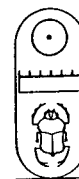
with only so much even with all his belief and emulation. He was excluded from full enlightenment and intelligent practice in much the way the uninitiated had been earlier. Certainly so, if he were not a communicant of the Church. With the growth of the Church, both the knowledge and the method of its operation became more and more circumscribed. And with the Church's final triumph in the thirteenth century, the knowledge and the method were well-nigh minus quantities.

The intelligent, sincere, aspiring man might still ask—but the only available bread was that of belief, and that was all too often a stone. The Church itself was in darkness, for having denied its heritage from the Mystery Schools and turned out of its fold those mystics who had brought it light in its beginning, it had no dependable source of instruction. Like the sorcerer's apprentice, in its attempt to operate imperfectly understood principles, the Church wrought untold mischief.

When the Renaissance attempted to free men of the dominance of the Church, it turned once more to the past of enlightenment. It was only partially successful, for it could not immediately restore that important something of whose very existence it had been kept in ignorance. Francis Bacon must be credited with the conviction that the answer lay in the ancient past, and his courage in declaring the necessity of returning wholly to the viewpoint of the Mystery Schools must be applauded. He expected his method of inquiry to furnish the numerous elements wherein truth might be uncovered.

He interrogated the past, paying particular attention to the Eleusinian Mysteries of ancient Greece. Their concern with the question of how the soul takes incarnation led him to the conviction that in the myths of Greece were hidden statements of natural laws. In particular, in the story of Demeter, Persephone, and Pluto, he read the account of the soul's descent into matter.

Here was the nub of knowledge and also an example of the method. The Mysteries celebrated at Eleusis were in two sections, one a preparatory step to the other. Having been instructed in the Lesser Mysteries,



after a lapse of time one was accepted into the Greater. The duality of the whole was thereby demonstrated. The first step was to provide instruction as to what things were of eternal value. Until this distinction was clear, one could not know among the undifferentiated elements of life which were of value and which were not. Once the essential elements were isolated and brought together, however, the method whereby they were fixed in the consciousness and made operative could be mastered. Since this reference to the Eleusinian Mysteries is by way of example only, the step-by-step nature of the process it outlines may well be passed over.

The intention of the reference is to illustrate objective and subjective mental activity and its relationship to horizontal (inductive) and vertical (deductive) reasoning. Acquaintance with the ritual made famous by the Rite of Demeter at Eleusis substantiates impressively how the mind may be elevated by the subjective process to give things on life's objective level their true perspective and evaluation.

Except for the fact that it is yet so largely unknown, the initiatory ceremony outlined in the *Book of the Dead* might serve as well. There, at the climax of the preparatory degree, the candidate is shown three objects: The Kheper beetle, symbol of the god Ra; the balances, representing the hidden God; and a blank stone or stele. No words of the conductor accompany the display of these objects. The mind undisciplined or uninstructed might exhaust itself in its attempt to find essential meaning in them by the objective method of reasoning. To the thought limited to the level of these objects themselves, they can be nothing more than colored pictures, vaguely related perhaps, but conveying only confusion. So it must always be when the faculties designed only to bring awareness of things to the consciousness are called upon to interpret them as well.

Let one call to his aid, however, that method of mental approach which belongs to the eternal side of his selfhood—and the result will be different and satisfactory. Leaving the level of the objects themselves, the consciousness will ascend to an inner [20]

level, completely above the mundane—and suddenly a point will be reached where their meaning will become clear. Kheper, the beetle, will no longer be merely a picture of the Creator. It will be an inner discovery in all fullness of the fact that *creation itself is divine*, the handiwork of Divinity. The balances, too, will reveal themselves to be not just a figure of the hidden god, but the fact displayed that every aspect of nature and of life covers the presence of God and yet declares Him. Finally, the blank stele will no longer be simply a blank stone—it will rather be the Horizon of Heaven on which one's own individual and eternal identity is to be impressed.

A method so effective in mystic ceremony must be considered a part of mystic instruction—and so to be capable of daily application. What was mystically transmitted, then, was intended for use, and in that use one demonstrates the superiority of mystic instruction.

The Important Something

That *something*, then, which mystic instruction alone supplied in the past (and there is little evidence that the situation is too much changed today) concerned the use of one's mental equipment. Of this process, the profane and scholarly world preserves only the shell—represented by two terms which at best are but cover words for the operation. They have in a sense degenerated into two slightly different methods of reasoning of the objective mind. As such they describe two types of mental attack in the solution of problems. The inductive, being concerned with a step-by-step advance from a particular idea to a general proposition; the deductive, the process in reverse from a general proposition to a particular application. Both are limited to the area of the objective consciousness.

This amounts, in no small degree, to a complete negation of mystic instruction and results in only the half solution, if any at all, to the problems man is set to solve. Turn the matter back into its rightful mystic definition, however, and two workable, cosmically correct and complementary functions emerge. In addition, one discovers the key to the effectiveness of one part of mystic knowledge. △



MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Self and Non-Self

BEFORE THE CONCEPT of immunology, the branch of science dealing with the natural defense of the body, became established worldwide, mystics had already taught and practiced the principles of natural defense and healing powers within the body of man. In their teaching, healing was carried out not by man but through the application of cosmic forces. In directing such cosmic forces for healing purposes, it was essential that the functions of the cells be understood. Although such topics as DNA and RNA were not then described, mystics knew that there was in every cell in the body of man an essence known as the *mind*. Inside the mind were other attributes. These included consciousness, intelligence, and memory.

Apart from this, certain cells in the body were known to have a greater responsibility for defending the body against foreign invasion by such agents as bacteria and viruses. These cells were known to them simply as blood cells. Today, advances in medical research have enabled these cells to be identified as lymphocytes. These cells are probably imbued with higher consciousness, intelligence, and memory for body defense than the rest of the cells of the body. They circulate in the blood and can attach themselves to tissues and organs. These cells today form the mainstay of current medical research in the field of natural defense of the body. They are associated with the production of certain protein substances known as *antibodies* which are used as weapons against such foreign invaders as bacteria and viruses when these attack the body.

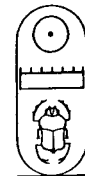
In addition to these antibodies, Nature has provided other levels of defense for the



body. The first of these is the skin, along with the mucous membranes. These first-stage barriers may be supplemented by such structures as hair and sweat glands whose functions help in the attack to eliminate disease-causing organisms.

The other lines of defense include the secretions of the body other than those of the skin. Thus tears and enzymes from within the body may produce harmful effects on the bacteria and thus help in their destruction. However, should either or

The author, Frater Okon A. Osung, M.B.B.S., F.R.C.S., F.R.C.S. (Ed.), F.R.C., is a Consultant Surgeon at a major hospital in Nigeria. Presently a Research Fellow in Immunology at the University of London, he is also a member of AMORC's International Research Council



both of the above fail to contain the invader, then the lymphocyte system will become operative, except in certain diseases where the natural defense of the body is greatly impaired.

The Lymphocyte System

The lymphocyte system operates on the basis of mind, consciousness, intelligence, and memory. The mind, perhaps closely aligned with the genes of the individual, is infused with consciousness, intelligence, and memory. This situation can be compared to that of structure and function, with the mind assuming a structural significance for the functional manifestation of consciousness, intelligence, and memory. It must be understood that although the mind is considered on a structural basis, it is never in particulate form. It is an essence and hence formless and structureless, but on the basis of its relationship with the other attributes, it acts as their "anatomical warehouse" which must be opened to expose the contents. The other three attributes have their separate identities but work in cooperation for defense of the body.

Defense Against Invasion

When, for example, a virus or bacteria attacks a cell, the intelligence of the cells is at once brought into operation. Initially consciousness is alerted subjectively and later, objectively. After the subjective alert, memory is approached to find out if a similar invasion had occurred in the past. If such a previous attack has been recorded, the details are obtained and used to stimulate the readiness of the attacking soldiers, who march on the invader. In many such situations, the invasion is often dislodged sooner than anticipated. If, on the other hand, there is no record of any previous attack by similar agents, the maneuvering may be more tedious and somewhat protracted.

The functions of lymphocytes, as described above, correspond to those of a country's fighting force. In a country perpetually at war with invaders as is the body, it is essential that every individual learns civil defense in case the invaders break through. Since each cell is infused with the mind and all of its attributes of intelligence, consciousness, and memory, it means the system of defense operates at the level of

every cell, making it a four-tier defense mechanism for the body.

Such a system seems very effective for it tends to ensure that if the skin barrier and the mucous membranes are broken through, the body still has the secretions, and the fighting soldiers (lymphocytes) to depend on before the invasion gets to the individual cells of the internal organs. Even when it gets there, the individual cells with their intrinsic defense mechanism can struggle to hold the fort until the soldiers regroup and return to their rescue.

This brings us to the big question concerning cancer causation in relation to external agents. Since the cells of an internal organ seem to be protected under the four-tier defense system, it would seem logical to suppose that a healthy body can ward off or contain most foreign assaults. If man believes that external causes of cancer account for most cancer diseases, then it would seemingly be implied that the body's defense mechanism has failed in all these patients. Indeed, evidence seems to point in this direction. But what is not established is whether the alteration of immune states precedes or succeeds the onset of cancer. If it precedes, then something else might have altered the immune state of the individual. Here is where the present concept turns attention to external agents. But could it be something else?

Psychic Inharmonium

If the alteration in the immune state succeeds cancer, man is left perplexed as to what caused what. Much has been done to investigate the link between external agents and cancer, and yet cancer remains on the increase. What probably pertains in most cancer cases is that these external agents are helped to succeed as a result of mutiny from within the body's camp. Such mutiny may be in the form of psychic inharmonium.

Psychic inharmonium (with or without physical inharmonium) first deranges this inbuilt natural defense, making it possible for the external factors to act as adjuncts. In other words, before the external factors become operative, the vibratory nature of the cell has been changed; and in this altered state the external factor is then able to add

its own quota of inharmonium since the genetic coding is different from that of the individual's cells. This way, the inharmonium already existing in the cell is further accentuated. When this combined inharmonium is then permitted to exist for a considerable length of time, disease will ensue, often as chronically intractable ones such as cancer. It is most unlikely that a foreign factor would break through the four-tier barrier and cause disease if there were a perfect harmonious state in existence within the body and between the body and the Cosmic.

Certainly advocates of the external agent theory would readily point out that animal research suggests a possibility of genetic alteration in viral-induced cancers. But if the successes in experimental cancers were easily applicable to man, cancer disease would not be on the increase. That human cancer is on the increase despite advanced research suggests a possibility of an alternative concept, most likely within man himself. Such, together with the four-tier defense barrier of the body, should make man look within and ask the whys and wherefores of cancer causation within man.

To the Rosicrucian student, the mutinous group could be of psychic origin as in envy, jealousy, vanity, inconstancy, intolerance, intemperance, and unjust criticism. These are more likely to cause chronic intractable diseases that are difficult to cure. However, the Rosicrucian also accepts that over a prolonged time man can destroy the body's harmonium by having improper breathing habits, or by ingesting toxic foods, drinks, or substances that can poison the cells.

Organ Transplant

Another interesting concept which comes into the manifestation of self and non-self is the subject of organ transplantation. Man must understand that in each patient for

transplant surgery, the initial disease that destroyed the organ to be replaced came as a result of inharmonium. If the state of inharmonium is removed, it is possible that the organ, if not already damaged beyond a state of refunctioning, will start functioning again, while healing is in process. If most of the organ had already been destroyed, however, then an organ graft might become essential. In such patients, if the blood group and other tissue matching tests are favorable, the chances are that the new organ will be accepted, mainly because of the prior elimination of the state of inharmonium before grafting.

However, should a new organ be grafted while the initial state of harmonium still persists, it is highly probable that the new organ will come under the effect of the inharmonium and become as diseased as the original organ. It is this extension of the effect of inharmonium to the new organ that man describes as rejection of the new organ.

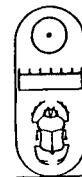
It is vital that in those patients in whom transplantation is essential, the patient should first be examined and prepared as a whole before the real transplant operation is carried out. The current medical approach seems to deal with the physical preparation of the patient while the psychic aspect of the patient's nature is neglected.

Whether a cancer or transplant patient is involved, a preparation embodying both the physical and psychic natures is essential. In doing so, the dual nature of man is harmonized not only within itself but with the forces of the Universe.

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

ROSICRUCIAN DIRECTORY

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



Symbols



The Tools of Initiation

by Erwin W. E. Watermeyer, M.A., M.Sc., F.R.C.

THERE IS ONE aspect of mystical instruction which fascinates every student of mysticism: that is the subject of symbology, a study of symbols, their significance and use. Mystical philosophers know well that man does not only think, he also experiences. After all, we do not live in a mechanistic world, but we live in an organismic world instead, a world of living experience. Words fail when they are to convey feelings, emotions, or subtle implications. Words and signs restrict, symbols do not. Symbols possess an esoteric language, a secret code, which the student must decipher and whose meaning he or she must unlock. Through the hidden language of the symbol, new meaning and significance is evoked at each renewed acquaintanceship. For the final article of this particular series,* we shall now investigate symbols as the tools of initiation.

The Tools of Initiation

How are symbols used in mystical exercises, and how may the symbol serve us as an instrument in the technique of initiation? The aim of all initiation is the integration of man's personality and the elevation of his consciousness. Its technique comprises the manifold methods by means of which such an integration and elevation of consciousness may be facilitated. At all times the symbol has served as a powerful tool in that

technique. Consider it now from that viewpoint.

As has already been mentioned, the subconscious mind, when permitted to speak, will express itself in a language of symbols during dreams, visions, or psychic experiences. Such symbols will always emerge spontaneously, unannounced. Usually they appear quietly, almost casually. At other times, they erupt into consciousness with great force. Most of them are enigmatical and possess multiple meanings. They must be extensively contemplated, their hidden meaning deciphered, until their concealed message has been comprehended and understood.

But the converse aspect of the situation is of importance also. Inasmuch as the symbol is the language of the subconscious mind, it is also the language which the subconscious mind can understand and by means of which it may be reached. Thus, symbols may affect the subconscious mind and arouse it into activity. When used in this manner, the symbol may serve as a powerful tool to stimulate the subconscious mind. It follows that a consideration of the use of symbols in mysticism has two aspects: first, the action of symbols upon the subconscious mind; second, the proper assimilation of those symbols which emerge from the subconscious mind.

Consider the first. It is well known that symbols may be used to awaken realizations which lie dormant within the subconscious mind. A candidate of the ancient mystical initiation was provided with a symbol and

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*See Watermeyer, E.W.E., "The Mystical Significance of Symbols," *Rosicrucian Digest*, Feb. 1984, p. 18; and, Watermeyer, E.W.E., "The Hidden Language of the Symbol," *Rosicrucian Digest*, Jan. 1985, p.11

required to contemplate it in solitude, in silence. During a state of contemplation, the objective mind of the candidate was subdued and the subconscious mind made receptive to incoming impressions. Contemplation of the symbol exerted an influence upon the subconscious mind through association and suggestion. Inasmuch as the subconscious mind reasons deductively only, the chain of associations awakened by the symbol—through resonance—stirs into action certain forces, and may arouse ideas or realizations which have lain dormant for several incarnations. However, in order to unfold—and this is of great importance—the seeds of such realization must already have been sown, perhaps in previous incarnations. Barren soil cannot give growth to rich fruit. Symbols can only reawaken that which is lying asleep. For every mind there will exist certain symbols which will not evoke any response. When this occurs, the effect of a symbol is not that of reawakening. It is the beginning of a new acquaintanceship. In this event, the symbol—so to speak—sows the seeds which future incarnations must mature.

Contemplation of the Symbol

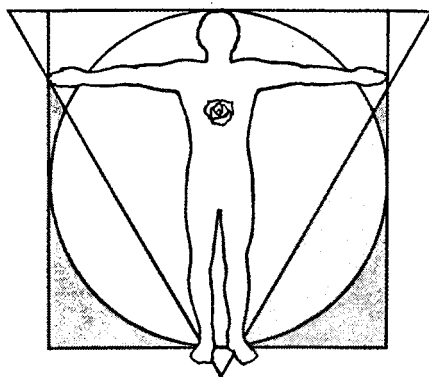
A powerful traditional method of permitting a symbol to penetrate requires the candidate for initiation to paint and draw a prescribed set of symbols with most painstaking care, and to do so in color. This activity forces the symbol to impress itself profoundly upon the subconscious mind, and draws it into active participation. In ancient times symbols were also painted upon temple walls or were made part of the architecture. Intensive contemplation upon a symbol enables it to become effective. The ancient mystical philosophers knew this well.

The method to be used in order to make a given symbol effective is now clear. First, the student should draw and paint his or her own symbols, and do so with most painstaking care, so that their meaning may be absorbed. The symbols thus prepared must then be contemplated: Each symbol, in turn, is placed upon the Sanctum. The student must assume a borderline state, simultaneously opening his mind to the power of the symbol. The student must be patient.

He must not hurry. He must permit the symbol to speak to his inner self. Such exercises when faithfully pursued will reap their ultimate reward.

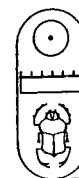
The Symbolic Message

Next, consider the second aspect of the usefulness of symbols; namely, the permitting of symbols to arise from the subconscious mind. The technique of properly accomplishing this is the subject matter of much esoteric instruction. We shall not need to elaborate upon it here, except to add a few comments. All students of mysticism know that during what is known as a borderline state, the subconscious mind



will reveal its symbolic messages as visions or as psychic experiences. Such symbolic messages generally belong to two classes: their nature may be impersonal and reveal a universal law or cosmic truth; or, on the other hand, they may emerge to convey a personal message, relevant to the student's psychic development, for the purpose of his guidance. A detailed discussion of this sub-

The author, Erwin W.E. Watermeyer, was on the staff of the Rosicrucian Order for many years. As an outstanding member of the Rose-Croix University faculty his classes were always popular—filled to capacity. At the time of his transition in 1983 Frater Watermeyer served as a special consultant to the Supreme Grand Lodge, AMORC, and he was also a member of the Board of Directors, AMORC Grand Lodge, Germany. Over the years Frater Watermeyer contributed numerous articles to the Rosicrucian Digest.



ject matter is beyond the scope of this article.

In each and every case the symbolical message will be cryptic, and it must be deciphered through extensive meditation and contemplation. When finally the symbol has been properly understood and assimilated, then it must be made to react upon the subconscious mind and evoke from it a subsequent message.

Permitting the subconscious mind to speak, interpreting its symbolical message, and finally allowing the symbol to react upon the subconscious mind, results in a state of harmonious cooperation between man's two minds, resulting in an expansion of consciousness and a state of happiness.

The Initiatory Experience

The ability of any particular symbol to evoke a response depends largely upon the mental attitude of the observer. Any sign may transform into a symbol, provided its observer is in a receptive state of mind. Of this important fact the mystical philosophers were fully aware. The traditional ceremonies of initiation contain elaborate formulae for the express purpose of placing the candidate into a receptive state of mind during which the proffered signs could undergo a psychological metamorphosis into mystical symbols.

Only a mind possessed of a firm conviction that life possesses a deeper meaning than that exhibited by external appearances, can be receptive to such stimulation. To such a mind, the physical world is like a cloak which covers a hidden treasure. A candidate for esoteric initiation must undergo extensive training to open his or her mind to this fundamental realization. On the other hand, the mind of one whom appearance is reality, and to whom there is no distinction between shadow and substance, will be insensitive to the power of the symbol. A mind which functions

rationally only will receive only intellectual stimulation from a symbol. The symbol, if sufficiently arresting, may evoke an intellectual or an aesthetic response—if it stimulates at all.

It follows that a given symbol may induce different reactions: Its influence will depend upon the onlooker's attitude toward life. But even then the symbol will evoke no response if there are no seeds which can unfold and mature.

The effectiveness of a symbol depends also upon its universality. Certain symbols seem to affect practically everyone. They contain a basic common denominator, essentially unconscious. They represent a universal human experience, an experience shared and comprehended alike by everyone, formulated in a most evolved, differentiated expression.

A mystical symbol is a living symbol. Symbols are fundamental tools in practical mysticism. The subconscious mind speaks in symbols; symbols speak to the subjective mind. The proper use of the symbol facilitates a cooperation between man's two minds and enables him to attain a state of balance or harmonium.

Contemplation and meditation, when applied to symbols, serve a dual purpose: they permit the symbols to emerge, and they permit them to act within. A receptive attitude is a prerequisite for such accomplishment and a borderline state is essential.

We have arrived at the end of our three-part series in the discussion of symbols, what they are, why they are necessary, how they originate, and how they may be constructively used as tools in the process of initiation. Symbols free us from the tyranny of words. Symbols, when properly used, may lead the candidate to a state of balance between the inner and outer self, and may aid him to attain that Peace Profound which is the goal toward which all mystics aspire.

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

—Mitchell Working, F.R.C.

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

The Standard of Living

*How do we determine
the true standard of living?*

WE SOMETIMES wonder what is meant by the modern standard of living and whether it is higher than in the past. We read the newspapers and magazines, accept the opinions of furniture experts, interior decorators, hygienic authorities, and so on, believing that what they say represents the last word in the true art of living.

If we see pictures of modern bathrooms, living rooms, and kitchens, with the newest and most modern ideas of furniture, decorations, and equipment, we become convinced that what we now have is antiquated, ancient, and inadequate, and that we are not living in accordance with the "higher standards." We see pictures of beautiful automobiles with groups of happy passengers, read stories of automobile tours and airplane trips, and begin to wonder whether walking from place to place or riding in a bus or perhaps a carriage does not belong to the Middle Ages.*

New kinds of salad dressing, table decorations, frozen foods, and canned goods make us wonder whether the old-time methods of making bread and biscuits by hand and eating food that has been cooked in the oven are not a part of an ancient form of life that passed out of existence thousands of years ago. We are tempted to believe what we read, and come to the conclusion that we are far behind the modern methods and modern standards. We find ourselves constantly in a turmoil, trying to

*Written in 1935

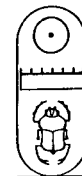


keep pace; and no matter what our income, we make it meet the necessary expenses.

The United States of America undoubtedly leads the rest of the world in fads and foibles and in aggravating agitation for constant improvements of a nonessential nature. They are aids, but they are luxury items and not the necessities which advertising and propaganda make them.

There were millions of happy homes throughout the world some years ago that had no modern bathing facilities, and a home that had a bathroom with running water was considered very modern. According to latest literature, every home should have two and a half bathrooms, and one of them should be in orchid. Do things of this kind constitute necessities for a proper standard of living? That is the important point.

In the time of George Washington, there were gorgeous balls and dances to which the most beautiful women of his time and acquaintance were invited. They dressed in a manner and acted in accordance with customs that represented the highest standard of living. Yet we are told that the average girl today in a department store or office dresses more magnificently than the most overdressed and gorgeously gowned woman



that ever attended one of Washington's parties.

The quality of the material, the styles, the other elements that enter into personal appearance have been advanced until what was the standard years ago is now crude and unacceptable. We are in a whirl trying to discover whether yesterday's rules, styles, fashions, and notes are active today or antiquated.

The Nostalgia of the Past

It is surprising how all of us like to go back to the old homestead farm and find ourselves comfortable amid the old surroundings. Here in the West where we have so many mountains and foothills, woods and valleys, and places where isolation is possible, thousands who have magnificent, modern, up-to-the-minute homes, build cabins or crude wooden shacks among the redwood trees or along the banks of a river or by the ocean to live in through the summer. They are glad to be able to pack a trunk of plain clothing and get away from their fourteen-room house or ten-room apartment to a little three-room bungalow or cabin to live a "natural life."

In the larger cities in the East, those who can afford it build little bungalows on the tops of apartment houses so that they can have a garden and a home typical of what was popular and represented the standard of living a century or more ago.

And why is it that in every well-built home the man insists upon one room as his den? What do these dens represent? A return to the old standard of living. Most of them have wooden beam ceilings, crudely finished floors, and, if large enough, an open fireplace—but simple furniture. The man thinks he will have this den exclusively to himself; but human nature expresses

itself: Within a few weeks, the man finds that every member of the family wants to get into the den during the evening to read or sit around and talk, while the rest of the house remains in darkness unless there is a social function being carried on.

After all, the real standard of living is that which expresses our closeness to one another and to God. The spiritual and human values of life represent the only standard by which we can judge whether or not we are living a truly normal, natural life. The more we study and learn of the laws of nature and man's own personal powers and abilities, the less we become fascinated and enthralled by the superficial, artificial, unimportant frills and inventions of man's maniacal ingenuity.

Undoubtedly, there are scientific minds busily working at this moment, thousands of persons staying awake and wasting their lives, trying to invent new devices and new things that will eliminate the human emotions from our daily lives. These will be proclaimed the newer and higher standard of living.

It is interesting that every mystic, philosopher, and student of the great fundamental truths of life eventually seeks to dwell in a cave or a grotto for a time. He seeks to separate himself from the world and find peace and happiness close to God and nature. This, after all, represents the true standard of living.

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

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The soul should be rationally thought to be beyond either corruption or perfection by man—the premise being that, since it is of a divine source, it lies beyond human power to alter its pristine nature in any manner.

—Validivar

The Triangle of Creation

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

ON THE FIRST DAY of creation, according to the Genesis story, there was only light, which was not specific. Three days later, on the fourth day, the light became specific in sun, moon, and stars—materializing and fulfilling the first day's potential of light.

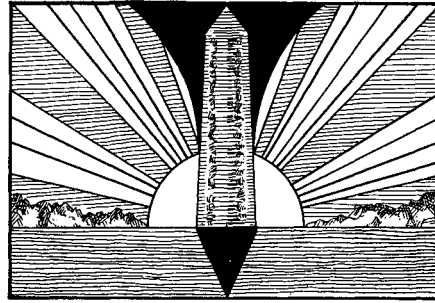
The second day of creation brought about separation of *water* and *sky* (firmament). Three days later, on the fifth day, came living creatures in sea and sky, fulfilling the destiny of sea and sky that were created on the second day.

On the third day of creation, *earth* was separated from water and put forth *vegetation*. Three days later, on the sixth day, the earth was populated with animal life, and by mankind to whom was given dominion. This fulfilled the purpose for which land and vegetable food had been created on the third day.

Each of the first three days of creation comprises a first stage, which has its completion in the corresponding day of the last three—a subtle symmetry that is easily overlooked. That is to say, creation in *Genesis* came about in two rounds of three days each, the first triad preliminary and the second triad fulfilling. In terms of a triangle (which is a favorite symbol of creation or manifestation), the purpose of creation in *Genesis* goes twice around the triangle.

The *Genesis* story has also other symbolic dimensions. Day by day in the story came successive *differentiations*—light differentiated from dark, water from sky, land from water, and myriad differentiations among plants, fishes, birds, and animals “according to their kind.” This same principle of differentiation is at the root (and gives a sort of preview) of our modern theories of planetary evolution and continuing biological evolution.

In a further application of the symbol of the triangle, the first round of creation

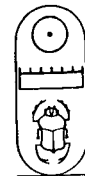


made *conditions*; the second round introduced active *agencies* into those conditions. A principle of the triangle is that there must be two factors present as two points of the triangle—a responsive condition as well as an active agent or force—in order for any result or manifestation to appear as the third point. (This principle was described more fully in “The Triangle of Cause and Effect,” in the September 1977 issue of the *Rosicrucian Digest*.)

Hermetic instruction in mystical philosophy is patterned in a triangle, such that full progress three times around the triangle could complete one's insight into all things in heaven and earth. However, at the acme, with completion of the third round, all points become merged into the ONE, the ALL.

Similarly twice around the triangle of creation accounts for six days of creation, when the work of creation was not yet finished. The seventh day, the Sabbath, is the third round of completion by itself, the day when God “finished his work.” Each of the other six days has its mate or complement. The Sabbath by itself is unity; also it completes and unifies all the rest of creation.

An old Rabbinic story points out the twofold pattern among the six days of the Lord's creation. In this same story, the Sabbath complained to the Lord because it had no mate, no matching day or complement,



as did each of the other six days. The Lord assured the Sabbath that when mankind welcomes and honors the Sabbath, then the Sabbath will be completed and fulfilled.

This could be understood as a subtle paraphrase for the unspoken idea that when

mankind welcomes, accepts, and honors (or glorifies) its divine source, then that source will be fulfilled; and in its image or complement it will recognize itself for the first time, because for the first time it reflects its own nature. △



Mental Energy

OUR most valuable possessions are our thoughts. They are truly ours and ours alone. An endless number of people, events, situations, and environments influence our thoughts continuously, but how we mentally react to each thing that occurs is our responsibility.

Brooding about past mistakes and dwelling on feelings of remorse or guilt are useless wastes of precious mental energy. Such brooding accomplishes nothing. If we become consciously aware of what we are thinking, then we can choose to deliberately turn that mental energy around and use it constructively.

Years ago, a Jewish doctor, after being freed in WW II by the Allies, wrote of his experiences while imprisoned in a German concentration camp. He knew his wife and children had been sent to a gas chamber. Gradually, he became aware that his body was feeding upon itself from malnutrition. He had to wear his shoes and what few clothes he had as he slept, because the

inmates of the prison were stealing from each other. One winter night his shoes were stolen off his feet while he was sleeping. He then had to wrap his feet up in rags. He realized that the only thing he possessed that could not be taken away from him was his attitude. Even under such devastating, miserable conditions he learned to watch and control his thoughts so that his mental attitude was worthy of his best efforts. Such an attitude kept him alive and sane.

P.D. Ouspensky strongly brings out in his writing that we should never allow *anyone* or *anything* to cause us to be irritated or angry. How we allow ourselves to respond and react to pleasant and unpleasant situations is our responsibility. With conscious awareness such responses do not need to be automatic but can be under our control.

Our thoughts can be seeds or weeds. They can drift away like nebulous dreams, or they can be the birth of a beautiful plan or scheme.

—Elizabeth Kitzman

ROSICRUCIAN CONCLAVE

Dallas, Texas

Southwestern Regional Conclave—May 4-5, North Park Inn, 9300 N. Central Expressway, Dallas. Grand Lodge will be represented by Frater Arthur Piepenbrink, AMORC's Supreme Secretary. For more information, please contact Mary Randazzo, c/o Triangle Lodge, AMORC, 4617 Insurance Lane, Dallas, TX 75205-4025.

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Spiritual and Natural Law

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

THE ROSICRUCIAN ORDER is devoted to the investigation, study, and practical application of natural and spiritual laws. What is the difference between a natural and a spiritual law as mentioned in connection with the Order's purposes?

Spiritual and natural laws have reference to different levels of phenomena experienced by man. The distinction is in human perception and conception, not in essence. What, for analogy, is the difference between *up* and *down*? The answer is: the position which the individual assumes in relation to an object or to a direction. What is above our head is "up" and what is beneath our feet, we call "down"; neither up nor down has an absolute nature, each being relative to our perception of direction. Natural law consists of phenomena having periodic recurrence. These phenomena are of that reality, of that being, which seems to have as much physical existence as has man himself. When we speak of nature we mean all those forces, powers, and substances, which man objectively perceives and which do not find their origin in his imagination and will. Another way to conceive nature is to think of it as that expression or manifestation of cosmic energy and order which man is able to discern. It is that matrix of cosmic phenomena which lies within range of the human to perceive.

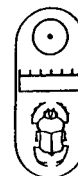
Obviously what lies beyond this range of man's discernment is either not known to him, or he but speculates upon it. Such unknown or abstract reality is generally not conceived as nature, but rather as the *Absolute*. The absolute, most men place in the category of the Divine or spiritual realm. It is common fallacy to associate that which is not comprehended by the human mind or which is said to transcend it, with the spiritual. The latter, by its apparent invisibility and infinite quality, is regarded as a more direct product of a Divine being or mind.



The ancient Greeks in their cosmogony thought that the sky beyond the highest mountains and beyond the limits of the seas, as they knew them, was divine because of its mystery and infinity. The more man reduces the infinite to the finite, that is, to a qualitative and quantitative nature, the more material it becomes to him, the more it falls into the category of what he calls "natural forces" and agencies. It is then removed from the category of the supernatural.

We may say that, in effect, the *spiritual*, to most men, connotes the *supernatural*. It implies that it transcends, or seems to transcend the physical universe. It goes beyond that of which man is objectively aware. It is a phenomenon that he cannot seem to direct at will.

With the passing of centuries, more and more of the supernatural has been reduced to the level of the natural. Some men actually consider that which they comprehend as being less important than the intangible



and unknown. The *mysterious* is always awe-inspiring. It is immediately associated in most minds directly with Divine being and takes on a quality in their minds entirely out of proportion to its true nature.

There was a time that to attempt to scientifically analyze the blood was held to be sacrilegious by some religious sects; it was considered to be an invasion into the spiritual, into the supernatural realm. The alchemists, in their attempts at transmutation of base metals, were considered sadistic. God, it was declared, had a secret process for the creation of the elements. Man was presumptuous to enter the supernatural realm and to seek to discover the spiritual laws working therein. The same views are frequently expressed by some people with respect to modern physics exploring the nature of matter.

Inquiring Man

Today, most men are conditioned to the exploration of physical phenomena. They do not question, or rarely do, man's right to wrest from the universe its secrets which will unlock material forces. To them, the spiritual remains related to what they term the soul and its properties. The soul, to them, is an amorphous, divine consciousness or mind, with certain attributes, as the moral impulses which they call *conscience*. The combination, to them, is directly of God. All principles or rules of thought and moral codes which appear to have their origin in soul and conscience are thus declared to be *spiritual laws*.

When modern philosophy and psychology disclose that conscience is not entirely a product of any innate spiritual quality, it often causes resentment on the part of those who insist in a separation of the spiritual from the material. They are the ones who wish the separation to be absolute, not merely relative. They further resent the statement that soul personality is also the consequence of a psychological adjustment between our environment and our consciousness of self.

The reason for this resentment is that such individuals think that the relating of natural phenomena or that which has physical properties to the more intangible is a sacrilege. It seems to them that God loses

His eminence if any function which is attributed to Him is shown to have an extension into the physical universe. Such a conception is an extreme, dualistic one. It is the contention that God must in every way, at all times, transcend the world of reality. They think He must not be immanent, that is, in any way dwelling within the world. Nature, or the physical universe, is, to them, but a by-product of God. They conceive the world as being like a mechanism created by a craftsman, which the craftsman may direct but in which no part of him actually exists—it being just a product of the craftsman's hands and mind.

The Mystic's View

To the real metaphysician and the mystical pantheist, as the Rosicrucian, there is but one vast spectrum, or keyboard, of phenomena. It is the Cosmic, the universal or God-mind working through a sea of vibratory energy. The laws are really the basic function of this energy. There are no divisions of phenomena in this spectrum. One manifestation merges into the next. Man experiences this phenomena in dual ways:

One is wholly objective, the result of his five receptor senses and their specific organic limitations. That portion of reality to man has a substance, a quality which he calls *material* and *physical*. Many of its immediate causes man has discovered and he terms them *natural*. Other phenomena actuate him and are subjective, as dreams, or even his inspirations, his emotions, his moral idealism. He finds it is difficult to trace these to so-called natural causes. They are thus related by him to the primary cause, to the spiritual.

Actually, however, these phenomena are, in essence, no more spiritual than the forces that cause the stately procession of the planets or the movement of the earth about the sun. If we come to learn that the wonderful mystical experiences we have, and which transcend in their beauty and inspiration anything objectively seen, actually do not flow direct from an external, spiritual source, but from the depths of our own consciousness, are they less divine? Consciousness within us is like a river; as it flows outward into the sea of the Cosmic it becomes deeper and broader and more

extensive in the impressions that it engenders within the human mind. These vaster experiences of our consciousness are but a greater perspective of the whole divine intelligence within our beings.

When you look upon a flower or out upon the sea or upon a simple chemical element, or the human organism, you are being brought face to face with the Divine cause. These things are not in themselves God, but are of *His consciousness*. He is in them.

A tree is not any one of its leaves, but to be a tree it must include all of those parts of which it consists. We cannot see with our

naked eyes the microscopic cells which give the tree its life and growth; nevertheless, it would not be reasonable for us to call just such cells *spiritual*, and the grosser manifestation of them—the bark and leaves—the *material*.

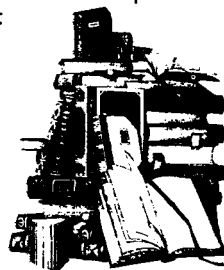
Let us remember that the manifestations of the Cosmic which are gross enough to be objectively perceived, we call *material* by custom. We ordinarily attribute them to nature. Conversely, that which for the moment lies beyond this range we define as *spiritual*. Underneath, however, their respective causes merge to form the harmony of the one—the Cosmic. Δ

ROSE-CROIX UNIVERSITY

New Summer Courses

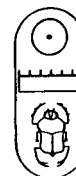
In addition to the new 1985 courses already described in a previous winter issue of the Digest, we will be offering "Echoes from the Masters" and "Problem Solving through Rosicrucian Techniques." For your review, capsule course descriptions follow:

Echoes from the Master—*Mystical literature, beheld with discernment and purposeful thinking, as well as with the "eye of the heart," brings each student to a realization of the requirements for, and the experience of, perfect harmony and Peace Profound.*



Problem Solving Through Rosicrucian Techniques—*Rosicrucian principles can be applied in a specific manner to solve the difficult, apparently non-spiritual tribulations that fill our lives. Here is your opportunity to bring your material environment into harmony with your spiritual goals.*

To receive the complete list of 18 courses that will be offered this summer, write to: The Registrar, Rose-Croix University, Rosicrucian Park, San Jose, CA 95191.



The Invisible Companion

by La Vonne Olds Quinn

ONE NIGHT, when it was very dark outside and very cold and bleak and wintry, I found myself walking alone on a Wyoming country road, at least a mile and a half from my destination.

My car had broken down.

I had driven several miles from home to visit a friend. My family was safe and warm at home, having decided, wisely it would seem, to spend the evening watching television and catching up on their favorite reading material.

Distances between places are sometimes wide and lonely in the high plateau country. Towns are far apart and so are ranch houses. Snow underfoot came oozing wetly through my thin-soled shoes. I had worn no boots, for I did not expect to be walking that night. Hills loomed like gigantic tombstones on either side of the prairie road. The keening cries of coyotes floated through the thin air like the disembodied voices of ghosts lurking in the distance.

A night owl swooped, a rabbit squealed close at hand—life and death together seemed to be walking in the night beside me.

A cold prairie wind began to blow. It crept inside my windbreaker, inserted its icy fingers under the silk scarf I'd tied loosely around my head and swooped it off with ghoulish glee, leaving my head bare and exposed to the elements.

About that time, as I struggled to recover my scarf from the malicious fingers of the wind, a strange and desperate fear began to take hold of my spirit.

There was no apparent reason for my fear. I was strong and healthy. I was used to roaming around the Wyoming hills and prairies, sometimes on horseback, sometimes in a pickup truck or jeep, but just as frequently, and more zestfully, on foot. I wouldn't have chosen a night like tonight, wearing a thin windbreaker and silk scarf

for a walk, but still this wasn't what I'd normally consider a desperate situation—just a very uncomfortable one.

The keening coyotes didn't bother me. I had always felt a kind of communication with their lonely voices calling across the wide, open spaces of the West. But it did me no good to reason with myself. Fear was gathering, like a speeding tornado, all around me and seemed, in some inexplicable way, to have become a part of the prairie wind. I could feel it pushing me, shoving me along the road, like a giant, invisible hand.

I began to run, and this was a serious mistake, for the faster I ran, the more coldly blew the encircling wind. It crept under my clothing, blew my hair all around my face, and waltzed its icy fingers up and down my shivering spine.

Then I thought I heard footsteps keeping pace with mine, running faster when I ran faster, slowing down when I slowed down. A phrase from an ancient poem began racing through my mind: "for behind me a foul and fearful fiend doth seem to tread!"

I knew my feelings could only be imaginary. I knew there could not really be a monster of the night following me; I knew my fear had no substance. But somehow, instead of reassuring me, this only seemed to make my terror grow and grow, until finally I stumbled over a sagebrush and fell in a ridiculous heap to the ground.

I sat there for a while, where I had fallen, looking up at the silent stars, at the pale, misty clouds fleeting across the sky overhead. I sat and listened to the mournful cries of the coyotes, the soft sounds of small, furry creatures stirring around me, the cry of a night bird passing over me like a "ship in the night."

And I began to think: Is this what most fears are composed of—invisible feet keeping pace with our human tread in the Dark Night of the imagination; unreal phantoms

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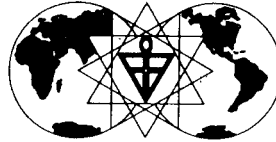
slinking along through the uncharted jungle of the subconscious mind? Of course, some fears are real. Dangers clothed in reality and substance may sometimes loom up in the future, but so many of our terrors are merely specters in the night, monsters created by the timid spirit of fearful man.

I slowly got up, stretched and fastened my windbreaker more tightly around me. I began to walk on again, knowing that before long, I would come in sight of a lighted house, a friendly house, where pleasant,

loyal, and helpful people lived, people who would be glad to receive me and give me rest and nourishment and stimulating conversation before going out to rescue my broken-down car and God-speed me on my way back to my family.

And as I walked I felt once again a Presence. Once more invisible footsteps seemed to be synchronized with mine. A warm, strong Hand seemed to take my hand and hold it in comfortable silence as I walked in peace along the lonely prairie road. △

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*.

The Purpose of the Rosicrucian Order

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

Address Scribe S.P.C.
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TIME UNLIMITED

Since the advent of Einstein's theory of relativity, more and more scientists are studying the enigma called *time*.

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The Oldest City →

Arab legends claim Baalbek, near the Lebanon coast, to be the world's oldest city. While archeological evidence does not bear this out, Baalbek is very ancient. The city actually dates back to the Phoenician era, but there are now only Roman ruins left. Over the centuries and the passing of empires, many cultures have occupied this site. Shown here are the remaining columns of the facade of the once great Temple of Jupiter (A.D. 193-211).

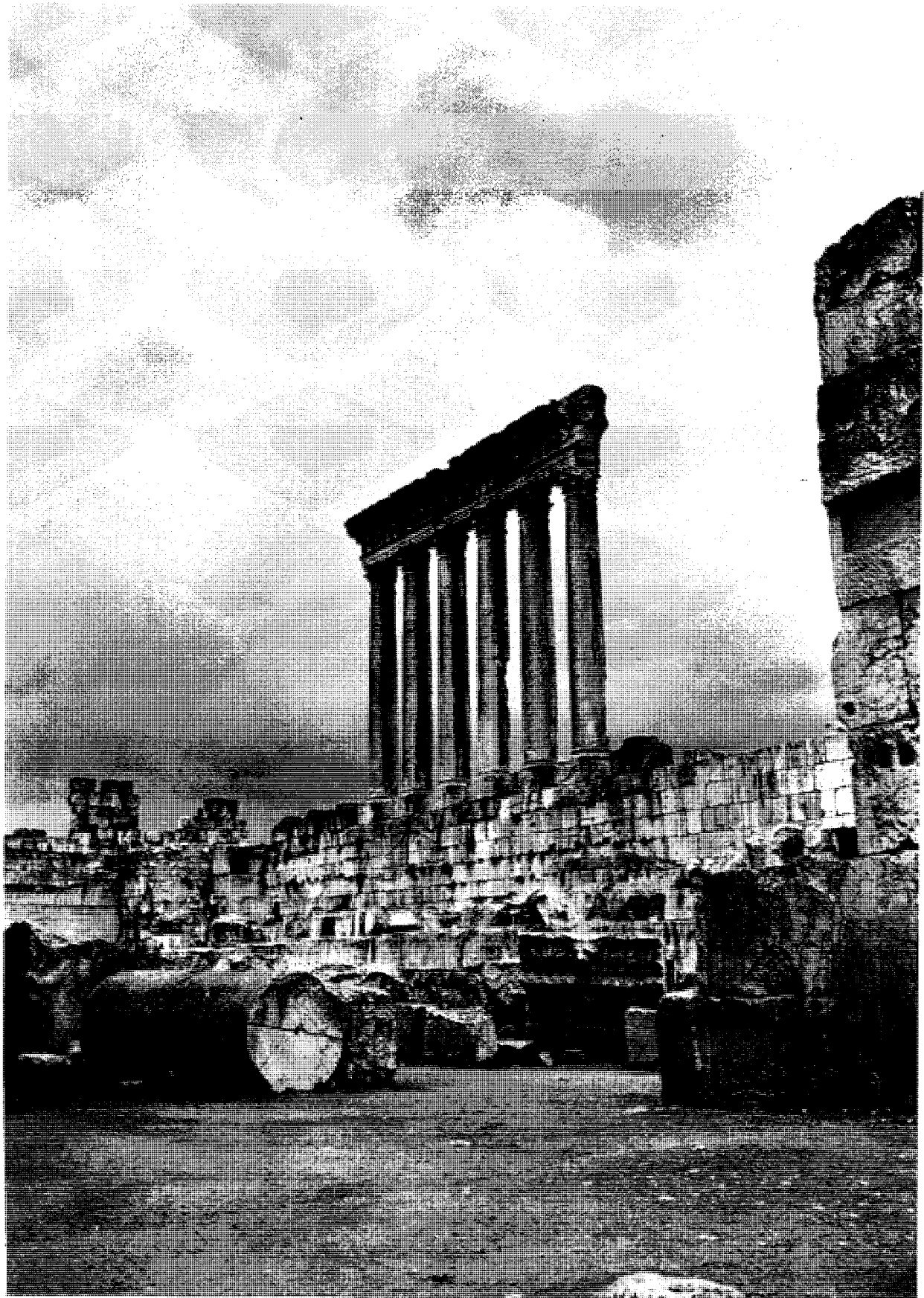
(Photo by AMORC)

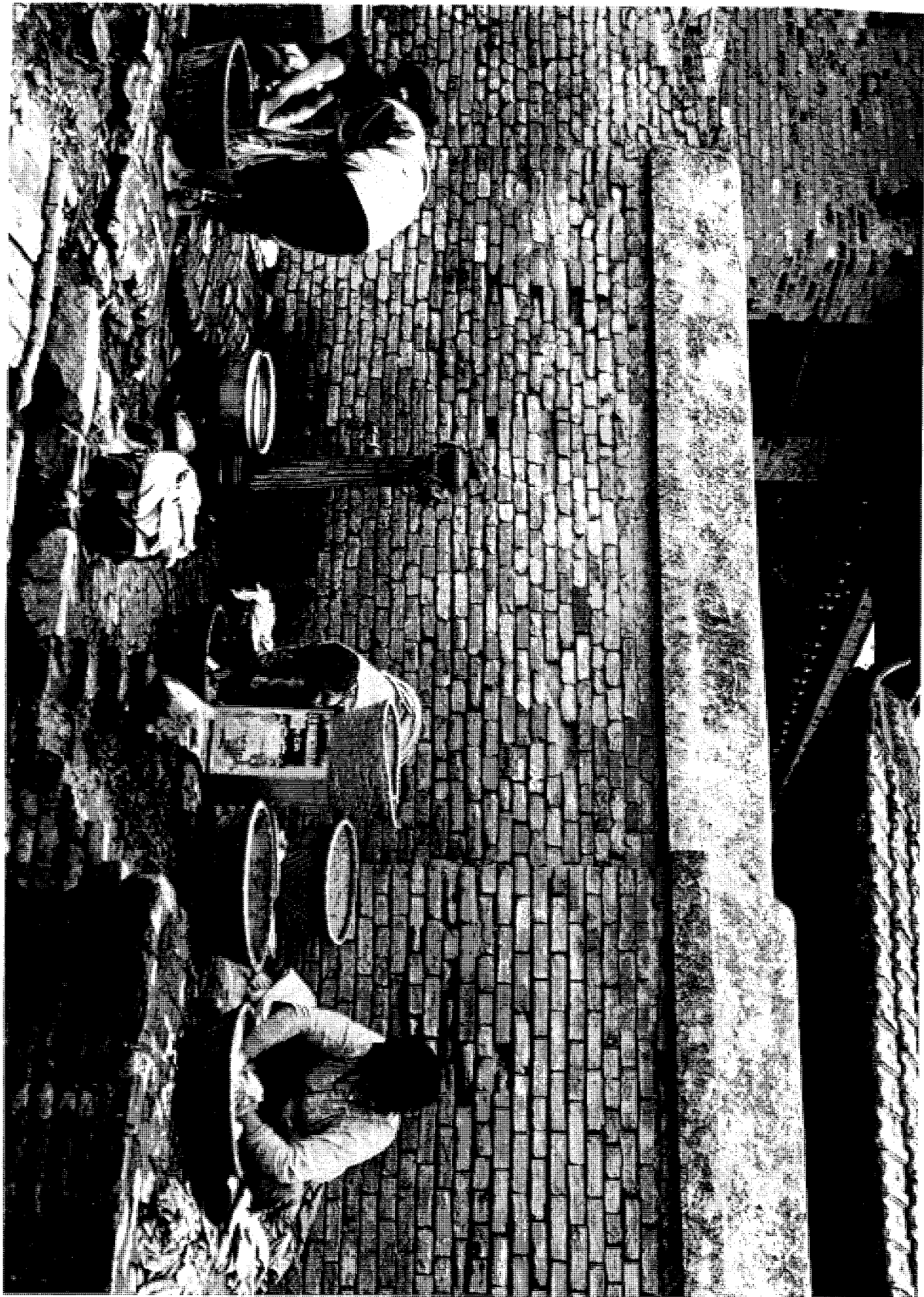
Laundry Day in Nepal (overleaf)

**The
Rosicrucian
Digest
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The twentieth century and modernization have not touched all strata of life in the Himalayan kingdom of Nepal. By necessity and choice, many of the natives cling to familiar customs such as this public pump and the laundry facilities which it makes possible.

(Photo by AMORC)





THE MYSTIC WAY

While digging through piles of old manuscripts in a musty closet, a carefully wrapped package, bound and sealed with an unfamiliar wax seal, took our eyes. On opening, there were six typed manuscripts within, now somewhat yellowing with age. On the cover of each was an illustration of a great and mighty mystic. The author's name on each of what proved to be a biographical sketch was that of the distinguished Rosicrucian Grand Master, Frater Raymond Andros.



Saint-Martin



Bacon



Rousseau



Poe

We read of the lives and views of these giants of mystical thought, as they were seen by someone closer to their time. The tales unravelled, and we were enraptured.



Goethe

There are few things we would rather share with our members and readers than these magnificent portrayals. They have been reproduced in much the same style as we found them, a total of 142 pages of the mystics' way. They are available as a set of six separate biographical sketches, for only \$12.50. Order from Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, CA 95191.



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HER-BAK

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by Isha Schwaller de Lubicz

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still in his father's home, and witness the lessons which Nature reveals to him. Educated in a school for scribes, his potential for high spiritual attainment causes him to be singled out for further education in the Outer Temple. We follow his spiritual ascent, sharing his doubts, his setbacks, his discoveries, and his ultimate triumph, which wins him an audience with Pharaoh himself. Quality paperback (Sold but NOT published by AMORC)

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The Initiatory Process in Ancient Egypt

by Dr. Max Guilmot, F.R.C.

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TREASURES FROM OUR MUSEUM

The King's Offering



The Rosicrucian Egyptian Museum contains the largest collection of Egyptian and Euboean objects on exhibit in the Western United States. Approximately 200,000 persons visit the Museum annually.

The Ancient Egyptians worshiped many gods and goddesses, and each individual strove to appease the gods—or at least the god of his home—by bringing the first fruits of his harvest to the priests, the servants of the gods. Shown here is an offering scene, one of many displayed in the Rosicrucian Egyptian Museum. This rare ancient Egyptian stone stela, found near Abydos, dates from the 18th Dynasty (1567-1320 B.C.). It represents the King's offerings to Osiris and Isis. The hieroglyphic inscriptions accompanying the scene mention the transportation of the offerings to the Port of Abydos, made under the direction of a militia chief whose name was Hethor.

The following translations were made by Etienne Drioton, former Consultant Egyptologist to the Rosicrucian Egyptian Museum.

Inscriptions at top:

*Osiris, Lord of Eternity, King of Gods,
Oenophrys, Prince of Eternity*

*Isis, the Great, Mother of God, Lady
of Heaven*

*Offering given by the King of Osiris
Khen-tamention after making the
funerary offering of beef, geese*

*Militia Chief, direction of the Watchers
at Abydos Port*

Inscriptions at Bottom:

*Offering of the King to Osiris Khen-
tamention, Lord of Abydos, to Isis, the
Great*

*To Anubis who is in the Oasis, Great
God, Lord of the Cemetery after giv-
ing the funerary offering of beef,
geese, bread*

*To the Militia Chief, Director of the
Watchers, who conducted the offer-
ing to the Port of Abydos, Hethor*

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



ODYSSEY

Thomas Jefferson

Scientist-President

FREEDOM OF INQUIRY has always been valued by those seeking new knowledge and higher vistas for mankind. Thomas Jefferson (1743-1826) was such a seeker, and was guided by this principle throughout his life. Known in history as a founder and early leader of American democracy, it is less well known that the author of the *Declaration of Independence* was also a scientist very interested in finding out more about the world we live in.

A well-educated man, Jefferson took a special interest in science. With the mind of a natural scientist, he was exceptionally curious about the workings of nature, approaching his various investigations with an objective and open outlook. A passion for precise detail, meticulous notetaking, and complete objectivity (most of the time) were all part of Jefferson's special approach to the many things he was interested in. Away from public life and government duties, which took most of his time, Jefferson occupied precious hours in scientific investigation into an array of varying subjects including agriculture, architecture, meteorology, steam power, American Indian customs and languages, balloons, chemistry, and botany—to name just a few.

With his time devoted to both public service and scientific investigation, Jefferson placed himself in an unenviable position for his day. Science, then known as "philosophy," had a rather questionable reputation—a reputation that could hurt Jefferson—a well-known political figure. Many viewed scientists as enemies of religion, possessing dangerous radical ideas which threatened the established value system.

Jefferson's interest in new ideas, new inventions (some of which were his own), and belief in the necessity of free inquiry caused him to be disliked by many narrow-minded citizens. And of course political enemies made the most of Jefferson's "impractical and dangerous" philosophical bent. Others warned that governing a new nation and the pursuit of scientific interests could in no way mix. Fortunately, however, Jefferson had numerous admirers, both in the United States and abroad, and they rallied to his defense throughout his career. Among men of learning he was honored by serving as the President of the American Philosophical Society for seventeen years.

Jefferson found it difficult to understand those who disliked and feared science. As an optimist, believing in man's innate reason and moral sense, he desired more freedom from limiting ideas of the past—ideas which held mankind back. Advocating education for the masses, he saw science as a consciousness-raising tool for modern man. And because he believed in the necessity for scientists to inquire everywhere and arrive at independent conclusions—free from government interference—he saw democracy as the best form of government, permitting the full expression of individual human potentialities. Thus science would advance human happiness.

The practical and yet far-reaching ideas held dear by Thomas Jefferson are perhaps best expressed in his *Declaration of Independence*. A rereading of this document will prove both enlightening and inspiring.—RMT

