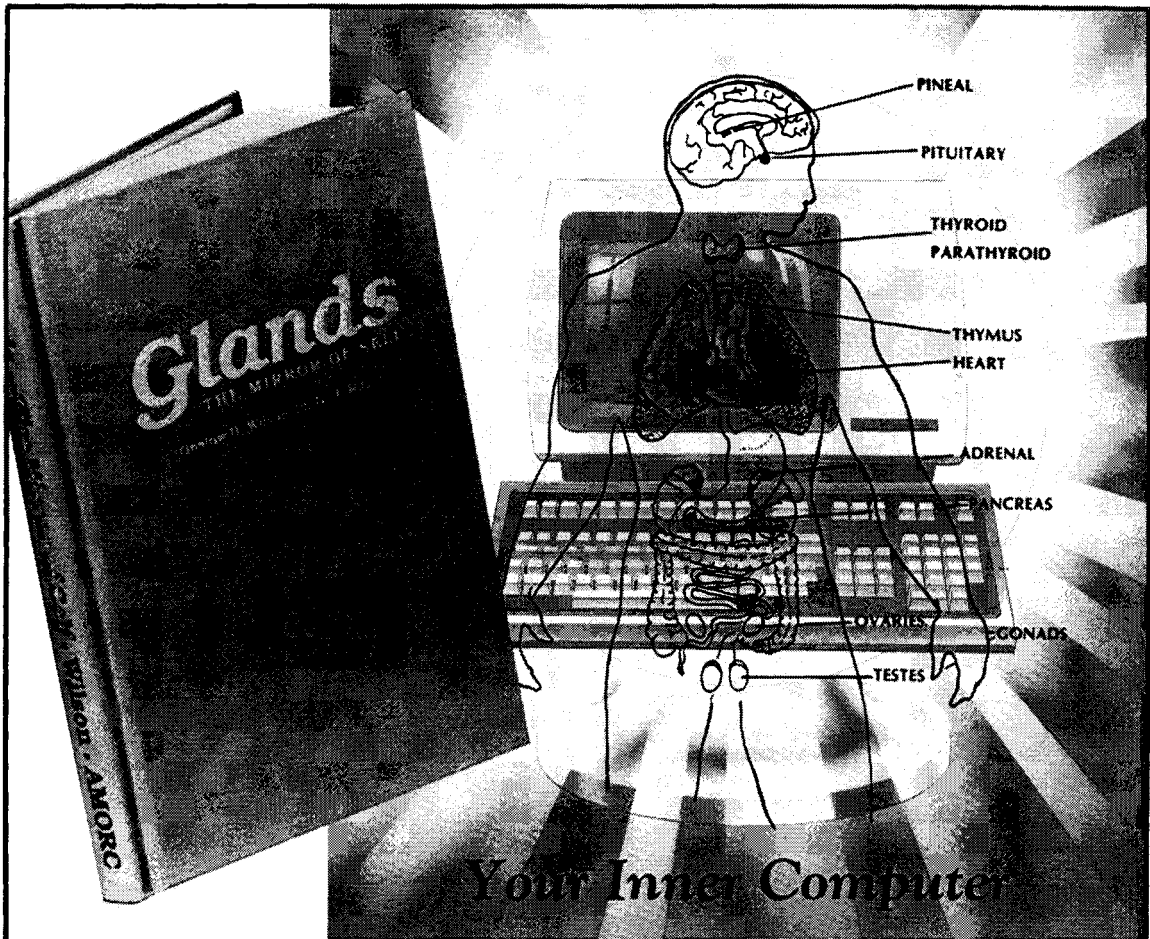




Rosicrucian Digest

December 1986 • \$1.50

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Glad Tidings

*Best Wishes of the Season
to our members and friends
throughout the World*

The Staff

Rosicrucian Order, AMORC

Rosicrucian Digest

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

Robin M. Thompson, Editor

Official Magazine of the
Worldwide Rosicrucian Order

December 1986 Vol. 64, No. 12

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Subscription: \$18.00* per year, single copies \$1.50
ADDRESS: *Rosicrucian Digest*, Rosicrucian Park, San Jose, CA 95191, U.S.A. Changes of address must reach us by the first of the month preceding date of issue. Postmaster: Send change of address to *Rosicrucian Digest*, Rosicrucian Park, San Jose, CA 95191, U.S.A. The *Rosicrucian Digest* (ISSN 0035-8339) is entered as Second-Class matter at the Post Office at San Jose, Calif., under Section 1103 of the U.S. Postal Act of October 3, 1917. Second Class postage paid at San Jose, Calif. Statements made in this publication are not the official expression of the organization or its officers, unless declared to be official communications.

*Other Currencies:

£12.06 A\$29.61 NZ\$34.55
¥18.00 R44.92 CA\$24.90

The Story of Civilization ⇨

This gateway to a synagogue in Israel reflects in its architecture the influence of various civilizations which swept across the Middle East. As with our civilization today, the ancient civilizations were eclectic—freely borrowing important elements from each other, and then building upon these elements. Such is the story of civilization. Basic principles of architecture, just like music, have known no national boundaries.

(Photo by AMORC)

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Thought of the Month

by the Emperor



Little Thoughts Make Little Men

THERE ARE more men who hold inferior places or positions in life because of awe, than because of lack of opportunity. Thousands of men, in the privacy of their own homes, have uttered opinions that rightly should make the conclusions and ideas of the established sages of business, commerce, and public affairs obsolete by the sheer weight of their logic.

Many an individual with natural insight and clarity of expression has voiced to family members such solutions to world problems that had the same words fallen from the lips of a solon in some stately capitol, they would have brought the dignitary great acclaim. Among friends or associates this individual may also express himself freely if the occasion requires, until an authority on the topic under discussion enters. He then retreats in confusion or sinks into embarrassed silence. He immediately surrenders his virgin thoughts to the weighty influence of the one whom society has designated as his superior. A person's own ideas may be startling, and, though untried, scintillating with brilliance and possibility, but they are shunted into oblivion merely because the one before him bears the title of *authority*, or has had years of experience in the subject, and might not approve of his remarks.

After all, have all potentially great thoughts and ideas already been conceived?

May not a thinker's concepts have a great potentiality of accomplishment, even though [4]

they are not refined by filtering through the accumulated theories, beliefs, and errors of myriads of persons who went before him? What is this quality of authority to which we all pay such homage, and before which we feel compelled to cast aside our own ideas?

One who has researched exhaustively in a field of knowledge or accomplishment and has learned all that human experience has discovered about that branch of knowledge, and has mastered what he has learned, is rightly called an authority. As an authority, he should be accepted because of his concentration of thought and effort along one line, and because he is able to recite definitively what is known on the subject and what has been done or thought about it before. For this we must respect such an individual, just as we must also pay great respect to the accumulation of knowledge which our dictionaries, encyclopedias, and textbooks contain, and just as we must also look with admiration upon the magnificent edifices housing thousands of volumes on every conceivable subject which constitute our great libraries.

A Fresh Approach

Yet, must such admiration and respect necessarily quell all individual thought? For example, does the progressive businessman or businesswoman who gazes upon the rows of volumes in the library on business administration, promotion, selling, and

advertising resign himself or herself to failure or to non-activity, with the self-assertion: "What can I hope to contribute in the way of new ideas for expansion of business in view of what has gone before?"

Certainly no promising young person with an inventive trend of mind and cogent reasoning will abandon his mental picture of a needed mechanical contrivance because he finds himself surrounded with the handiwork of past geniuses in a museum of mechanical arts. Benjamin Franklin was not an authority on electricity when he began. He was just an experimenter. Robert Fulton was not a recognized designer of steamboats, but one who was a developer of an idea. Edison was not an electrical engineer. He was a man with vision and a concept, out of which grew those things that later made him what the world pleases to call an authority. Henry Ford was not an automotive engineer, but he gave to the world a new principle in the operation of combustion engines. Amenhotep IV, the Egyptian Pharaoh, was not a great ecclesiastic, and yet he gave to the world its first monotheistic religion.

Most authorities gain their prominence by their knowledge of what *others* have done or accomplished. A few gain their eminence by what they themselves have done. In the latter case, however, their virgin concepts and ideas preceded their importance as authorities.

Consequently, *if you have an idea*, no matter how radical in departure from the accepted ideas of those who are experts or masters it may be, if it cannot be disproved by the facts of experience or refuted by demonstrations of natural laws, it is equal to any man's. It does not matter how unknown you may be or how acclaimed the disapproving authority may be.

Two Methods to Advancement

The advancement of knowledge leading to world progress is accomplished by two means. First, there is the inductive method—studying the particular, the things and phenomena of the world, and from them deducing the general law by which other things or particulars can be brought about. The second method is the deductive.

Here we start with a clear, forceful concept or idea and this causes us to search for the parts, the realities that can be fitted into it to make it become an actuality.

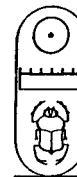
Those who pursue the deductive method are frequently called dreamers and scoffed at. Yet the only dreamer who is worthless is the one who is content to *just dream* and allow his visions to dissipate themselves. The one who finds inspiration in his dream and who uses it as an incentive to action, who coordinates it with reason and perception, is the one who has reached out and caught the distant horizon by one hand and the present world by the other and is attempting to bring the two together. Quite frequently it is this dreamer, one who possesses a stupendous ideal which surpasses present reality, who spurs the numerous inductionists to study the existing things of the day and to find a way to develop the ideal into factual things.

Contributors to Society's Advancement

Who are the greatest contributors to society's advancement—researchers, idealists, or those who combine attributes of both?

Necessity is still the mother of invention. The abstract ideal often draws to itself the tangible, the realities by which it eventually becomes accepted fact. No matter how humble your position in life, or your lack of schooling, you are never wrong until you are proven to be. Your thoughts are not contaminated merely because they are your own, unless they be in error. No amount of ridicule, scoffing, or the patronizing leers of *authority* can rob your idea of its potentialities, if there are no existing facts or principles which can be demonstrated to prove you wrong.

A man is truly only as big as he thinks. If he considers himself inferior because he bears no academic degrees, and consequently disqualifies every thought of his own that borders on the established branches of knowledge, he becomes one who holds only inconsequential and petty thoughts, casting aside all worthy ones. Your thoughts determine your actions, and actions make you either prominent or a small being of a very small mental world. A man who has a



distaste for knowledge and has no educational standing, only because he despises it, is one whose native intelligence is obviously small. Under no circumstances could one expect worthy thoughts from him, and his actions consequently show him as shallow as his mind.

On the other hand, a person who has never experienced educational advantages because of dire circumstances or misfortunes, but loves knowledge, may by that consciousness and attitude of mind conceive thoughts as lofty as the person weighed down with scholastic degrees. There is a great breach between intelligence and education. One may be intelligent. Intelligence is the ability of the mind to respond to new conditions and to realize keenly what it perceives and to create from out of its accumulated impressions new things, new perceptions, and new courses of action. Education enhances intelligence in providing the mind with an abundance of material with which to work, but it cannot give the mind that aptitude necessary to use what it has acquired. Intelligence alone can do that.

There is also a difference between venturing a guess, and an actual conviction that may be subject to examination. One would not want to be an individualist to the extent of *guessing* a remedy to an ailment when a physician *knows* the one needed. On the other hand, one should not abandon, for example, a new concept of aerodynamics which he may have, merely because an aeronautical engineer says that the idea is untried, entirely different, or a departure from the accepted view.

It must be realized that no training or method has yet been developed which gives only to a certain class of individuals the power of originating ideas. Therefore, each idea, whether backed by the ebullience of a layman or an academician, has merit if it survives the test of experience. Ralph Waldo Emerson stated it succinctly in his essay, *Self-Reliance*: "In every work of genius, we recognize our own rejected thoughts; they come back to us with a certain alienated majesty." △

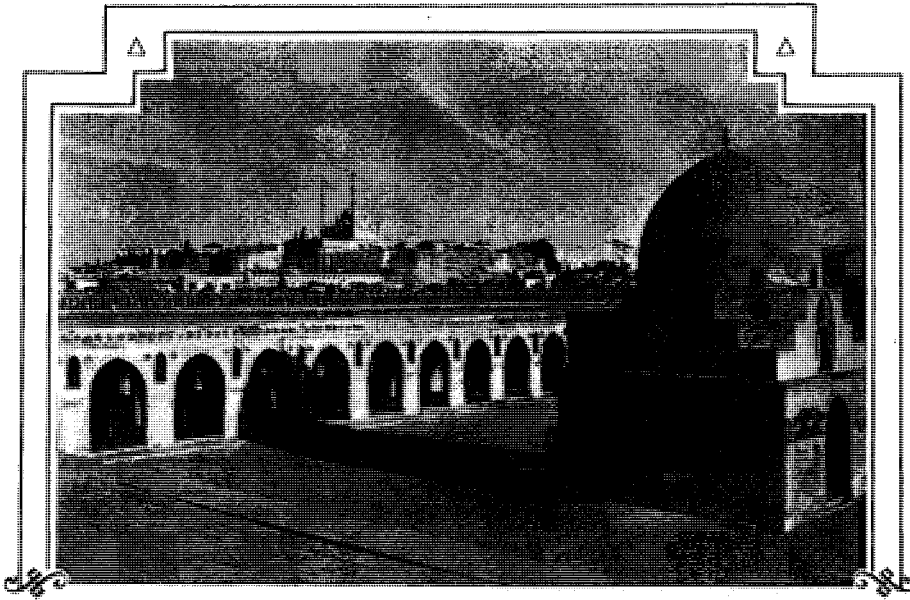


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The Rosicrucian Order, which exists throughout the world, is a non-sectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable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

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**The
Rosicrucian
Digest
December
1986**



A Healing Gift at Christmas

by Lillian G. Genn

IT WAS CHRISTMAS EVE in Cairo many years ago, and I was ill and alone in a small British hotel. I knew no one and had only a few pounds in my purse. Never was I more disheartened or in despair.

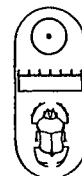
I had arrived a week earlier to write some special features for a leading international newspaper syndicate, *The Ledger*. I was young for the post, but since my high school and college years I had done some pretty hard leg work as a reporter. The editors were pleased, and when I begged for an overseas assignment to see "a slice of life," they told me I could go to Rome!

However, when I arrived in Naples I received a cable directing me to continue on

to CAIRO! Surely some interesting stories could be written there. The winter months saw many British and other celebrities pour into Cairo to enjoy the warm sunshine. And, my editor suggested, why not visit the famous "Tut" Museum then making headlines.

Cairo, at last! When I arrived, I presented a letter of introduction to John S. at Barclay's Bank who was supposed to line up a few contacts for me. But it was nearly clos-

*May the Outward and Inward
Man Be at One*





ing time and he was rushing to keep an appointment. "Please phone me whenever you think I can do something for you," he said as he hastened out.

I spent the rest of the day exploring the crowded, narrow, winding streets of the bazaar quarters, with their colorful, open-front shops and stalls, and visited the impressive Mosque of Mohamed Ali atop Cairo's Citadel to see the breathtaking view and hear the echoing call of the muezzin from a thousand minarets across the city.

At the Pyramids

Returning to the hotel, I found a press invitation to a party at the Gizeh Pyramids given by the Egyptian royal family to honor the king and queen of Italy. What a party it turned out to be! It was like a trip through the Arabian Nights—three large multi-colored silk tents dotted the Sahara Desert, which was completely empty except for the striking Pyramids and Sphinx. One of the tents was for the royal families, another for their guests, the third for the foreign and local press. There were large tables of exotic foods, native music, dancing girls, and camels to ride for one's pleasure.

There was a dream-like quality about it all. . . until I returned to the hotel. After the parched desert heat, I began to feel chilled and feverish. Then ill. I went to bed in the very small room.

Feeling a sense of panic, it seemed that all of my hopes for working my way through the Middle East were coming to an abrupt end. I was so weak I could not move. What was to become of me, alone here?

[8]

I phoned the hotel manager and asked him to call a doctor. When the physician arrived, he said I must go immediately to the hospital! There was a nearby French hospital where I would receive good care. But my whole being rebelled against the idea.

Refusing to leave the familiarity of the hotel room, I lay on the bed listening to the cacophony of the streets—braying donkeys, bicycle bells, the shouts of itinerant dealers, the cymbals of lemonade sellers, the blaring of automobile horns, and again, from distant minarets, the echoing call to prayer.

Remembering A Friend

I lay there reminiscing on past events. Suddenly there flashed into my mind a discussion on healing related to me by my sister, who was always interested in all kinds of unusual subjects. She had enjoyed a fascinating discussion on healing with a Rosicrucian friend. At the time I had listened casually as she repeated the discussion to me, never dreaming it would be a turning point in my life.

My sister's friend was an AMORC teacher and healer. Once he included me in a social gathering of his friends. They had developed a close relationship with each other, and most were professionals or members of the academic world. I noticed how they listened to our Rosicrucian friend with respect, and the affection they had for him.

As I lay in the lonely Cairo hotel room, so far away from friends and family, this scene from home remained vividly in my mind. I seemed to hear our friend's voice saying, as he often said, "Cosmic Law Fulfills. . . ."

Tune In. . .” I sensed deeply that only the Cosmic Spirit within could help me. Slowly as I concentrated and relaxed, hope and faith came alive. I prayed with all my deepest feeling. I had never done this before.

The room became shadowy as the last thin light of the dying day filtered through green shutters. Although the light was fading, I had a feeling of close contact. I felt a Presence in the room; I felt it so closely that I weakly put my hand forward, and across the silence of the room, I heard our friend’s voice. The light in the room faded, and all was still. My mind quieted and I felt fear no longer.

I was drifting off when the phone beside my bed rang. I could scarcely summon the energy to pick it up and murmur a weak hello. A man’s voice asked in a clipped British accent if I was Miss Genn. “Yes,” I faintly acknowledged.

“This is John S. at Barclay’s Bank. Do you recall?”

“Oh, yes,” I said faintly. I told him I was ill and couldn’t talk.

“I’ll be right over.” He hung up.

Astonishment and wonder ran through me. And relief, too. Someone was interested enough to come and see me.

Barely a half hour later, John arrived with his own physician. After that I had no idea what they said. I was floating, slipping into semiconsciousness.

Morning Light

It was much later that I opened my eyes and all was morning brightness and light. The room was spacious and everywhere

there were flowers. The windows looked out on the minarets of Cairo.

A nurse smiled and touched my forehead. “Ah, at last. Now you will be all right.” I had suffered the dreaded travelers’ dysentery.

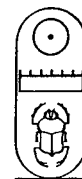
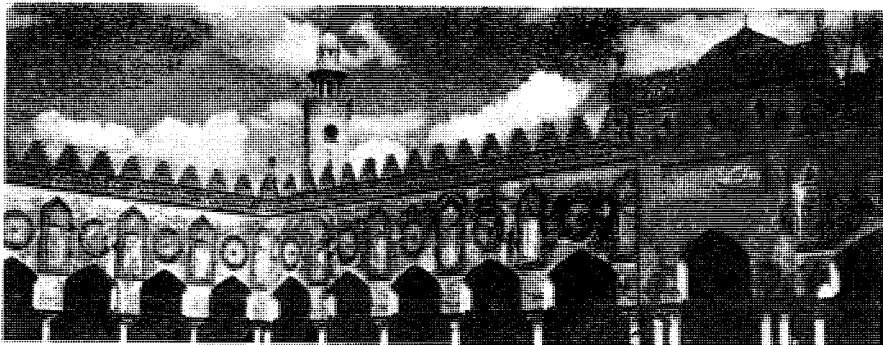
Recuperation

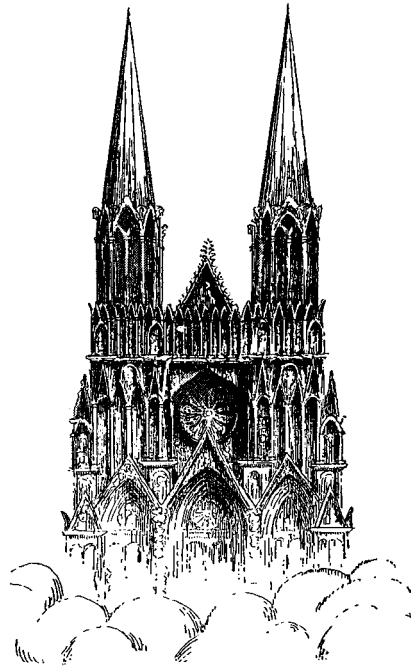
Although out of danger and recuperating, every night I sought help from within, praying deeply, visualizing myself well and active. Slowly I gained in strength. The doctor suggested I get away from the dust and noise of Cairo, and go to the suburbs where the air was dry and clean. I tried to explain how impossible this was as I had no funds.

At that moment John entered and said, “Of course you’ll go. I have just arranged to have friends take you to Gezira, their country home. The change will do you good. Don’t worry about a thing. Cynthia and Leslie will only be too happy to have you recuperate at their place.”

Cynthia and Leslie were indeed like angels to me. Their place was a luxurious villa with Old World charm. I had an exquisitely furnished room that looked out on a garden filled with bougainvillea and rose trees. In the distance I could see the many slender minarets and domes of Cairo beyond the broad green Nile.

I remember sitting on the tiny balcony one radiant morning, feeling it was all a dream. But that January view of the world had the clarity of religious revelation. I felt lifted and whole. It seemed to me that the beautiful prayer from Plato’s *Phaedrus* was answered: “...may the outward and inward man be at one.” △





The Celestial Sanctum

Realizing Our Divine Nature

by Dennis Kwiatkowski, F.R.C.

*The
Rosicrucian
Digest
December
1986*

AS STUDENTS on the Path, we often fail to realize just how far we have progressed in our journey on the path of perfection. All too often, we fail to realize just how great a change has taken place in our consciousness. This is because we judge ourselves from a personal standpoint, in terms of the future, in terms of what we have yet to accomplish, in terms of what we have yet to overcome. Such an assessment is rarely objective or detached, and our own evaluation of our progress may be wholly incomplete and inaccurate.

[10]

Further, as has often been stated, that one word of encouragement that we have given another, that one kind smile we have extended, that one thoughtful act we have done, that one ray of hope we have generated may be the very thing that sets into motion an entire series of events in a person's life which sets him or her on the road to self-mastery.

Naturally, we consciously endeavor to improve—to refine and perfect our personality, to build a bridge between the objective and the subconscious, to have a conscious realization of our unity with all things and of the Divine Consciousness within us. This is our real nature, our true state of being, our first estate.

One of the first things we must do to attain this oneness is to truly learn to love ourselves. Each of us is a beautiful expression of Cosmic Love. No matter that there is still much work that has to be done. No matter that there is still a change that must take place in our consciousness. Each of us, even as we are at this very moment, is expressing the wonderful nature of the Cosmic itself.

The Love Within

This is not egoism, or a form of flattery or self-deception. It is a realization of the fact that, before we can merge with the totality of the Universal, we must first have a realization of that Divine Love and perfection within us. We must first love ourselves. No guilt, no hangups. No fretting over what isn't. Just a realization of *what is*: that we are a part of Universal Love, that we are worthy of love, and that we are lovable.

It is helpful to note that one of the obstacles that holds us back in this attainment and in our forward progress is the emotion of fear. It is one of the most insidious and enslaving of emotions. And yet, what do we fear? We fear failure. We fear the unknown, We fear new and unfamiliar circumstances. All of these fears bind us. They shackle us.

This particular installment of The Celestial Sanctum was authored by Frater Dennis Kwiatkowski, newly installed AMORC Grand Master. We are pleased to be able to present his insightful comments on this popular subject.

They chain us down and keep us from accomplishing our goals and, in some cases, from accomplishing anything worthwhile at all. But, as students on the Path, we know that fear can be erased. Fear of failing is erased by succeeding. Fear of the unknown is eradicated when something becomes known to us and understandable to us. Fear of a new experience is obliterated by facing that experience and by undergoing new experiences. Thus, we gain not only new experience, but new knowledge. The unknown then becomes the known and failure becomes success.

Sometimes, we become discouraged because we attempt to do the impossible, too much at one time; we bite off too big a chunk, so to speak. Discouraged, we frequently stop trying to succeed or to accomplish anything at all. This must be avoided. We must continue to strive in areas where we can gain some leeway. To quote from one of the books published by the Rosicrucian Order, *Cares That Infest*: "We must not let the things we can't do, keep us from doing the things we can."

Our Noble Attempts . . .

Further, we have within us talents and abilities we haven't dreamed of, and we continually accomplish more good than that of which we are aware. We are, all too often, our own worst critics. We feel that if we have failed in something for the time being, nothing has been accomplished. What we do not realize is that our very act of striving, our efforts, our noble attempts are a force which radiates outward and which gives strength and hope to people around us and elsewhere who are inspired by our efforts. Each time we pick ourselves up and try again, we generate a help to those who, perhaps, do not have the strength to try again, or who do not have the determination that we have. The power that is established by our striving affects the entire universe for better just as surely as a stone plunging into a pond cannot do other than, through the ripples that it causes, affect the entire pond. So, even if we do not accomplish all that we wish, we become a constructive force in the universe just by being ourselves.

In addition to this, each of us is important. Each of us is special. We each possess a

talent which we can do perhaps better than anyone else and which harmonizes beautifully in the scheme of things. We each have something to contribute. Our very presence is important. Each of us would be sorely missed if we were not here.

We are admonished to be aware of the Sacred Light which we carry, and we do carry this Light. Fear prevents it from radiating. To radiate Light does not require trauma and tribulation, only a bit of effort—effort which will establish a pattern that will ensure future happiness. After all, we are meant to overcome and master all of the situations which presently cause us fear.

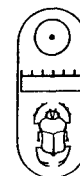
We may be, as individuals, only individual drops in the great blue Cosmic Sea, but some of the drops sparkle. Some of them do indeed sparkle. As we allow ourselves to be ourselves, to realize our Divine Nature, to sparkle, we add to the power and force of the Cosmos itself. We add luster and motion to the beauty of a boundless sea. A sea without sparkle and motion is stagnant, bland, dull, lifeless.

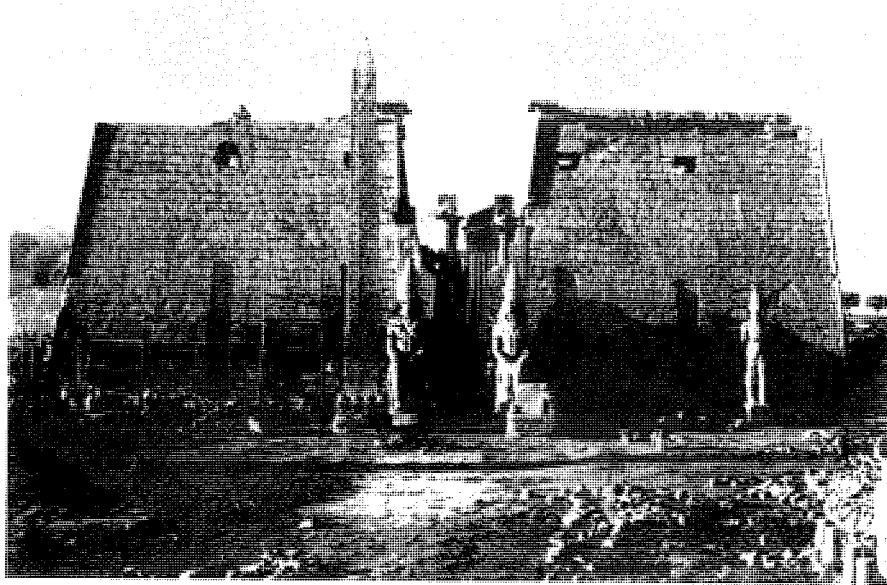
Your particular sparkle is *exactly* what is needed. We must remember that the good we can accomplish is virtually unlimited. Our bit of striving, our smile, our kindness, our perseverance can uplift, in degrees, all of mankind. Whenever we attempt the noble, we have the support of the entire cosmic and there is no fearful condition which will not yield to our efforts. An old Rosicrucian dictum states: "If you dare to do, you will be given the power to do."

Finally, our individual efforts and sparkle add not only our contribution, they increase the beauty, the brilliance and grandeur, of an already magnificent and infinite Cosmic Ocean.

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.





Does History Repeat Itself?

by Karl F. Hollenbach, M.Ed., F.R.C.

*Learn from the world, do not
merely pass through it.
—Arabic Tradition*

IF HISTORICAL events repeat themselves and the human desire to live life over again is possible, would the results be predictable? We sense that events seem to have their own individual course or cycle of existence and we find ourselves easily speaking of "the course of world events" as well as "the course of human events." If it is the mingling and interplay of events with human consciousness that continually produce new and different conditions in man's future, would not a proper understanding of these two factors give us better knowledge of tomorrow?

For centuries men have discerned a rhythm in historical events and more re-

cently have theorized that societies, like human beings, are subject to age and decay, for they seem to rise and fall in cycles of birth, growth, maturity, and death, and like individuals, appear to pass the torch of civilization on to others.

These apparent cycles are thought by Arnold J. Toynbee to be like a shuttle in that they go back and forth across the loom of time bringing into existence the tapestry of history. This rhythm of historical events is a harmonious meshing of a major irreversible movement which is continually being pushed by the gears of a minor repetitive motion, much like the movement of a cart is brought about by the repetitive circling of its wheels. But this fabric of history is more like a navigator's chart than an astrological one—able to show the probabilities but not the certainties. It is also not unlike insurance statistics: it is predictable for a group but not for an individual.

*The
Rosicrucian
Digest
December
1986*

While most historians of the nineteenth century shared Emerson's thought that history could be resolved into the biographies of a few great men, Leo Tolstoy felt that the hero was only the slave of history. The higher that soldiers or statesmen were on the pyramid of authority, the farther he believed they were from the base which consisted of ordinary men whose lives and earthly wisdom were the actual stuff of history. While Tolstoy was aware of the interplay of human consciousness with historical events, he rejected the idea that such collective human consciousness can and often must be epitomized by one man.

World View

Albert Schweitzer, however, recognized that those who command can only carry out what is the thought of their particular age, and he believed that generally a generation lives more by the *world view*—Schweitzer's name for the scope and theory of the universe—of the previous age than the one produced within itself.

The fourteenth century Arabian philosopher, ibn-Khaldun, believed the rise and fall of cultures was caused by the interplay of external conditions and man's faculties, desires, and habits of character, and the primary cause that dominated the changes and movements of a culture he called "solidarity." What ibn-Khaldun called "solidarity" Schweitzer called "world view." However, ibn-Khaldun implied that the direction and impetus for a collective consciousness of a particular culture represented by one or several individuals was in direct proportion to the degree of solidarity (world view) and this was then expressed through the vehicle of historical events or conditions. He called this the *science of culture*.

An awareness of human consciousness as being the other essential along with historical events for producing conditions of an evolving future was anticipated by Immanuel Kant who did not consider it possible to separate mind and object but held that mind is actually involved in the objects it experiences. Herbert Spencer believed the great law of nature was one of constant action of forces tending to change all forms from the simple to the complex, and he claimed that the two kinds of knowledge

were those gained by the individual and those gained by the race, which is intuition.

Like Tolstoy we may feel that the number of causes upon which events turn is too great for human knowledge or calculation, but our ignorance of how things happen is not due to some inherent inaccessibility of the original cause, only to their multiplicity. However, each entity has its own cycle. In a human being cells, glands, organs, and systems combine in progressively higher levels to that of the mind in a harmonious merging into one major new cycle—the living individual. The lesser cycles, while decidedly important to the total, are minor compared to the cycle expressing as a living individual. The simplicity is in the final manifested cycle; the complexity is all the myriad cycles composing the total. Emerson meant something similar to this when he said that at the surface of history is an infinite variety of things but at the center is simplicity of cause.

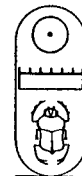
Challenge and Response

The interplay of human consciousness with historical events is probably best understood and expressed by Toynbee in what he calls "challenge and response." Civilizations result from the successful responses of a "creative minority" to an historical event which is the challenge. For Toynbee both reason and the subconscious—the "head and heart"—have their appointed field and task.

Collective Consciousness

History, then, results when events (the challenge) meet with human consciousness (the response). There have been those who attempted to interpret history in terms of cycles that affect events, and those who interpreted history in terms of the individual hero as a reflection of human consciousness. However, events in themselves merely revolve or repeat themselves while human consciousness can evolve. If human consciousness can be treated collectively, what can we know of it chronologically or historically?

Pierre Teilhard de Chardin calls this collective consciousness the *noosphere*, the thinking envelope of the earth, which is a level above the fauna and flora of the *bios-*



phere. Carl Jung indirectly hints at the possibility of this collective consciousness when he speaks of the *collective unconscious*, which is the outcome of countless generations of men and women and their problems in which life still moves.

It may be that Shakespeare was being more scientific than poetic when he said that all the world was a stage. But just as a play's producer is interested primarily in the reaction of the audience, for whose edification the play was intended, rather than in the play itself, so should our interest and awareness be in the future evolution of human consciousness collectively and our experience osmotically gleaned from its merging with events as well as from our unfoldment individually rather than in future events per se.

The producer's objective in presenting the plays (events) is primarily to expand the world view of his audience (human consciousness). Toynbee said that history was a vision of God's creation on the move and should be thought of as the collective experience of the human race; Emerson felt each political movement had a meaning for each of us.

If you were the only one to understand what the author of a play was attempting to say, then in truth it could be said that the play had been performed entirely for you; if you are aware that in truth "all the world's a stage," then, in fact, a historical event is one act of a grand play presented for the illumination of your personal life's journey. In a sense all the events of the world are for you alone. △



Joel Disher, F.R.C., at his editor's desk in Texas.

"Hello" From An Old Friend

A photograph of a familiar face recently came across the Editor's desk. Frater Joel Disher retired as Editor of the Rosicrucian Digest twenty years ago. He now lives in Texas where he continues his life-long research into the life and times of Sir Francis Bacon. A fascinating article, "Francis Bacon, 400 Years of Mystery," by Editor Disher appears on page 15 of this

publication. During his many years of service to the Rosicrucian Order Frater Disher served as Editor of the Rosicrucian Digest, directed literary research, served on the Order's National Lecture Board, was a faculty member of the Rose-Croix University, and engaged in historical research concerning the Rosicrucian Order. We take this opportunity to send our *best wishes* to Frater and Friend, Joel Disher.

—Editor

**The
Rosicrucian
Digest
December
1986**

Francis Bacon

400 Years of Mystery



by Joel Disher, F.R.C.
Editor Emeritus



FRANCIS BACON was one of the most important figures of the Elizabethan Age. Today, 400 years after the times in which he lived, the mystery surrounding him and his many-sided activities is largely unsolved. This is the case mainly because ninety percent of those who have accepted what historians say about him believe there is no mystery at all!

Yet there is a mystery about his birth just as there is a mystery about his death. In fact, touch his life at any point in between, and mystery fairly springs out at you.

Dr. William Rawley, Francis Bacon's chaplain for many years and an intimate friend as well, began his short biography of Bacon thus: "Francis Bacon, the Glory of his Age and Nation, the Adorner and Ornament of Learning, was born in *York House* or *York Place* in the Strand, on the two-and-twentieth day of January in the year of Our Lord, 1560." [O.S., when the year began in March.]

Is it likely that Dr. Rawley was uncertain as to the exact place of birth of a friend whom he had known so long and so intimately? Is not the statement perhaps purposely enigmatic to raise a question—a question of far-reaching import? Is not, in fact, this biographer alerting his readers to the necessity of half truths in the account of his master's life, because the whole truth cannot safely be told?

Dr. Rawley's reference to "York House or York Place in the Strand" as the birth-place of Francis Bacon seems provoking by design.

York House, it is true, was the residence of Sir Nicholas and Lady Anne Bacon and,

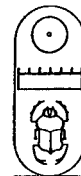
of course, the likeliest place for Francis to have been born had he been the son of the Lord Keeper. But York Place, now called Whitehall, was the palace of Queen Elizabeth.

There is no possibility of Dr. Rawley's not having known the difference between these two places. What, then, is one to accept as the purpose of his dissembling? Was he perhaps following a method given notice of by his master, Bacon himself, in his essay on "Of Simulation and Dissimulation": "Where a man cannot choose or vary in particulars, there it is good to take the safest and wariest way in general, like the going softly, by one that cannot well see?"

Matter of fact and innocent enough in the telling are the recorded events in Bacon's life; yet considered in turn each poses a problem challenging the serious investigator. The birth register in St. Martins in the Fields—the scene of so many royal baptisms—carries the record "Mr. Francis Bacon," accompanied by curious annotations in differing handwriting.

Connections With the Queen

The college chosen for the young boy was not the one to which Sir Nicholas might have been expected to send his son. The precocious boy was permitted to leave



without taking his degree because he was dissatisfied with the inadequacies of the instruction!

He was rather precipitately sent into France by the Queen herself—and returned only at the death of Sir Nicholas to find himself unprovided for although the other children of the Lord Keeper were substantially remembered by his will.

He was put to the study of the law at Gray's Inn—again at the Queen's order—his fees and pocket money provided by her. In addition, she provided him a mansion fit for a prince, Twickenham Park opposite her own Richmond Palace on the Thames.

Bacon was sent to Parliament from Melcombe Regis under circumstances anything but usual for an unknown commoner.

One is tempted to the prolixity of Polonius by the wealth of detail in this grand puzzle—but in an article such as this, brevity, if not the soul of wit, is still the prime necessity if those to whom the matter should have meaning are to be enlightened to any degree.

Signposts of Genius

Francis Bacon was the world's benefactor and rightly belongs in the category of the cosmically illumined; yet the signposts of his genius, first obscured for reasons of protection, are now buried so deep as to be considered all but nonexistent.

In his own words, he sought to work as God works, secretly, for the benefit of mankind. He spoke of his intention to do this, hinting that some of his knowledge was to be imparted openly and that some of it would be reserved, held back for those capable of receiving it. We must expect, then, many surprises from such a man whose ideas were not only original but were on a plane which is nonexistent to the average man and envisaged only dimly by great minds. This is proved to be true in the *Instauratio Magna*, or *The Great Restoration of True Philosophy*. It is not surprising that little minds have misjudged Bacon to have been attempting something here similar to what they would have attempted in the same circumstances. Actually, he sought something far different, and this fact is evident in the division of the *Instauratio* into [16]

six parts. It is reiterated in the reference in *The New Atlantis* to the College of Six Days Work; and it is made altogether plain in the fact that every least thing he did was contributory to his great aim to sweep away the specious philosophy of the Schoolmen and to restore to individual man a complete and workable knowledge of ontology.

This suggests why scholars have never been able to fit Francis Bacon and his plan into the purview of their limited knowledge. Unable to credit anyone with a vision such as his, they have approached him from obvious and incorrect premises and so have neglected many seemingly unrelated elements which would otherwise have given proper perspective to his work. It is some measure of the man in himself to realize that almost four hundred years have been necessary for a competent view of him.

The Mystery of Bacon's Death

Bacon's demise is perhaps the greatest mystery of all—and so far the one given scantest attention. Everyone is as familiar with the legend of it as with that equally silly one of George Washington and the cherry tree:

A middle-aged scientist puzzling over the problem of cold as a preservative agent, buys a fowl, has it dressed and stuffs it with snow. Standing thus in the chill winter air, he catches cold, is put to bed in a damp chamber, and succumbs.

A simple account and a ridiculous one, but effective as a ruse, for it has been repeated so long that no one questions it any more.

It no longer even seems out of character for a scientist—who should have long since passed such elementary considerations—to be standing in the snow on a damp winter's day stuffing a fowl with snow. Nor does it seem in the least unusual that all this took place in the Strand near the house of a friend, the Earl of Arundel.

Arundel House was a meeting place of a very special sort. Those who were later to be known to the world as Rosicrucians, Freemasons, virtuosi, artists, painters, left the country for the Continent and came home again via Arundel House. It was as

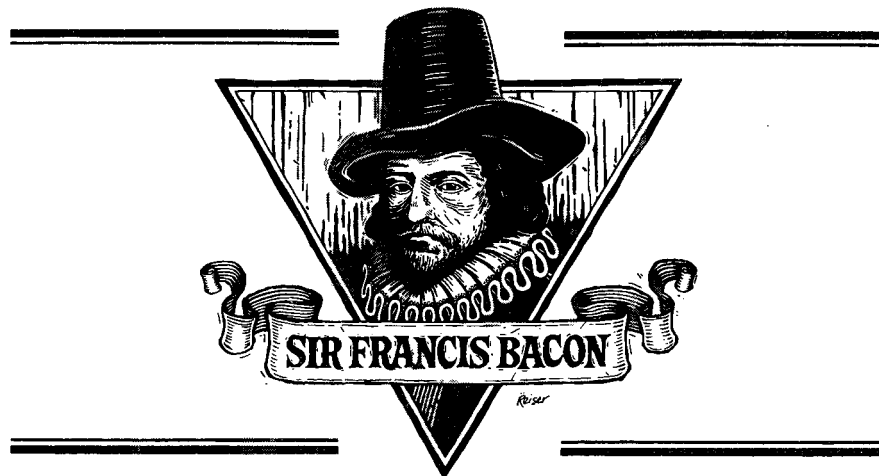
well a depository for sculpture, paintings, other *objets d'art* as well as books, drawings, and manuscripts of all kinds, for history tells us that Arundel was England's first art collector. The Renaissance might even be said to have come into England through the portals of Arundel House.

For Francis Bacon to die there, then, would have been like expiring in a railway waiting room amidst arriving and departing travelers with their luggage. It, of course, was possible, since death can overtake one anywhere—but all things considered, in

James came to the throne, Bacon's fortunes began quickly to mend, following rather curiously his marriage to Alice Barnham, a commoner.

At the height of his career as Lord Chancellor, his reputation was ruined by political enemies and the King's favorite, Buckingham. Although he was exonerated, Bacon's public career was at an end.

He retired to Gorhamsbury, where for three years with Ben Jonson as his principal secretary, he labored to ready his literary and philosophic projects for publication.



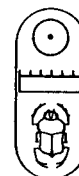
this instance it was highly improbable. It in needs only a reference or two to the times, Francis Bacon's *sub rosa* activities and his need for greater freedom in carrying them out to understand why.

It is known that in spite of her seeming regard for Bacon's abilities in the several departments of law, intelligence and diplomacy, the Queen always kept him on a short leash. It is not generally known why. When

In 1623, it may be remembered, his *De Augmentis Scientiarum* was published in folio, matching in format the Folio edition of Shakespeare's Plays published the same year. Such activity might easily be read either as a final putting of one's affairs in order or as a manner of biding one's time in a period of stress.

James died on March 27, 1625, and Charles succeeded to the throne. On May 1

For more information on the fascinating life of Francis Bacon and his important work regarding the re-awakening of the Rosicrucian Order, please see **The Great Vision**, by Peter Dawkins, advertised on page 39 (following the photo pages) in this magazine. Published by England's highly respected Francis Bacon Research Trust, this authoritative volume is beautifully illustrated, fully documented, and firmly establishes Bacon's Rosicrucian connections. No Rosicrucian library should be without it.



proxy and received her at Canterbury on June 12. Charles was 25, had made France an ally by his marriage but had made himself an enemy of his own people by winking at violations of pledges given to Parliament regarding the practice of the Queen's religion.

The situation was not helped by making Buckingham his Prime Minister—Buckingham who had ruined Bacon. In less than a year, over 400 Catholic servitors of the Queen brought into England had to be deported because of their religious activity. Charles' reign, therefore, began illy and deteriorated rapidly.

A Great Decision

Francis Bacon and his Rosy Cross men now faced a great decision: They must go underground or risk losing all they had worked for in making England a Utopia or demi-paradise. Nothing could be accomplished safely without a secrecy so complete as to seem a wholesale dispersal. With the "secret chief" on the Continent—officially listed as dead—the work for culture and enlightenment might go on uninterruptedly.

So the fiction of the hen-stuffing in the snow and the retirement to a deathbed in Arundel House. Bacon retired temporarily to the Continent—to Holland, in fact, where Protestant refugees were gathering. From there he ranged Europe in behalf of his multifarious cultural and educational projects for the benefit of mankind.

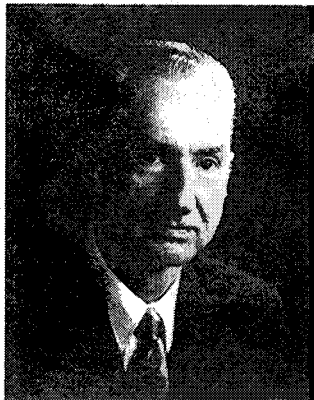
Strangely enough, the death and funeral of so great a man—as Rawley described him, "The Glory of his Age and Nation, the Adorner and Ornament of Learning"—caused no great stir. The event was allowed almost to pass without notice except for a significant collection of Elegiac verses called the *Manes Verulamiani* ("Shades of Verulam"). These were not verses in memory of a dead friend and companion but verses in honor of the hidden Apollo who had chosen to retire from the battleground of the living.

For further confirmation that this death was long contemplated and carefully arranged for, anyone interested is directed to an examination of the part the "widow" took in the proceedings and the provisions made for her future conduct.

But the mystery of Francis Bacon and his work does not end here. It continues for just a little short of the Rosicrucian cycle of 144 years. Ingenuity is piled upon ingenuity to keep the brethren apprised of what was being undertaken and where the master was at work. Through ciphers of artful construction, many already referred to in Francis Bacon's philosophic works, the true history of the times continued to be written.

For these, we must consult the many singular and puzzling volumes that were published under various names—Robert Burton, John Selden, John Evelyn, Samuel Pepys, Thomas Brown, Izaak Walton, Thomas Fuller, and at least a score of others. We must, as well, examine the painters of the High Renaissance—using Vasari's enigmatic directions, his *Lives of the Painters*, to fill them out. This may be the most rewarding as well as amazing, for they involve what Francis Bacon wrote of as the *Grand Cipher*—one where by signs openly displayed on various works of art, "the work" might be indelibly and indisputably marked as part of a universal plan to uplift man and bestow honor upon his Creator.

Four hundred years is time enough in most cases to evaluate a man thoroughly and fasten him for all time within an acceptable frame of reference. In Bacon's case, we have scarcely come within the purview of what he undertook for truth and his fellow men. As was written by an obscure diarist in a singular passage: "He copied no-one, he was a compleat original, a perfect unique—a comet in the intellectual system revolving in an orbit of great eccentricity, and which in its perihelion was an object of admiration and amazement, and in its aphelion was beyond the ken of ordinary mortals." △



Cecil A. Poole

Resigns Vice-President Post

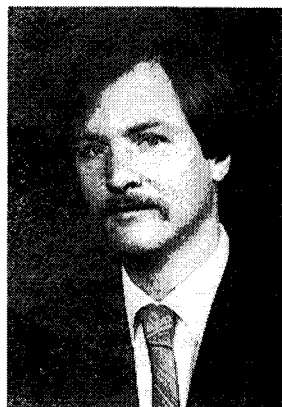
At a recent Board Meeting of the Supreme Grand Lodge of AMORC, Inc., Frater Cecil A. Poole tendered his resignation as Vice-President of that body, but retained his position on the Board as a Director. Few people have had longer service records than

Frater Poole—his service beginning in 1939 when he was elected to the post of Supreme Secretary.

Gary L. Stewart

Named Vice-President

Newest Director in the Supreme Grand Lodge of AMORC, Inc., Frater Gary L. Stewart was elected to fill the position of Vice-President left vacant by Cecil A. Poole's resignation. Frater Stewart's most recent administrative duties were those of President of the Grand Council, a proper background for his new responsibilities.

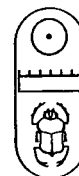


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The Path to Peace Profound

by Linda McCuaig, F.R.C.

WHEN A SEEKER ON THE PATH discovers the Divine Within, truly discovers it in the very core of his being, truly loves that purity and Divinity Within with all his heart, a profound change begins to take place in his life. All things that the person once looked for from others are now satisfied by turning to the Inner Self, the God Within.

What is it that we all look for and seek from other people? And how can attunement with the Inner Self, the God Within, provide a continuous response to our every need without fail?

We usually want four major things from other people: recognition, love, acceptance, and respect. By recognition we mean a recognizing of our talents, abilities, and personalities at their best or most positive—the best qualities of our Inner Selves.

Next, we all desire love and acceptance, just as we are, right now—not for what we might be in the future. This is the desire for unconditional love—the kind a mother gives her child. We want to be told that we are “OK,” just as we are. Of course we realize that we all have our problems, and maybe even a lot of growing up to do. Yet, we want to be reassured with a hug, or a verbal expression of appreciation, that “Mother” not only loves us deeply but treasures us as her own special, beautiful, much beloved child.

We all want respect, which entails a deep awareness from others that we are more than what we appear to be on the surface. Respect involves looking beyond the physical appearance that is “Mary” or “John,” in order to see and appreciate the soul within. “Look beneath the surface of what you see with your physical eyes,” we silently implore, “and see and appreciate not only what I am now, but also my potential future growth. See the best in me, and help me by your friendship, to become that which you see in me. Know that it is my own goals and standards that I must live up to, and not yours. Respect my individuality as I respect yours. Believe in me. Love me.”

[20]

Love and respect are close cousins, and one cannot really exist without the other. Respect for the different manifestations of personality is essential. It is not difficult if we remember that the same Vital Life Force creates and unites us all.

All humans seek these things—love, acceptance, respect, and recognition. Some will deny that they seek these things, while others will try to ignore these things. Nevertheless, the desire is there in all people, whether they choose to recognize it or not. The four desires are an inherent part of the condition of being human.

To recognize our humanness, and therefore our vulnerability, can be a frightening experience. To realize that we need love, acceptance, respect, and recognition, and to also realize that others have it within their power to give, or withhold, that which we need, can trigger a variety of emotions within each of us.

Some individuals, angry that others have withheld love and acceptance, deny their own need for love from other people. They have been disappointed, or let down, by others.

Responsibility

Such a disillusioned individual may withdraw further into Self, becoming more angry, selfish, and self-centered, eventually making the conscious decision to neither give love nor to receive love. In this way he feels that he will not be put into a position of *vulnerability*, and will therefore have “control.” Such a person will experience much unhappiness and loneliness in his life, until he wakes up one day to fully realize that he, himself, is the cause of these misfor-

tunes through his lack of willingness to risk opening up to another.

At this point, the person stops blaming others for his misfortunes, and begins to take responsibility for his own life. He realizes for the first time that he, and he alone, is responsible for the creation of everything that comes into his life, be it happy or unhappy. The Student on the Path realizes that *thought is creative*, and positive thought precedes positive action. He realizes that feelings of happiness, joy, and peace come from constructive, harmonious thoughts and actions, and that these in turn put him in attunement with the highest, most constructive vibrations of the universe. He discovers that to be in harmony with the universe is to be in attunement with the highest manifestation of his own Inner Self—not just occasionally, but *all* the time.

Everyone has had moments in his life when sadness, grief, and sorrow force their way into his consciousness. Not to be ignored, these emotions should be closely examined, dealt with, and be regarded as valuable learning experiences. From every sad or unhappy condition in life, the student should be able to say as time unfolds, "What have I learned from this experience?"

To make progress on the spiritual path, you must learn something positive from each experience—something that will enhance your ability to love others, by first enhancing your ability to love yourself.

At this point, a decision is made to listen to your Inner Voice, realizing its vital importance as your most intimate compan-

ion and lifelong friend. A strong desire to move forward, and an equally strong desire for *harmony* in one's life, is necessary to bring this condition into being.

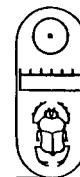
You can only give to others what you, yourself, have planted and grown in your inner garden. To express love in its highest form through the outer personality, the seeds must be planted first in the highest manifestation of your Inner Self. The seeds must be carefully nourished over time, gradually coming into flower. As the garden grows and comes into bloom, the Inner Self, the highest level of the consciousness of the God Within, must become your closest and most intimate friend.

As this process of love and attention to the Voice Within occurs, you will one day come to the realization that all your needs for love, acceptance, respect, and recognition can come from within—from the Inner Self's incredible love for the outer, objective you.

From this new and solid base, you are in a position to *give* for the first time—to give a true unconditional love, in its broadest sense, to all humanity.

You must first love and celebrate yourself, with great joy, peace, depth, and compassion, so that you may love and celebrate others with that same joy, peace, depth, and compassion.

As you nurture the highest manifestation of the Inner Self—the God Within—joy will flow in abundance, and you will truly come to experience the *reality* of the term *Peace Profound*. △





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Soil Bacteria and the Cycle of Life

IT IS of vital concern that the nutritional quality of food consumed today be sufficient to maintain a high quality of life. Yet much evidence indicates that food is lacking the vitality of the past and this lack may be directly related to the depletion of soil bacteria.

Without bacteria, life as we know it would quickly come to a halt because bacteria are the keystone of the remarkable cyclic phenomenon we call life. However, scientists have largely failed to recognize the transcendent importance of bacteria as one of the most indispensable parts of the whole scheme of life. Even when superficially considered, this crucial sector of microscopically small living things has been almost unanimously labeled as detrimental. In reality, however, numbers of bacteria operate to benefit life, rather than to destroy life.

For example, a stately Redwood tree towering a football field's length into the sky and enduring for millennia is quite dependent on soil bacteria to perform the biochemical marvel of transforming inorganic "dirt" into soil usable by plants. Bacteria also act in the transformation of "dead" organic matter into compost which is so richly endowed with the Vital Life Force indispensable to the tree.

In due time even the mightiest Sequoia, as an example of higher life forms in general, must fall, and each in its turn

becomes most literally a banquet for bacteria, thus completing one of the grandest cycles in Nature. From this viewpoint the adage "One creature's banquet is another's calamity" loses its connotation of heartless cruelty and becomes a simple representation of Nature's way of perpetuating the transcendent phenomenon of life. As a corollary this thought should make all human beings more mindful that they are under karmic obligation in the broadest and strictest sense to repay Nature for the Vital Life Force they consume as food, which is, of necessity, a living thing, whether animal or plant, even as it becomes their banquet.

There is no clear notion of the precise mechanism by which soil bacteria perform their seemingly miraculous role of catalyst in the translocation of Vital Life Force. However, in assaying the question it is possible that we may be uncovering one of Nature's greatest and best-guarded secrets, one that our ancient forebears evidently understood much better than we do . . . that of number and proportion.

Law of the Triangle

Without elucidation, the thesis that number and proportion (geometry) play a crucial role in life processes may seem bizarre, if not completely irrational. However, let us examine the idea more closely. Among the most fundamental concepts of mystical philosophy is the notion that all

*The
Rosicrucian
Digest
December
1986*

AMORC Research Lab tours are conducted every Wednesday at 11:30 A.M.

Being conforms unequivally to the Law of the Triangle. Life, therefore, would be the result of an interaction between entities or forces of opposite polarity. Even though every entity has a preponderance of one or another polarity it can never be devoid of the other polarity.

In an effort to make this great mystical principle a bit more objective let us use the parable technique and visualize the life phenomenon in the form of an arch, one side consisting of a mundane framework of inorganic elements and compounds, the other side composed of the intangible constituents of Vital Life Force. Bacteria stand as the keystone of the arch and, let us hypothesize, perform their magic by arranging the basic atoms and molecules into those geometrical patterns onto which Vital Life Force values can accumulate. This marvelous geometrical transformation permits the continuance of life.

A Geometrical Order

Perhaps the essential reason for ancient man's passionate concern with geometry and proportion from the dawn of civilization was his practical application of the idea expressed in the adage, "In the beginning God geometrized." In any case, there is no denying that Nature, at the fundamental level of atoms, molecules (even DNA), and crystals, is intensely organized in a geometrical manner.

If there is even a spark of truth in the thesis that soil bacteria play a crucial role in the overall drama of life, then there is indeed justification to view with great alarm the warning of ecologists about the danger of impeding if not actually killing soil bac-

teria with massive doses of lethal insecticides and harsh inorganic fertilizers.

In thinking about the matter, I recalled that in my travels, which include the continent of North America from sea to sea and from tropical jungles to arctic tundra, I have been repeatedly impressed by the tight correlation between the quality of soil, the quantity as well as the quality of foods grown there, and the vitality of the local culture.

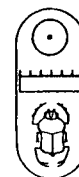
Because of the transcendent implications inherent in the thesis that soil quality as maintained by the subtle action of bacteria can make or break nations as well as individuals, an intensive survey-type research project was undertaken to assess the claims of health food advocates and the warnings of ecologists.

Two avenues of investigation were pursued. In one, I became a health food consumer for the purpose of observing in my own life the effects of changing diet. In the other, an extensive evaluation was undertaken of the Vital Life Force or nutritional value of sundry "common" and "health" foods by means of a dowsing pendulum.*

Tender Loving Care . . . in the Garden . . . in the Kitchen

The results of both studies were strikingly self-consistent and each confirmed in a dramatic way the superiority of properly grown foods. Additionally it became evident that the processes of ripening, preparing, and eating of foods were also vitally important. The taste of fruits, and espe-

*Please see "Dowsing" by James R. Morgan, *Rosicrucian Digest*, 64, No. 11 (1986), p. 23.



cially their vitality as registered by the dowsing pendulum, increased sharply with ripening, particularly vine ripening, right up to the onset of putrefaction. The contribution of tender loving care (TLC) by the cook deserves particular comment. It is strongly suspected that a sensitive taster could assess with considerable accuracy the cook's mood. The TLC contribution is doubtlessly a significant factor in the acknowledged superiority of home cooked meals as compared to commercially prepared foods. Moreover, the cook's addition of TLC may be an important factor in the success of some restaurants in contrast to the failure of their competitors.

The adage, "Civilization got where it is by the help of bacteria, not in spite of them," nicely sums up the vitally indispensable role of bacteria in the phenomenon of life and civilization. Present studies strongly indicate that there is more substance in that adage than generally realized.

Instead of destroying uncounted tons of organic wastes, such as the accumulation of manure at feed lots, sewage, and in fact all biological garbage, we should be cooperating with bacteria to convert these noxious substances into high-grade compost which is so indispensably necessary in supplying Vital Life Force to healthy plants.

On a personal basis we should, when practicable, maintain a small compost pile and cultivate a small backyard organic

garden. Eating the produce from our own garden will supply much needed vitality. Healthy plants lead to more vital foods, which lead to healthier people, and healthier people make better civilizations. Healthier plants automatically mitigate strongly against insect depredations because insects, like nearly all other predators, prefer to attack the weaker specimens of their prey. In short, we need to recognize civilization as the climax of an ongoing cyclic phenomenon called Life.

If we continually take from the cycle more Vital Life Force than is returned by organic materials through the action of bacteria (and that is precisely what we are now doing in modern mass-production agriculture), collapse of the civilization which has depleted the cycle is the inevitable result. Until we recognize that all life is One and collectively constitutes an ongoing cycle of many components we will continue to destroy vital links in the cycle. On the other hand, the potential of achieving pinnacles of culture not reached since ancient times seems easily within reach if we will cooperate with the Vital Life Force cycle including our "lowly" allies, soil bacteria.

—James R. Morgan, M.S., F.R.C.
International Research Council AMORC

Acknowledgment: *The assistance of Sandra W. Huff in the preparation of this manuscript is gratefully appreciated.*

This Month's Cover

Our front cover features an unusual photo of a *chorten*, a monument to a distinguished Buddhist, especially a lama. This particular chorten is located in the high mountains of Ladakh (India) at the foot of the Phyang Monastery (Nying-ma sect of Tibetan Buddhism) near the town of Leh, which is over 11,000 feet above sea level.

Throughout the world, man has often retired to the high mountains for rest, contemplation, meditation, and spiritual renewal. Perhaps the awe-inspiring scenery, high elevation, and clear mountain air help to put the great questions of life into sharper perspective.

Ladakh, a part of the northernmost Indian state of Jammu and Kashmir, is one of the most elevated regions in the world. Next door to Tibet and ruggedly remote, it includes portions of the high Karakoram Range and the western Himalayan Ladakh Range. The snowmelt from these lofty peaks feeds the fast-running Indus River, coming out of Tibet and flowing southward across the hot plains of Pakistan into the Arabian Sea.

(Photo by Gary Stewart, F.R.C.)

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[24]



Mystical Tradition in Tibet



by the Ven. Kunzang Palden, F.R.C.

TIBET, isolated by the world's highest mountain ranges, has long been thought of as a land of mystery, and it remains so to this day, even after having suffered the vicissitudes of foreign invasion. Especially interesting to the Rosicrucian is the fact that Tibet has guarded an ancient mystical tradition for hundreds of years and that her four Grand Lamas, each the leader of a sect or school, continue to guard it to this day. The mystical tradition per se does not belong exclusively to any one of these schools, but to those students or mystics of any of the schools who have themselves advanced on the spiritual Path.

The mystical tradition entered the Snow Land of Tibet as early as A.D. 787 when the Indian master Padmasambhava introduced the religion of Buddha into the country and, on invitation of the Tibetan king, performed the consecration ceremony for the first Buddhist monastery there. The "Old Sect," or *Nying-ma-pas*, descends directly from the Nepalese monk *Sāntaraksita*, who was the first abbot of that early monastery.

But it was in the eleventh century, contemporary with the Norman conquest of England, that the Tibetan master Mar-pa (1012-1097) of Lhobrag made a pilgrimage over the Himalayas and brought back with him the "Secret Doctrine" of the masters of India, which henceforth was to be preserved in Tibet.

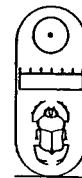
Kar-gyu-pa

The ancient mystical fraternity which descends through Mar-pa is known as the "School of the Oral Transmission" (*Bka'-brgyud-pa*, pronounced *Kar-gyu-pa*) because the secret or esoteric teachings of this school have always been passed down exclusively by word of mouth from master to student. The Master Mar-pa's chief successor was the renowned Tibetan mystic Jetsun Mi-la ras-pa, Saint Mila of the White Robe.

Mi-la ras-pa, (1040-1123) began his career by becoming engaged in the practice of

sorcery, for Tibet in the old days was a haunt of so-called "black magicians" or Bon-po shaman. Having committed innumerable acts of harm, one day Mi-la was overcome with a deep sense of remorse. Repenting of his evil deeds, he then set out in search of a spiritual master capable of guiding him on the path of redemption. Thus, at the age of thirty-eight, he became a student of Mar-pa. For six long years Mar-pa caused Mi-la to undergo rigorous acts of penance, and only after that did he initiate him into the mystical Path. Mi-la ras-pa became an adept in the science of psychic energy—or *gTu-mo*, as it is called in Tibet—which made it possible for him to live, clad only in a single white cotton robe, at high altitudes in the Himalayas, even during the freezing cold nights of the Tibetan winter.

Following upon Mi-la ras-pa's spiritual enlightenment, people from all over the Orient, including Burma, Thailand, India, and Tibet itself, sought him out to listen to the mystic songs through which he expounded his teachings. He shied away, however, from public attention and refused to allow a personality cult to develop around him. Instead, the more Mi-la ras-pa's fame spread throughout the East, the more he retreated into the isolation of the mountains, concentrating his efforts on teaching his twenty-one chief disciples. ⇨



The next head of the Kar-gyu-pa fraternity was Master Gampopa (A.D. 1079-1135)—otherwise known as Dvagpo Lharje or Om-Rah-Mah—who was believed to be a reincarnation of an earlier Indian mystic. Gampopa devoted his energies to building the monastic and academic establishments of the fraternity and his four main disciples in turn founded the four chief branches of the Kar-gyu-pa which survive to this day.*

The Mystic Tradition

During the eleventh and twelfth centuries the Kar-gyu-pa was designated the official Tibetan establishment of the mystical tradition, i.e., the White School or White Tradition (*dKar-lugs-chen-po*) in Tibet. The Master Kunzi Choskyi Nangwa thus enlarged upon the significance of the word *bKā* ("oral") in the name of the school, by relating it to the similar sounding Tibetan word *dKar* ("white") and the Kar-gyu-pa has ever since been explained as the White School of Tibet.

The *dKar-lugs* or White Tradition of Tibet is not exclusively related only to the Kar-gyu-pa school. In A.D. 1400 the great Lama Tsong-kha-pa of Koko Nor, the reformer of esoteric as well as of exoteric Buddhism, founded a new religious order, the *Dge-lugs-pa* or "Virtuous Ones," which with time began to displace in part all the earlier sects and schools of Tibet, including even the Kar-gyu-pa.

Tsong-kha-pa's nephew, Ge-dun-dub, was installed in 1439 as the first Dalai Lama of the new order, and he built the monastery of Tashi-lhunpo in 1445. Under the fourth of these Dalai Lamas, the *Dge-lugs-pa* were vigorously struggling for political and

religious supremacy in Tibet. Patronized by a powerful Mongolian minister, several of the older establishments throughout the land were forcibly incorporated into the reform movement.

The Dalai Lamas

There was at this time an exceptionally enlightened sage in the *Dge-lugs-pa* Order whose name was Lo-zang Chöskyi Gyaltsan (A.D. 1570-1662). In recognition of his great learning and saintly manner of life, Lo-zang Chöskyi Gyaltsan was elected, in his thirty-first year, to the Grand Abbotship of Tashi-lhunpo Monastery. Consequently in 1622 it was he who initiated, as fifth Dalai Lama, the young Nag-wan Lo-zang. And it was the latter who in 1640 caused the *Dge-lugs-pa* Order to come into a position of supreme temporal power throughout Tibet. The Dalai Lamas have ever since been the spiritual heads of the Tibetan government.

The saintly Gyaltsan did not, like his protege, concern himself with temporal affairs. Instead he devoted his life to uniting and reforming the ancient mystical tradition, in line with the principles of the great Tsong-kha-pa. When the ninth Karma-pa Lama died in 1603, many great masters and adepts of the Orient turned to Lo-zang Chöskyi Gyaltsan for guidance. In the following year he was officially established in the title of Precious Lord Protector (*Gyal-gön Rin-po-che*) for both the Buddhist faith in general and the esoteric tradition of Tibet in particular. He similarly received the name "Precious Gem of Learning" or *Panchen Rimpoche*, the name by which he is most commonly known.

Root Text

The newly enthroned Panchen Rimpoche then issued his famous Root Text bringing into harmony the ancient Kar-gyu-pa mystical tradition with the *Dge-lugs-pa* reform. This text, the Precious *Dge-lugs/Kar-gyu* Mahamudra Root Text, is still used to this day as the chief guideline among all students of the Tibetan mystical tradition.

Henceforth the successive reincarnate Panchen Lamas of Tashi-lhunpo Monastery (near Shigatse) have been viewed by the Tibetan people as the highest embodiments

* Gampopa was succeeded by Du-sum Khyenpa (A.D. 1110-1193), who became known as the first Karma-pa Lama of Tibet. It is the line of successive Karma-pa incarnations, from Karma Bakshi (1206-1283) to Rangjung Riggé Dorjé (1924-1981), who have headed the Kar-gyu-pa fraternity down to the present day. Karma Bakshi, the first incarnation, acquired fame as a miracle-worker at the Court of Kublai Khan shortly prior to the visit of Marco Polo. The present incarnation is now a two-year-old child living in Tibet under the protective guidance of His Serene Holiness the Panchen Rimpoche.

of saintliness in the Land of Snow. The Panchen Lama is to this day referred to as the chief official (*Maha-chöhan*) of the brotherhood of mystic adepts. In fact there is a written prophecy, acknowledged by all the schools of Tibet, that a future incarnation of the Panchen Rimpoche will appear as the *Kalki Avatara*, (the "White-Horse Savior") at the end of the present age. It is said that in a much earlier incarnation he was Manjusrikirti, the mystic king of the ancient land of Shamballah, and consequently he is at the present time the Grand Master of the esoteric initiatory school of the Great Wheel of Time—a doctrine said to have originally derived from Shamballah.

The fifth Panchen Rimpoche is reportedly the Grand Lama who oversaw the religious training of the remarkable Russian woman H.P. Blavatsky. The sixth died while in China, and so it is not surprising that the seventh, born in 1938, now holds an official seat in Beijing as the spiritual head of all Buddhists throughout Tibet.

Subsequent to the Chinese invasion of Tibet in 1959, necessitating the flight of the Dalai Lama's government to India, the people and the religious leaders of Tibet suffered a most intense persecution. Not only was the Panchen Rimpoche imprisoned for many years under the most appalling conditions imaginable, but virtually all of the leading masters and officials were brutally executed, some by crucifixion. In recent



years, however, the Chinese government's attitude has radically changed for the better. Tibet is not independent, but several of her monasteries are being restored and religious freedom is now openly sanctioned.

The Tibetan mystical tradition has survived for 1200 years. A vigorous and happy people, the Tibetans are even more determined than ever to see that this tradition and their religion continues to survive. Consequently, there is now every reason to expect a revival of the ancient White School in conjunction with the Panchen Rimpoche in the land beyond the high Himalayas. △

ATTENTION, HIERARCHY MEMBERS

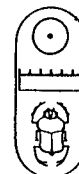
Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in and report on the following occasions.

First, *mark the dates* given below on your calendar. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Imperator, please indicate your key number and the *last monograph*, as well as your degree. The Imperator appreciates your thoughtfulness in not including other subject matter as a part of your Hierarchy report.

Thursday, February 19, 1987
8:00 p.m. (your time)

Thursday, May 21, 1987
8:00 p.m. (your time)

It is requested that those members of the Hierarchy who desire to participate in these periods prepare a little card showing these dates—to be placed in their wallets or some other convenient location where it will be a continual reminder of the next Hierarchy Contact Period. Such, of course, should be changed with each announcement of future dates.





The Balloon

WONDERFUL—this rolling, tossing, gliding in the gentle breeze. Sun reflecting golden on her rounded surface, the balloon soared into the arc of sky and then lazily drifted down toward earth. No effort on her part—aimless, effortless movement with each tiny swing of air.

She came to rest in the branches of a tree, which held her fast. Reluctantly coming out of the sensually hypnotic exercise, she looked about. Flat plains lay about, and in the distance golden spires rose phoenix-like—glittering and shifting in the sunlit atmosphere. The balloon felt a vague disquiet, shifted uneasily in the branches, and shook free with the next gust of wind.

Again she soared, unfettered, eyes drawn unconsciously to the sparkling spires.

Suddenly the breeze died—no movement to keep her cavorting in the sky. She slowly sank to earth and rolled to a stop. She was in a large hollow, ringed round with steeply sloping sides. Not a breath of air stirred. No way to roll up and out. Her eyes sought a means of escape. Nothing but a narrow series of stairs mounting the slope in front of her. Useless! No wind to get her up. Dark despair gripped and immobilized her. She fought the shards of panic, forcing her mind to stillness and calm.

And then it came to her! It would be difficult, would use every ounce of energy. She puffed herself up and so created enough energy to roll to the steps. Knowing that friction would hold her to the surface of the steps, she alternately released air and inflated, creating enough movement to rub on the stair surfaces. The magnetism held her as she laboriously rubbed and rolled across and over each step. Endless. She could not tell how long she was at it. She stopped now and then, trembling from the effort, only to begin again.

Utterly spent, she was unaware she had rolled across the top stair. Vision blurred, she looked ahead. The spires lay directly before her, only more golden!

She lay motionless. Only her heart soared. She seemed to sense an inner change. Her vision was fading, but she saw a golden figure neither man nor woman—serene, seemingly borne on air—move toward and into the spires, melting into their warm brilliance.

—Julie Knutson, F.R.C.

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December
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ROSICRUCIAN DIRECTORY

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

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

The Spirit of the Holidays

A Beautiful Example of Trinity

THE YEAR is rapidly coming to a close and the spirit of the holidays hovers near. For the past quarter century or more, the three important American holidays—Thanksgiving, Christmas, and New Year—have been linked together as a group, and the period beginning with the first one and ending with the last has become a real season of joy and goodwill. In other words, we no longer have three separate holidays accompanied by three periods of recreation, gift giving, and felicitations, but one long season of merry making and celebration lasting from thirty to thirty-five days.

I think that American records would show that more social events, more happy ceremonies, and formal and informal activities are prepared at this particular period of the year than at any other time. It seems to be a very appropriate period of the year for the offering of things for the blessings we have had during the past months, and the spread of goodwill and human fellowship throughout the nation and the anticipation of a new year with all of its opportunities and benedictions.

Certainly AMORC has much to be thankful for as an organization and the officers individually and collectively have much to be thankful for. We are not unmindful of the many wonderful tokens of love and respect, esteem and confidence, that the members have shown to us throughout the



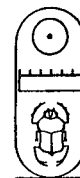
past years and which they reveal from day to day in their continued loyalty and cooperation.

The Weary World Awakes

Within the next few months every opportunity and incentive comes to the peoples of the Western world, and to a great many of the Eastern world as well, to express their happiness, demonstrate their faith in the brotherhood of man, and exemplify the goodness of the ever-living God in His universal beneficence—the innumerable gifts which may be classified as Light, Life, and Love.

Today, we enjoy more than ever not only the benediction that came through the gift of the Holy One, but the great love that was breathed into the consciousness of man when Christ Jesus was born, and which is becoming more and more the light of the world. With each breath that brings vitality and the power to think and do, we become more impressed with the greatness of the creative power that God extended into the universe and gave as a benediction and blessing to each of His creatures.

And the great light that God first created and set in the firmament that it might turn the world of darkness into a world of effulgent brilliancy has continued to increase in





its greatness and become more penetrating in its radiant beams until we see the light now reaching into the darkened recesses of the earthly world and the caverns of misunderstanding, doubt, superstition, and defiance in the hearts and minds of men.

Of the three, perhaps the most bounteous gift to man is that of light. With its acceptance by man comes not only the illuminating wisdom of the mind of God, but the ability to discern and understand, and this brings into the consciousness of all beings the appreciation of all God's other gifts. Without the greater light, man would never comprehend the significance and the eternal blessing of the gifts of the Son of God. Without the quickening that comes with light, man would be incapable of comprehending life and love. Truly, without the light, the world would still be in utter darkness.

Light, Life, Love

At this holiday season, let us exemplify and demonstrate the universal spirit of God's benevolence by reflecting the coming of Light and of Love. Let each one of us be potential reflectors of these gifts, and add to their power wherever and whenever we have an opportunity. Among those who have love and have known the lack of it, there may be a great opportunity to add to life by making man joyous and more happy.

Do your utmost to bring joy and happiness into the life of someone. And do not forget some child, or some poor family, and

share something of your blessings with them. At least a kindly smile, a cheering word, a little love pat on the head, a hand-clasp, a brief nod, a telephone call or telegram, can be sent to a few or many and thereby help to keep the spirit of Christmas alive. But at the same time give a few minutes' thought to the fact that in various parts of the world there are those who are trying to do the same thing according to their Light and their understanding and that you are part of this universal sentiment, this universal cry of the soul for peace on earth and goodwill toward men.

The Real Spirit of Christmas

To typify the Christmas Spirit let us forget that it is not the simple act of giving that counts, but the thought and purpose behind the giving. To seek out some stranger who needs something, the suffering one who is unhappy, the stricken one who may not enjoy any of the Spirit, and give to these something that constitutes a sacrifice on your part—a share of what you have and could use; to give to friends who will return in gifts, or to give to those in the family, or where duty calls or publicity attends, is only partly demonstrating the Spirit. Do not forget those who have aided you, brought happiness into your life at some time, or who are dependent upon your aid to help others. This includes various humanitarian organizations that help out at Christmas-time.

Make it a real Christmas and Happy New Year in your own life, as well as in the lives of others, by giving with consideration of the *real spirit* of Christmas.

Trinity

Give things, therefore, not only at this season, but in all the months of the year, for the gifts that God has so abundantly and generously bestowed upon us, and let your own life become a shining Light, a living Love, and a beautiful Love that the trinity of holiness may continue to be manifest and never cease to be a power on earth.

It has always seemed to me that if the Christian church had not introduced into our lives a Christmas day, with all of its beauty and splendor of spirit, that the human mind would have created some other occasion when the mind of the masses would be turned from all of the turmoil, troubles, vicissitudes, and strifes of life, to the one thought of peace. For Christmas day has become not only the anniversary of the birth of the Master Jesus and the leader of peace in the world, but the day of rejoicing in the greatness and goodness of the peace that is manifest by nature itself.

Certainly, that is a magnificent demonstration of the inherent power of man's thought and the possibility of man's even-

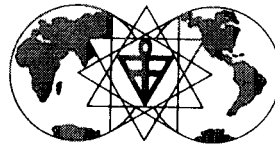
tual agreement in regard to many other things that make for a universal understanding and spirit of cooperation.

No matter where you may live, nor how lonely you may be, nor how busy or active and occupied on Christmas day, and no matter what spiritual thoughts may be awakened within you or how you spend your time and money in attempting to give happiness and joy to others, think of the fact that throughout the world millions of human beings are on this one day trying to express in some way and trying to sense inwardly in some manner the universal peace that is the great dream and great hope of humanity for countless centuries.

Let there be peace in your life. Peace Profound, peace perfect and eternal. Peace divine and immortal. Peace of the Christ. Peace of God. Peace of the Cosmic. Peace of That which is unspeakable, unknowable, and yet mediate and immediate at our command.

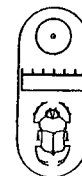
Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle, each month one of his outstanding articles is reprinted so that his thoughts will continue to be represented within the pages of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

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*.

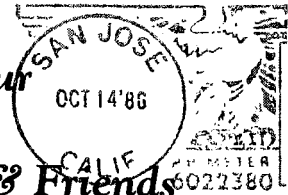




AMORC employee Ms. Lupe Cruz explains bulk rate monograph mailing procedures to members of the Postal Customer Council who recently toured AMORC's mailing facility.

AMORC's Mail Room

Serving Our
Members & Friends



by Robin M. Thompson, F.R.C.

EVEN WITH the tremendous population and business growth in California's bustling Santa Clara County, the Rosicrucian Order, AMORC, serving members and friends throughout the world, remains the largest mailer in the area. The Order's monographs, two magazines, letters, pamphlets, books, and numerous supply bureau items constitute one of the largest mails on the Pacific Coast. To most efficiently serve our membership throughout the world, the best up-to-date mailing procedures have been implemented here at the Order's world headquarters.

The hub of all this activity is the mail room in AMORC's modern Shipping Department. Each month thousands of pieces of mail are sent from this mail room, which is really a small complete post office, carrying out all the functions and procedures of a regular government post office.

Recently members of Santa Clara Valley's Postal Customer Council toured AMORC's mail room. They were interested in seeing the efficient operation of a large mail room serving a world-wide clientele. Leading the tour was AMORC employee Lupe Cruz, who represents AMORC on the Postal Customer Council. Guiding the visitors through the mail room, she explained the processing of the mail and some of the more efficient methods AMORC has instituted to successfully meet the continually rising costs of international postage. Needless to say, due to the nature of the organization, postage is a very important and major part of the Rosicrucian Order's annual budget.

Postal Customer Council members learned much from their tour of AMORC's



Guests lunch in Rosicrucian Park.

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mailing facilities, and afterwards enjoyed lunch in beautiful Rosicrucian Park. The purpose of the Postal Customer Council is to make decisions, in conjunction with the U.S. Post Office, concerning postal service throughout the county. The Postal Customer Council is made up of representatives from numerous companies, banks, and educational institutions in Santa Clara Valley, and its executive board members represent some of the Valley's major corporations. The Rosicrucian Order was pleased to host members of this fine organization devoted to always improving postal service.



The Rosicrucian Order, AMORC, recently welcomed visitors from the Postal Customer Council who gathered in front of the AMORC Supreme Temple for a group photo.

The Light of the World

AT this particular period in the evolution of mankind, we stand at a crossroads. Can the majority of mankind lift itself out of the mire and face the Light of its own potential Christ Consciousness? Those of us who have some awareness of what is happening feel the need to help guide a rapidly changing world situation—guide the constant change into positive, constructive channels. We long to help, and one sure way we can is by working on our own understanding, our own realities. We can open up any part of the mind that has been shut off, its growth stifled, and allow the light of day to shine in. To initiate such a transformation takes courage, but once the process is begun its benefits become apparent.

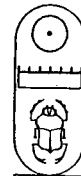
Help may be sought when the going gets tough and our newly flexed spiritual muscles are not yet developed and strong. "Ask and you shall receive" is as true today as it ever was. Help will always come from within—from the Inner Self. Help may also come from individuals who are attuned and capable of imparting the kind of assistance needed, at the time it is needed. There are,

of course, others who will give well-meaning advice and sympathy. But if we look for the compassion which marks the true server—the true student on the Path—the exchange will not be one of simply giving and receiving, but a sharing of the Light of the Inner Self.

How does self-transformation help mankind in its hour of need?

Progress, if it is to be lasting and worthwhile, must come through constructive evolution. By building steadily upon firm foundations—namely, attunement with the wisdom within—we ensure that the Light we shine is pure and unsullied, an inspiration to those who are drawn to us, and with whom we come into contact. Often we may be unaware that someone has been touched by it, yet the contact has been made, the Light is shared and must be shared, for that is the law. Therefore be assured that the Light from that one "candle" that is *you* can expand to form a chain of Light that illuminates the world.

—Leane Grimshaw, F.R.C.
[33]



Rosicrucian Activities



Frater Herbert Otter, Master of Chesapeake Pronaos of Baltimore, Maryland (left), presents the Rosicrucian Humanitarian Award to the deserving couple Medora and Donald Rau (right), as Chaplain Raymond Dawson looks on.

Earlier this year Donald and Medora Rau were the recipients of the Rosicrucian Humanitarian Award in recognition of their outstanding volunteer work in the prisons at Jessup, Maryland. For the last ten years they have worked closely with Chaplain Raymond Dawson to provide spiritual and intellectual guidance to prisoners. Their goal has been to work for full rehabilitation of the inmates so that they may once again become full members of society.

Medora's aim is to bring out the creativity of the prisoners. She has organized choirs which perform at the prisons, and one of these groups won first place at an interprison talent competition in 1979. She also gives piano lessons and teaches various types of crafts. Medora was also the motivating force behind the presentation of a

play about prison life. This play was written by high school students and was performed throughout the high schools in Howard County, Maryland.

Donald has delivered motivational lectures to various prison audiences and has worked with inmates in group settings and on a one-to-one basis. Moreover, the Raes have been asked by organizations to give lectures on the prisons. They have been given several commendations, among which was one presented by the Governor of Maryland. In 1981 Medora was selected to serve on the Governor's Task Force evaluating volunteerism in Maryland prisons, and in 1983 both she and Don gave testimony to the task force on inmate rehabilitation. In 1985 Medora gave testimony to the

women's caucus in Annapolis, the state capital, regarding women prisoners.

Of even more importance is the effort that the Raus and Chaplain Dawson make in following through on the support of released prisoners. They help to find jobs and homes before release, and check periodically afterwards to ensure that the ex-prisoners are functioning adequately when back in society.

During the last ten years the Raus also took in delinquent teenagers. By giving help

in any way they could and steering them in the proper direction, Don and Medora were able to observe positive changes in these young people, many of whom were able to return to their families after a while.

Society is enriched by the beneficial work of people like the Raus. We at the Rosicrucian Order think it is only fitting that, in return, these worthy endeavors be acknowledged by the Rosicrucian Humanitarian Award.

Rosicrucian Concert: In mid-August the employees of Rosicrucian Park were treated to a delightful hour-long concert of classical music, featuring pieces by Bach, Paganini, and others, put on by three talented Rosicrucians: violinist Matitiahu Braun, piano accompanist Melanie Braun, and mezzo-soprano Naomi Pinkus.

Frater Braun has been a member of the New York Philharmonic since 1969 and appears frequently in the New York area as a soloist. After studying violin in Israel, his homeland, with Oedoen Partos, he went to Julliard, where he received the Naumburg Award. Frater Braun was recently the con-

ductor for the Philharmonic Chamber Ensemble at the Rosicrucian New York World Convention. Melanie Braun, his wife, also has a busy career in music, as a piano teacher.

Soror Pinkus was likewise born in Israel, and until her retirement fifteen years ago was that country's most noted mezzo-soprano. Since then she has been teaching voice and traveling extensively.

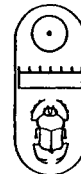
We at Rosicrucian Park wish to give Frater and Soror Braun and Soror Pinkus another hearty "thank you" for a job well done!

Four Words To Achieve World Peace

Will peace ever be realized? Can man ever learn to love his brother and walk in peace with his neighbor regardless of race, color, or creed, or whether that person lives next door or across an ocean or even upon another planet?

The only Master of the Eternal Cosmos gave us the answer for achieving world peace centuries ago, carved simply upon a stone tablet: *Thou shalt not kill.* Yet we still do not understand. Think about it.
—Merle A. Allison, F.R.C.

An international peace organization is conducting a worldwide peace meditation on December 31, 1986. Those who wish to take part may set aside a few minutes during the course of the day or evening for meditation—sending out thoughts of peace, love, and harmony toward this worthy ideal—world peace.





KARMIC JUSTICE

Is there a justice that exacts penalties at some distant time from those who violate all laws of decency but escape punishment now? Are the *good luck* and *fortune* of some people a reward for something they have done in another life? Must we submit to misfortune as a *divine* punishment or can it be mitigated in some way? Learn the truth about the immutable law of *cosmic compensation*, known as karma. Write today for the *free discourse* entitled "Karmic Justice," which in simple and fascinating style explains these cosmic laws of our universe.

Free Discourse

A fascinating FREE discourse entitled "Karmic Justice" is available to those who subscribe or resubscribe to the *Rosicrucian Digest* at the usual rate of \$18.00* a year. Simply request the discourse by name when subscribing.

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

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Winter Scene near Tucson ➡

The cold, midwinter sun beams down upon a scene from out of the American Old West—sturdy horses trot about on a snow-covered field, with the gleaming white Spanish mission San Xavier del Bac in the background. This mission, near Tucson, Arizona, is appropriately called "the White Dove of the Desert." Founded by Friar Eusebio Kino around 1700, the historic mission still serves the Papago Indian community.

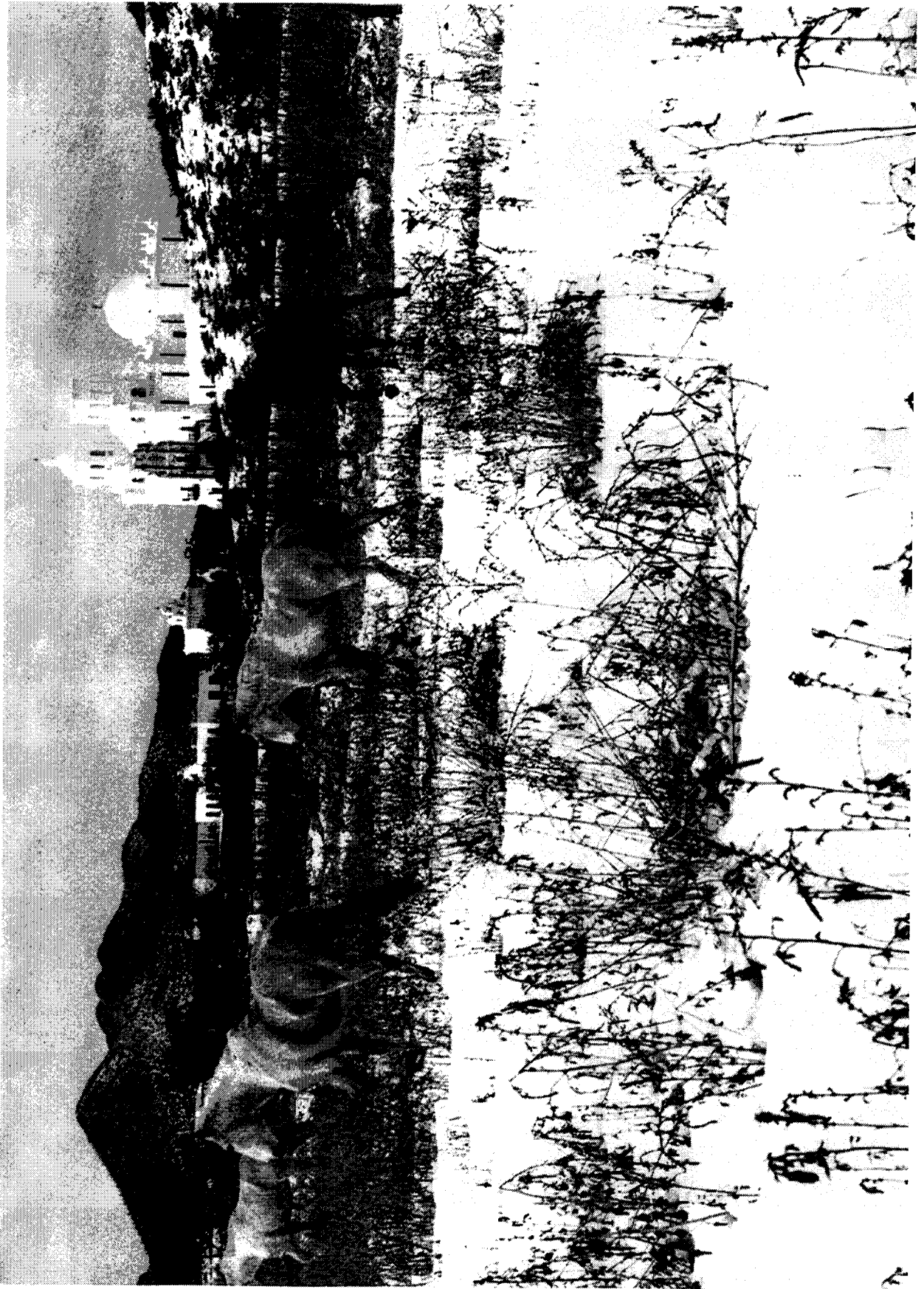
Ancient Babylon (overleaf)

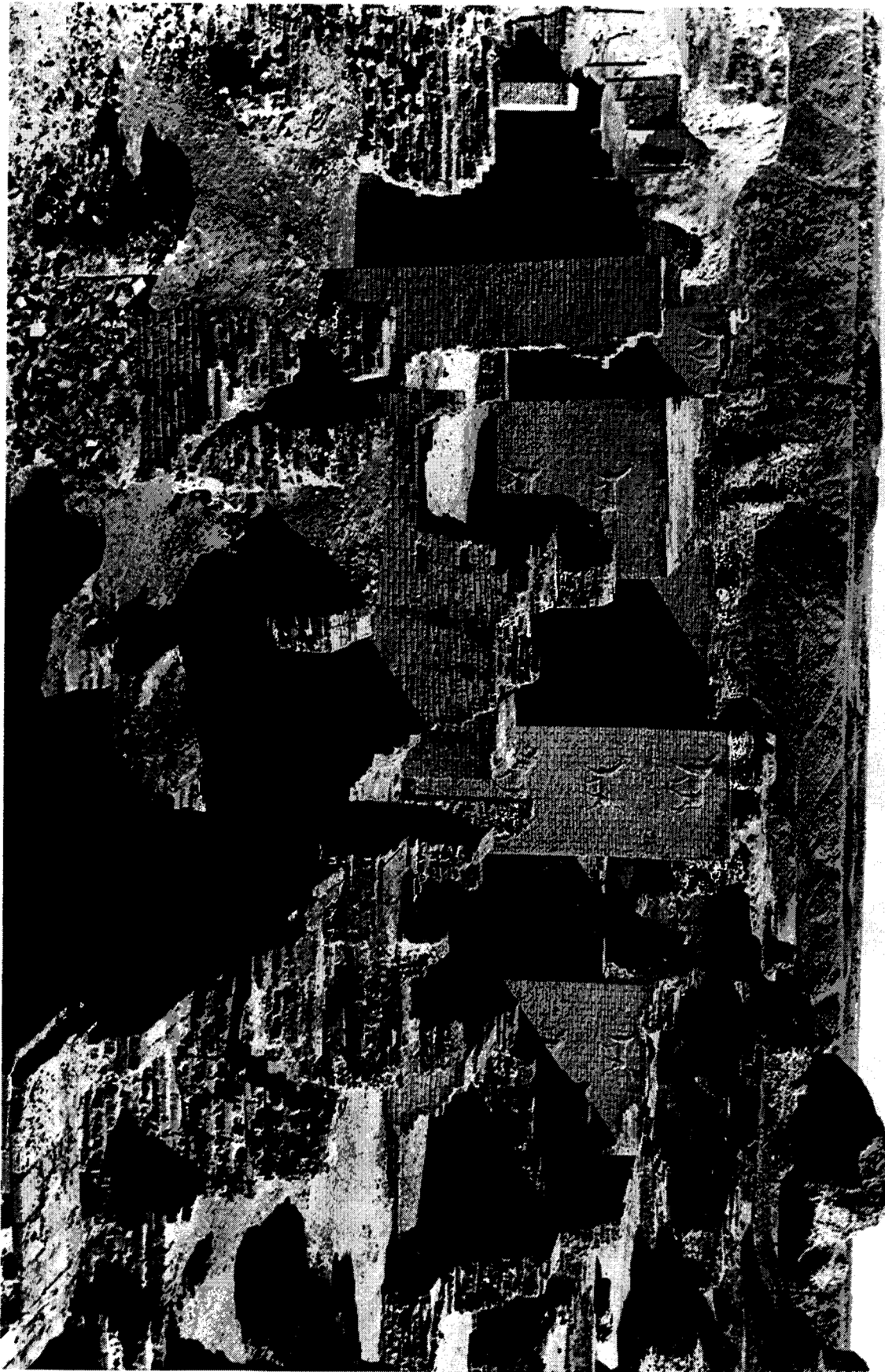
**The
Rosicrucian
Digest
December
1986**

Profane and Biblical history are both centered in these ruins of ancient Babylon (meaning in Sumerian "the Gate of God"). The mound seen in the distance is a ruin of the ziggurat, a stepped temple thought to be the famous Tower of Babel. The two brick towers with bas-reliefs of animals are partial remains of the Ishtar Gate, dedicated to the Goddess of Love. Nearby is where Daniel, the Biblical character, was forced to encounter the lions. To the extreme right are portions of the famed "Hanging Gardens" of Nebuchadnezzar II. It was also here that the Jews were held in captivity after the destruction of Jerusalem.

(Photo by AMORC)

[36]





The Secret Life of Francis Bacon

Herald of
A New Age



The Great Vision
by Peter Dawkins

THE LIFE of Francis Bacon is surrounded by mystery. Was he the author of the Shakespeare plays? Was he the son of England's Virgin Queen—Elizabeth I? How much power did he wield? What was his connection with the re-awakening of the Rosicrucian Order? What was his knowledge of the Great Mysteries and their meaning for all mankind? All these questions are explored and answered in this insightful new book, *The Great Vision*, by Peter Dawkins, published by England's highly respected Francis Bacon Research Trust.

A Fascinating and Exciting Life: "Born a prince, but concealed and fostered, Francis Bacon was compelled to live a secret or 'masked' life: but in doing this he acted out in his own life much of the Ancient Mysteries themselves, and used all this means to educate and initiate future generations." Amidst the intrigue of the Elizabethan Court, Lord Chancellor Francis Bacon worked for the good of all man, inspired onward by a great and wonderful vision—an initial illumination—first experienced in his teens.

This book explores the Great Esoteric Mysteries handed down through the ages from the Egyptians, Greeks, Druids, and Judaic-Christian Mysteries. It explains Bacon's knowledge of these mysteries and their ultimate and real meaning for man.

Bacon's Rosicrucian Connection: Here is an exceptional book which examines the great Elizabethan Renaissance of culture and learning, and the birth of the new *Rosicrucianism*. How it

was fired by the imagination of Francis Bacon. . . How he guided this Great Renewal toward the high ideals symbolized in the Holy Grail of Truth and the ideal Rose Cross Knight. Here was "a deliberate exercise to revive the ancient and true Rosicrucianism, not only in its knightly or chivalrous aspect but also in its priestly or illumined aspect."

The Great Vision: The author, Peter Dawkins, is a member of the *Francis Bacon Research Trust*, a subsidiary of the Francis Bacon Society of London (of which Dr. H. Spencer Lewis was the first American Vice-President). The book discloses translations of Bacon's Secret Code and "the *Vision and Birth of the New Rosicrucianism*," and also contains reproductions of centuries-old charters, manuscripts, and paintings of dignitaries. This LARGE book is beautifully illustrated and fully *documented*. In it, tradition *authoritatively becomes fact*.

The Great Vision

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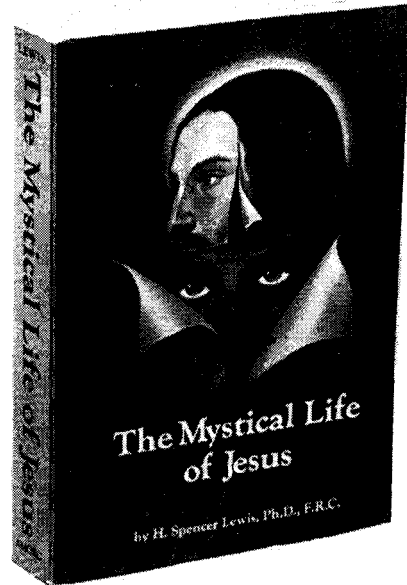
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Now Available in Paperback!

The Mystical Life of Jesus

by Dr. H. Spencer Lewis

Here is a fascinating revelation of the unknown life of Jesus, based upon authentic records preserved in the archives of ancient monasteries of the Essene Brotherhood and the Rosicrucian Order. The author journeyed with a staff of researchers through Palestine and Egypt, visiting the ancient Holy sites, and gathering important facts of this remarkable story, which was written *seventeen years before* the discovery of the Dead Sea Scrolls.



The Essene Brotherhood

During Jesus' lifetime, this semi-religious and mystical fraternity was the largest and strongest body of spiritual workers in the world. Their records give us a complete account of the youth of Jesus and the incidents of his birth, life, crucifixion, and resurrection, by eye witnesses. They tell how Jesus carefully prepared himself for his great mission in life, and underwent more tests and trials than the Christian Bible records. Until you read about the Essenes and their connection with Jesus and his disciples, you will never know the real story of the life of Jesus.

The Crucifixion

Learn why Jesus was crucified, who actually crucified him, and why it was he did not actually die upon the cross. The true accounts of the crucifixion were originally a part of the teachings of the early Christian church and were set aside in the later centuries by a few men, who attempted to rearrange the story which now appears in Christian records.

The Resurrection

The real story of the Resurrection is easily acceptable, because it is so astonishingly in conformity with natural law and spiritual law that there is no mystery about it at all. Jesus actually rose from the tomb, healed of his wounds and ready again to carry on his mission with his apostles and disciples in secrecy. This period of his life is filled with mystical spiritual information for every student of the higher mysteries.

Not an Attack

This book is not an attack upon the Christian doctrines nor upon the authorized Christian versions of the life of Jesus. Whatever your religion, you will find in this book the insights that will actually help you in your spiritual and religious beliefs. Through the revelations in this book, Jesus is made more understandable, more lovable, and more easily acceptable as the greatest Redeemer of humanity.

The Mystical Life of Jesus

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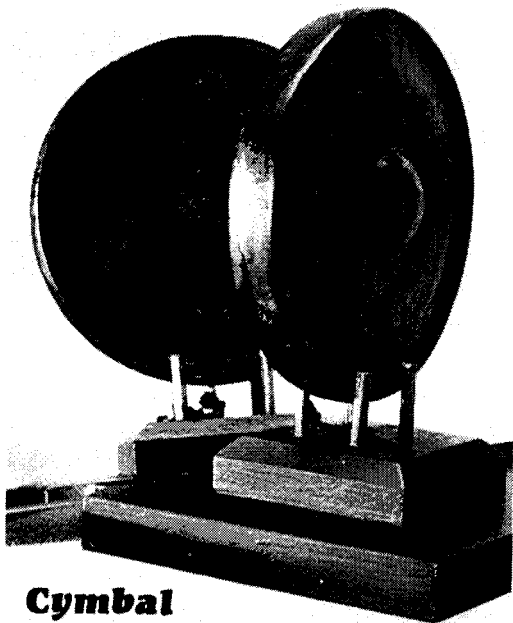
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TREASURES

FROM OUR MUSEUM



Cymbal

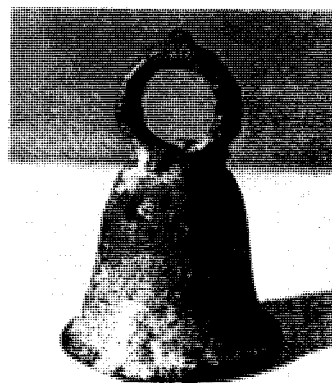
Egyptian Instrumental Music

LAST MONTH we discussed the importance of song in the everyday life of the Ancient Egyptians, pointing out that music, "the universal language," has always been important to mankind.

Along with song and dance, instrumental music also played an important role in Egyptian life. Wherever possible, singers were accompanied by musical instruments, many of which have been found in tombs and temple ruins. The instruments most commonly used were the reed pipe, bronze flute, harp, drum (or tambourine), and castanets. During the New Kingdom the lute and lyre were imported from Asia. Trumpets, double pipes, and the double clarinet were used mainly by the military. The sistrum, cymbal, and bell were used only for sacred music.

Shown here is a bronze cymbal dating from 2980-2680 B.C., and a 2000-year-old bronze bell, both on display in the Rosicrucian Egyptian Museum's collection.

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



Bell

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.



Wizard Island & Lloao Rock
Crater Lake National Park

R. Thompson

World Of Wonder

Wizard Island and Phantom Ship

Land is an organism. . . . When we see land as a community to which we belong, we may begin to use it with love and respect. There is no other way for land to survive the impact of mechanized man. . . ."

—Aldo Leopold, *A Sand County Almanac*

THE ZIGZAGGING TRAIL from the crater's rim down to Cleetwood Cove in Crater Lake National Park (Oregon) is steep but rewarding with unusual views of the deep blue lake and its steep crater walls. Along the trail golden-mantled ground squirrels, always hungry for a handout, compete with the scenery for attention.

Once the tour boat leaves Cleetwood Cove heading out into the lake, a breathtaking panorama unfolds. The awesome grandeur of the giant caldera and its captive lake is readily apparent. Following Mt. Mazama's collapse over 6000 years ago, centuries of snowmelt and rainwater created the lake within the crater. The lake's waters remain wonderfully pure and sunlit. From the boat we can see fish darting about far below the surface.

As we approach Wizard Island, the black-capped cinder cone rising in the western part of the lake, the interpretive guide aboard the boat expertly explains the formation of the crater and its magnificent blue lake. Stepping ashore Wizard, the dark lava everywhere underfoot tells of immense forces under the earth's surface building, shaping, and reshaping. A short scramble up the pine-studded slopes to the top of the cinder cone reveals another crater, 100 yards across—a volcano within a volcano.

Then across the lake to the mysterious Phantom Ship—a rocky remnant featuring 175-foot-high spires—which seems to float or sail in the lake's southeast quadrant. On the previous day's hike along the rim I spied this unique formation from nearby Sun Notch. Phantom Ship is actually a remnant of an ancient volcanic cone predating Mt. Mazama—its rocks the oldest known in the caldera (400,000 years old). After Mazama blew its top and collapsed, the older Phantom Formation reappeared within the newly formed crater.

As the tour boat approaches, stalling its motor, beautiful Phantom Ship "sails" into view—its sharp rocky spires revealed in all their splendor. A few trees, dwarfed by the spires, cling precariously to the craggy outcroppings. As the waters still, Phantom Ship is reflected, soft and shimmering, on the mirror-like lake surface.

—Robin M. Thompson, F.R.C.