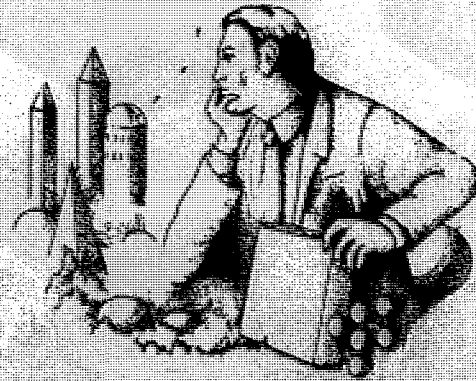


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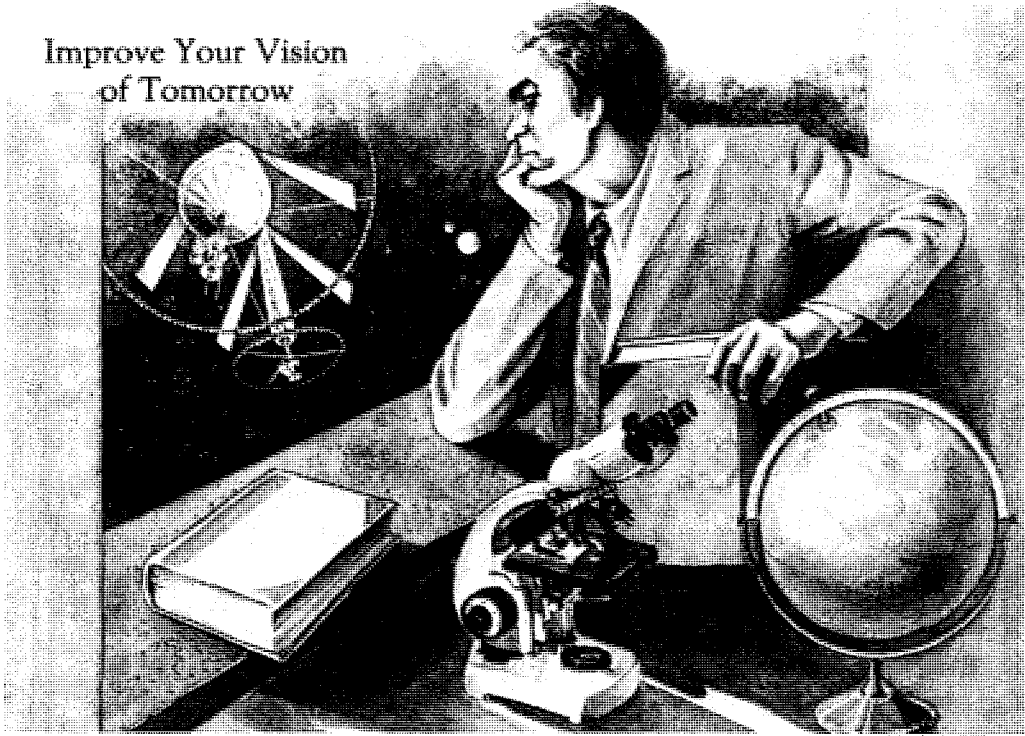
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The Delphic Tholos



Near the entrance to the Sanctuary of Apollo, Delphi, Greece, is the unusual Tholos—a masterpiece of ancient Greek architecture. The Tholos is a well-proportioned circular building of the Doric order, and little is known of its purpose today. However, it occupies an important position in the Sanctuary of Athena Pronaia, which stands at the entrance to the Sanctuary of Apollo. It was Athena, along with a local hero god, Phylakos, who guarded Delphi—shrine of Apollo—god of Light and inspiration.

(Photo by AMORC)

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Thought of the Month

by the Emperor



Fantasy—The Phantom World

FANTASY IS generally considered to be the flight of the mind into a realm of unreality. But fantasy has both positive and negative qualities. What we term and accept as reality is, of course, relative. The measuring rod for determining reality is our receptor sense faculties. We see or feel something; therefore, it is. But is it? We know, for example, that our visual and tactile senses can be deceived. However, if we cannot disprove what we experience, then we ordinarily accept it as reality. Yet, is it reality?

Our sense experiences are phenomenal, that is, to our immediate consciousness they are sensations arising from vibratory impressions. But the impressions received by us are not the thing in itself. Figuratively speaking, we are only perceiving shadows. We can only speculate as to the true nature of their cause. We are not certain that our faculties, even aided by instrumentation, can discern an absolute archetype of nature.

Fantasy, however, lacks even the validity which we ordinarily attribute to our sense experiences. Fantasy is a mental picture, a construct of various elements of our memory and our sense perceptions. In other words, a fantasy may contain such qualities as dimension, color, scent, form, and taste. It borrows these from memory impressions. To the individual the image of the fantasy may seem unique and original, but it is composed of elements whose qualities are already known to him.

[4]

Yet the fantasy has no correspondence with reality. Simply, it is *not* a point of knowledge, a thing or condition which was once realized by us. The fantasy, as it is experienced, is solely a product of the mind.

Creative Imagination

Is there a distinction between *imagination* and *fantasy*? There are two categories of imagination. The first, the *creative* aspect, begins with the realization that something is imperfect or inadequate as it now exists, and is followed by the desire to perfect or remedy what may seem to be faulty. Suppose an individual believes that a certain process in the manufacture of a product is too slow. He then begins an analysis of the various mechanisms and processes involved and imagines what might be done to facilitate the production—speed up the process. This type of imagination has, as its basis, a *known reality*, and seeks to extend or improve the attributes of this known reality.

The other category of imagination is similar, in part, to *fantasy*. As with *fantasy*, this approach to imagination begins with certain known elements—such as color, dimension, form, and so on—and from out of these diverse elements mentally conceives things *not yet known*. For example, the tale *Twenty Thousand Leagues Under the Sea*, by the famous author Jules Verne, was written before the existence of a submarine or any specific plans to construct one. Yet this idea on the part of Jules Verne could have

crossed over into the category of creative imagination, had there existed the intent to make its elements *conform* to a rational point of reality.

Fantasy As Escape

Pure fantasy is therefore devoid of any creative intent. In the case of an abnormal individual, the elements of fantasy assume the substance of reality, whereas a normal person will actually be aware of the origin of the sentient elements of what he experiences. The fantasy of abnormality has its elements drawn solely from memory, with little or no attempt to adapt them to externality.

Many persons indulge in fantasy merely to engender emotional satisfaction. Such indulgence is often done to precipitate the individual into a personal world of adventure, as an escape from ennui. These flights of fantasy tend to exalt the ego, the self, beyond its actual ability to distinguish itself.

Such individuals, in their fantasy, will associate themselves with mysteries which have no reality, often implying that they have knowledge of such things because of their especial powers of perception. Consequently, this seeming knowledge confers upon these persons a certain aggrandizement. If such persons are challenged to produce any empirical evidence of their fantasy, they are apt to remark, in so many words, that they, in their thoughts, are "beyond the conscious level of ordinary persons." Thus they imply that their fantasy can only be a reality *to them*, even though in fact it is a deception.

Himalayan Masters

In the early part of this century it was a common fantasy of some individuals, members of sects, to imagine themselves being inducted into nonexistent Tibetan mystical orders. The names which they gave to these orders had no historical background. Such persons further conceived that they were being used by masters of these nonexistent sects as *exclusive* channels for transmitting a specific knowledge.

However, students of authentic esoteric orders know that the so-called "special communications" that these persons

declared they had received were actually nothing more than a repetition of mystical doctrines and terminology to be found in popular works—some *fictional*—on Tibetan sects.

The renowned classical mystics were said to dwell in the places related in these tales of fantasy. Subsequently, these historically known adepts or masters were, in these fantasies, transferred to the locale of "hidden" cities in the Himalayas or the Andes of South America.

It would appear that interest in such personages was dependent upon the aura of mystery in which they were cloaked. Fantastic tales full of weird phenomena written about mystics dwelling in a little-known part of the world seemed to convey to those who enjoyed such fantasies a greater importance than the writings attributed to well-known esoteric masters.

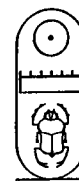
In other words, the eminence of these masters was made dependent upon their implied seclusion. Their exotic surroundings suggested that they had to be kept isolated from the common man. From this it would appear that if it were related that such masters lived in London, New York, Paris, or Frankfurt, they would then lose the glamorous appeal imparted to them by the remoteness in which the fantasists enshrouded them.

However, as those areas of the world became better known and were found by archeologists and geologists *not* to have "hidden cities" in which dwelt revered masters, the fantasists then created an imaginary new world as their habitat.

Space Age Master

In other words, suddenly the *Space Age* caught the imagination of the fantasists. Here, then, was a new enigmatic world! Certainly, the masters would no longer be confined to remote areas of Earth, but would be dwelling in some intriguing region beyond our world. Therefore, the world which was selected as the masters' new habitat was not one of the well-known planets, for such would only detract from their eminence, it was thought.

The planet *Pluto*, discovered in 1930 by the American astronomer Clyde William



Tombaugh, was little known and was therefore chosen by the fantasists as the dwelling place of certain esteemed masters. It was possible for the fantasists to "describe" the planet Pluto, the new locale of the masters, because as yet science had little factual information about the planet. Therefore, the fantasists felt confident in not being easily refuted as they had been about Tibet and the Andes.

Originally, Pluto was thought to be as massive as the Earth. However, improved methods of observation have revealed Pluto's size to be considerably smaller. It is about 2000 miles in diameter (as opposed to Earth's diameter of 8000 miles). Its newly discovered satellite *Charon* is only 800 miles in diameter, about one-eighth the mass of our Moon.

Pluto is 3,666,000,000,000 miles from the Sun. By comparison, the Earth is only 93,000,000 miles from the Sun. Residing in the outer solar system, Pluto is the most distant planetary object in our solar system that we know of. Consequently, Pluto now fascinates the fantasists as much as did the earlier notion of the hidden cities of masters in Tibet or other remote regions of the Earth.

Finally, certain fantasists announced themselves as being the "especially chosen" recipients of messages from the great "master" now residing on Pluto. They expounded that they were to establish a Plutonian family here on *Earth!* They further declared that they had the power to confer upon others the ability to receive messages *direct* from the "Master" on Pluto. But why would such a powerful master, who could withstand the extreme conditions found on Pluto, need to reside in such a remote place in order to communicate with mankind? Certainly such a master would be able to communicate directly with mankind—all minds who would be receptive to him—and not need to resort to the use of special intermediaries.

The fact is that the great masters and esoteric teachers were *humans*. They were

not divine beings in the sense that they were immortal, supernatural entities. They were humans who devoted themselves *here on this Earth* to the study of natural cosmic laws that were written, tried and tested throughout the ages. They, themselves, as students and adepts, researched and gained further knowledge. They did not claim to have been uniquely endowed with *supernatural* powers. They taught and demonstrated the unity of Cosmic Being, and that nothing was separated from or above it.

True Mastery

That these masters were able to demonstrate phenomena beyond the capability of ordinary men was not an indication that they were not mortals, but rather enlightened, *illuminated* men through the application of the laws they *discerned* and used.

Such mystics and masters do not cloak themselves in a fantasy world. Many have come from humble families in communities of this world. They are not principally ascetics or recluses retiring from the world of man or shunning the common crafts and professions.

We list here a few renowned mystics whose works have been eulogized and have appeared in encyclopedias because of their clarity, wisdom, and spirituality. Among these famed individuals who dwelt among men on the *physical* plane and shared the duties and responsibilities of mankind here on Earth we count Plotinus, Meister Eckhart, Jan van Ruysbroeck, Saint-Martin, Al Ghazzali, and Dionysius the Areopagite. The *facts*—not fantasies—of their lives are related in works available in any prominent library.

Do not let fantasy cloak your reason! Let fantasy be a creative process of the imagination grounded in the fabric of reason. Let it be a reaching out for demonstrable truth. Fantasy can soar, and it should, but never in so free a flight of the imagination that it loses contact with the fundamental laws of nature. △





NUMBERING in the tens of thousands, ranging in size from hundreds of miles across down to only a few yards wide, the asteroids may be the debris left over from the early days of the solar system or, more dramatically, the lingering remnants of a cataclysm which destroyed a world. Whatever their origin, the asteroids have come to be of increasing interest to astronomers, for they may provide clues vital to understanding the history of our solar system—and even of the Earth itself.

Most of the asteroids orbit the Sun between Mars and Jupiter, about two and a half times as far from the Sun as the Earth. The word *asteroid* actually means “little star” in Greek, surely a misnomer for these barren, rocky, little worlds; the terms “planetoid” and “minor planet” have been suggested as more suitable alternatives, but “asteroids” they were called first and asteroids they seem likely to remain.

The asteroids orbiting between Mars and Jupiter are usually grouped together as the “asteroid belt”; it’s important to remember, though, that not all the asteroids stay confined to that particular corner of the solar system. Some of them follow orbits that carry them into the inner solar system; indeed, some follow orbits that bring them close to Earth—in a few cases, rather too close for comfort. We’ll return to these so-called “Earthgrazers” a bit later in this article.

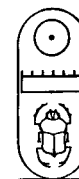
A rather odd numerical coincidence led astronomers to discover the asteroids, though at the time they were looking for another planet. In 1766 the German astronomer Johann Titius found that a particular mathematical series (specifically, the series running 4, 7, 10, 16, 28, 52, 100, 196, and so on) happened to match the relative distance of the then-known planets from

the Sun, if one were to set the Earth’s distance from the Sun equal to 10. For example, the series predicted a relative distance of 4 for the closest planet, Mercury. Mercury’s actual distance from the Sun is 3.9. Similarly, the series predicted a relative distance of 52 for Jupiter—and the planet’s actual distance is exactly that! The distances of Venus, Mars, and Saturn also closely match Titius’ numerical series. (Why the distances of the planets from the Sun correspond to the series wasn’t known then and, for that matter, isn’t known now; astronomers chalk it up to coincidence.)

Bode’s Law Fulfilled

Another German astronomer, Johann Bode, popularized Titius’ work to such an extent that the relationship between the series of numbers and the distances of the planets from the Sun came to be called Bode’s Law; and Bode’s Law gained a lot of respectability when, in 1781, William Herschel discovered the solar system’s seventh planet, Uranus. Uranus’ relative distance from the Sun (if one set the Earth’s distance equal to 10) was 191.8. That was astonishingly close to the Bode’s Law prediction of 196.

Astronomers decided Bode’s Law might well come in handy for discovering other



planets, too. What about number 28 in the series, for example, between Mars and Jupiter? No planet was known to exist there—but according to Bode's Law, one *should* be there. And so the search was underway.

Twenty-four German astronomers began a group effort to find the missing planet in 1800, but they were beaten to the punch by an Italian, Giuseppe Piazzi, who discovered the predicted planet by accident on January 1, 1801. Bode's Law called for a relative distance of 28; the new planet, which was named Ceres (pronounced "series"), actually had a relative distance of 27.7. It was another triumph for Bode's Law, but it was also the last. The two planets discovered since—Neptune and Pluto—have been nowhere near the distances predicted by Bode's Law, and the law is now considered only an interesting mathematical curiosity.

If Bode's Law ran into trouble after the discovery of Ceres, so did the new planet itself, or at least its status as a planet. Ceres turned out to be small, much smaller than the other planets of the solar system; modern estimates place its diameter at only 625 miles, less than one-thirteenth that of the Earth. Another new planet, Pallas, was discovered in 1802, following an orbit similar to that of Ceres. Still another, Juno, was discovered in 1804, and a fourth, Vesta, in 1807.

By 1890 nearly 300 asteroids had been found, almost all of them orbiting between Mars and Jupiter. Today about 2000 asteroids have had their orbits calculated and charted; perhaps three or four times as many have been sighted and lost again. Astronomers estimate there may be as many as 100,000 altogether. And Ceres, the original asteroid to be discovered, remains the largest today.

Asteroid Origins

Ever since the asteroids began to proliferate in such alarming numbers, astronomers have wondered where they all came from. The simplest explanation is that at one time there was a single planet between Mars and Jupiter, a planet which for unknown reasons broke apart. Perhaps it collided with another large object; or perhaps the gravitational pull of nearby Jupiter

combined, somehow, with unknown internal stresses to cause the planet to explode.

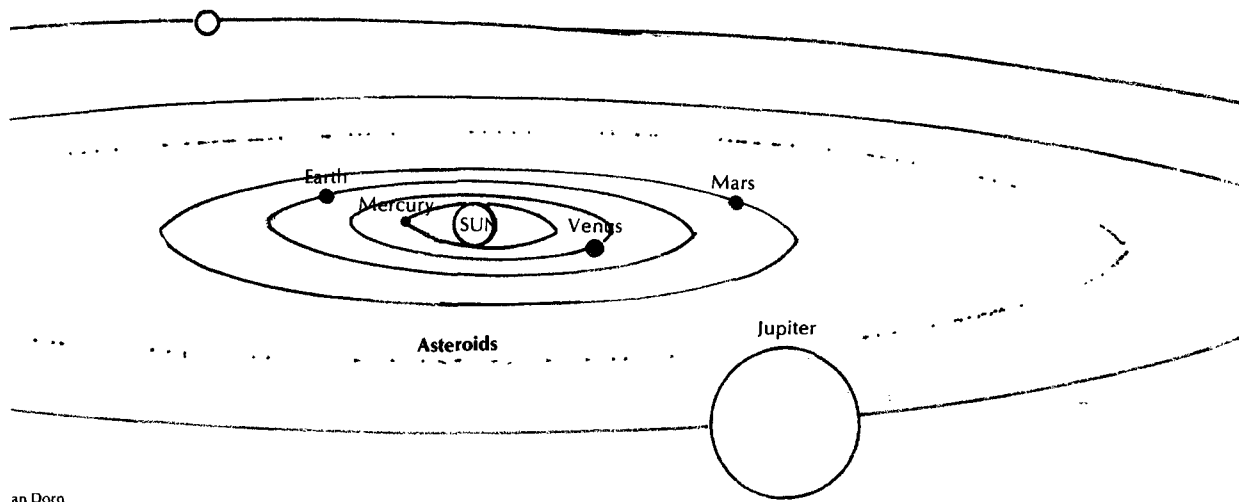
Such an explanation of the origin of the asteroids is both dramatic and exciting; unfortunately for those who like their astronomy mixed with drama and excitement, today's researchers do not place much credence on the exploding planet theory. For one thing, all the asteroids put together seem to total but one-tenth the mass of the Earth, and this would not add up to a very impressive planet. For another, analyses of the asteroids' orbits show that they can be traced back to several common origins—medium-sized objects which broke up into smaller ones—but not to a single primeval planet. Instead, astronomers now think the asteroids are debris left over from the formation of the solar system—matter which, because of the disturbing pull of nearby giant Jupiter, failed to ever coalesce into a planet.

Earthgrazers

Though most of the asteroids follow orbits which keep them always between Mars and Jupiter (indeed, Ceres' orbit is close to the average for the entire group), a few stray into other parts of the solar system. Most interesting to Earthbound observers are those which follow paths taking them within the orbit of Mars, into the inner solar system. In 1873, the Canadian-American astronomer James Craig Watson found the first asteroid known to approach the Sun nearer than Mars, and named it Aethra.

Another asteroid, eventually named Eros, was discovered in 1898; it was the first known asteroid to approach the Earth more closely than either Venus or Mars. Eros can come within 14 million miles of the Earth. However, that's still more than sixty times as far away as the Moon. While Eros was the first of the so-called "Earthgrazer" asteroids, it wasn't the last. Well over a dozen are now known, a number of which have made much closer approaches than Eros.

In 1937 a mile-wide asteroid named Hermes came within 437,000 miles of the Earth—the closest approach yet. In fact, calculations made at the time indicated Hermes could come even closer, to within



an Dorn

Illustration showing the location of the asteroids within the Solar System. While most asteroids are located in the "asteroid belt" between Mars and Jupiter, some follow orbits that carry them into the inner Solar System.

200,000 miles, closer than the Moon. That's still twenty-four times the diameter of the Earth, but one must remember that objects as small as Hermes—literally mountains adrift in space—are easily affected by the gravitational pulls of the major planets.

Hermes' orbit could easily be changed, and it's possible that change might put the asteroid on a collision course with Earth! The impact of a mile-wide asteroid moving at several miles per second would produce an explosion immeasurably greater than any nuclear bomb ever tested by mankind. Much of a country could be wiped out, and untold effects on the Earth's climate might result.

Worse yet, after its 1937 approach Hermes was lost—and it hasn't been sighted again. Obviously its orbit has changed, and we can only hope that change has been away from the Earth, not toward it.

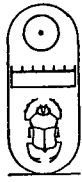
One more Earthgrazer is worthy of note. The asteroid Icarus comes within 4 million miles of Earth—twenty times farther than Hermes at closest approach—but, more

importantly, it approaches the Sun more closely than any other astronomical object we know of (except for the occasional comet), to within 17½ million miles. That's 11 million miles closer to the Sun than the nearest planet, Mercury, ever gets. More than one astronomer has noted that Icarus would make an ideal vantage-point to get a good close-up look at the Sun.

The Stuff of Asteroids

Apart from the dramatic if remote danger posed by the Earthgrazers, the question of what the asteroids are made of has garnered the most attention in recent years. One clue to the composition of the asteroids has come from studies of meteorites, which are really no more than very small asteroids that have hit the Earth. Meteorites are generally classed into three types: iron-nickel, stony, and what are called "carbonaceous chondrites," meteorites containing considerable quantities of carbon, oxygen, and other light elements.

Very few carbonaceous meteorites have been recovered on Earth, compared to the



large numbers of stony and especially iron-nickel meteorites found. However, one must remember that the carbonaceous meteorites are much more fragile and less likely to survive the fiery plunge through the Earth's atmosphere; what's more, on the ground neither they nor the stony meteorites tend to stand out as much as pure chunks of nickel-iron.

In the 1970s astronomers used sophisticated new techniques to analyze the sort of light reflected by the asteroids, and they found that a large number of them, over fifty percent, had carbonaceous surface layers—that is, they were composed of various compounds containing carbon, nitrogen, oxygen, and other light elements, just like the carbonaceous meteorites. In fact, the largest asteroid, Ceres, is just this sort of carbonaceous asteroid. Scientists now think most asteroids have stony or nickel-iron cores, covered by carbonaceous surface layers. The farther away from the Sun an asteroid is, the more likely it is to retain its carbonaceous surface layers and not have it boiled off by the Sun's heat.

Clues to Life?

The discovery that most asteroids possess carbonaceous surface layers may prove important to both scientists and to future space explorers. Scientists are interested because the asteroids' surface layers would probably contain many of the same simple organic compounds which were present on the early Earth when, they think, life first developed. On the asteroids these compounds would not have been altered or destroyed by the spread of life but would

instead remain as they were billions of years ago. As such, they might help scientists understand more about the nature and origin of life.

Various future-minded engineers and entrepreneurs have expressed interest in the asteroids as sources of raw materials for industry. They say many of the metals and minerals essential to industry—iron, titanium, aluminium, and so forth—are available in almost unlimited quantities in the asteroid belt. Not only that but, they add, the carbonaceous outer layers of the asteroids could serve as a source of water, oxygen, and organic compounds needed to sustain human life in outer space. The Moon, which might serve as another source of metals and minerals, has been virtually baked dry by solar radiation and consequently lacks these light elements, which must therefore be supplied to space explorers from the Earth.

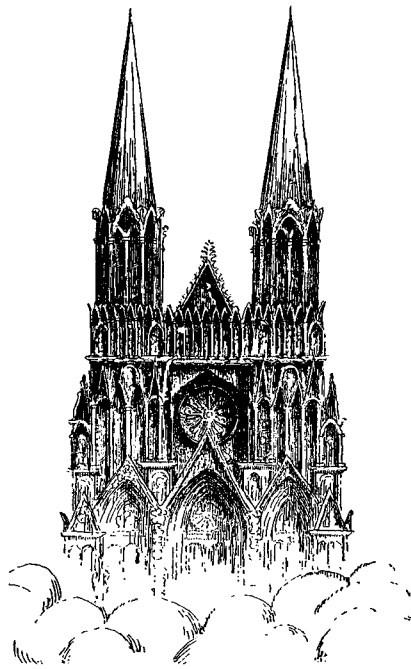
Of course, the exploration of the asteroids by scientists or the exploitation of asteroid resources by industry remains a prospect for the far future. Nonetheless, it is indeed surprising how these so-called minor planets, first discovered because of a mathematical curiosity, have come to be of such major interest as we explore and seek to understand the solar system in which we live. That even the seemingly mundane and unimportant asteroids—those barren, airless mountains adrift in space—have proven so fascinating is a testament to the complex and exciting nature of the universe that is our home. △

This Month's Cover

*The
Rosicrucian
Digest
August
1985*

Our cover features a street scene in the picturesque medieval city of Rothenburg, Bavaria, Germany. The city is along the famous "romantic route" from Wurzburg to the Bavarian Alps. Rothenburg became a free imperial city in 1274 and many of its buildings date back to the 13th and 14th centuries. The city's complete name is Rothenburg ob der Tauber—reflecting its location above the deep valley of the Tauber River.

(Photo by John Florence)



The Celestial Sanctum

Exactness of Morality

Part I

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

THE MOST COMMON medium that we use to convey our innermost thoughts to others is language. Our words become POWERFUL tools since they originate from and are used to describe a powerful force that is inherent in the universe. Further, this force is more easily recognized as being manifest in individual human beings as thought. To illustrate the power generated by thought, we simply need to consider a topic that interests most readers of this magazine. That topic is telekinesis. Very loosely speaking, and for our immediate

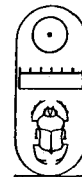
purposes, telekinesis may be defined as the power to move objects by non-physical means. That is to say, people who demonstrate such an ability are able to move objects at a distance merely by *thinking* about it, which, in turn, puts into effect an application of a force which will accomplish the desired result.

The point is this: it is *thought* which sets into motion the means by which we acquire a desired end. Naturally, it is realized that this illustration may not be the best representation of the idea that is to be conveyed simply because human beings have a tendency to work on the premise that the demonstration of telekinetic activity is a rather rare and isolated event. Or is it? Assuming that we are free from all handicaps that would prohibit any movement of our bodies, let us then explain how each of us is able to move from one location to another.

Some of us may contend that such an act is quite simple—and indeed it is, as we merely send a signal through our nervous system and our muscles and, subsequently, our bodies respond with movement. However, think about this for a moment. Does not the original *cause* of the movement originate from an abstract and non-corporeal “substance” called thought? Is not a physical object being moved by a non-physical source? Think of our individual abilities, the force that each of us must utilize to conduct such a simple act as movement. What, then, is the difference between moving ourselves and moving an object that is distinct from us? It is simply the *medium* by which our thoughts are directed.

Power of Words

As intimated earlier, the most common medium that we use for our thoughts as far as communication is concerned is language. We have demonstrated the immense power that each of us is capable of when it comes to our thoughts, but let us not forget that the words we use to describe and communicate our thoughts are also representative of this innate *power*. Our words can convey love and can cause peace and harmony between people and nations, or they can create hate, wars, and enemies. In determining our motives, either result may be intended, and, in the latter instance, such



becomes a most unfortunate situation. Even more unfortunately, many times the situation causing discord is *not* intended, but because of a misuse of our words, or because of a misunderstanding of what we really thought was conveyed to another, such is achieved.

How many of you have said something to a friend that caused hurt and misunderstanding to such an extent that it caused your friendship to dissolve? Was it because that was what was originally intended? Or, was it because your words did not adequately convey what you wanted to say? Or, how many times have you acted on instructions that you thought were clear and precise, but later found out that, for one reason or another, what was told to you was said in such a way as to be vague and misleading, thereby resulting in the "wrong" action on your part?

Perhaps many of these situations were unintentional. However, because of the manner in which the original thoughts were expressed, or the choice of words used—either through laziness or preconceived notions that everyone thinks and acts the way we do—a *misuse* of the *power* behind our thoughts was caused. As can easily be seen, such inexactness and irresponsibility can have disastrous effects.

This is why precision, exactness, openness, and honesty are *mandatory* to correctly direct our innate power with responsibility. And, our responsibility must begin with precision and clarity of thinking. To illustrate this very point, let us apply these principles to an important concern of humanity in general and to the mystic in particular. This concern is morality and the notion of good and evil.

What Is Good? . . . Evil?

In considering the topic of good and evil, we do not have a clear-cut, standardized definition applicable to all societies throughout all times. What is considered good in one society may be considered evil in another. It is for this reason that philosophically and pragmatically, the notions of good and evil are considered to be relative. However, in any given society there always have been certain groups who have deter-

mined a code of good and evil, and have subsequently decided that their code must be impressed upon others. We can safely say that every proponent of a social system developed a system they *thought* was the best and of the ultimate "good" for all peoples.

Generally, from a historical perspective, we can observe basic similarities between all societies in that, regardless of the procedures utilized, there has been a concern for the welfare of the majority of people within the society. This concern for the "welfare" of the people is a common denominator which is ascribed a "goodness." Naturally, whether it is actually good or not is relative to the means by which the ideal state is achieved. In looking back upon certain societies and even looking at tendencies of the various societies existing today, we can determine, based upon our own particular perspectives, whether a society was good or evil.

Quite frequently, the "goodness" of a society is assessed by much more than the mere welfare of all or part of its people. Anyone who sets up a social system must have a concern for a group's welfare, otherwise there could be no society. Therefore, "goodness" must be more than merely the greatest welfare for a specific group. That is, if one group's welfare is attained at the expense of another group, then we can say that this society was evil rather than good even though the people who originated the system would think otherwise.

As a result, we find a relative value placed upon good and evil that really has no bearing upon the "true" essence of their meaning. If we ascribe this same manner of thinking to today's society, we must necessarily ask if we are not also making the mistake of not possessing the exactness and clarity of thought necessary to correctly convey the force and power behind our words. Or, in other words, are we using the notion of relative values as an escape to be unexacting in our actions?

Invariably, we must return to the original thought and arrive at an exactness of meaning. In this instance, we necessarily must review what is meant by good and evil. To the student of mysticism, we have an advantage in that we see the source of good and

evil to be inherent within the Essence that causes the universe to exist, and not necessarily the result of human values. However, this can be quite confusing if not precisely understood because, paradoxically, the mystic will recognize that there is no good or evil, and that, indeed, such notions are actually the results of relative human values! To be precise and to clarify the key to unlock the apparent contradiction, the mystic must invariably eliminate "evil" from the Essence altogether and arrive at the conclusion that all that *actually* exists is goodness. The role of evil, then, becomes an illusion and essentially manifests as a lesser degree of good.

In other words, all existence is inherently good. The universe is recognized as being kind, loving, benevolent, peaceful, and harmonious. But, from a lesser manifestation that includes the human perspective, for us to *understand* such virtuous attributes, we must think in opposites which results in the conception of "negative" attributes which we ascribe as being evil.

When we are able to recognize that good can be considered as being a harmonious attunement with the true nature of existence, and that evil is an intentional disruption of that harmony, then we can understand that there does indeed exist both good and evil, but that the *true* nature of all things is inherently good and that evil is but a *lesser* manifestation or realization of the higher "good."

We will continue this discussion in next month's *Rosicrucian Digest*.

The Celestial Sanctum

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

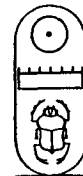
The power of a sacred place lies not in its form or tradition alone, but in the higher state of consciousness it can evoke in a person.

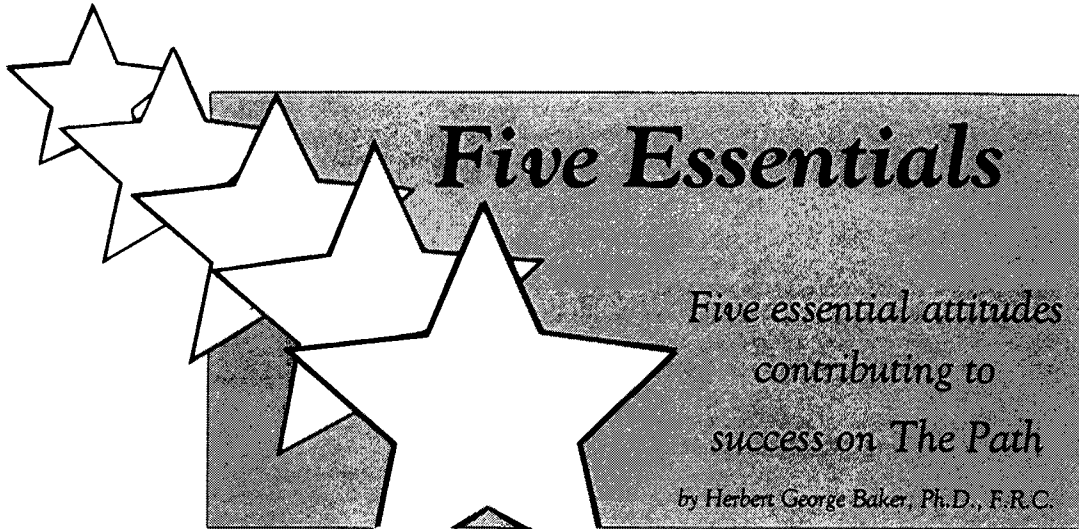
—Validivar

The Purpose of the Rosicrucian Order

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

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





TRAVEL on the pathway to illumination is a lifelong journey. There is no hasty completion. There are no easy methods that enable one to magically traverse great distances with remarkable rapidity. At every attainment another goal is perceived still further ahead, and it beckons the traveler onward.

While there are times of seemingly rapid progress, set off by frustrating periods of apparent stagnation, these are merely indications of the student's somewhat disjointed realization of an underlying process that proves to be rather steady and cumulative. Progress can only be made step by step, hour by hour, and day by day. Steps on the path are personal thoughts, feelings, and actions. In turn, they bring the individual to experiences that contribute to the unfolding of the rose of the soul; the lessons that engender illumination through their creation of an opening to the Light.

A More Direct Route

Travelers on this path soon learn the futility of seeking shortcuts in the attempt to avoid necessary experience. However, it is quite reasonable, and even admirable, for them to be sure they are taking the most direct route—not to avoid effort, but rather to focalize, to concentrate their energies.

This more direct route to illumination is constructed upon a psychological and philosophical base. Contrary to the opinions of many, that underlying foundation is not composed of teachings or methods, for even beneath these lies a substructure: atti-

tudes. Attitudes have cognitive, affective, and behavioral components; they can determine how a person thinks, feels, or acts. In short, it can be said truthfully that attitudes permit awareness, realizations, and the appropriate utilization of technique. Attitudes directly govern how the student of the mystical life approaches and masters the tasks requisite to the soul personality's development.

I am asserting that certain attitudes are fundamental, even essential, to the mystical outlook and self-mastery. Any attempt to catalogue these essential attitudes that are exemplified in the successful pursuit of mystical attainment would soon result in a formidable list. Further, a number of its entries would prove of little import to most persons. Many of the necessary attitudes are developed through insights that are themselves gained only after long and painful struggle.

Moreover, most insights are specific realizations for the individual; they are very personal, having application only in the student's own life. Others are apt to be situationally or temporally specific and therefore of little general applicability. There are, however, a number of essential attitudes common to travelers on the path, ones that are gained by everyone at some point on the journey. In that sense they are basic. Of these, let us consider just five.

It is essential that the student deeply and indelibly impress upon the consciousness the concept that there are always two causes

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to everything. Any phenomenon must necessarily result from an active and a receptive cause, it being a product of the union of positive and negative. (I am, of course, using positive and negative in their mystical sense, and not in any judgmental way). There must be two causes to produce a manifestation and that manifestation occurs at the point of their union. We can employ a somewhat crude analogy here. A bank deposit is a manifestation. It cannot consist only of money; the bank is equally necessary.

Attitude Toward Causation

It is important to realize that any situation is a product of some phenomenon and the perception placed upon it by the human consciousness. Without a clear understanding of the duality of causation, the student is apt to concentrate upon only one cause, usually the most obvious. By so doing, the individual fails to discern the deeper levels of causation, the full range of causal force behind an occurrence. By neglecting to consider the fullness of causation, and giving reality to one cause only, the student attaches too great an importance to a single aspect. The result is a loss of perspective.

One who understands the need for two causes has a better understanding of self. Usually, that person will be analyzing something which has occurred in his own life, and will therefore be alert to recognize the part that was personally played in the event's causation; in other words, how he shares responsibility.

Attitude Toward Change

Another essential attitude, related to the first, involves change. Not only with the head, but also with the heart, the student must understand and accept change. Few things are so stifling to individual or collective human creativity, as deadly to personal or social development, as that misplaced zeal for a "once and for all" situation. People work their entire lives for a retirement, and may then find it empty—even fatal, it would seem. Others toil incessantly to create something, find their creation to be all that they envisioned—yet are dissatisfied. Too many feel that once they get things as they wish them, it will be time to sit back

and enjoy themselves. Not so: Change is the law.

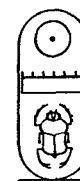
As positive and negative continuously combine and recombine to produce new manifestations, so, too, must students ever explore and seek to understand an ever-new world about them. If there are benefits incidental to the hectic pace of modern civilization, one is that it will force human beings to realize the impermanence and instability of material and social creations. Advanced students already know this. Moreover, they fully realize that not only does the outer world constantly change; they also change.

Aspirations, goals, desires all undergo modification in accordance with development and growth in awareness. A new being looks upon a new world every morning. Consequently, those who are serious about personal development do not fail to examine personal philosophy each day in the light of new experience, because they know that the philosophy of yesterday is inadequate for today's living. Each student tries to create perfection, but, at the same time, does not forget that the very concept of perfection is itself evolving. Mystics, of all people, hold no expectation of a world where things stay as they are. They must be sufficiently self-assured to live comfortably in an ever-changing world with a constructive attitude toward each new day's problems and opportunities.

Experienced travelers on the path welcome change as a vehicle for growth. In fact, understanding change, they transcend mere acceptance and seek to share in the process, guiding change for the benefit of self and others. We won't find the adept longing for the past nor will we find him fighting change in defense of a static present. We will find that person fully immersed in the active present while carefully and knowingly working for the future. He is a willing, understanding, and excited agent of change.

The Self-Reliant Attitude

An ingredient of character known as self-reliance is a third essential attitude and it flows directly from the student's concept of self. Now, by self-reliance I do not infer that students should be egocentric, nor that they should be uncooperative with their fellow



human beings, nor that they should fail in any way to fulfill those social obligations that are incidental to good citizenship. Quite the contrary.

Self-reliance is more akin to things like courage, inner resolve, and a deep sense of responsibility. True mystics know that no answer can come from anywhere or anyone save from within, from self. They will carefully listen to others; will enjoy exploration and study; will share experiences with others. To the extent that they make the experience of others their own, valuable lessons may be learned. But all the answers they seek lie within; and these answers are sought within.

Asking no one else for the realizations that must be earned, and not leaning upon any one else, the student looks squarely into the face of the person with the proper answers—each time when seated before the Sanctum mirror. Self is known as an extension of the Divine Self. It is not the body, not any possessions, not any accumulation of knowledge, nor any personal attainments. The student is Self—humbly an extension of the god-consciousness. It is to self that he looks for all reality. This is an element of a courageous philosophy, and it is not for everyone. Far too many seek someone to lean upon. Rather, the student must look to self. As a corollary of this attitude, students do not endeavor to impose personal beliefs on others or attempt to convert others to their ways of thinking.

The Impersonal Attitude

Impersonality is a fourth essential attitude, one that is critically important and often one of the most difficult to attain. The term impersonal, because of its use in the everyday world of bureaucracy and business, has come to connote “cold,” “aloof,” or “uncaring.” This is unfortunate, for to the mystic it means something quite different. Impersonality is a source of perspective and power.

When acting in a personal way, human beings are so prone to play god. Even when sincerely trying to help others, people take it upon themselves to control the recipients of their help, by selecting the objects and the means of assistance according to narrow,

personal value judgments. In other words, they select who should receive what help from them. There is a tendency to decide what another “should” do, or suggest how they might live “better.” In the individual’s great wisdom, it becomes too easy to want to evolve the understanding of others—meaning, of course, to make it more like their own. In all these things, is the helper not presuming too much?

It is far better to be impersonal. Let me use another analogy, one often used in the training of the mystic; that of the humble candle. How unfortunate some of us might be if candles were to begin giving of their radiance only to those judged deserving; or to begin deciding which of us needed light, which needed heat; or to begin advising us on how to use their flame and light. But, no. The candle asks not who we are, nor how we live, nor even our purposes in using its light. The candle simply radiates impersonally with no sermons, no advice, no judgments visited upon us. It gives to us all, and we may take of its vibrations as we will, and use them as we may. It gives because that is its nature.

Acting in a personal way, the individual is limited to assisting those who are known to be in need; and the individual is also limited by the emotions. Now, certainly there are times when personal efforts are proper and even required, both in material and non-material ways. Every student should respond to an appeal for assistance. All should, in some measure, treat the ill, comfort the unhappy, and protect their loved ones. However, most of the individual’s labors should be devoted to impersonal service, an offering of the student’s all to the Cosmic, to be utilized wherever needed and in whatever way is needed, without demands that total control be retained or even for objective knowledge of the success of individual effort.

Impersonally, one serves all, known and unknown, who need what can be given. Impersonally, the totality of consciousness is tendered, not only what is thought to be needed or what is easily given. Best of all, while serving impersonally, the student is not held back by worries about success, nor is that person proud of the help he might

prove to be. Yes, students on the path simply give—because it is their nature to give—unto all, as the radiation of a light in a darkened room.

The Attitude of Determined Aspiration

The fifth and last essential attitude which will be considered is simply put, but requires great effort to accomplish. This attitude is determination to operate at all times upon the highest level of which the student is capable. It means to keep the consciousness elevated and to work at the highest level of awareness that can be comfortably attained.

Far too many students bemoan the fact that they cannot become adepts overnight. They compare themselves with the masters—and, of course, they feel unsuccessful. All the while, they fail to use the gifts they already have. Feeling unable and not powerful enough to operate on a greatly elevated vibrational plane with ease and finesse, they do nothing. What poor excuses for students of the mystical life! None of us has reached the highest plane of awareness to which we aspire, and hopefully we never will. None of us can at all times be completely attuned and harmonious. We are human, and we do have certain limitations associated with our humanity. However, we know that there is always open to us a higher and a lower path—and we must choose. Should we choose the lower, that is where we will operate, and our range of movement will not increase.

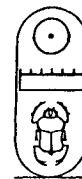
Better for the student to forget comparisons with the masters—and with anyone else, for that matter—and firmly resolve to operate upon the highest plane of consciousness open at this moment. Thus, the student will ever be at the upper limits of the personal range of mystical Work. At this level, glimpses will be received of what lies even higher. The student will aspire to these higher planes; and, thus aspiring, attain them. No matter that the very highest plane cannot be reached today—more important is that the student is ever at the highest possible level. There is an old adage, a truism: "Prove that you can be trusted with a match. You will then be permitted to hold the candle." Its meaning is simple: Do your best now, and higher development is sure to come.



Obviously, these five essential attitudes are tightly interwoven and mutually reinforcing. Indeed, we can separate them only for discussion. Attitudes have no direct power in themselves; but their implications are tremendous. Attitudes exert their power through their effects on thoughts, feelings, and actions. Their efficacy lies in their permitting greater realization and their permitting the appropriate employment of methods and techniques.

In reality, if human beings were suitably grounded philosophically by the society in which they live, there would be no need to even speak of these essential attitudes. All they really do is psychologically orient students of mysticism so that they might more quickly get on with the Work that lies within their personal capabilities. Rightly understood, these five essentials permit personal powers to grow more quickly and to be utilized in the Great Work of the Brotherhood.

Should it please you, take them. Add to them your own, very personal essentials. Perhaps they will be useful to you in your journey on the Path in the days ahead. Δ





The Artist-Doctor

by Brenda Andersen

MANY centuries ago, an unknown Egyptian physician carved on the wall of a pyramid a picture of an operation. Today, motion pictures of complex operations can be viewed on the television screen. Throughout the ages, Art and Medicine have been inseparable.

Medicine is known as the healing art. Art, on the other hand, has been referred to as natural science. It is interesting to know that in medieval times, the artist belonged to the same guild (union) as the physician and the apothecary. *Arte* meant *craft* and there was no distinction between them. Perhaps it was the fraternity and equality between the two that encouraged the tremendous interest that artists began to show in anatomy and in the illustrated manuscripts which the doctors began to use in their treatises during the Renaissance.

The medical textbooks of the great Vesalius were illustrated by Stephan van Calcar, a pupil of Titian. Leonardo da Vinci made more than 1000 anatomical sketches for an encyclopedia planned by his young medical friend, Marco Antonio della Torre. Albrecht Dürer, after his intensive study of the human body, drew a self-portrait showing exactly where the illness, that later killed him, was located. And it is to the immortal Leonardo de Vinci that we owe the still popular phrase, "A man is only as old as his arteries."

The medical profession is certainly a combination of medicine and art, and the old Chinese saying, "One picture is worth a thousand words" proves that it would be almost impossible to teach medicine without pictures.

The first portrait of a doctor (and probably the first record of an unpaid medical bill) was a monument erected by Pharaoh

Sahura in 2550 B.C. Its purpose was to honor his chief physician for "curing his nostrils."

A Babylonian piece of artistic statuary to Baal-Zebub, the god of flies, reveals in its cryptographs the ancient belief that insects spread disease. Two thousands years later it was proved that flies do spread sleeping-sickness, that mosquitoes do carry yellow fever, and that ticks and lice do, indeed, cause many ills. This statue didn't lie!

One Picture Is Worth

Five hundred years before Christ, one of Greece's greatest physicians, Cassiodorus, recommended the use of pictures in the study of medicine. He advocated the principles of Hippocrates, the Father of Medicine, and the herbals of Dioscorides, one of our earliest botanists. Both left *illustrated* texts for their followers to use in their medical pursuits, but while his advice was employed for the learning of medicinal plants, it was not until the 12th century A.D. that anatomical charts were used for visual instruction.

By the end of the 15th century, artists and doctors worked together to increase their mutual knowledge of anatomy. Plastic surgery had its beginnings at this time too, but until modern psychologists were able to prove its effects on personality and general health, it remained a costly and painful remedy for lost beauty.

Artists have both immortalized and lampooned the medical profession. Rembrandt's *The Anatomy Lesson* shows young medical students intent upon their subject. Jan Steen painted more than twenty pictures of doctors. And Holbein did both Art and History a favor when he painted Henry VIII handing the charter to the master of the first English Barber-Surgeon's Union.

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In contrast, at the same time that Francois Rabelais was writing his satires on medicine, Hans Weiditz was caricaturing their practices. The benighted doctor, trying to collect just payment, was the inspiration for a famous poem and an equally famous cartoon illustrating it.

*Three faces wears the doctor:
When first sought
An Angel's; and a God's, the
cure half wrought.
But when the cure complete,
he seeks his fee,
The Devil looks less terrible
than he.*

The local drug store was also portrayed in great paintings. The best-known picture of the artist-apothecary, Carl Spitzweg, is *The Love-Sick Dispenser*. His dotting druggist is shown making up a prescription in the street outside his shop—a Renaissance necessity when the noxious smell of some of his brews became too overwhelming. Johannes Stradanus, another 16th century painter, takes us inside a shop where the apothecary is “transforming exotic substances into medicine.”

In those days, apothecary jars were labeled with pictures instead of the names of the ingredients, but later these became merely candy containers. Now, once again, druggists are dispensing modern pharmaceuticals, such as vitamins, in quaint apothecary jars.

While artists were painting pictures of doctors, illustrating texts on anatomy and botany, and revealing life from a medical standpoint, many doctors were displaying artistic and creative talent too.

In the 11th century, the Arabian doctor, Albucasis, invented new instruments for treating wounds, removing tonsils, and extracting barbs. He made forceps for use in childbirth and also became one of the first-known oral surgeons; he performed operations on ugly, irregular teeth. Robert Fludd, in the 17th century, made mechanical toys, such as a self-playing lyre and a wooden bull that bellowed. An anatomist, Fredrik Ruysch, discovered a method for solidifying parts of the body using colored injections, although Leonardo had already

done the same with wax. Ambrose Paré, 100 years earlier, introduced artificial limbs and trusses for ruptures; later, William Smellie constructed a little leather manikin in order to demonstrate various parts of his lectures on midwifery.

One of the founders of the first medical college in this country, William Shippen, used life-sized drawings and gypsum cast models for his classes; and Stromayr painted water colors to illustrate a hernia operation from the display of instruments down to showing the doctor and patient drinking a toast together afterwards.

Artist Becomes Doctor

However, it was Sir Charles Bell who attained the highest achievement of an artist-doctor. Through his art studies in anatomy, he was prompted to write a treatise on the relation between the emotions (joy, fear, etc.) and muscular action. Proceeding further in those studies, and obtaining a medical degree, he discovered and classified the motor and the sensory nerves. His researches led the way to our modern knowledge of neurology and neurosurgery. →



It is easy to see how a surgeon can develop an operation until it becomes a work of flawless art, and how an artist can depict the body so perfectly; one cannot tell where Science leaves off and Art begins.

Perhaps that is why the so-called impressionist art is such a puzzle to the average viewer today. The misplacement of natural parts of the body is like the symbolical picturing of a floating kidney. Nature herself is being caricatured while Science and Art appear to have come to a parting of the ways. Yet, their separation, while apparent, is not actual. Victor Hugo made many drawings from ink blots and coffee smears. Today our doctors delve into the subconscious by analyzing the mental pictures we form from just such splotches. They call it the Rorschach test.

Leonardo said that damp-stained walls and uneven colored stone could "inspire grander images," and Goya did just that in his deeply significant paintings.

Goethe, one of the world's greatest philosophers wrote: "Color is the voice of God speaking through Nature"—and today the psychology of color has become an important factor in the decoration of hospitals, schools, and all public institutions.

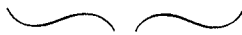
Here, once again, the artist and the doctor are working together—to soothe, heal, instruct, or please the public eye.

Doctors have found they can stimulate, depress, excite, or calm their patients through the use of color. And one of the most successful forms of treatment for mental distress is the encouragement of all types of creative art. It is the basic ingredient in occupational therapy.

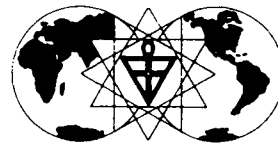
In industry too, they have discovered how to reduce eye strain and fatigue and even certain types of accidents through the scientific application of coordinated colors.

Today, the camera has replaced the artist in the illustration of medical texts, but the application of art as a healing aid is receiving even greater attention. The doctor who once used Art to help his study is now advising his patients to study Art.

Modern science, rather than widening the gulf between them is, instead, drawing the two mediums closer together. The study of nature and man—Art and Medicine—will always remain inseparable parts of a homogeneous whole. And someday, the picture of health will be recognized by all as the finest expression of beauty on earth.



Medifocus



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

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

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ROSICRUCIAN CONCLAVES

Allentown, Pennsylvania

Middle Atlantic Regional Conclave—September 20-22, Masonic Temple, 1524 Linden Street, Allentown. Grand Lodge will be represented by Frater Arthur C. Piepenbrink, AMORC's Supreme Secretary. For more information, please contact Mrs. Maryann Datillio, 1830 Hamilton Street, Allentown, PA 18102.

Denver, Colorado

Rocky Mountain Regional Conclave—September 27-29, Denver Plaza, 7201 East 49th, Denver. Grand Lodge will be represented by Frater Arthur C. Piepenbrink, AMORC's Supreme Secretary. For more information, please contact Sharon Rogoff, c/o Rocky Mountain Lodge, AMORC, P.O. Box 9486, Denver, CO 80209.

Seattle, Washington

Pacific Northwest Regional Conclave—October 4-6, Rosario Resort, Orcas Island, Eastsound, Washington. Grand Lodge will be represented by Frater Dennis Kwiatkowski, AMORC's Grand Regional Administrator for India. For more information, please contact Thelma Anderson, c/o Michael Maier Lodge, AMORC, 2203 NW 60th St., Seattle, WA 98107; phone: (206)783-1149.

Milwaukee, Wisconsin

Midwest Regional Conclave—October 4-6, Red Carpet Hotel, 4747 S. Powell Ave., Milwaukee. Grand Lodge will be represented by Frater John Hipsley, Executive Assistant to AMORC's Grand Master. For more information, please contact Mildred Owen, Chairperson, c/o Karnak Chapter, AMORC, P.O. Box 849, Milwaukee, WI 53201.

New York, New York

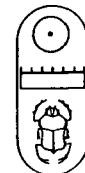
North Atlantic Regional Conclave—October 4-6, New York Marriott Marquis Hotel, 1535 Broadway (between 45th and 46th Streets), New York. Grand Lodge will be represented by Frater Gary L. Stewart, AMORC's Grand Master. For more information, please contact Albert C. James, c/o Marquis de Lafayette Chapter, AMORC, P.O. Box 442, Woodbridge, NJ 07095.

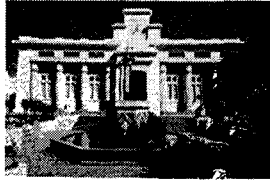
San Diego, California

Southern California Regional Conclave—October 11-13, Holiday Inn Embarcadero, 1355 North Harbor Drive, San Diego. Grand Lodge will be represented by Frater Onslow Wilson, Director of AMORC's Department of Instruction. For more information, please contact Evelyn Ogburn, Conclave Secretary, c/o San Diego Lodge, AMORC, P.O. Box 3243, San Diego, CA 92103.

Atlanta, Georgia

Southeastern Regional Conclave—October 18-20, Perimeter North, Buford Hwy. & 285 Expressway, Atlanta. Grand Lodge will be represented by Frater George Buletza, Director of AMORC's Research Department. For more information, please contact Nick Herren, c/o Atlanta Chapter, AMORC, P.O. Box 310, Avondale Estates, GA 30002.





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

The Able Mind

A MOMENT'S reflection reminds the Rosicrucian student of the extraordinary nature of the mind. As a principal instrument of consciousness the mind serves to organize the perceptions of an endless variety of personalities. It integrates the range of human experience, mild to intense, unpleasant to pleasant. It serves unceasingly to form meaning in the vast sphere of human endeavor. We can also observe from individual to individual what appears to be a range of capability of the mind to hold and make meaningful the full panoply of experience. As mystics we may well wonder what the fullest capabilities of our own mind are.

Research into human development and the collective experience of psychotherapists have generated a vast body of information about the nature and character of mental disorder. Paradoxically, little is known directly from this work of the exact nature of mental normality. However, it is possible to infer from the *abnormal* a direction in which to look for some of the basic characteristics of the normal mind.

A Foundation for the Able Mind

An obvious task of the mind is to think. The normal mind is capable of realistic thought. As a child the person develops the concept of the self. In a supportive environment and through identification with his parents the child forms this concept of self as worthy and with an optimistic attitude toward the world. He does not have to falsify perceptions or utilize hallucinations or delusions to escape unpleasant reality.

The mind organizes experiences in time and space. The normal mind has a sequen-

tial knowledge of its own past. Waking experience is connected in time and space, giving life a sense of orderly progression. A link is formed thereby between past and present experiences. Although experience is not necessarily all pleasant, the past is available for recall from at least the age of four or five years without memory lapses.

The normal mind can integrate and synthesize new knowledge. On the basis of a solid personality core, a continuity exists not only in the breadth of time but also in the extension of the personality. The normal mind can adapt, learn, and incorporate new learning experiences and bring into effect new things. The person develops the capacity to be pleased with himself and to initiate self-reward. He has the capability to function with autonomy.

The normal mind can alter the environment through action. A function of the mind is to integrate the conscious and the unconscious. With this integration the individual is able to make willful choice rather than be the subject of unconscious impulse. He is able to persevere in a task and to become independently productive.

The normal mind uses speech for communication, not aggression. A person can convey complex matters clearly. Speech is lucid, not obscure, idiosyncratic, or myste-

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

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rious. There is a free expression of curiosity.

The normal mind holds libidinal energy rationally. The individual loves worthily. He does not denigrate or overestimate the loved one. He also has a mature and stable self-regard, and can estimate the maturity and stability of the self-regard which another holds for himself.

In sum, the normal mind has the capacity to love, work, and play, and the ability to think and do these things in proper proportion. To have such a balanced and able mind is a goal of the Rosicrucian student.

Expanding Horizons

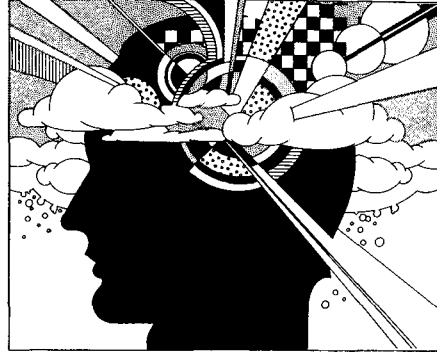
The normal mind is the foundation upon which the able mind builds its extended capability. Many of us spend the greater part of at least one lifetime habitating, if not rehabilitating, the normal mind. Typically there is a karmic load of experiences charged with pain and unconsciousness which each of us must resolve. Unresolved, the karmic residual lies as a sensitive area in the mind, a potential for destabilizing the mind when the repressed pain is evoked by present experience.

To extend the horizons of the mind to its greater capacity a person must know himself and like himself. He must be able to see beyond himself to know and like others. For it is only with a confidence born of experience that the able mind can reach with security and with creativity into the unknown.

Study of the abnormal mind reveals little of the fullest capacity of the mind. But with the same methods for observing the mind we can look at persons who through history have demonstrated exceptional ability. From observations of the able mind what can we postulate as to its nature and characteristics?

The able mind has unimpaired curiosity. The unknown is a field of adventure rather than a foreboding darkness. Doubt may be present, but it does not evoke inhibiting guilt.

The able mind has freedom from the narrow constrictions of convention. Convention represents the collective wisdom of the species up to a point in time, and is a basis of



a stable social order. The able mind reaches toward a higher order, as it is free from an overpowering need for approval from peer and superior.

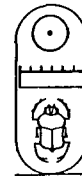
The able mind is self-aware. It can reflect upon the dynamics of thought, motivation, and learning, with insight. Ideals are consciously synthesized rather than unconsciously generated out of driven expectations. There is little use of magical thinking except, perhaps, as a part of esthetics and humor. The unpleasant and the difficult in life is faced with responsibility and with little use of repression, denial, and blame.

Achieving the Able Mind

The able mind perceives life in proportion, viewing life from the perspective of others as well as oneself. It views the present within the perspective of time and within the range of emotion, and begins to see the expanding horizons of time into the past. It also has an increasingly accurate sense of the future.

The able mind is free of narrow tribal or magical-religious constraints. By understanding authority and independence, it has attained mastery of managing life in cooperative action with others. It has overcome fear, learned to share, and is developing the capacity to heal.

The able mind sees worth and value in the human species. It understands the interplay of evolution and revelation, and thus recognizes the animal contributions to human nature and the refining consciousness of the higher self. It is reaching from fact through knowledge to wisdom.



The able mind accepts life's finitude, neither fearing nor wishing death. Life is understood as a continuum upon which personal identity impresses a transient focus. The mind begins to transcend personal identity.

The normal mind manages life efficiently and effectively, and yet it also learns to be creative. Once the mind gains self-mastery over the burdens and inhibitions of mundane life, it becomes the vehicle of mastery of creative thought and actions in life.

The fullest capacity of our mind must exceed what we can perceive. The creative

power of the mind itself portends horizons without limit. Our perceptions are limited to what the mechanisms of the body can support. The imagination reaches ever further into the potentials of consciousness, testing the limits of mere physiology.

The able mind reaches out toward the Absolute and touches the threshold of the Cosmic Mind.

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

CONSTITUTIONAL GUARANTEES

The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The thirtieth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for \$1.50*. Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A.

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- Day and time that they meet.

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Follow Your Dreams

DAYDREAMING carries with it its own kind of pleasure, and there is not one among us who has not yielded to this relaxing activity. The mind wanders even while the body remains inactive. But daydreaming is not always aimless wandering, though it seems to be just that.

Daydreaming can take us away from the present—a present which may not always be pleasant—and allow us to indulge briefly in a world that both relaxes and comforts. For example, when the outside temperature hovers near freezing, the mind can conjure up visions of sunshine and warmth. And it's amazing how very real and comforting that vision can be! A daydream can bring to mind old friends for a quick and enjoyable reunion. Or it may ignite the spark which sheds light on a dark corner where hidden information lies dormant, just waiting to be discovered in the short time span of a daydream.

Contrary to what many people think, daydreaming is not to be scoffed at, for it can be a time of creative accomplishment. The non-scholar, who stares out the window, unaware of the shoolroom, may be drifting into visions that expand the mind and eventually culminate in the future advancement of literature, science, or art. Or the individual whose pencil tapping on the top of his desk may irritate his co-workers, may be flowing in the current of a daydream which quiets his active mind, temporarily taking him away from the distractions of his everyday surroundings, and allowing him to arrive at a solution to a problem.

Another daydreamer relives an uncomfortable scene, perhaps a confrontation with someone, and causes a different result to come about in the mind than what was actually experienced. We know that this can bring a change in attitude and even reconciliation of people and events. The artist, returning from a daydream, is refreshed, and finds that the artistic expression behind the eyes can now be transferred to canvas, paper, or wood.

Ah, yes, there is pleasure and realization in daydreaming, with its refinement carried over into the everyday world. This type of dreaming is certainly not a form of laziness; it serves a purpose. While persistent daydreaming might be a sign of instability or disharmony, the occasional daydream is the "pause that refreshes" and often informs.

Night dreams, as the companion of sleep, serve their purpose, too. And the information obtained in night dreams can be just as self-revealing and helpful as the day dream (and even more so).

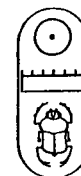
Attention, all Dwellers on this Planet! Follow your dreams, day or night! Follow the information contained in them. When the busy mind is laid aside for the short period of a day or night dream, what then takes its place is for your benefit. And what benefits one, can benefit all.

It has been said that moving even one's little finger changes somewhat the space we all live in. Think then of the power of the mind and its production of daydreams and night dreams! Isn't it amazing how far-reaching the results of dreaming can be?

—Phyllis L. Pipitone, Ph.D., F.R.C.
Member, International Research Council

Self is a unique phase of the stream of consciousness. It 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. Self-consciousness, thus, is the highest form of consciousness.

—Validivar



Balance and Poise

by Caroline Dunnigan, F.R.C.

THERE IS A SAYING that all the forces of the universe exist within man, and when man has completely mastered himself, he will have mastered the universe. This is in keeping with the saying, "As above, so below." Let us therefore look at the relationship that exists between man and the universe he lives in.

For the sake of simplicity we will examine the most basic of all the laws, common to both man and universe. This is the Law of Duality, since all of creation has been manifested through the duality of life. The interaction of these two polarities is responsible for the interaction that occurs between every creation and its environment. There is a pulling and opposing of the polarities as they strive towards a balance of power. If a balance is struck, then there is a state of equilibrium.

A polarity also exists *within* each created thing or being, and man is deliberately learning to work with these same forces. Man is at the point in his evolution where he has freedom of will to learn how to manipulate and wield these energies. Through cause and effect, action and reaction, he is testing these powers and trying to bring about effects that are harmonious to him. When man brings the many opposing forces within his nature into balance, he will have learned how to keep his own small planet spinning smoothly as a small universe should.

However, the most amazing thing about opposites is that they are really the same thing. For instance, take hot and cold. We are speaking of only one thing here; namely, temperature manifesting in different degrees. For instance, visualize a sliding scale of degrees of temperature, with hot at one end and cold on the other. Somewhere in the center we would find lukewarm, and from there, whether we move a little in one direction towards cold, or a little in the other direction towards hot, we are still speaking of the same thing.

[26]

There is no line of demarcation where what we are measuring turns into something else. And no matter at what point on this sliding scale we look, we find the polarities sliding along with it. Temperature that is a negative polarity in one instance could be a positive one further down the scale in relation to something a little cooler than itself.

This example also applies to all pairs of opposites. For instance, what is the difference between large and small? Is it not relative to what is next to it on a sliding scale of sizes, and is it not the same thing—size—that we are speaking of? What is the difference between hard and soft, black and white, sharp and dull, noise and quiet, high and low, positive and negative? Only degrees, relative to the degrees expressing on either side of it.

Achieving A Balanced View

Therefore, if man could balance a pair of opposites, or bring the correct amount of counterbalance to bear in any given situation, he would become master of that particular energy. He would also develop an awareness of *each* of the polarities or opposites involved, and which polarity is needed, and to what degree in a particular situation. Each situation would have to be weighed and judged on its own merits, for no two situations are alike. That would require evaluation, dexterity, and readjustment. How does man learn this? By action and reaction, cause and effect, and practice, practice, practice. In other words, by really living life and paying attention.

What about love and hate? Where can we find a balance here? This again calls for a closer examination of opposites, leading to

a more thorough understanding and balanced view of these opposite poles, for to favor only one end of the pole brings about chaos. Wishy-washy sentimentality reflects weakness and lacks the backbone that true love possesses. How can we possibly give good, strong, true love unless we have the capacity within ourselves for justice, firmness, and courage? On the other hand, these three qualities—necessary in a loving relationship—carried to an extreme could manifest in cruelty, which is an aspect of hate. A balanced view of these qualities and a knowledge of how they are a part of love is necessary to bring about harmony in love. Besides, when we cling hard to love, we automatically bring in an element of enslavement, and then it becomes something else. Listen to the words of Kahlil Gibran on love, from his book *The Prophet*:

*Love one another, but make not
a bond of love
Let it rather be a moving sea between
the shores of your souls,
And stand together, yet not
too near together
For the pillars of the Temple
stand apart.*

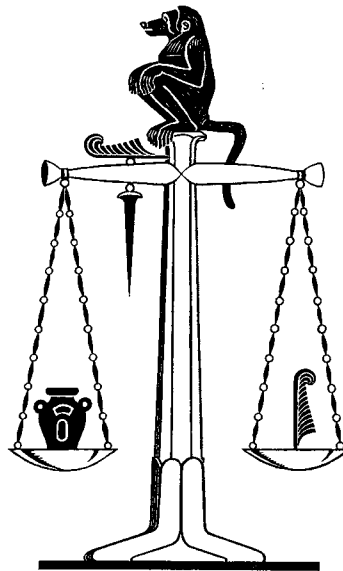
What about good and evil? On the sliding scale of opposites we have black and white at either end, with various shades of gray in between. What was "good" to us at one point in our life is often "bad" at this time, and vice versa. All is relative to where we are on the sliding scale. Judgment and conscience must be our guides many times, for the rules vary depending upon the circumstances. What can be "good" at the right time and place can be "evil" at the wrong time and place. For instance, silence can be commendable when we refuse to gossip, but evil if we do not speak up to save someone from false accusations when we know the truth.

Evil, it is said, is only an unbalanced force, and when the force is returned to a balanced state, it will cease to be evil. Significantly enough, you will note that "evil" is "live" spelled backward.

Receptivity and resistance to influence are opposites, but we need both, and also the awareness of what we are "digesting"

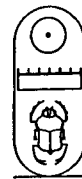
mentally when we are open. Yet we do not want to be so resistant or close minded that nothing can penetrate for us to weigh and judge. Each set of circumstances we encounter requires new adjustments.

What is the quickest way to find a balance point? Simply, the balance point of most things lies at their center. Thus, we become balanced to the same degree as we become centered. We find our center by interacting with our surroundings. Life is like a school which provides the necessary curriculum for us to learn by. But if we



become hypnotized by our immediate environment and identify too closely with it, we get carried away from our center. We are then automatically left with a sense of instability and vulnerability. We cannot stop the motion of life, nor would we want to, but we can learn how to stop reacting to every push and pull of life, and consequently adding our own emotional and mental power to it.

When we react automatically, we are not being a master of anything, and we experience the feedback of pain and feelings of helplessness. This type of reaction usually guides us back to our center. And there is always another experience around the corner.



The martial arts are considered to be a type of mystical training. This is because they are based on the principle of balance. Students of these arts are drilled in the need to be centered. Should they lose their centeredness, they lose their advantage, and they "become uprooted." Remaining centered does not mean one's environment needs to be peaceful and calm. If you look at the martial arts student you will see that his outer environment can actually be quite hostile. It is the student himself who must be centered, centered within his own mind and awareness, and therefore not swept away by the river of emotional reactions. From this center he is constantly aware of the tide—the direction of the energy flow—but never becomes identified with it.

Wisdom of the East

At just the appropriate moment the martial artist will take the energy which is moving in one direction, and, at the fulcrum of its power, sweep it around and change the direction of its force to his own advantage. Therefore, even though the student is dealing with physical forces, he is being trained to be aware of the flow and rhythm of unseen forces as well, so that he can then use these forces to his advantage. Does this not remind us a little of Brutus' statement in *Julius Caesar*, "There is a tide in the affairs of men, which, taken at the flood, leads on

to fortune; omitted, all the voyage of their life is bound in shallows and in miseries."

There are no pat rules to follow when dealing with the environment, as there is always the potential of negatives coming out of positives, and positives coming out of negatives. This is because each thing contains the seed of its opposite. Our journey to mastership is often called the path of the razor's edge, and we can see why. But it surely is not a dull life, especially if we dance the dance of life with all of our heart. Life is to be lived! And we have to be willing to really live it—to risk, to love, to experience sorrow and joy. We must learn from our experience the importance of not speaking too unwisely or acting too rashly. Such lessons develop our discrimination and judgment. For to balance any pair of opposites we must know both, and the next step is to find the conciliating point of harmony.

Remember walking a narrow fence when you were a kid? Every now and then you lost your balance and landed flat on the ground. But you always hurried right back up to try again. It was fun, wasn't it? Well, we can look at life in much the same way, and enjoy its constant challenge to our wits, via the ongoing drama of duality. But if we want to be a winner, the main rule of thumb to follow is: *The closer you stay to center, the more balanced you will be.* Δ

The Foundation of Personal Growth

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1985*

PROBLEMS and sorrows are opportunities for growth. We grow through them or are conquered by them. Often, we sense the approaching conquest and respond with defiance. But defiance, having no depth, collapses.

We need a foundation from which to grow; we must have a foundation that won't shift or collapse. Such a foundation exists, awaiting our discovery. We glimpse it when

we look beneath the surface of others. We find a sameness; the Oneness of all life. Like sunlight, it nourishes, surrounds, blends with us. Acceptance of this Light of Oneness frees us from fear of difference, whether our own or another's. The flowing, warming Light connects us. We are part of the sameness. Banish the fear of difference by accepting the Light of Oneness. Find your foundation. —Linda R. Stanley, F.R.C

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

IN THY RIGHT HAND

*Is worldly success contrary to
spiritual attainment?*

HOW FAR worldly success and wealth have interfered with the spiritual development of men and women is a much moot question. There are sound arguments, or shall we say examples, presented to us from both sides. At times it would seem that the sudden attainment of wealth by those who have been spiritually inclined has tended to check the further development of this attribute; on the other hand, there are notable cases when even enormous wealth has enabled some to pursue their course of attainment with things spiritual with more concentrated satisfaction.

We believe the most important point is overlooked in many of the arguments touching upon this question with those who are starting upon the Path of Mysticism or spiritual development. They continually hear the old argument that one must be humble, *poor in spirit*, and of lowly station in life to reach any high degree of spirituality. The fact that the argument, as retold, is old and generally accepted does not make it true; and in fact it is not retold in its original form nor with its original meaning.

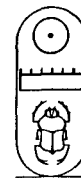
It is true that the ancients contended that great wealth and great political power seemed to prevent an interest in things spiritual. That such an idea was based upon common sense is discovered when one looks into the lives of the wealthy and politically powerful of the ancient times. But these eminent persons under whose despotic rule and inconsiderate hand others lived, were born without interest in things spiritual, and from the first days of consciousness were inhibited by the idea that political power and the power of material wealth were the only powers to depend upon—and fear.



If we scan the pages of history, however, we will find that many eminent men and women, born with a desire to know of the spiritual side of life, or having acquired such a desire, did not lose it, nor set it aside, as material prosperity came into their lives. There are many notable examples of religious leaders, devout mystics, and truly sincere religious thinkers, who attained wealth and worldly success along with eminent success in their spiritual campaigns. In many cases these persons found that their material wealth and worldly power could serve them well in furthering their religious ambitions.

The Higher Things of Life

There is a vast difference between a man who has never contacted the spiritual world and is quite satisfied, either in ignorance or through preference, with the pleasures of life as he can buy them or command them, and the man who, having contacted the higher things of life in hours when they, alone, brought joy to him, now in prosperity still clings to the sublimer things of life. In the one case we have those who are often used as examples of how wealth is incompatible with spiritual development; in the other case we have examples of those who refute the misunderstood injunctions of the ancients.



The world of nature is bountiful, giving freely of every form of material wealth as well as spiritual wealth. All is intended for man to use. To say that man should plant seeds in the earth to reap crops of grain for his physical nourishment, but must not delve into the bowels of the earth or into the mountainside to secure the minerals—gold, silver, copper, iron, platinum—is to present an unsound argument. Or that man should labor diligently to earn just enough to maintain his physical being without devising ways and means of securing enough from physical *and mental* exertion to obtain a surplus to put aside against emergencies or the proverbial *rainy day*.

Our High Goal

The goal of our existence here on earth should not be great material wealth and worldly power; it should be health, Cosmic Consciousness, and mental alertness leading to attunement with God and Peace. But, can man be truly healthy, alert, and peaceful without the necessities of life? And can one safely draw a line between the actual necessities and those which border upon luxuries or special indulgences?

What constitutes great wealth in the life of one person may be but normal possessions in the life of another, all depending upon how that person is living and using his possessions. The miser living upon five cents a day would be considered as having suddenly attained great wealth if he should secure a thousand dollars in gold. That same amount to a man or woman using a hundred dollars a month for humanitarian purposes and living in conditions where influence and social standing enable them to carry on properly, would be too small an amount to call *wealth*.

Missionary work must be carried on in high places as well as in the lowly. A man with but a small salary and living in very humble circumstances may be able to preach great sermons to the poor and the lowly as well as live a life leading to great spiritual awakening. But the rich, the wealthy, the worldly powerful, must be reached also. To contact them, win their confidence, and secure even occasional audience with them, one must be able to approach their standard of living. This requires affluence and mate-

rial means; it necessitates living successfully and prosperously as well as spiritually minded.

Take the example of Louis Claude de Saint-Martin, the famous Rosicrucian of France. After he was initiated he believed that he should give up his titles in nobility, his great palaces and wealth. Then he found that among the high social sets of Europe, wherein he had been an idol, there were as many needing salvation as among the poor. He resumed his worldly titles, his palatial homes, servants, and rich environments. He entered into the gayeties and frivolities of the social circles of England, France, Russia, and Germany. He even exaggerated his interest in everything that interested the shallow-minded members of Royalty. And, as he contacted persons who were bored with life or were seeking a new thrill or interest, he dropped a few words, planted a few thoughts, and set an example of action at times.

For years he carried on in this way, then suddenly he disappeared and they found that St.-Martin had passed to the beyond. It was then that they discovered the good he had done, the help he had been, and the fruit of his quiet and disguised efforts. All of Europe paid homage to him then, and to this day his memory is honored in Europe not only as a Rosicrucian mystic but as a missionary of better living and thinking.

The mystic has every right, as has the student of the Path, to give thought to his or her daily needs and material requirements. To seek material comforts, some luxuries, or even all of them, and sufficient financial means to assure health, happiness, and peace in material things as well as in spiritual things, is not inconsistent with the high ideals of the real mystics of all ages.

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

New Lodges, Chapters, and Pronaoi

of the Rosicrucian Order, AMORC

The following list contains new Lodges, Chapters, and Pronaoi created since publication of the last complete Worldwide Directory in the February, 1985, issue of the *Rosicrucian Digest*. Any member of the Order in good standing, having planned a visit to a specific affiliated body listed below, may write for information about contacting an officer of that body. Inquiries should be addressed to the Grand Lodge of AMORC, Rosicrucian Park, San Jose, California 95191, U.S.A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons.

AUSTRALIA

Gympie: Gympie Pronaos

BENIN

Abomey Calavi: Bélénos Pronaos

Cotonou: Ahiha Henri Lodge

BURUNDI

Budjumbora: Sirius Chapter

CANADA

Nanaimo, B.C.: Nanaimo Pronaos

CHILE

Antofagasta: Antofagasta Pronaos

COSTA RICA

Paso Canoas: Paso Canoas Pronaos

DENMARK

Aarhus: Borealis Pronaos

FRANCE

Berck: Harmonie Pronaos

Quimper: Taramis Pronaos

St.-Avoird: Cristal Pronaos

GABON

Franceville: Akhenaton Pronaos

GUADELOUPE

Capesterre: Synergie Pronaos

ITALY*

Genova: Cristoforo Colombo Pronaos

JAPAN

Fukuoka: Sphinx Pronaos

MEXICO

Ciudad Constitución: Ciudad
Constitución Pronaos

La Paz: La Paz Pronaos

Puebla: Puebla Pronaos

NIGERIA

Umuaka: Umuaka Pronaos

RWANDA

Giseng: Osiris Pronaos

SOUTH AFRICA (TRANSKEI)

Umtata: Umtata Pronaos

SPAIN

Almería: Almería Pronaos

La Coruña: La Coruña Pronaos

Orense: Orense Pronaos

TOGO

Assahun: Ave Pronaos

Lomé: Lumière du Togo Lodge

UNITED STATES

McAllen, TX: McAllen Pronaos

Norfolk, VA: Light of the East Pronaos

Northampton, MA: Massasoit Pronaos

Silver Springs, MD: The Rosebud
Pronaos

ZAIRE

Kabinda: Etata Pronaos

Kongolo: Amani Pronaos

Katuba: Ched Pronaos

Uvira: Uvira Pronaos

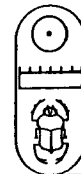
**The new address of the Grand Lodge of
Italy is:*

Ordine Rosacroce, AMORC

Case Postale 49

1211 Geneva 1

Switzerland





My Father Was A Happy Man

True laughter (belly laughter) I would define as the spirit of carnival . . . The world of Laughter is much more closely related to the world of Worship and Prayer, than either is to the everyday, secular world of Work, for both are worlds in which we are all equal, in the first as individual members of our species, in the latter as unique persons.

—W. H. Auden

READING that comment by W. H. Auden was a kind of epiphany for me. It helped me to understand my father. Carnival, with its crowds and cacophony, has small appeal for me. I prefer the quiet. But Dad was a big kid all of his life. He was happy and kind and filled with love and laughter.

In the August heat of each Wisconsin summer, we two got an early start and drove eighteen miles to the Ringling Brothers, Barnum and Bailey Circus in Madison. Dad never missed the Biggest Show on Earth.

Men in straw hats waved canes and directed us across a bumpy field. We parked the Chevy on faded yellow grass and made our way to the Big Top. There was time to shuffle through the sawdust sipping Orange Crush while staring at orangutans and tigers in big brass cages and listening to barkers shouting in front of sideshows. There was the bearded lady, the alligator boy, and the fattest woman in the world—for sure in southeastern Wisconsin! My father weighed 275, but the lady in the short pink dress outweighed him by about 200 pounds.

Perched on bleachers, we ogled at trapeze artists, cyclists on a high wire, and flying white horses. Every year a million and thirty-one clowns (at least!) tumbled from a

tiny miniature automobile. Every year a man was shot from a cannon, and lion tamers put ferocious beasts through their paces. Every year my father insisted *this show* was the greatest, the biggest, the very best of all.

The year I was having my tonsils removed, he deposited mother at the hospital and went to the circus alone. Afterward, he came by to repeat his annual claim. "Super-colossal! Best Show yet!" Mother only smiled and shook her head in wonder.

Conventions ranked next to circuses in popularity and the only thing better than watching a parade was being a part of one. Everyone made fun of his big belly and it shook and shimmied even when the laugh was on him. Dressed as a bride for a local play, with blond wig, filmy veil, and risqué ad libs, he had the walls of the old town reverberating with laughter.

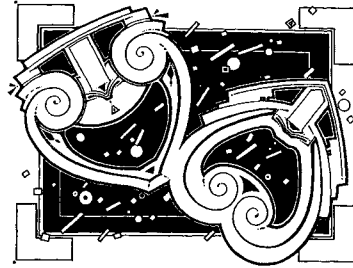
Being sensitive and idealistic by nature, I was many times acutely embarrassed by his earthiness. But then, because I loved him so much, I was ashamed for feeling embarrassed.

Dad loved people, all people, and they loved him. His friends ran the gamut from dignitaries to bums begging for dimes, from pre-schoolers to golden-agers. He was a

self-made man, highly respected in our community. A Chevrolet dealer for fifty-five years, he was also village president for thirteen years, commander of the legion post, and active in Dane County politics.

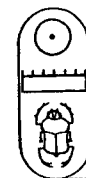
"Life is what you make it," he told me over and over through the years. A good many times, I was more convinced that indeed one takes what one gets and muddles through. I thought he was refusing to grow up . . . staring like a bug-eyed kid at the tightrope walker, while he himself was refusing the fall, the plunge to seeing things as they are. He seemed too smart a man for that, and it really bothered me.

Then I read W. H. Auden's observation, "We oscillate between wishing we were unreflective animals and wishing we were disembodied spirits, for in either case we should not be problematic to ourselves. The Carnival solution of this ambiguity is



to laugh, for laughter is simultaneously a protest and an acceptance."

Dad never lost his gift of laughter, his Spirit of Carnival. He was living his admonition; "Life is what you make it." Laughter was his equipoise. He wasn't worried about falling because he knew it was simply a matter of balance: Laughter, Prayer, Labor. And he knew all along that laughter sits close to prayer. —Catherine Lazars Bauer



Rosicrucian Activities



EARLY this year the Saskatoon Pronaos was pleased to present the Rosicrucian Humanitarian Award to Dolores Halabura, retired manager of the Friendship Inn, a hostel in Saskatoon, Saskatchewan, Canada. The hostel distributes food, clothing, and all types of necessities, without cost, to people in need. Although Mrs. Halabura held a paid position, she performed many unselfish acts that went beyond her normal duties. Not only did she provide the material necessities of life to those in need, she also gave them love, understanding, and friendship. Without question or judgment, she served all who came. It was not unknown

for her to respond to desperate calls to her home in the middle of the night or for her to make loans that may or may not have been repaid. Her countless hours of overtime went unpaid.

Mrs. Halabura's view of her sixteen years at the hostel is summed up in her own words: "What I got out of it no money can buy. I simply did what my conscience told me to do. I have many, many fond memories."

The award was presented on local television by Pronaos Master Malonie Ziremba and Guardian John Buzik, pictured above with Dolores Halabura in the center.

*The
Rosicrucian
Digest
August
1985*

A NEW, exciting series of AMORC tours to the ancient, mystical land of Egypt was initiated in March when 200 Rosicrucians visited the many wonders of that country. They saw such historical places as Memphis, Abu Simbel, Gizeh, Tell el-Amarna, Lake Moeris, and Cairo. Rosicrucians came from all around the world, with [34]

numerous English-speaking members from the United States, United Kingdom, and Canada, and Spanish-speaking members from Central and South America. The camaraderie and fraternal good feelings that were so apparent throughout this trip were heightened on the last day when the members partook of a lavish banquet and

entertainment in a massive tent outside Cairo.

At Tell el-Amarna, site of Pharaoh Akhnaton's city of the Sun God, an inspiring ceremony specially written for the tour by AMORC's Imperator Ralph M. Lewis was conducted in English by Grand Master Gary L. Stewart, and in Spanish by Spanish Grand Master Ruben Dalby. Other Grand Lodge representatives taking part in the tour were Frater Onslow H. Wilson, and Sorores Jutta Brassill, Anne Faulds, Alicia Javier, and Sydney Whaley.

A special Rosicrucian ceremony was also conducted within the King's Chamber of the Great Pyramid—always a mystical high point on a Rosicrucian tour to Egypt, birthplace of the ancient mystery schools. Another feature of the tour was a four-day boat trip on the Nile. The floating hotel carried Rosicrucian travelers along the Nile, past thousands of years of Egyptian history.

After leaving Egypt, a group of Rosicrucians spent additional days exploring the ancient land of Greece. Included in the itinerary was the shrine at Delphi, site of the ancient world's most famous oracle, and a cruise on the Aegean. A high point of the visit occurred when Frater Triantafyllos Kotzamanis, Grand Secretary-Treasurer of the Grand Lodge of Greece, performed a special initiation in the Amphiareion, an ancient oracular shrine. Athens Lodge also welcomed the visitors with a special Convocation, with the ritual in Greek and the discourse delivered in English by Frater Kotzamanis. This warm fraternal gathering will be remembered by the visiting members for years to come.

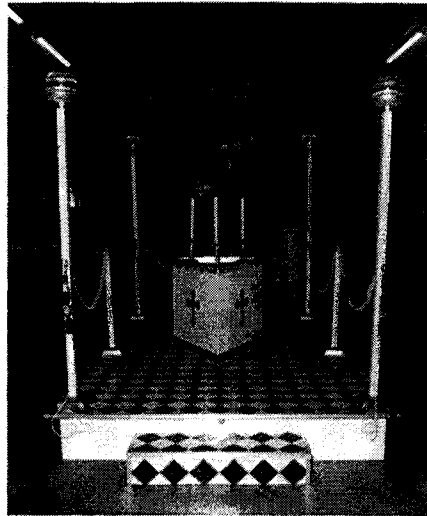
Soror Renee Tully, Executive Secretary to AMORC's Supreme Treasurer, preceded the Rosicrucian group to Greece and was invited to attend the New Year's feast and installation of Officers at the Lodge where she received a very warm welcome.

Rosicrucians

Working Together...


WE ARE always happy here at Grand Lodge to learn that the hard work, service, and devotion of Fratres and Sorores in AMORC affiliated bodies throughout the world has manifested in an affiliated body being elevated to Lodge or Chapter status. Several months ago 150 Rosicrucians witnessed the official elevation of Wembley Springs Pronaos of Greater London to the status of Chapter. Fratres and Sorores from all around England journeyed to London to take part in the festivities, and among those present were Grand Councilor Peter Allen and Regional Monitors George Farquharson, Joe Persaud, and Jack Hurst.

Congratulations, Wembley Springs Chapter! It is inspiring to see how all of your hard work has reaped such success.



The interior of the temple of Wembley Springs Chapter is indeed a labor of love by the members who built and painted the furniture, created and painted the imposing backcloth, and designed the cross in the East. This is surely a Rosicrucian temple that is filled with Light, Life, and Love.





INCENSE

Its Meaning and Value

Upon the altars of the ancient temples burned a mystic fire—ever tended by the vestal virgin. To this sacred flame were added special fragrances—incense of careful blending. What hidden value had those aromas? Was there a mystical significance to the passive atmosphere they created?

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* This offer does not apply to members of AMORC who already receive the *Rosicrucian Digest* as part of their membership.

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The Parthenon



This massive temple, located on the Athenian Acropolis, was dedicated to the goddess Athena Parthenos and built between 447 and 432 B.C. The work was directed by the sculptor Phidias, who was responsible for the temple's sculptures and reliefs. The architects were Iktinos and Kallikrates. The Parthenon is primarily a Doric temple, but also contains some Ionic elements. The solutions to the technical problems encountered in planning and erecting this great temple are among the greatest achievements of the Greek mind.

(Photo by AMORC)

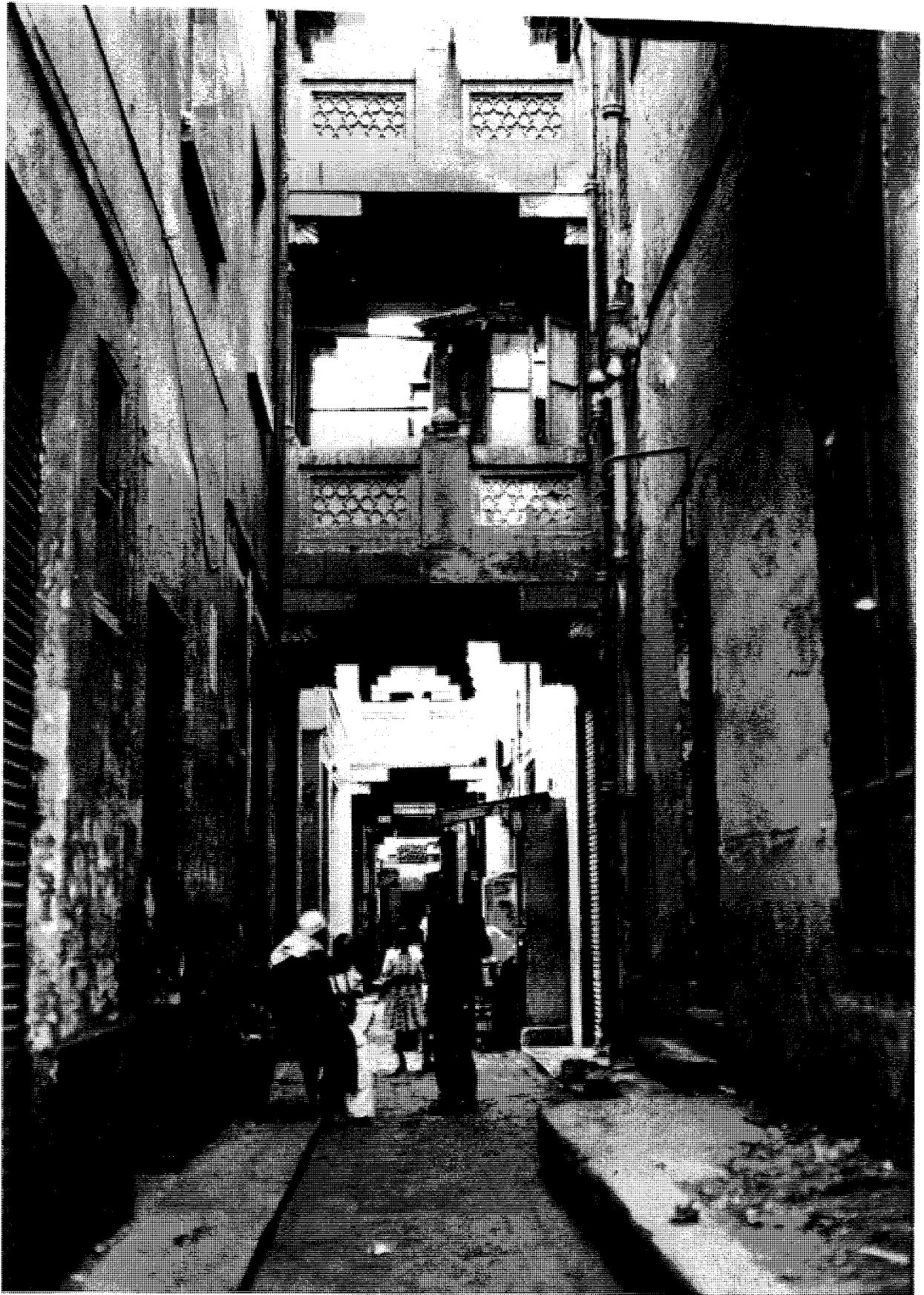
Street in Fez, Morocco (overleaf)

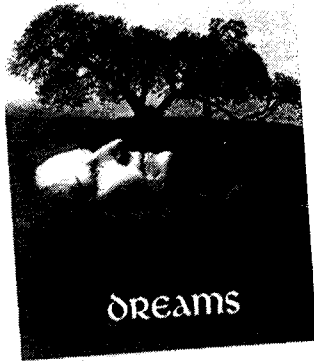
**The
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Digest
August
1985**

The old cities of Morocco contain many such streets, their doors and windows shuttered against the hot afternoon sun. Perhaps in the cool shade of such a street one will find a wise old citizen who can speak of the rich history of this ancient land.

(Photo by AMORC)







DREAMS

by Phyllis Pipitone, Ph.D., F.R.C.

Member of International Research Council of AMORC

The human mind has long been fascinated with the subject of dreams, the nature of the dream state, and the content of dreams. Much has been written, but little has been understood about this phenomenon experienced by us all. Popular writers have produced volume after volume describing the symbols encountered in the dream state, and providing interpretations of those symbols. Yet little has been written from a metaphysical viewpoint, particularly from a mystical perspective. This is a subject that is not only of great interest to students of mysticism, it is one that can be of great benefit when made the object of study, contemplation, and meditation.

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HEALTH

An International Research Council Report

Rosicrucian teaching states that man is a triune being, composed of body, mind, and soul. Wholeness of living requires expression of each of these components in a harmonious blend. To ignore one, or to over-emphasize another, is to create discord within our being, and set up the conditions for ill health. Indeed, our state of health is often a reflection of the degree of harmony among body, mind, and soul. Attention to each of these aspects comprises a truly Rosicrucian approach to health.

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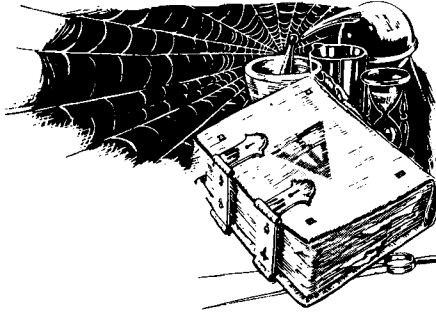
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**THINGS YOU OUGHT
TO KNOW**



**A READING
TREAT**

Uncommon Knowledge

There is much unusual knowledge which is not easily available, especially in the realm of *mysticism, metaphysics, and esotericism*. Some of this knowledge is from ancient archives which today can be found only after extensive search in special libraries. In a sense many such truths are veiled by time and circumstance. The Rosicrucian Order has gathered a great deal of such material and reduced it to simple, everyday reading. The following list contains some of these *special discourses* which are available. You will find these discourses informative and interesting. They are offered at the following economical prices, and postpaid to you.

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TREASURES FROM OUR MUSEUM



What The Egyptians Ate

Judging from the impressive ritual menus which the Egyptians of the Old Kingdom displayed in their mastabas, one might conclude that the people had sturdy appetites and ample means to satisfy them. But for most Egyptians a frugal way of life was undoubtedly inescapable. In a country that was so dependent on the vagaries of the flood, famines were relatively commonplace as attested to by numerous ancient texts. The typical peasant considered himself lucky to find the few rolls of bread, onions, and pot of beer which were necessary to keep him alive until the next day.

Of course, the nobles and priests had plenty to eat and drink. Onions, cucumbers, and turnips were eaten raw. Meat such as beef, goat, mutton, pork, goose, and pigeon appeared on dining tables. Wine, not beer, was usually imbibed by the wealthy.

Our photo features a rare 4600-year-old example of a wooden funerary model depicting a woman grinding wheat (from Akin, 6th Dynasty). In the inset can be seen amazingly well-preserved split wheat found in an ancient tomb. Both the wooden model and the split wheat are in the collection of the Rosicrucian Egyptian Museum.

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

The Rosicrucian Egyptian Museum contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States. Approximately 250,000 persons visit the museum annually.



ODYSSEY

William James

Philosopher and Scientist

WILLIAM JAMES (1842-1910) was born of a notable American family. He acquired his early education in European boarding schools and later studied at Harvard. He originally intended to be a physician but changed his mind and devoted himself to psychology and philosophy. He related that he preferred an American education, explaining that he disliked the formality of the European system. The formality consisted of various traditional subjects which were considered elite but did not have, from James' point of view, a practical approach to essential knowledge.

It can be said that modern psychology began with James. In 1876 he organized the *first* psychology laboratory in the United States, approaching its subjects empirically. Among his especially noteworthy books is *The Principles of Psychology*. This work was used for decades as a standard textbook in American colleges. In 1902, he published *The Varieties of Religious Experience* in which he gave a psychological account of such religious states as conversion, saintliness, and mysticism. His analysis of the mystical state of consciousness, or Cosmic Consciousness, is a rational approach to the phenomenon without demeaning its importance. Simply, James separated its basic value and origin from the popular fancies attributed to the mystical state of consciousness.

Another significant book by James is *The Will To Believe*, in which he expressed his opposition to fatalism and the concept of determinism in nature. In 1909, he published *The Meaning of Truth*. James became a foremost exponent of pragmatism, though Charles Pierce preceded him in a discussion of the subject. James' *pragmatism* expounded that truth is not to be confined to an abstract rational or idealistic explanation. Rather, truth is the practical application of some experience. In other words, if something can be substantiated and not refuted, it is *true*, even if it does not concur with the idealistic philosophical explanations of the nature of truth.

In this regard, James said, "The pragmatist clings to facts and concreteness, observes truth at its work in particular cases, and generalizes. Truth, for him, becomes a class-name for all sorts of definite working values in experience."

In this sense, James favored science which, in a practical empirical way, supported its expositions. James manifested a fundamental and experimental approach to knowledge. His style is clear and eloquent, but it is said that he "lacked some of the formal refinement of European style." He was frank in his disapproval of the conventional professional philosopher: "A pragmatist turns his back resolutely and once and for all upon a lot of inveterate habits dear to professional philosophers....He turns toward concreteness and adequacy, toward facts, toward action, and toward power."

Though metaphysics is in the main abstract in its subject matter and only indirectly pragmatic in certain subject areas, yet it does stimulate investigation and practical application in some realms of thought. James was quite aware of this and saw the basic relationship of science and metaphysics. He said, "Science and metaphysics would come much nearer together, would in fact work absolutely hand in hand."

James was a member of the Society for Psychic Research. Notwithstanding his postulation of the need for the practical search for truth, James had a strong belief that life on this earth is not all.

His maxim was, "Be not afraid of life; believe that life is worth living."

—Ralph M. Lewis, F.R.C.

