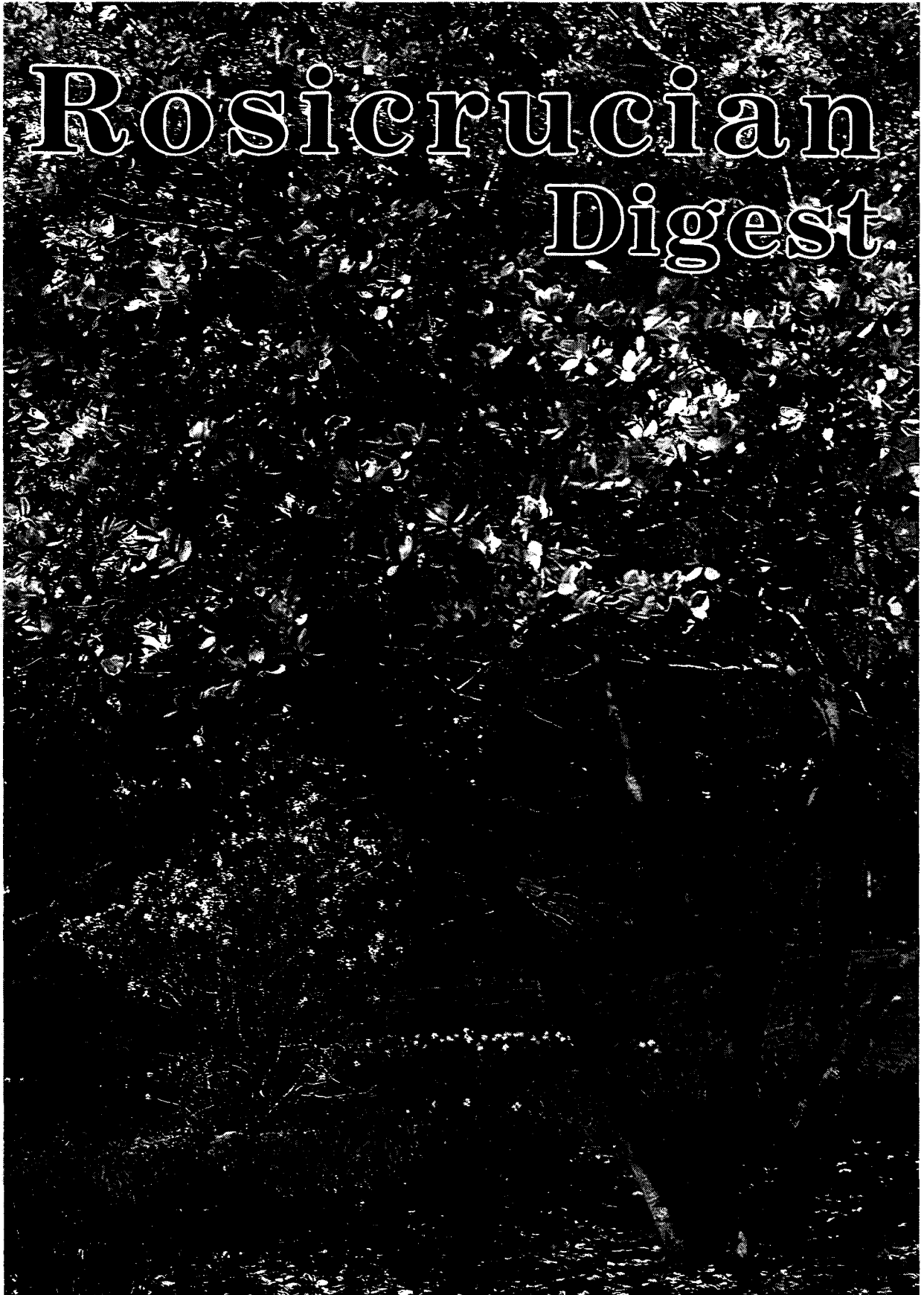


Rosierucian Digest



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by Hélène Bernard, F.R.C.

Great Women Initiates is a collection of biographies chronicling the lives of thirteen remarkable women—spiritually enlightened, courageous in the pursuit of truth. Many, like their male counterparts, were viciously persecuted by the authorities of church and state because of their beliefs. Yet they persisted in promoting the spiritual advancement of humanity.

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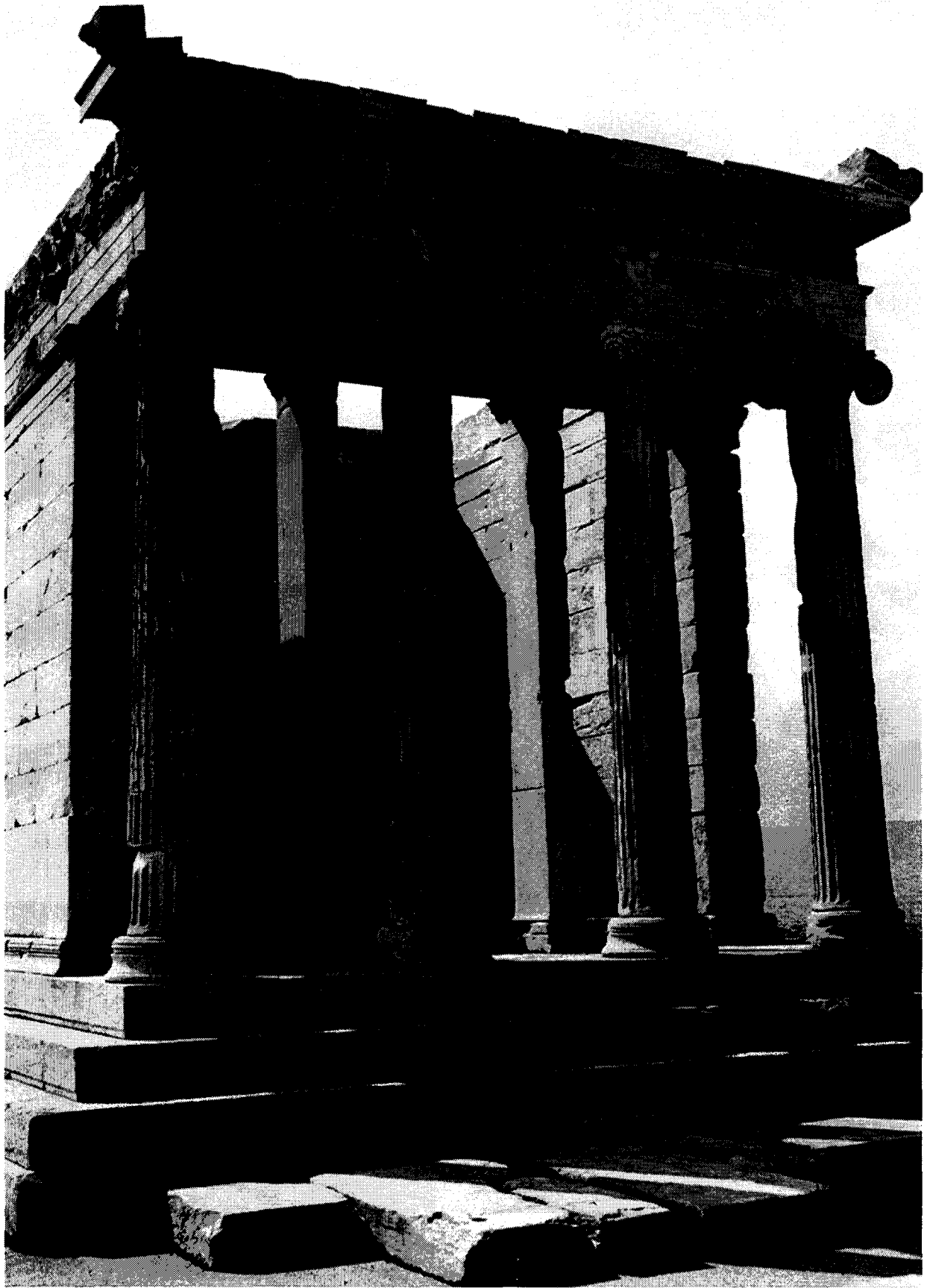
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Temple of Athena Nike ⇨

Located atop the Acropolis, the Temple of Athena Nike commands a sweeping view of the modern city of Athens, Greece. This beautifully designed marble temple features Ionic columns. It was begun after 450 B.C. and finished following the outbreak of the Peloponnesian War. The exquisite frieze around the top of the temple walls shows battle scenes and various members of the pantheon of Greek gods and goddesses.

(Photo by AMORC)

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Thought of the Month

by the Emperor



Unity of Minds

HARMONY IN WORLD SOCIETY, more commonly referred to as *peace*, requires unity of action. We don't mean to imply that diverse peoples throughout the world would need to conform to the same ways of living in every respect. Differences in culture, religion, and economic resources would prevent such a completely integrated activity involving the entire human race. The desired harmony would necessitate, however, that certain activities, both physical and mental, be indulged in by peoples of all races so as to provide a common relationship.

Every conscious or volitional action has behind it a motivating concept or thought. Consequently, for true cooperation among the diversified races and nationalities, there must needs be a basic collective thought. Several world organizations, prompted by the ideal of peace, are seeking to establish the groundwork for such basic thought. In the main, they advance political ideologies, theories of government, which obviously have not as yet been universally accepted. It would appear that before anything positive, as an abstract theory or principle, can be received by all peoples, primary psychological barriers existing between them must be removed. The preparatory work for this unity of minds, which is to result in coordinated action, is therefore of a negative kind.

Perhaps the greatest psychological barrier between peoples, both in small and

large groups, is that of *suspicion*. When one doubts the reality of what he perceives or otherwise comes to realize, he is then suspicious. It is patent that the content of suspicion is one of confusion. There is a considerable difference, however, between false judgment and suspicion. A person whom time and subsequent events prove to have made a wrong decision was nevertheless not in confusion when he made the decision. Further, if he felt any certainty that conditions or circumstances were different from their appearance, he would display that assurance in his subsequent action. In contrast, the suspicious person is one who always manifests uncertainty.

Suspicion is not caused by false perception. The suspicious individual does not actually hear or see, for example, a different reality than the confident person. Suspicion is not caused by imperfect sense faculties or illusion. Rather, suspicion is the consequence of being unable to relate a particular experience to one's personal knowledge. Suspicion is therefore not a matter of unfamiliarity, but of relationship.

Connections

There are many things we encounter in our daily lives that are new and different to us. They evoke our curiosity, perhaps even our caution, but we are not always suspicious of them. Whenever the unfamiliar can be associated in the mind with some other reality of manifestation, or with a

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purpose, it assumes a positive character to us. The relationship into which we fit this unfamiliar thing or experience may, of course, be erroneous. However, we will then either accept and utilize it, or disregard it or fear it. That which we *suspect* does not suggest a definite relationship to other realities. If the suggestion is positive, that is, full enough to reveal certain connections, then there is no cause for suspicion. Confusion is engendered because what is experienced displays no definite relationship to other experiences, and yet possibly seems to be other than what it is.

Ignorance is the greatest contributor to the psychological state of suspicion. Through knowledge or expanded experience, one comes to perceive underlying causes which relate realities like links in a chain. Parallels can be seen as existing between things and events, and thus phenomena do not appear to be so isolated. The thoughtful and educated person is, therefore, more conscious of what we shall call the *probability of relationship* to existing reality, no matter how new and startling a particular experience may be. A person, for example, may not be certain whether what he experiences is a natural phenomenon or a supernatural one. Such, however, must not be confused with the probability to which we refer.

This probability of relationship is founded upon our recognizing, in what is experienced, one or more elements which do exist in other realities. Therefore, it would be logical to assume that the reality might be of those other things. To the ignorant

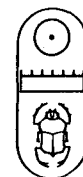
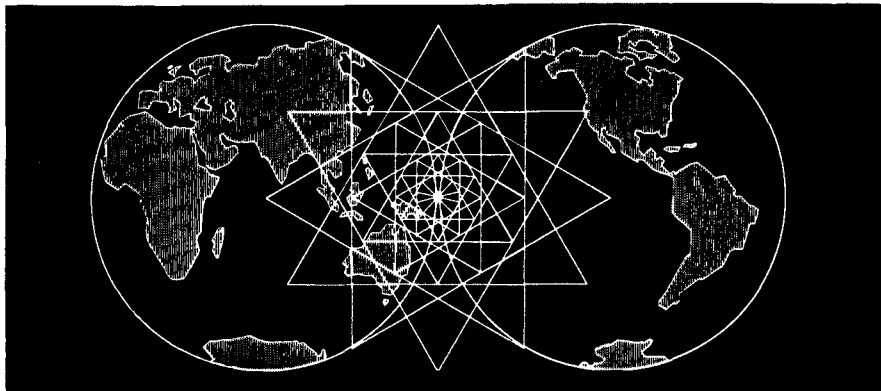
and suspicious person, the reality, as we have said, stands alone. It is not sufficiently comprehensible in itself and he cannot perceive in it any elements which have a definite relationship to anything else.

Caution vs. Suspicion

We know that intelligent and learned persons often speak of being suspicious of the motives of another. This type of suspicion is actually caused, in most instances, by an attempt at deliberate deception. The intelligent person, in such cases as the example given, is not as suspicious as he really is *cautious*. He sees the relationship between the apparent conduct of the individual and a probable misrepresented motive. Consequently, he perceives two realities possible in the behavior of the individual and he prudently determines as to which he should react.

In most nations of the world, political ideology is closely aligned with the prevailing religion. The precepts of the political theories are frequently justified by the doctrinal precepts of religion, the implication being that these social and political ideas are more or less divinely inspired. This is particularly noticeable in what are referred to as Christian and Islamic nations. We frequently refer to our "Christian" system of government.

In endeavoring to win the collaboration of other peoples in putting into practice our theories of state, we often involve them in our religious traditions and concepts. This immediately arouses suspicion of our proposals among the citizens of those nations



who are not Christian and who, in fact, may be specifically unacquainted with Christian dogma. The intense rivalry between religions, the desire for each to be supreme and often to exercise control over state affairs, warrants this suspicion so often displayed when attempts are made to establish a unity of minds in political realms.

Complex ideas and customs, if not thoroughly explained to peoples, can arouse the psychological barrier of suspicion. The realities of the proposals are confused. The mind then cannot see the true relationship of what is being presented. The doubt as to the identity, as to the inherent nature of the reality, causes confusion and a reluctance to accept it. The confusion of suspicion is unlike the confusion of perception. One

may not see and object clearly, yet he does not necessarily mistrust it. With suspicion, however, the confusion causes a mistrust of that which evokes it. The conceived factor of deception, intentional or adventitious, enters into the circumstances. When one mistrusts, it is but another step to hatred.

It is essential, therefore, for each nation to make at diplomatic levels a sincere inquiry into those causes of suspicion which divide nations and peoples. What is true is that which appears real. Where there is suspicion, it is because the reality remains uncertain. Consequently, the beneficial influence of its truth is lost. Suspicion is an intangible but nefarious film which insulates human minds from each other... Δ

Our New Back Cover . . .

World of Wonder!

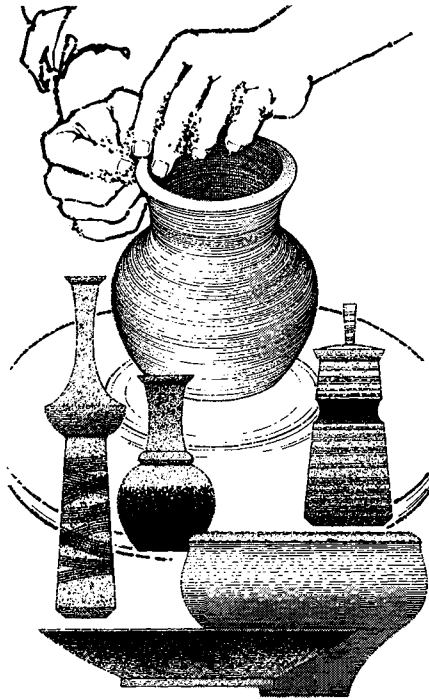
Premiering in this issue is the new feature *World of Wonder*, created by Emperor Ralph M. Lewis and Editor Robin M. Thompson. The feature will appear monthly and explore hallowed sanctuaries of nature throughout the world—sanctuaries where the valuable resources are wildlife, rare plants and animals, unusual geological formations, and a wealth of scenic wonders. In these inspiringly beautiful areas man is lifted to experience his true Self in a world of wonder.

The Purpose of the Rosicrucian Order

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

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**The
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March
1986**



The Value of Hobbies

by Carl T. Endemann,
F.R.C. Litt. D.

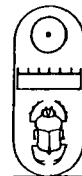
THE ANCIENT Greek philosopher Thales said that "All Matter is becoming," and we can observe today the continuous process of ongoing creation. Having been designed "in the image" of the Creator, we have built into our system the categorical imperative to co-create. If we follow this urge and tune into the universal scheme of things, thus working in harmony with cosmic laws, we reach the feeling of harmonium. Many of us do not have the opportunity to accomplish this in our daily work, but we can fulfill our creative urge through avocations or hobbies, which will serve to

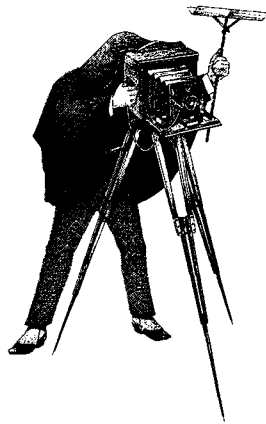
round out our lives by fitting us into the rhythmic pattern of the universal forces.

The creative individual is one who fits in with the rhythmic, changing, creative pattern of the universal forces. When seeking new expression, understanding, and association, he can feel or sense this belonging to, or being a part of, the great pattern of being, the scheme of things. Until he develops the creative ability given everyone, he cannot live the abundant life, which is only possible by living in harmony with cosmic and natural laws.

We are given such aptitudes, talents, and forces as we need to develop according to our own specific, individual needs. Unfortunately, however, these talents are not always apparent and may be easily overlooked while we persist in following what we may decide or reason to be the right way for us. We can recognize those persons who have found their special way, their life work, by the manner in which they live and act, and by the natural ease and perfection of their performance. When we meet such an individual, we can sense the harmonium and magnetism of this soul personality, and we may try to emulate his habits, work, and life pattern. But emulation is not the answer because all of us must find our own pattern of living.

Today is an age of specialization in which the greater part of our energies are necessarily directed toward the type of work in which we are engaged. Consequently those unrecognized or dormant talents which we may be harboring are apt to have no opportunity for development, as we may become too involved or entangled in this one field to allow ourselves to spend much energy in following another field. Most of us feel there is something lacking in our lives, and we may envy others whom we see enjoying a fuller life. If we can but learn to expand our own lives by developing our hidden talents, we can make our own lives as full and abundant as any. Once we learn that we are living in a world of change, that we are matter which is "becoming", that we may direct our lives according to our individual talents and capabilities, we are then consciously learning to live in harmonium, and if we cannot extricate ourselves from the





web of habit and responsibility which we have formed about ourselves, we can expand in other directions and come nearer to developing our creative talents, whatever they may be.

Homo Universalis

For outstanding examples, let us look at some personalities of the past. We will find, particularly during the age of the Renaissance, when a revival of the ideals of ancient Greece and Rome took place, that there were great personalities to whom very appropriately the term "Homo Universalis" was applied. Probably the best known of them was Leonardo da Vinci, who was at the same time a statesman, painter, mechanical inventor, and last, but not least, a great philosopher. Michelangelo Buonarrotti is another example of this outstanding type of man who developed simultaneously along many lines. Several hundred years later we find King Frederick the Great, of Prussia, philosopher, writer, artist, and statesman.

A little later came Napoleon I, Emperor of France, who was a great mystic and statesman as well as a military leader. Although this is not generally known, Napoleon's greatest achievements were probably as a legislator, where his influence is felt up to this day, not only in all Latin countries and the Netherlands, but even as far away as Louisiana and Oregon, Sweden and Indonesia, in countries he never saw and where his soldiers never marched. A similar type was his great admirer Goethe, known as

"The German Shakespeare," and Prime Minister of the German duchy of Saxe-Weimar, just as Francis Bacon was Prime Minister of England.

All of these outstanding men had more than one string to their bows, and by making these strings vibrate in mutual harmony, they achieved greatness through the development and recognition of their talents and through mastery of their earthly instrument—their body. None were ascetics; all lived a full life, but without excess.

We cannot all expect to be Bacons, Napoleons, or Goethes, but we can learn something from their achievements. Our own lives may be quite specialized as they are apt to be in this day and age, but like Leonardo or Francis Bacon, or Erasmus of Rötterdam, we can develop more than one side of our nature. Let us polish more than one facet of the precious stone that we have been entrusted with for a life span.

Those of us whose daily work is not along a line that would seem to permit the development of our potentialities, or even less to form the mission work of our life, and who see no way of changing the pattern of our lives without drastic change to conform with this idea of creative life work, can perhaps take a by-path that will serve to give satisfaction. We can expand our horizons and make our lives more satisfying with hobbies. There is a spiritual value to hobbies, and we can find in this the satisfaction that may be lacking in our daily work.

Seeking Balance in Life

If our vocation is highly specialized, let us supplement it with an avocation that will offer the best possibilities for the attainment of that harmonium which is our goal. Let us choose a hobby for which we have some talent or aptitude. A good hobby will put balance into our lives by directing our activities to a field opposite that of our regular work, as the office worker or the physician who will seek outdoor hobbies, as gardening or sports; while the highway patrolman or bricklayer may seek a quiet indoor hobby. Several cobblers were well-known philosophers.

Frequently our hobbies *are* in opposite fields from our regular occupation, but

cannot be called constructive, let alone creative. The surgeon who goes fishing or hunting is not following a creative hobby, but this may be unnecessary since he may be using his energies creatively in his work of healing broken bodies. While we may learn from and enjoy doing some hobbies, as attending movies, reading a novel, attending bridge parties, we are not expressing any creative talents we may have, and must still broaden our field to include such.

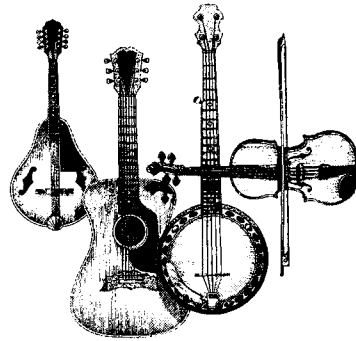
No one else can prescribe the ideal hobby for us; we have to find our own answer. At this point there is danger that our conscious mind, human and therefore reasoning, may mislead us into believing that it might be wealth that is missing in our lives. However, since practical life does show that money is not the panacea ensuring happiness, it is obvious that we must go below the surface of appearances into meditation so as to get our answer from our subconscious.

Sometimes we may not recognize the opportunity for creative expression in what we are doing, as for instance the homemaker, who can create an attractive, harmonious home, constructive family life, as well as nutritional healthy meals for her family. Such a life can be ideally creative, but the worker on the assembly line or the typist in an office will find it more difficult to derive such satisfaction from their work. They may need the creative joy involved in making things grow in a garden or modeling a piece of clay, or perhaps in writing, to live in the image of the Creator.

Most avocations will broaden the mind and save us from the danger of sliding into a rut. There are many to choose from. Let us now consider some of them.

Seeking Beauty Through Art

As the field of arts is a broad field, it will start one upon the search for beauty in nature everywhere and provides a wonderful opportunity for creative, expressive work. Beauty to the Greek philosophers was one of the aspects of goodness. *Kalos k'agathos*—"beautiful and good"—was the ideal of ancient Greece, so wondrously expressed in the insuperable proportions of its temples and sculptures. It is more than a coincidence that so many political and military leaders such as Churchill, Eisenhower,

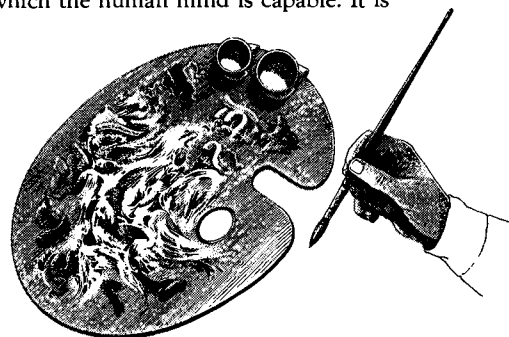


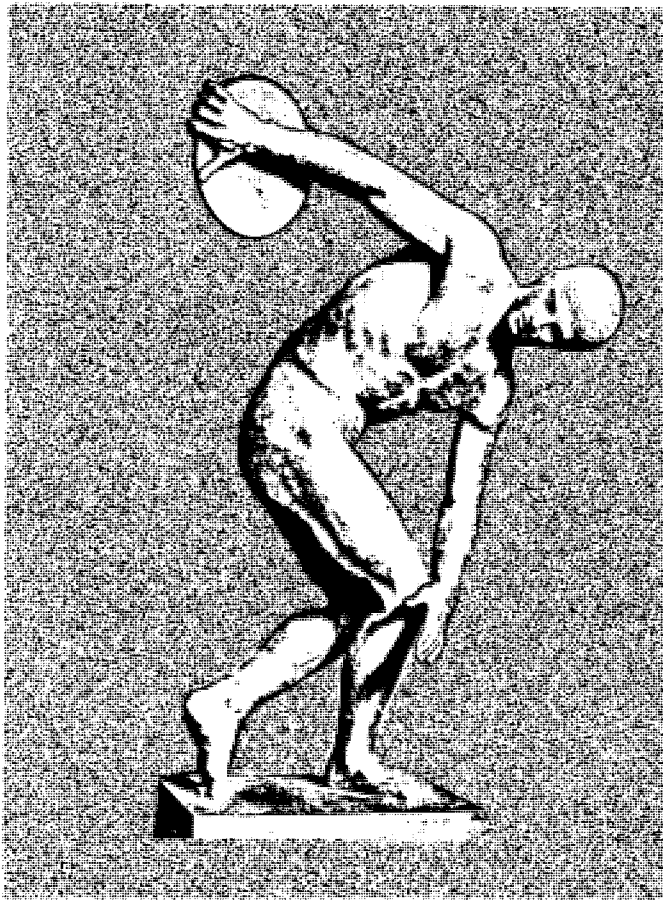
Marshall Gamelin, and a surprising number of doctors, often look to painting to balance their sometimes depressing and often un-beautiful work.

Sketching may be the beginning of an artist's career for some who feel that they do not have the talent for painting. There are many who wish to interpret nature in their own way by drawing, rather than rendering nature mechanically with a camera, although photography is a popular hobby with many devotees. As it is a hobby that takes us out on a search for beauty, it too makes us aware that beauty is everywhere.

There are many colorful, creative hobbies for those who are skillful with their hands: sculpture, ceramics, pottery, jewelry making, metal working, model building, carpentry, knitting and embroidery, to name only a few. A handiwork hobby like leathercraft can often be done by patients in hospitals and rest homes, and proves invaluable as an outlet for energy otherwise unexercised and consumed in restlessness.

Music is said to be the highest expression of which the human mind is capable. It is





within reach of everyone and is needed by everyone. It is the universal language, common to all human beings, that leads to understanding, harmony, and peace. It can bring pleasure to those who cannot practice it as it broadens and beautifies. But mere listening may be too easy a choice, in that we must actively practice music to derive true permanent benefits as well as satisfaction therefrom!

Opening Doors to Awareness

The study of languages opens up the secret gardens of foreign literature. Only through a nation's language can we understand its soul, and only through a person's native tongue can we really approach the personality. Then there is the more subtle aspect of creating social relations. Knowledge of foreign languages makes travel a richer experience. It causes doors to open and welcome words to be spoken by making us less a stranger to the native and forming a bond between us. Language makes us understand that the Brotherhood of Man is not an empty phrase but has a deep meaning. Just a few words imperfectly spoken in

a stranger's tongue will often change him into a potential friend.

Similarly, the study of history, geography, geology, and even stamp collecting is another way of enlarging the scope of our minds through acquaintance with another country's background. Understanding of this land's economy, art, currency, and society indirectly helps to create friendlier relations with people at the other ends of the world.

Most homeowners naturally take to gardening and landscaping in which the hobbyist directs the vital life force of nature into the channels of creating beautiful gardens. The farmer's work is often his hobby and through it he develops a special kind of patience as his work must keep pace with the seasons. He works inside cosmic rhythm and subconsciously becomes attuned to it and aware of the immortality of the life of plants through their seeds.

Outdoor sports, such as golf, tennis, swimming, and boating, balance the work of the indoor person and do wonders for the health of the individual, both mentally and physically. Indoor sports such as bowling, folk-dancing, and ballroom dancing, provide physical expression, companionship, and enjoyment. With all sports, however, one important condition determines the amount of benefit that will be derived. To obtain a real benefit therefrom, we must *participate actively*. To simply be a spectator, or a television watcher, is to obtain such minimal benefit as to render such pastimes among the outstanding wastes of time and energy characteristic of our present age, as they were during the period of decline of the once-mighty Roman Empire. Would it not be better to use the time gained by freedom from long hours of labor to better ourselves or our surroundings, rather than to let others do even our physical exercise for us?

Healthy Mind in A Healthy Body

The study of philosophy, more than other studies, results in new concepts. Here it might be interesting to consider that the ancient Greeks found it useful to balance the study of philosophy with physical exercise. In the gymnasia of ancient Greece and Rome study and physical exercise were carried on side by side. They also made careful

studies of both the physical and spiritual values of different types of food. Philosophy, perhaps more than other hobbies, makes us acquainted with other people's and nations' minds, influences our own thinking, develops our conception and consciousness, helps us to formulate rules for guidance in a controversial world.

For the student of philosophy, however, there is one hobby that perhaps more than any other leads forcibly to philosophical conclusions. It is astronomy, the Queen of Sciences, as it was called of old, and the Hobby of Kings. Lost in the depths of heaven our very senses become conscious of the Universe. As we enlarge our horizon, we see humanity in the right proportions and we begin to realize how small are not only our objects, but even the objectives of our biggest struggles in our individual and collective lives.

Hobbies can have material value by being remunerative or by serving to color our material world. They can have mental value by stimulating the mind and educating us, and they can and do have spiritual value by rounding out our lives, by building up an association with things, people, ideas, outside of our own little circles. Hobbies can make us interesting to others by enlarging our horizons and helping to expand our consciousness. They balance our lives by fulfilling our destiny to create and thus offer roads to Harmonium for our soul personalities.

Not all hobbies and avocations are suited to everyone, but each one of us can find one or two or more which appeal and make life full and complete. Our newly found avocation will truly open the field of the mind into the wide unlimited horizons constituting the true liberty of the soul in which is found harmonium and attunement with the Creator. Δ

Convention '86 Update

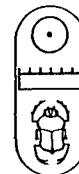
Pure Joy!

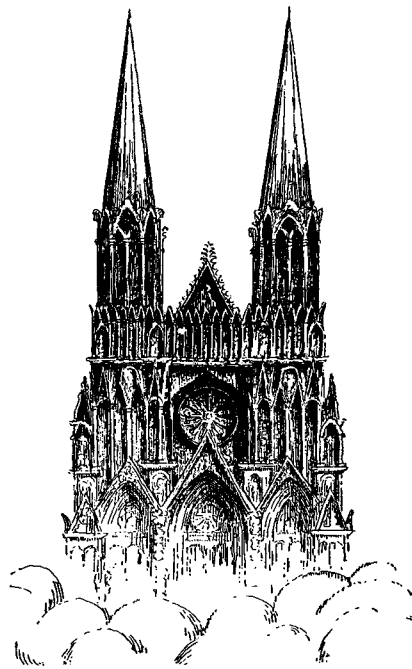


Exhilarating moments are in store for you as you settle into each convention session this summer. Never have we had a program more varied in its content and presentation. We have drawn the finest talent from our membership to stimulate your mental, physical, and psychic selves to new levels of awakening. You will definitely

get more remarkable insights into basic Rosicrucian principles than you may ever have thought possible. This is because we're focusing on all of the big questions that members have asked over the years—and focusing with authority and experience, in a most dramatic and unusual way. Make your reservations now. *Pure Joy* is just a heartbeat away!

For full program details, write to the Convention Secretary, AMORC, Rosicrucian Park, San Jose, California 95191 (U.S.A.).
Date: July 24-26





The Celestial Sanctum

Open Mindedness

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

THROUGHOUT HISTORY, the advocacy of free thought has been a major issue and concern of all societies. Essentially, the advocates of free thought hold the position that what we think, how we think, and the manner by which such thoughts are expressed should be open and unrestricted. It is this last point concerning the expression of our thoughts that is the real issue. If we think about it, we realize that our thoughts are, more or less, private and cannot be controlled or manipulated by others—or can they?

The opponents of free thinking generally hold that the position that all thoughts be

brought into the open and put forth to society as propositions or actions that should be adhered to, or at least considered by all people, should not be allowed since the results could be detrimental to the society in which they live. As an example, if an individual is allowed to develop a philosophy that is based upon negative and detrimental thoughts, and subsequently is able to convince others to adhere to such a philosophy, would such allowance be beneficial or detrimental to society? In other words, if the allowance of “free” thought produces terrorism, genocide, or other destructive acts, does free thought become good or bad?

It is apparent that this is not an easy matter to resolve, since many instances are not so extreme as the example, and no amount of philosophical debate as to defining “good” or “bad” will find a solution. Such a solution, on the other hand, necessarily must be found within *each* individual to make a determination of the man-made values of good and evil. It then becomes each individual’s responsibility to ensure that he has the responsibility, education, and purity of motive to make such a determination.

From the perspective of Rosicrucian philosophy and applied esotericism, we intend to evaluate this subject based upon the premise that our readers (who are categorized as *thinkers* in the fields of mysticism, philosophy, and humanitarian ideals) are already familiar with, at least, the basics of such a topic. It is, therefore, assumed that all the necessary prerequisites for the advocacy of free thought are understood and applied to our lives. Undoubtedly, we all strive for purity of motive and altruistic values in our actions.

What’s Good for Society?

Assuming that we all have these attributes, we may ask the question: “Will society allow us to bequeath the results of our thinking to others?” It will probably be agreed upon by everyone that if our thoughts are in accordance with and in support of the prevalent government of any society, then we would be free to do as we please. But what happens when such thoughts are viewed by the majority as being damaging to

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the safety and welfare of society regardless of whether they are or not?

As an illustration of this point, some religions, particularly the new fundamentalism that is now prevalent in the West, quite frequently state that if we keep an open mind, we would do nothing more than let the devil in. Doesn't this remind us of the reason why the revolution of ideas came about in the 17th century? Doesn't this type of thinking take us back to the Middle Ages where religion kept the masses of people under direct control? What are we doing now with these same attitudes? Have we not evolved, just a little, in the past five or six hundred years?

In past centuries, it was realized by political and religious powers that if people were allowed to question authority or ask questions that would result in each individual's education, then a challenge would be made to the authority of those in control. The solution was quite simple then—the controlling faction merely needed to make a statement that if you don't believe what we tell you, then you will be condemned to eternal damnation. Since wealth and religion held a monopoly on education, the ignorant masses had no choice but to accept the validity of such statements.

Power of Truth

Fortunately, this system was not allowed to perpetuate itself indefinitely. The negativity and faults of ignorance soon became apparent when those enlightened individuals who realized the immaturity of such thinking expressed their views although they knew that they were taking the chance that their life spans could be considerably shortened. But, knowledge does a remarkable thing. The self-evidence of truth finds many adherents, and when many people begin to manifest a belief, then a real and important challenge is put forth to the existing system.

Two things begin to happen at this point. First, the powers that be must necessarily modify their position to adapt to the new influx of ideas. And second, the development of the new system and the affiliation of many new adherents sometimes necessitates that the new structure must have spe-

cific guidelines. In more instances than not, this new structure necessarily develops a restrictive dogma if the new leaders are to remain in control or if the new movement is to continue in its existence.

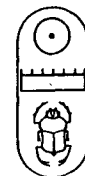
Keeping to Original Ideal

As a result, a little bit of knowledge is introduced into the old system and a lot of closed-mindedness is developed in the new. If the new system gains a considerable degree of power, then it may replace the old system, but at this point we ask, "With what?" We must keep in mind that considerable care must be taken to ensure that our initial purity of motive is strongly incorporated into our developing structure so as to be the primary motivation behind it. Again, the issue of collective standards is returned to the individual for consideration.

Let us now assume that this essential purity of motive is recognized and becomes our primary motivating factor. Our true ideal and utopian goal is purely a perpetuation and dissemination of Truth. We know that we may be confronted, but we also realize that the confrontation will be against our manifesting good thoughts and not with the actual act of thinking them. No one can control such thoughts—or can they?

An illustration of this idea is not unlike our Rosicrucian approach to disease. We are not so much concerned with the symptoms as we are with the cause. This is as much true with the freedom of thought. If one intends to undermine the symptoms, one must go to the cause of those symptoms, and in this instance, it would be to influence what we think. Therefore, the control and influence of our thoughts, if they are to occur, must be approached at the source.

We all believe that we have the freedom to think as we choose. In most instances, we also recognize the freedom to manifest our thoughts as we choose. We pride ourselves in the fact that we can have an open mind, and since the majority supports us in our beliefs, we really do not have to give the subject much thought. However, are we not closing our minds when we do not exercise a continuation of thought on the subject? Are we not supported and influenced by



those who agree with us and who also close their minds?

With the freedom to choose it is often found that we choose to be open minded about one subject but closed minded concerning another. As an example of this point, consider our religious beliefs, which are very sacred to us. For the most part, the sacredness of our belief is generally defined into a coherent system that is acceptable to ourself. However, if this belief is challenged by a thought or idea that is in contradiction to our belief, do we think about it and incorporate it, or do we dismiss it as being irrelevant and perhaps dangerous? If the former is true, then we can say that we have an open mind. However, if the latter situation is prevalent, then our minds are closed. But, given the basic premise that we are essentially free thinkers, how can we justify the latter condition if we discriminate between that which is sacred and not to be questioned, and that which is not sacred to us and is, therefore, safe to be questioned?

A Challenge

Perhaps all of us would agree that this point is self-evident because we can see the beliefs and attitudes of other individuals around us who exhibit this distinction. But, what if someone whom you respect were to say to you that there was no truth or validity to your life? What would you feel? Would you be outraged? Or, would you wonder what point was about to be made? Or, is there some part deep within you asking the question that perhaps such a statement is true?

If you are asking yourself the latter two questions, then one of two things is apparent. First, you are truly open minded in your approach; or second, you truly believe what has just been said, which may or may not make you an open-minded individual.

On the other hand, if you are outraged, then again, one of two things would be exhibited. First, your belief is quite sacred to you, and as you accept it on faith, it cannot be questioned. If so, you should seriously ask yourself whether your mind is of an open or closed nature. Second, such questions may have no relevance to the subject of open- or closed-mindedness because you may have already demonstrated to your-

self, through inner experience or illumination, that what you believe is indeed true and correct. Regardless of the instance, the final estimation of your inner evaluation lies within yourself. You must decide which attribute you maintain.

True to Oneself

However, the real point being made is that for the sake of our understanding, and for the sake of the perpetuation of Truth for the benefit of all humanity, we must ask these questions. We must ask these questions because we must *know*, not merely *believe*, that what we are doing by way of Work and Service is in accordance with the Truth that we have all chosen to serve and perpetuate. If we are to be true to ourselves, if we are to truly represent the mystical essence, we must have the facts, and we must know without doubt that we are doing the correct thing. The only way that we can be certain of this is to ask questions and maintain an open-minded and free-thinking attitude.

Our Work is too important to allow the mediocrity of acceptance by blind faith and mere action without substance to manifest. If we have faith because we are still in the process of trying to learn, let it be reasoned and responsible faith. This attitude is fundamental to Rosicrucian teachings. Not only are we to question those things around us, but we must treat our questions in a manner that does not discriminate against the very foundation of our own personal belief. If we can truly challenge ourselves and our beliefs, and are not afraid to change and grow when we realize that we are wrong or admit to our ignorance, then we can truly say that we have an open mind.

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.

VULCAN

The Planet That Never Was

by Dave Stover

THE ROCK-STREWN, cratered landscape of Mars. . . the multi-colored, shifting cloud layers of the giant planet Jupiter. . . the vast volcanoes of Jupiter's moon Io. . . the awe-inspiring, globe-girdling rings of Saturn. . . . Over the past twenty years our space probes have sent back photographs and information from all corners of the solar system, and even now Voyager 2 races toward Uranus and Neptune, the outer giant planets—blue-green globes four times the size of Earth. Our exploration of the solar system is well underway. But run down the planetary list and there is one planet you'll not find—VULCAN!

One of the most respected astronomers of the 19th century, Le Verrier, was convinced Vulcan had to exist, otherwise certain observations simply could not be explained. And some observers even claimed to have seen the elusive planet Vulcan crossing the face of the Sun.

Of course, there is no Vulcan, and there never was. But the story of the search for Vulcan—and the reasons behind that search—remain one of astronomy's most fascinating stories.

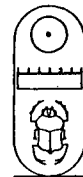
Eccentric Orbit

That story begins with Mercury, and a mystery posed by Mercury's unusual orbit. The nearest planet to the Sun, Mercury is a small, barren, moon-like world only 3000 miles in diameter. Its orbit is extremely eccentric; that is, rather than orbiting the Sun in a virtually circular path as does the Earth, Mercury follows an oval, rather egg-shaped orbit around the Sun. At its closest point, or *perihelion*, Mercury comes to within 29 million miles of the Sun; at its most distant, or *aphelion*, it recedes as far as 44 million miles.

The fact that Mercury's distance from the Sun varies so much, and that it moves much more quickly in the portion of its orbit near



the Sun than when it is farther away, made its orbit very difficult to calculate—a difficulty which proved especially annoying in the first half of the 19th century when



astronomers were eager to observe what are called "transits of Mercury."

A transit occurs when Mercury, whose orbit is inside the Earth's, moves in front of the Sun. From Earth, astronomers can see a tiny black dot—Mercury—moving across the blinding face of the Sun. Such transits occur only in May and November, at successive intervals of thirteen, seven, ten, and three years.

Watching a tiny black dot cross the face of the Sun may not seem terribly interesting. But the exact path the transit seems to take across the Sun's face varies depending on where one is located on Earth. And from those variations, the distance of Mercury from the Earth can be calculated.

However, 19th-century astronomers had difficulties determining when transits would occur. Sometimes their predictions of the time of a transit might be off by as much as an hour—which, in astronomical terms, is a considerable error indeed.

In 1843 the French astronomer and mathematician Urbain Jean Joseph Le Verrier published a calculation of Mercury's orbit, taking into account the gravitational pulls of the Sun, Venus, Earth, Mars, and other known planets of the solar system. But a discrepancy still existed. Mercury was still drifting off its predicted course. Not by very much, mind you, but still, the perihelion of Mercury's orbit—its closest approach to the Sun—moves forward extremely slowly. In three million years, the perihelion point would move all the way around Mercury's orbit back to its starting place. All of which posed the question: What could be causing this shift in Mercury's orbit?

Newton's Law

By the mid-1800s Newton's law of universal gravitation had withstood generations of scrutiny and criticism; it had served to explain the movements of planets and stars.

Surely the law of gravitation applies to Mercury just as it applies to all the other planets, including Earth itself.

And yet something—something unknown—was changing Mercury's orbit.

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A possible candidate was Venus, the next planet out from the Sun. Astronomers speculated: What if Venus were, say, ten percent more massive than previously thought? That slight increase in size would neatly explain the puzzling shift in Mercury's orbit.

But a more massive Venus, with its increased gravity, would cause shifts in the Earth's orbit as well. No such shifts existed; previous estimates of Venus' mass had to be correct. The cause of Mercury's orbital shift lay elsewhere.

An Unknown Planet

In 1860, the astronomer Le Verrier theorized that Mercury's orbital shift could be accounted for if an unknown planet existed—a planet that circled the Sun within the orbit of Mercury. The gravitational pull of this undiscovered planet would affect Mercury's orbit, causing the tiny shift astronomers had observed.

In fact, in 1859 Le Verrier had received word from a French country doctor—and sometime amateur astronomer—named Lescarbault, that he had observed a black spot resembling a planet crossing the solar disk.

Le Verrier visited Lescarbault to find out more about his observations. The doctor's methods were, to say the least, a trifle unorthodox. He was a carpenter as well as a doctor and, since paper was scarce, he recorded his observations and calculations on rough boards stored in his workshop. When he needed room for new work, he merely used a wood-plane to scrape the old calculations away.

Fortunately the doctor-carpenter had not yet planed away his observations of the mysterious sighting. From Lescarbault's data, Le Verrier decided the unknown body orbited the Sun at a distance of about 13 million miles in an orbital time frame of about 19.75 days.

Le Verrier named the new planet Vulcan, honoring the Roman counterpart of the Greek god Hephaistos, the divine metalworker. For a planet so close to the Sun, whose surface might well be molten rock, the name was indeed appropriate.

But what about Vulcan's size? Was it large enough to affect Mercury's orbit?

From Lescarbault's estimate of the diameter, the new planet would, Le Verrier calculated, be only about one-seventeenth as massive as Mercury—much too small to account for the orbital shift. But, Le Verrier reasoned, Vulcan was probably only the largest of a group of intra-Mercurian asteroids. Perhaps the gravitational pull of the whole group would be enough to account for the discrepancies in Mercury's orbit.

Astronomical Dispute

Le Verrier used Lescarbault's figures to predict future positions of Vulcan, and astronomers looked for the elusive new planet—but it didn't seem to be there. The whole affair became an astronomical controversy—some astronomers denying the existence of Vulcan, others calling for more thorough and diligent attempts to find it.

Le Verrier died in 1877, to the end a firm believer in the existence of his predicted planet. In 1878, two American astronomers, James Craig Watson and Lewis Swift, reported sighting a Vulcan-like object near the Sun during a solar eclipse. But other observers saw nothing, and the accuracy of the observations of Swift and Watson was questioned.

As the 19th century ended, photography was becoming an important astronomical technique; photographic plates are more sensitive, more patient and less prone to error than the human eye. By 1909, photographic surveys showed there was no object within the orbit of Mercury wider than thirty miles. There was no Vulcan; Le Verrier had been mistaken.

But we are left with two mysteries. First: What did Lescarbault see? What did Watson and Swift see? Were they totally mistaken?

Probably not. There are, we now know, asteroids which follow highly elliptical orbits, orbits which take them within the orbit of Mercury and then back out, beyond the Earth, beyond Mars, back to the asteroid belt. These so-called sungrazing asteroids may well account for the various false reports of the planet Vulcan.

Second: What about the eccentric orbit of Mercury? Vulcan or not, it still shifts. Why?

Twentieth-century science has slightly modified Newton's law of gravitation. There is a slight inaccuracy in Newton's original law, which was proposed long before the 20th-century theory of relativity. In ordinary situations the inaccuracy is negligible and below the bounds of detectability, particularly by 19th-century standards. Newton's laws are still perfectly adequate for predicting the paths of the planets—except that of Mercury, because Mercury is so close to the Sun.

Einstein

Albert Einstein's theory of relativity, advanced in the early years of this century, suggests that gravity isn't a force, a sort of pull. It is, instead, a warping of space itself. A massive object, such as the Sun, actually bends space—and the more massive the object, the more pronounced the bending.

Space in the vicinity of our Sun—a very massive object indeed—is warped tremendously. It is this bending of space, this warping of space, that accounts for the shift in Mercury's orbit.

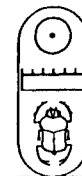
And so our astronomical detective story comes to an end, with the suspect—the planet Vulcan—having never existed.

In a way that is a shame. Such a planet would have made an excellent base for close-up observations of the Sun.

On the other hand, that previously inexplicable shift in Mercury's orbit did serve as convincing proof of Einstein's theories, for the observed shift was precisely what the theory of relativity predicted.

While we lost a planet, we gained a new and different way of looking at our universe. The universe described by the theory of relativity is bizarre but fascinating—a universe of warped space, a universe where space and time are aspects of the same thing, a universe where mass and energy can be converted one to the other.

We lost a planet—but, through the theory of relativity, we gained a view of a universe vast and strange and utterly fascinating. And surely that is a worthwhile trade. Δ



THE EMPEROR PROCLAIMS

Thursday, March 20

Beginning of the Traditional Rosicrucian New Year 3339

CONSCIOUSNESS, the father of time, is realized in terms of the sensations we have. Yet time, in its character, is not simply sensation. Time is always present in consciousness. In consciousness, we are always aware of a succession, that is, a duration of the *past*, the *present*, and the *future* to which it can lead.

Consciousness is never limited to the instantaneous. Memory provides the concept of the *past*. It has not the immediate intensity of stimuli as do the impressions of the present; therefore, the past stands in contrast to the present. In our consciousness of the present, we can likewise *imagine* a possible continuation of incidents of the past and present, or variations of them, thus constituting a notion of a *future*. Yet, an apparent flow backward to a concept of the past, or forward to a future, always occurs in the consciousness of the *present*. Thus the present is the parent of both of them.

Man has ever sought to measure time, the duration of his consciousness of it. The *solar day* is realized by us as the daily rotation of the Earth and the alternation of light and darkness. The *solar year* completes the circle of the season, and the phases of the Moon yield the *month*. Therefore, the solar day, the solar year, and the lunar month are considered the natural divisions of time.

The ancients observed, before the exact length of the year was determined, that the revolution of the Moon is accomplished in about 29½ days. Therefore, 12 lunations form a period of 354 days. This differs only about 11½ days from the solar year. From this circumstance arose the practice of dividing the year into 12 months. However, in

the course of time, the difference between the solar year and 12 lunar months became considerable. To avoid this inconvenience, some people abandoned the lunar calendar altogether and regulated the year by the course of the Sun.

Primitive man was always realistic. He was ever close to nature and was guided principally by natural phenomena. He observed that certain phenomena recur in the same order—for example, the falling of snow, the changing of leaves, and the ripening of fruits—and he gave names to these events. Primitive man scanned the heavens, observed the stars and noted their seasonal appearance.

Ancient Egyptian New Year

At a very early date the Egyptians had begun to observe what is known as the heliacal rising of the star Sirius, or *Sothis*. A heliacal star appears just before sunrise after being for some time invisible. This is the star of the East mentioned in the Bible, but which was known centuries before by the Egyptians. The Egyptians noted that this rising (July 19) closely corresponded with the rise of the Nile in the summer. Since the agricultural welfare of the Egyptians depended upon the rise of the Nile, this annual event was chosen as the *first day* of the year.

In the ancient mystery schools of Egypt, this event had a more idealistic, esoteric, and mystical significance. They were aware of the periodic dormancy of vegetation and its apparent revival with the annual rise of the Nile—bringing fresh water and the rich, black sediment so important to Egypt's productivity. To these enlightened members of the mystery schools, this sym-

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bolized the death of man and his spiritual rebirth, or immortality. They dramatized this death and resurrection in their rituals. Consequently, the beginning of this annual rising of the Nile, caused by heavy rains in Equatorial Africa, became the beginning of the Egyptian New Year.

This symbolical relationship between the New Year and new life passed on down through civilization. In the more northerly clime of Europe the date accepted by the mystery schools was the beginning of spring, when plant life seemed to be resurrected following its winter dormancy or deathlike appearance and all nature burst into bloom. Therefore, the *vernal equinox*—when the Sun on its celestial journey enters the sign of Aries, on or about March 20—was designated as the beginning of the *New Year*. In the mystery schools, this event was commemorated by a great festival symbolic of man's birth, death, rebirth, and immortality.

Each year, in the Northern Hemisphere, on the occasion of the vernal equinox, this age-old traditional ceremony is perpetuated in *Rosicrucian Lodges, Chapters, and Pro-nai* throughout the world. The ritual is a dramatic allegory depicting the ancient rites and the lessons they convey.

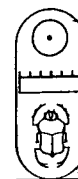
The Rosicrucian New Year Ceremony is likewise conducted by affiliated bodies of the Rosicrucian Order in the Southern Hemisphere in March, even though it is not the time of their spring. The *Rosicrucian New Year Ceremony*, as it is known, is not of a religious nature but, as said, symbolic of cosmic phenomena suggested to man in his early observations.

The Emperor has proclaimed March 20 as the beginning of the traditional Rosicrucian New Year 3339. All active Rosicrucian members are cordially invited to attend any Rosicrucian affiliated body and participate in the ceremony. There are no fees, but credentials of *active* membership must be presented.

Please note the following:

- (1) It is necessary for a member to consult our Worldwide Directory appearing in the February 1986 issue of the *Rosicrucian Digest*. There you will find a list of all the affiliated bodies.
- (2) Select the affiliated body nearest you, where you would like to attend.
- (3) Then write to the Rosicrucian Order, AMORC, San Jose, CA 95191, U.S.A., and ask for the *complete address* of the affiliated body.

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

The *Rosicrucian New Year Ceremony* will be conducted in the Supreme Temple of AMORC in Rosicrucian Park, San Jose, California, on *Friday, March 21*. Doors open at 7:30 p.m., and the ceremony begins promptly at 8:00 p.m. All active members are cordially invited to attend. Those who cannot attend an affiliated body for the ceremony because of distance or some other reason may participate in their own *home sanctum*. For this purpose, a *Sanctum New Year Ceremony* is available to Rosicru-

cian members for home use. It contains the essential elements of the more elaborate ritual held in our fraternal temples.

Please address a letter to the Rosicrucian Order, AMORC, Rosicrucian Park, San Jose, CA 95191, U.S.A., and ask for a copy of the "Rosicrucian New Year Ritual for Home Sanctum Members." There is a nominal charge of \$1.45*, or the equivalent in postal coupons, to cover postage and handling. Please do not send stamps. California residents are kindly requested to include 7% sales tax.

* Other Currencies:

£1 02	A\$2 01	NZ\$2 67
₹1 11	.R3 65	CA\$1 97

ROSICRUCIAN CONCLAVE

Fort Lauderdale, Florida

Florida Regional Conclave—May 15-17, Bahia Mar Hotel & Yachting Center, 801 Seabreeze Blvd., Fort Lauderdale. Grand Lodge will be represented by Frater Edward Lee, AMORC's Director of Advertising. For more information, please contact Adrian Mikleionas, Registration Chairman, 2830 Fillmore St., Apt. #1, Hollywood, FL 33020.

Medifocus



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

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

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Toward Spring ...

by Starlette L. Howard

AS the winter days move toward Spring, changes begin taking place on the farm where we live. They are changes that promise one seasonal miracle after another.

The snow melts into the rich dark soil and creates the promise of the fields in the clean smell of acreages waiting to be tilled. This land has been farmed for over a hundred years and it is still the good earth where seeds sown with care produce a bounty of food.

Trees shake the snow from brown branches that will hold, instead, tiny buds that will soon burst with green sprouts.

The little stream that borders the land carries little chunks of ice in its brownish green waters as it flows beyond the timber land into the pond. The pond resembles cracked glass where a mallard duck calls out to his own reflection as he passes overhead in a gliding flight.

The spring sun pushes through fat grey clouds. How close the sun seems as its rays touch upon a land awaiting the awakening of plant life.

The timber acreage has lost its look of a white wonderland. Tiny footprints across the checkerboarded brown and white land tell me that the squirrels are out and already busy at their scampering work.

A wild rabbit runs across my path to the safety of his home in the underbrush.

Song sparrows twitter in the bushes and the returning robin sings in the top of a tree. A magpie flutters away from his resting spot on the old split-rail fence as I pass.

In the meadow the awkward calf on spindly legs follows his mother about. His bawling tells me that he is impatient with the wanderings of his mother. The little calf does not yet know about the grazing lands that the cattle wait for.

The proud chestnut-colored horse whinnies and runs in the corral and makes

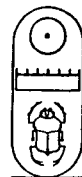
hoofed impressions upon the ground. It is as if he too senses the excitement of the air.

The wood shed is nearly emptied of the cords of wood. The cellar shelves are almost emptied of glass works that held fruit, vegetables, and jam. The box of wintered apples is nearly gone. From the food my gaze shifts to the tools for our good soil; the rake, the spade, the earth-worn shovel; the paint that sits waiting for me to give the house a new look.

Outside of the cellar I walk with expectant steps that match my elated heart.

In a patch of snow an isolated dandelion raises a long green stem topped with yellow flower.

On the farm one never forgets that there is a time and a season for everything. But oh, Lord, I am so thankful for the coming miracle of Spring!





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Immortality

FOR MILLENNIA, the mortality of the human body has raised questions that have troubled the minds of many people, threatening their sense of well-being. In recent decades, theories of immortality have received support by accounts of near-death experiences, by hypnotic regressions, spontaneous past-life recalls, and spiritualistic experiences. These accounts are seen by some people as a substantiation of their belief in immortality. Such subjective accounts are discounted by other people. Concepts of immortality may be attractive, but as long as we live on a mundane plane, exoteric evidence remains inconclusive. Yet, since we do not know the answer, we can approach this question with an open mind.

Investigations in AMORC's laboratories neither confirm nor deny the idea of immortality. On the other hand, these studies do tell us much about ourselves, our desires, and our perceived "need" for immortality. For instance, many participants in these investigations discover that underneath fears of rejection, loneliness, and separation is a fear of death, a fear of losing identity, of losing the special qualities believed to make us unique. Without these special qualities, we may fear that we are nothing at all.

If we believe that all we have is our uniqueness, our separateness, and our fears, then when we release them we may fear that there will be a void, a vacuum, a nothingness. We may experience terror and we may avoid approaching this abyss. If we have

sufficient courage and purpose to meet this terror and pass through the void, then we may discover the mystical gifts we seek. To acquire sufficient courage and purpose requires the kind of preparation we gain through the Rosicrucian teachings.

In the laboratory, when subjects approach the Terror at the edge of the abyss of nothingness, their previous preparation can enable them to discover peace, new life, and a love that connects them with all they perceive.* We have found that the experience of connection is both spatial and temporal. In other words, the participants subjectively experience immortality.

Two Different Realities

The subjective nature of this result does not fulfill objective criteria for proof. The participants may be satisfied with their experience, but what happened to them may not be satisfactory proof to others who have not had the same experience, nor should it be. However, what these studies do demonstrate is the presence of two different realities—one of connection and another one of separation. The latter reality is accompanied by fear, anxiety, loneliness, and limitation; while the former reality is accompanied by experiences of connection, love, peace, and joy. We do not perceive both realities at the same time. Hence, the reality by which we live is our choice.

*Buletza, George F. (1986) "Mindquest: Through the Abyss," *Rosicrucian Digest* 64 (1): 24-278.

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

Whichever reality we choose is just that—a reality, a choice, and not a proof.

Whether or not death or immortality ever enters the realm of mundane science, the judgments and the realities about them seem consistent with results from AMORC's laboratory subjects. Views of death and immortality are also remarkably stable with time. For example, Cicero wrote two millennia ago, "There is in the minds of men, I know not how, a certain presage of a future existence; and this takes deepest root in the greatest geniuses and most exalted souls."

Other great personages have made comments consistent with this reality. For example, Helen Keller "saw" death as illusory. She thought she saw more clearly by being blind and deaf: "I know my friends not by their physical appearance but by their spirit. Consequently death does not separate me from my loved ones. At any moment I can bring them around me to cheer my loneliness. Therefore, to me, there is no such thing as death in the sense that life has ceased. . . . The inner or 'mystic' sense, if you will, gives me vision of the unseen. . . . Here in the midst of everyday air, I sense the rush of ethereal rains. I am conscious of the splendor that binds all things of earth to all things of heaven. Immured by silence and darkness, I possess the light which shall give me vision a thousandfold when death sets me free."

Even a man like Bertrand Russell, who did not believe in personal survival, strongly felt the abstract relation between an individual and his world. He wrote that "an individual human existence should be like a river—small at first, narrowly contained within its banks, and rushing passionately past boulders and over waterfalls." But ". . . gradually the river grows wider, the banks recede, the water flows more quietly, and in the end, without any visible break, they become merged in the sea, and painlessly lose their individual being."

A Learning Tool

Some AMORC laboratory subjects find they can go from there to a realization that the "outer self" is illusory in nature, temporary from our present limited viewpoint, a merely elementary, finite tool for learning. Alan Watts also seems to have thought

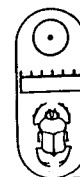


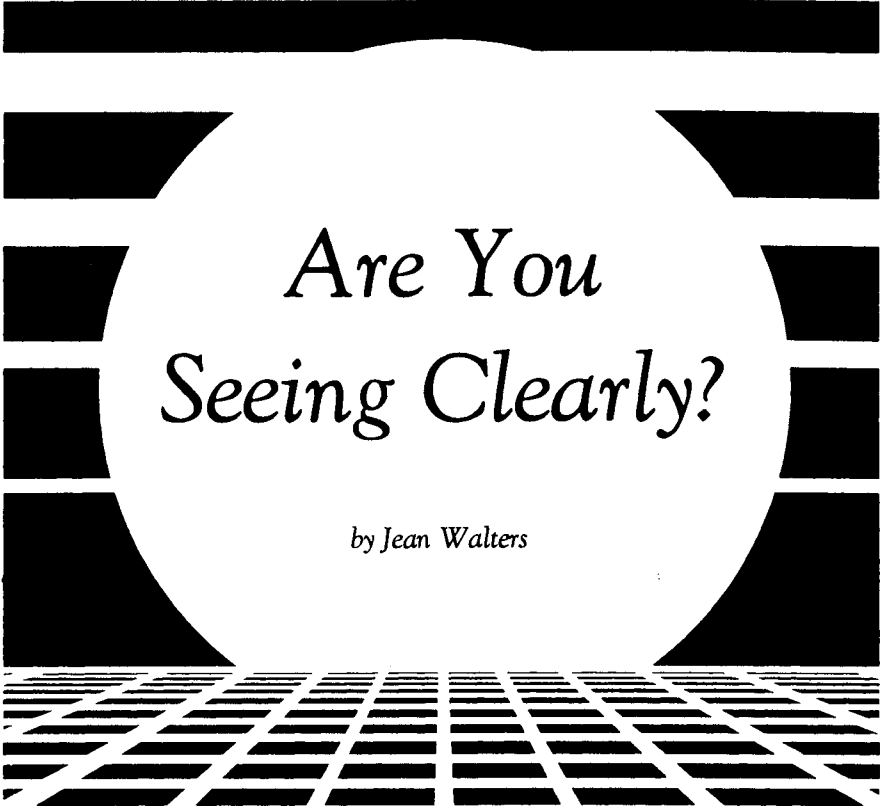
so when he wrote that "there is no separate 'you' to get something out of the universe," that "we do not come INTO the world; we come OUT of it, as leaves from a tree." He explained that "as the ocean 'waves' so the universe 'peoples'. . . . What we therefore see as 'death,' empty space or nothingness, is only the trough between the crests of this endless waving ocean of life. The corpse is like a footprint or echo—the dissolving trace of something you have ceased to do. When the line between yourself and what happens to you is dissolved, you find yourself not IN the world, but AS the world. There is a feeling of hills lifting you as you climb them, of air breathing yourself in and out of your lungs. All space becomes YOUR mind. . . ."

While speculations about immortality may aid the mind in its task of building a reality, it still remains speculation and assumption—not a proven fact. If doubt about immortality is one of our greatest burdens, at least the inevitability of dying can be said to be merciful. Just think what a scramble life would be if it were an accepted fact that each of us had only a fifty-fifty chance of permanently avoiding death—or even one in a billion chances. However, our doubts about immortality are far from an unmitigated liability. In fact, there appears a spiritual bounty in this ultimate mystery.

Knowing the body inevitably will die allows us the privilege to trust in life. If science had given us the answer to immortality, we would not have this privilege. We would have been denied the special exaltation that comes with reliance in the Inner Self alone.

—George F. Buletza, Ph. D., F.R.C.
Director of Research, AMORC





Are You Seeing Clearly?

by Jean Walters

HAVE YOU EVER thought what constitutes clear vision? John Rogers, author of *Inner Vision and Outer Sight*, says, "Vision is seeing things as they are"—a simple yet powerful statement.

How often do we truly see things as they are? It has become a cultural tendency, almost a need, to create false images, to live in a fantasy world, or, the opposite, to become so fixed on the moment, that the individual doesn't see its effect on the future. These unseeing tendencies ultimately cause long-range vision problems in our lives because we must *want* to see things as they are before we can actually begin to see things as they are—seeing clearly what lies about us and ahead, down the path.

We try to look for the best in people, and this is good. This persistent search for the positive helps us feel good about ourselves and life in general. But a problem occurs when we focus so intently on only certain aspects of a person—be they negative or positive aspects—while failing to recognize other important attributes of the personality. In this way we delude ourselves.

This is not to say that we should concentrate on weaknesses, flaws, etc.—only that we should recognize everything.

Seeing the Whole Picture

An individual is a combination of many attributes. If you see only certain aspects of his or her personality, you are unprepared to deal with the whole person. By misperceiving, you will eventually be caught off guard. I am not suggesting that you judge the people in your life, only that you see them clearly.

"Falling in love" is a prime example of creating false images. Popular views of love between two individuals usually coincide with the Prince Charming/Snow White concept—the girl is swept up on the prince's great white horse and heroically carried off to a castle in the sky where all live worry-free lives in supreme bliss forever after. We want to be the beautiful Snow White or courageous Prince Charming who makes everything better.

Perhaps no one has told us that Prince Charming and Snow White is a *symbolic*

tale, not a literal one. So, we meet a fellow (or girl) and immediately concentrate on his fairy tale features—broad shoulders, handsome appearance, strength, and so on. We prefer to look past other qualities such as his being opinionated, domineering, self-centered. . . you name it. Then as time goes on, and the negatives become too obvious to dismiss, we feel duped, disappointed, resentful.

Sometimes our attraction to beauty is so strong that we delude ourselves rather than face a blemished world. Somehow it seems easier, at least until we can deny reality no longer.

However, in such cases, the situation didn't delude you. The other individual didn't delude you. You deluded yourself!

Your disillusionment was based on the false image you created. If you had seen him as he was (not good, not bad, just human), you could have averted the letdown.

This type of illusion is fairly common. It takes place daily with parents, children, bosses, salespeople, waitresses, friends, enemies, everybody.

Honesty

You can reestablish reality. The key is honesty.

Again, go back to seeing things as they are. If you eliminate "good" and "bad" judgments, it will be easier to perceive truth, for in reality there is no good and bad. All things *are*—they exist as neutrals. The way you perceive and relate to the people and things in your life make them good or bad. By themselves, they are neither.

For example, you cannot condemn cars as bad because they can kill. It is not the car's fault if it is used as a lethal weapon. The car is neutral, the driver determines how the car is used—constructively or destructively.

This principle can also be applied to people. For example, Bob, born into a poor family, has grown up in a big city housing project. As a young adult, Bob has some choices—different directions he can go. He can judge his situation bad, see himself as underprivileged, with no future, and give up. Or, he can overlook the disadvantages

and focus on friends, learning, making the best of things, developing street wisdom and strong societal ties. Bob eventually chooses to see his situation as it is—the disadvantages and advantages. He chooses to learn from his situation, and use it as a motivating force—a catalyst—for advancement. Many who have lived in poverty develop dynamic, successful attitudes and motivate themselves to greatness.

Options—They're Always There!

If you allow yourself to perceive things honestly, you see the total situation and therefore your options become clear. Remember, there are always options.

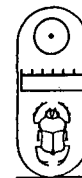
A common example of seeing only a partial picture occurs in relationships. Joan, an outgoing, vivacious person, enjoys spending much time with her friend Mike. Mike, on the other hand, is an introspective type and needs a lot of quiet time. The differences in Joan's and Mike's personalities serve as a stimulant and they get along fine—except when Joan's need for activity interferes with Mike's quiet time.

Joan can refuse to recognize these differences and choose to feel hurt and rejected when Mike doesn't agree with her plans. Or, Joan can see things as they are and realize Mike's need for introspection and quiet time alone. At these times Joan can look to other friends to fulfill her need for fun and activity. By following her second option, Joan can remain friends with Mike, appreciating a personality different from her own, and feel good about herself.

If Joan had chosen a dishonest approach and tried to make Mike fulfill her needs while disregarding his own, she would have not only lost a good friend but harbored feelings of resentment and rejection.

We pay a high price for dishonesty, resulting in hurt feelings, disappointment, warped judgment, and confusion. We must all ultimately face the truth, for that is the only way to be at peace with oneself.

You owe yourself honest, clear perceptions. In that way you can analyze each situation accurately—seeing each person, thing, and situation in a clear light—and thus make wise choices which will help you and others live to the fullest potential. Δ



Create

A MARVELOUS MOMENTUM for Success!



by R.N. Shroul

MOVEMENT IS the first law of life. A newborn creature immediately seeks nourishment, but it must move to get it! Thereafter, physical life is characterized by movement—toward food, water, and shelter.

Even in inert matter there is the constant movement of electrons. Movement is in literally everything.

Human life must also “move” figuratively for intellectual stimulation, and to satisfy curiosity and accomplish goals. When water stops moving, it stagnates. When people stop moving physically, they stagnate, weaken, and die. When people stop moving in the mental sphere, they also stagnate and become strangely lifeless, devoid of personal growth, spiritual development, and worthwhile accomplishment.

Movement, which implies direction and a goal, is a prerequisite to progress. Obviously, there's no value to “going in circles.” But before we can become good or become better, we must get moving. As John Dewey said: “The good man is the man who, no matter how morally unworthy he has been, is *moving* to become better.”

How can we get going and keep going? We must understand the Law of Inertia, not only as it applies to physics, but also in terms of human behavior.

In physics, a general property of material bodies is called *inertia*. In many respects, it is the most fundamental attribute of matter. What Galileo only hinted at, Newton put into precise form in his First Law of Motion (also known as the Law of Inertia) as follows: Every body remains in a state of rest or of uniform motion in a straight line unless acted upon by forces from the outside.

Let's use a simple illustration of Newton's First Law. When a car in which you are sitting starts up suddenly, you find yourself falling back into your seat. Nothing actually pushes you backward; your body just tries to stay at rest, as it was originally. If the brakes are suddenly applied after the car is moving, you push forward. Again, nothing actually pushes you forward; your body simply tends to persist in its forward motion.

Put Momentum to Work for You

The principle of inertia has been reflected in some humorous comments about behavior. Arthur Godfrey once quipped: “Even if you're on the right track—you'll get run over if you just sit there.” Life's rear-end collisions are just as bad as the head-on kind. We must keep moving, even when we're “on the right track.”

Robert Frost observed: “The world is filled with willing people; some willing to work, the rest willing to let them.” One problem in society is that stationary people tend to remain that way indefinitely, unless acted upon by an outside force. “Temptation,” H.L. Mencken once said, “is an irresistible force at work on a movable body.” We allow ourselves to be moved by harmful influences, but we often refuse to budge when it comes to our nobler impulses!

“Rest is a good thing, but boredom is its brother,” Voltaire said, indicating the psychological danger of inertia's principle that things at rest tend to stay that way. To be spiritually stationary is to become stagnant, thus creating a harmful introverted “activ-

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ity” in the mind. William Cowper described this delusion of “rest” when he wrote:

*Absence of occupation is not rest;
A mind quite vacant is a
mind distressed.*

Newton’s First Law also means that motion is as natural a condition as rest. A car going forward in a straight line on a level road at constant speed is in *equilibrium*. The forward pull of the engine counterbalances the retarding forces of friction and air resistance—hence, equilibrium. To apply this principle to a human scale, our task in life is to get moving, stay moving, and reduce everyday frictions which slow our progress.

Like many of nature’s laws, Newton’s First Law presents us with a metaphor of daily living. In terms of human behavior, there are three applications of the principles of inertia, which we can paraphrase as follows:

Nothing moves unless you push it! This means that, as rational beings, we must always take the initiative in getting things going. We speak of “pushing” a project. Most people need a “push” toward achievement. Most importantly, we must “push” ourselves. Our highest goals and noblest plans will never be realized unless we supply the needed push!

Those who first dreamed of aviation found that the hardest part was not to fly; it was to get off the ground! The most difficult part of self-improvement is to get our program “off the ground” so we can fly, so to speak. Getting started, overcoming the inertia of a lazy spirit, is the most difficult part of any project. We must supply the needed push. Nothing moves unless we push it!

Moving things create friction! We can’t move a project, another person, or ourselves without experiencing some resistance. We can minimize the frictions of our interpersonal relationships by the oil of cheerful courtesy. Foresight and planning will help us reduce the abrasive counterforces that would impede our projects. An optimistic dedication to our goals and a simplification of our lifestyle will remove the inner emotional frictions we may feel

when we push ourselves toward serious goals.

But having done everything within our power, we can still expect some resisting frictions. As it doesn’t keep industry’s machines from productivity, it shouldn’t discourage us. We must strive for the physicist’s equilibrium in motion, but the important thing is that we keep moving once we’ve started, in spite of anything!

Momentum, once established, leads to success! It takes a great deal of exertion, at first, to push a stalled car. But once the initial inertia is overcome and the wheels turn, it becomes easier and easier to keep the car moving. The Law of Inertia says that once a thing is in motion, it tends to keep on moving! As we push toward our goals, every small success assures our final success.

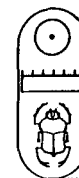
A very timid person was astounded at the rapid success she experienced once she began overcoming her shyness. Every time she acted the slightest bit more confident, she noticed that others treated her in a way that emboldened her to be even more confident, which then changed the behavior of others toward her, which made her more outgoing, and so on. She had discovered inertia’s principle of momentum!

We say “Nothing succeeds like success,” which means that once we make good things happen (by pushing ourselves to make them happen), good things come our way more and more effortlessly (things in motion tend to keep moving). We have then created our own marvelous momentum for success!

The Three Principles

Remember the three principles of inertia and movement in human behavior: nothing moves unless you push it; moving things create friction; and once you start moving in the right direction, the momentum assures your success.

Once we’ve begun moving, we can master life. Alfred North Whitehead asserted: “The art of progress is to preserve order amid change, and to preserve change amid order. Life refuses to be embalmed alive.” Life is movement! Δ



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

The Alchemy of Marriage

*Opposite polarities
further creation*

MARRIAGE, DIVORCE, and the many problems associated with them are currently under discussion throughout the civilized world. These subjects have been approached from the moral, ethical, religious, and legal points of view; and from each of these angles there is much to consider.

The Rosicrucian viewpoint is not usually considered when the subject of marriage is discussed and is not covered by any of the usual arguments. It may be considered the fifth, the metaphysical or cosmic viewpoint. It was always given prominence and first consideration by mystics and metaphysicians in remote times, especially in the Middle Ages.

Today, it remains the code by which modern Rosicrucians view both marriage and divorce. It enables them to understand marriage, its real relationships and problems, in a way that makes the entire matter of greater importance to the individual and to society at large.

In the Middle Ages, when mystics were writing prolifically about the alchemical laws that govern all manifestations in the universe, books on the subject of alchemical marriage became very popular. Between the lines was presented the profound thought that through the unity or marriage of opposite polarities all things in nature reproduce themselves and make the manifestations which we witness.

We understand that every manifestation throughout the material world is the result of the sympathetic uniting or bonding of [28]



the negative and positive, the like and the unlike, the male and female elements. The mystic realizes that only through the coming together of two separate but sympathetic and dissimilar elements do we have the manifestations of life and form.

God Geometrized

This is geometrized in the statement that the number one signifies but half of any manifestation; the number two represents two elements of unlike natures necessary for a unity of expression; the number three symbolizes perfect creation. This is so because the third point is the result of the unity of the one and the two, which by their blending or association produce a third manifestation.

It is further elaborated mystically by the triangle bearing a word at each of its three points: thesis, antithesis, synthesis. The first two, being opposites, dissimilar but sympathetic, unite to produce the third. This principle, demonstrated by the alchemists, has, in fact, by controlling the processes of natural manifestations become the modern chemical law responsible for what is known as synthetic chemistry, or synthetic production.

Man is dual in his elemental composition in every essential. The cells that compose his material body consist of two polarities

of dissimilar nature, united by an alchemical process to make a perfect manifestation. As a sentient being, he consists of a material body imbued with the essence of the soul of the universe, and these two manifest life. It is a fundamental law of nature and a fundamental principle of mystical knowledge that neither of these two necessary elements representing a unit can manifest or function separately.

The ancient mystics claimed that the stress found throughout nature, the activity manifested by the spirit essence throughout the world, was due to the inherent restlessness of elements seeking their sympathetic partners or affinities. Until each found its complementary part and united with it, it was not only an unmanifested, imperfect, and incomplete creation of nature but also a restless element in the universe.

Experimental science has found what is clearly indicated by passages in the sacred writings of the East—even in many of the passages of the Christian Bible—that all animal life, including the first human form, was originally bisexual. It was indicated that the sexual natures were separated, not through some blind process of mechanical evolution but rather by a decree of God; in the case of human beings, woman as separate from man, possessing elements, functions, and a nature distinct from man.

This left divided forms with distinct polarities of opposite natures, but established a third condition which may be understood as sympathetic attraction. The two separated complementary parts of the unit were subconsciously aware of their former relationship and sought to reestablish the union.

Marriage— An Ideal State

We realize by this that fundamentally and solely from a metaphysical or alchemical point of view there is a true complementary half for every living being. Broadly understood and often misunderstood, this notion led to the popular idea of the existence in the human world of an affinity for every being, as well as a chemical affinity in the chemical world for every one of nature's elements.

If we view marriage, therefore, as the coming together by a natural alchemical law or principle of two separated but sympathetic complementary parts of a predetermined unit, we can understand that under such conditions marriage is an ideal state. In fact, it is the only state in which two beings will find that degree of perfect manifestation decreed by God and nature.

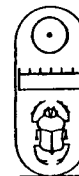
These are the principles involved, but unlike the manifestations which occur automatically or naturally in the chemical or elemental world, among humans there is interference and arbitrary misdirection caused by man's willful insistence upon supplanting the cosmic or spiritual mind with his own.

Only in the alchemist's laboratory and under conditions favorable for cooperating with nature's laws is man capable of directing and controlling the natural processes of attraction to bring together complementary elements. Yet in the marriage of two complementary beings he does not hesitate to exercise his will, his discretion, and his selection to a degree that would seem a sacrilege to the alchemist in his laboratory.

Man's Will

Man has developed the idea that he is capable of interpreting the various emotions of his being and deciding which are pure, alchemical, and natural attractions and which are but passing chemical attractions. He interprets the illusions, impressions, and transitory emotions as the permanent, proper, and cosmic cry of a separated being for its partner.

Chemists are aware that elements of nature not united with their complementary parts cannot be forced into an unnatural, unsympathetic, or unattuned combination with other elements. Biologists know that the unnatural unification of two unsympathetic or unattuned elements will produce an inharmonious, subnormal, or abnormal product—far from the perfect creation represented by the third point of the triangle. But this fact, known to the chemist and biologist and so definitely understood by the mystic and the Rosicrucian, is neither appreciated nor given consideration by the average man and woman today.



It is said lightly that marriages are made in Heaven, and from the alchemical point of view that is perfectly true. From the point of view of the biologist and chemist, it is a sound principle; but it does not apply in the case of those combinations of individuals brought together by arbitrary decision and willful and ignorant misapplication of natural law.

Mystics have always claimed that the true marriage of two human beings can only result from a careful study of their characteristics and natural elements. To be truly an alchemical marriage, and therefore a cosmic and heavenly one, the divine essence of each of them must be united by natural attraction before the physical bodies may be united or bonded properly.

Ancient Ceremonies

In all ancient ceremonies conducted by Rosicrucians, the rite for the physical marriage was never performed until after the two inner selves had found perfect union, sublime attunement, and natural unity. This ceremony was performed only to comply with the ethical, legal, or religious customs of the land, for it was looked upon as a formula to be completed prior to the natural union.

As time passed, the soul ceremony, the alchemical process of marriage, was entirely overlooked. Man-made formulas increased to the point where man believed that he not only decreed the physical marriage to be proper, complete, and in accordance with natural law, but also in some way forced nature to sanction and synthesize the soul marriage that should have taken place.

In some cases, such marriages are perfect inasmuch as a natural marriage of soul essence has taken place long before the physical marriage. The physical marriage is but a result of what has been experienced inwardly and divinely.

In the majority of cases, however, the physical marriage has been entered into before there is any soul union. Marriage in the soul or alchemical sense is impossible

because of the lack of attunement between two people thus united. In such marriages, no sympathetic blending of natures takes place, there is no alchemical or cosmic attraction, but only a chemical, physical, and transitory one.

Mortal things constantly change, bringing a realization sooner or later that the couple is not properly mated. Even in the minute forms of the material chemical world, wrongly united elements always vibrate inharmoniously and separate themselves from the union.

It is no wonder, then, that men and women wrongly united seek not only outwardly but also through their soul essence and inner natures to separate and free themselves from the narrow limitations into which they have been forced.

Divorce, therefore, is inevitable as long as the present form of marriage is tolerated. As long as man arbitrarily directs the coming together of his nature and that of another, so long will he seek to undo the error that is a sin against nature and a violation of cosmic principles.

As in ethical and moral considerations of the problem, so, too, is the question of the offspring to be considered alchemically and mystically. If man assumes the responsibility, he must assume the consequences. To the mystic, two improperly mated elements are a sin and a violation of cosmic law, which should be corrected before there are offspring. In the world of human affairs, the error in most cases is not discovered before such consequences occur. Until man sees God's decree of nature manifesting in the principles involved, he cannot claim that marriages are truly alchemical or made in Heaven.

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.

*Orthodoxy is an evil to be found alike
in religion and science.*

—Validivar

Making Your Ideas Intimate

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

COMMUNICATION is said to be one of the great attributes of mankind. As far as we know, it exceeds in importance all other life attributes. Communication is the exchange of *intelligence*—that is, ideas—between men. Ideas concern things, either real or abstract, and the mind forms images about these things.

Ideas are formed from two principal sources—perceptions and reflections. Our receptor senses perceive vibrations given off by the external world. These vibrations are interpreted by the senses as extension, shapes, color, odor, and so on. These simple ideas may then be combined to form complex ones. Such ideas are mental pictures of what we perceive. We say *mental pictures* because the idea does not actually correspond to the original vibratory source. The vibratory impression goes through several changes before it becomes an idea in the consciousness.

In abstraction, however, the consciousness turns in upon itself. Ideas are then called forth from memory and are consciously directed by the reason to form a new idea. We say that ideas are about things. But can an abstract idea be related to some objective reality? For example, we are now considering ideas. Ideas are an abstract subject. There is no thing or object in and by itself such as an idea.

An idea is only a combination of sensations which have been grouped into a mental picture. When we are abstracting, we are recalling various previous sensations and the ideas associated with them to form another mental picture. The new combination may not have any objective relationship such as the reason images it. However, the new combination is composed of the elements of ideas which have been previously perceived through the senses. Therefore, we cannot have any completely original idea, that is, one which has never been previously experienced by the senses.

We ordinarily state that the act of thinking is to have ideas. But not all ideas reflect

our personal understanding. For example, we also perceive the written or spoken word. They are symbols of ideas. However, their meaning has often not been arrived at through our own understanding. Our ideas may have been compounded *outside* of us and passed to us by others.

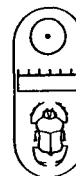
The English philosopher John Locke stated it well when he indicated that men may learn by rote and habit to use words whose ideas they cannot intelligently explain. Locke further said, "We arrive at generalizations too quickly. We see but in part and we know but in part." In not understanding the real significance of some words we are often led astray from truth.

In mysticism, metaphysics, and philosophy we use many words by custom. They round out a sentence for us. We are accustomed to employ them in relation to a subject because they sound appropriate. Yet, if we were asked to explain the meaning of some of these words, we would realize that we do not truly understand them. It is because they would not be *intimate* to our own thought. I would now like to consider a few of these commonly used words.

Unity

When we use the word *unity*, we ordinarily think of a single thing, state, or condition. However, unity is actually not a one. It is not homogeneous—something whose quality is of a single nature. What is one does not require anything else to make it what it is. Therefore, whatever is a unity is never actually a one; rather, it consists of two or more things at all times. Thus, a unity is one of several things brought together into a harmonious relationship.

Mystically and philosophically we can never have a oneness of mankind. We differ in our experiences and in our interpretation and evaluation of our experiences. We can only hope to aspire to a state of unity. In effect, this means finding a common ground of acceptance and being tolerant toward the differences of others.



Mystically, unity is a more lofty attainment than is oneness. Oneness is that which exists within itself. There is therefore no striving to be. With unity, on the other hand, there is the motivation to enter into a greater relationship than afforded by the singleness of one's own being.

Experience

Experience is another word that fits regularly into our vocabulary. Are we certain as to just what experience is? Experience is realization. However, sensation alone is not experience. Heat, cold, hard, soft are all sensations—but are they necessarily experiences?

A real experience necessitates that what is being realized must include the ideas of experience and of *time*. In other words, when and where it is happening must be realized as well. Further, a real experience must disclose its cause and effects upon us, or at least it must make us wonder about such causes and their effects. For example, any meeting we attend is a true experience. We not only see, feel, and hear, but we assign to it such ideas as time and place as well. We also relate to them cause and effect, that is, why we are there and what effects such may have upon the self.

All experiences must have these basic elements whether they are called objective or psychic. The principal distinction between a psychic and an objective experience is one of orientation. The psychic experience appears to be subliminal compared to the objective. Its causes cannot be traced directly through our five receptor senses. The psychic experience also does not involve recollection. In other words, we cannot relate it to anything in particular which was objectively experienced. Further, we know that it is not a conscious result of either our reason or imagination.

What Is the Occult?

Another greatly misunderstood and therefore misused word is *occult*. The occult refers to that which is hidden and secret. In particular, occult alludes to an enigmatic knowledge, a mysterious wisdom which should be concealed to most men. The occult consequently implies that there is an intentional concealment by a supernatural

power; or more specifically, that there is a reservoir of knowledge which some force shrouds in darkness.

This tradition relates that men can discover secret keys to release these occult forces. All of this suggests that nature conspires to hold back this mysterious knowledge for a specially endowed few. It further relates that this occult wisdom is not to be found by a serious inquiry or study. The occultist relates that one must command certain mysterious phenomena if he desires to behold its secrets.

Esoteric Wisdom

The words occult and *esoteric* are not synonymous. Often they are wrongly interchanged. Esoteric wisdom, being of an inner nature, is not superficial and profane. It is that which men have considered as profound and sacred. The esoteric can be gleaned by going behind surface appearances to learn the truth of natural phenomena. There are no supernatural keys or powers which conceal the esoteric. It is carefully preserved in archives by man. The esoteric is readily available to those individuals who qualify by sincerity and purity of purpose.

To summarize these two words: The occult is the belief that man applies certain forces so as to control others. If he is successful, he pries loose hidden knowledge. On the other hand, the esoteric is that knowledge which is available to all who have illumined minds to perceive and to receive it. The occult is associated with myriad practices, whereas esotericism refers to the cherished knowledge of mystical, metaphysical, and philosophical idealism.

Necessity, Its Metaphysical Meaning

Another word, *necessity*, should be understood in relation to metaphysics and philosophy. Necessity describes a nature which is completely inherent within itself, and is therefore independent of any choice or preference. Necessity cannot be other than that thing or condition of which it is. The causes and effects of necessity are immured within itself. Consequently, necessity is that which is immutable and unalterable.

An example of pure necessity is *absolute being*. By absolute being we refer to the cosmos, the greater universe. Such is self-created and self-sufficient. Since it is self-contained, it is what it is and cannot be other than that. Simply, it is the necessity of its own nature.

Principles and Laws

Now let us consider the words, *principles* and *laws*. Many students of mysticism and metaphysics commonly attribute the same meaning to both these words. One is entirely in the category of human conception and direction, while the other is not. A *principle* is a human concept which is established as a guide for individual or collective behavior. It acts as an ethical or moral ideal. We say that something is against our principles. We are then alluding to certain standards which we choose to recognize. However, that which we obey by compulsion is not a principle. The principles of society are not necessarily those of an individual. Thus, a principle cannot be valid for an individual if he does not personally accept it.

Laws, however, are of two kinds, man-made and natural. Laws are made to apply to men collectively, and not just to a single individual. Laws, unlike principles, are imposed upon men. They do not permit arbitrary rejection by the individual. Yet the same person may have personal principles which are contrary to society without incurring any responsibility for his actions.

The laws of *nature* are founded upon the repetition of natural phenomena. They consist of causes and effects in nature which occur with a known regularity. Such laws, therefore, are considered to be irrefutable,

or at least they appear to be so in the memory of man. Consequently, we are governed by cosmic laws, not principles. However, in our understanding of cosmic and natural laws we may create certain principles in relation to their application.

For example, we may decide what laws or phenomena we will abide by, or what laws we will attempt to control or direct. For further example, our animal appetites are the functions of nature. They are biological and physiological laws of animate beings. We attribute certain values to them, some more than others. These values are man-made principles and *not* cosmic ones.

Often man-made religious and moral principles are actually in defiance of cosmic laws. For example, an individual may refuse to recognize the evolutionary process of nature. He chooses to abide by the principle that all life's myriad forms were once spontaneously created. Man may conceive such principles, but they have no foundation in cosmic law.

For his own welfare man must be cautious in the establishment of his personal principles. He should first determine whether his principles conflict with cosmic or natural laws. Whenever such conflict is discovered, the cosmic and natural laws take precedence. Even so-called traditional principles are no exception.

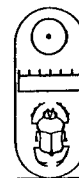
The purpose of this brief analysis of the vocabulary of esoteric subjects is to encourage a greater intimacy with our ideas. We should not accept or communicate ideas which are mere word symbols that we cannot explain adequately to ourselves. Δ



IN APPRECIATION

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

Ralph M. Lewis
Imperator



Rosicrucian Activities

RECENTLY AMORC Grand Treasurer Lamar Kilgore represented Grand Lodge at two major Rosicrucian gatherings in the Pacific. Beginning his travels with a visit to Tokyo, Japan, Frater Kilgore was enthusiastically welcomed to the Sixth Japanese Rosicrucian Convention by Grand Master George U. Yorioka and Soror Yorioka, who along with Japanese Grand Councilors, Regional Monitors, and hard-working members had planned and put together this wonderful Convention.

The membership of the Rosicrucian Order in Japan has been growing steadily. The enthusiasm of the members was reflected in the large attendance and success of the Convention.

Highlights of the Japanese Convention consisted of a hearty opening address by Grand Master Yorioka, an instructive discourse on the aura with experiments presented by Grand Treasurer Lamar Kilgore, a lively telepathy game created by Frater Yorioka and played for the first time at this Convention, and a thought-provoking discourse entitled "Outlook for the 21st Century Based Upon Present Social Conditions" presented by Regional Monitor Professor Misao Sakai.

From Tokyo, Frater Kilgore flew to Australia and the exciting city of Melbourne, site of the 1985 Australasian Rosicrucian Convention. What a unique experience! Nearly 300 Rosicrucians gathered together from all states of Australia, New Zealand, and many countries throughout the world. Everyone agreed this was the most successful Rosicrucian Convention ever held in Australia so far—presenting a challenge to surpass in the future. The Convention Opening—an inspiring ceremony featuring a beautiful pyramid of lights lit from an eternal flame—was followed by messages of welcome from the Grand Treasurer, Grand Councilor Philip Porep, Harmony Lodge Master Joan Roth, and Soror Norah Fell-Gordon. One of the first events of this Convention was the installation of Frater



Rosicrucians attending the Sixth Japanese Rosicrucian Convention in Tokyo. From the lower left (front row) are Grand Master George U. Yorioka, AMORC Grand Treasurer Lamar Kilgore, Soror Yorioka. Convention Chairman Frater Megumi Kato is standing behind Soror Yorioka.

George Pappas as Grand Councilor, conducted in an awe-inspiring ritual by Grand Treasurer Kilgore.

During the course of the two-day Convention, many enlightening talks and discourses were presented, covering topics as widely diverse as sacred sounds and sacred traditions, mental alchemy, synchronicity, mysticism, and the new physics, along with a view of the future presented in a discourse entitled "We Are Becoming." Frater Kilgore presented two fascinating discourses relating to AMORC's traditions and its uniqueness. Rosicrucians were also treated to the lilting strains of the Melbourne Baroque Quartet and two fascinating mystical dramas: "Cagliostro—Man of Mystery," and "Initiation at Abydos."

Through the magic of video, AMORC Emperor Ralph M. Lewis participated in the Convention, outlining in his strong and forthright way important steps in the quest for mastership.

The Convention closed with a mystical convocation and an illuminating discourse

on spirituality in the modern world by the Grand Treasurer.

Following the Convention, Frater Kilgore presented the popular RCU course "Color and Everyday Living" both in Melbourne and later in Auckland, New Zealand. While in Auckland the Grand Treasurer also installed Frater Owen Richard Hull as an AMORC Grand Councilor.

Following the Australasian Convention a special meeting of members of the Traditional Martinist Order was conducted in Melbourne by Septem Master Ray Brooks—the first time in Australia that such a gathering had occurred. A highlight of this Conventicle was an address, by video, given by Grand Recorder Olive L. Asher.

IN MEMORIAM

Arthur G. Sundstrup, F.R.C. Grand Master Emeritus



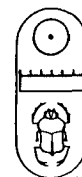
FRATER Arthur G. Sundstrup, Grand Master Emeritus, has experienced the Great Initiation, passing through transition in his native Denmark. Born in the great cultured city of Copenhagen, Frater Sundstrup grew up with the inquiring mind of a true mystic. A successful business career was coupled with extensive traveling and a superb education in the University of Copenhagen. Introduced to the Rosicrucian Order in 1920, Frater Sundstrup served in a ritualistic office for the first Rosicrucian initiation in modern times—September 30, 1920, in Copenhagen. In 1932 he was elevated to the responsible and honored office of Grand Master of the Rosicrucian Order for Denmark and Norway. For more than forty years he guided the destiny of the Order in his native country. We salute Frater Sundstrup for his outstanding dedication and service to the great purposes of the Rosicrucian Order, AMORC.

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Does Self Survive Death?

A doctrine of immortality is both expedient and instinctive. Expedient, because it gives man a chance to atone for his mistakes, to make retribution, or to realize ideals in another life for which somehow there never was time in the one life. Instinctive, because the impelling force which causes man to struggle, to fight to live on, makes him reluctant to admit or accept the belief that all must end at death. *But are these proofs? Are there any facts which actually support the doctrine of immortality?*

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Tomb of Khnemhotep



Beni Hassan, Egypt

Cut into the eastern cliffs at Beni Hassan (a four-hour drive south from Cairo) are a series of Ancient Egyptian tombs dating from the Middle Kingdom. The limestone-cut tombs are particularly unusual in that they are located on the eastern bank of the Nile, while all other pharaonic tombs are on the west bank. Some of these tombs feature well-preserved artwork—particularly sporting scenes demonstrating that the ancient Egyptians engaged in judo, karate, wrestling, and other exciting sports of today.

(Photo by AMORC)

Rock-Cut Tombs of Beni Hassan (overleaf)

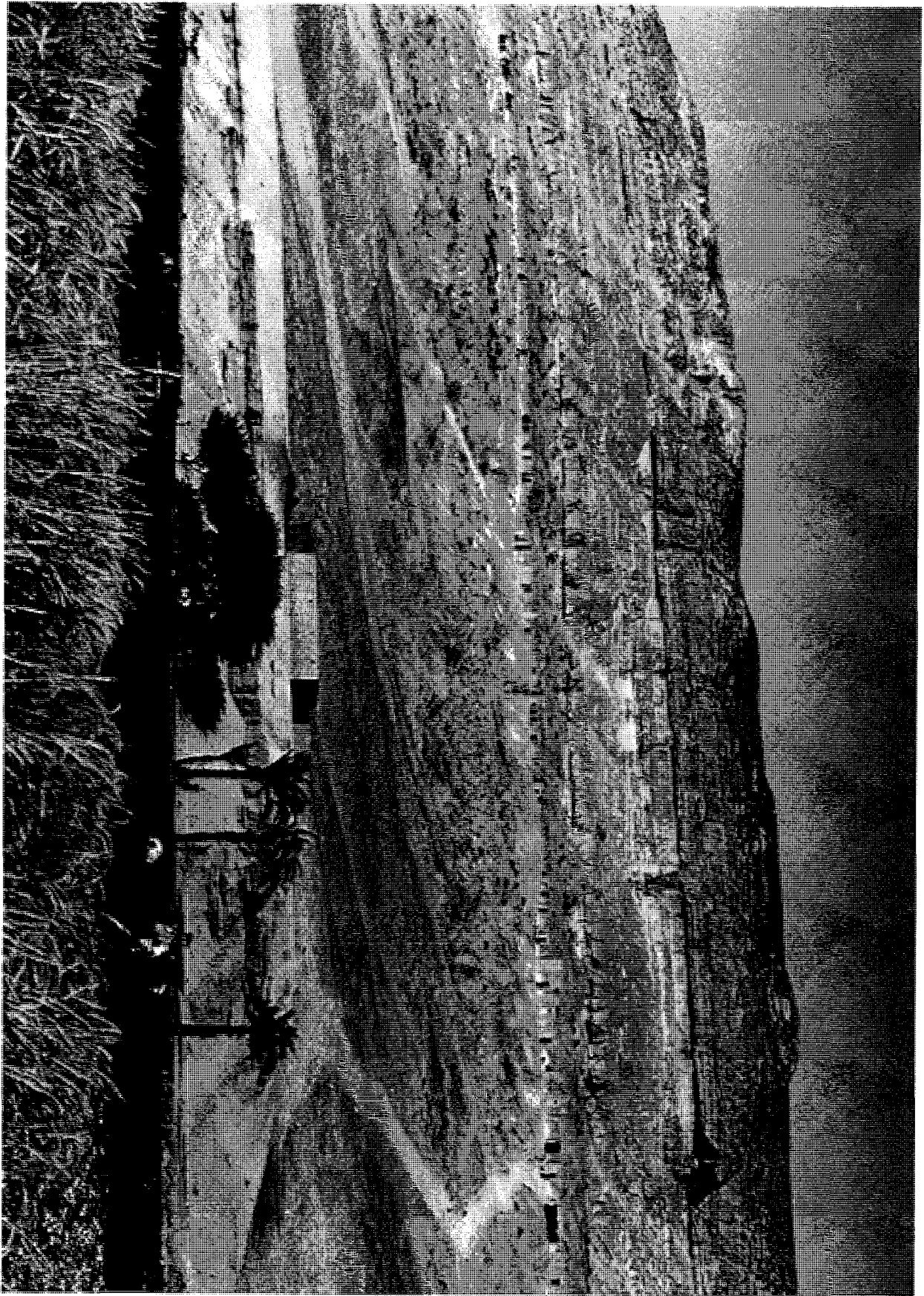
*The
Rosicrucian
Digest
March
1986*

From the ferry dock on the east bank of the Nile, the tombs are approached through fields and then a steep climb along the cliffs. From the height of the tombs, the view out across the fertile Nile Valley is one of beauty and serenity. The traveler is in the very heart of Egypt. Nearby, below the cliffs, are visible the beehive domes of one of the largest Moslem and Coptic Christian cemeteries in Egypt, filling a large sandy area between the river and the cliffs. Beni Hassan is in an area of many Copts, near the city of Minya.

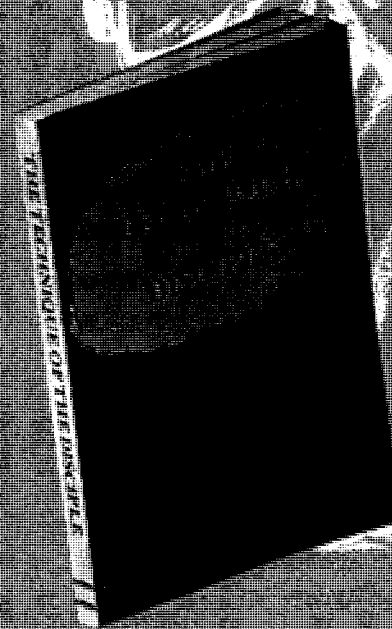
(Photo by AMORC)

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TREASURES

FROM OUR MUSEUM



The Egyptian Barber

In Ancient Egypt the barber was called the *haq*, and judging from scenes of shaving on tomb walls, he led a busy life. The author of an ancient Egyptian hymn praises the hard work of the barber, describing him as going from street to street seeking customers from early morning till evening in order to earn his daily bread. Egyptians of all classes shared a deep love of cleanliness and were very particular about their appearance. Men were clean shaven; both men and women wore their hair cut short; and even the heads of young children were shaved by the barber, leaving just a few locks of hair at the sides, front, and back. Egyptian priests conformed to a program of cleanliness which included shaving the entire body every three days and bathing twice a day and twice during the night.

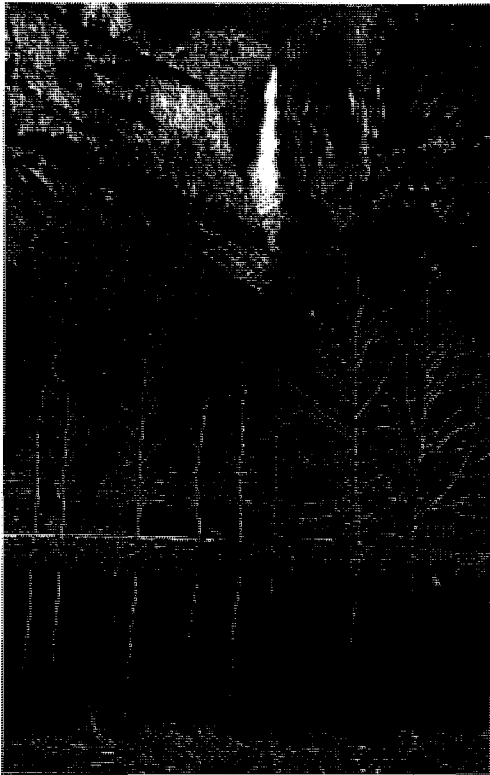
The bronze razor shown above is from the collection in the Rosicrucian Egyptian Museum, and features a crescent-shaped butt and blade curling at the tip (New Kingdom, 1080 B.C.). Other razors used by Egyptian barbers featured small hatchet blades with a handle.

Although baldness was practically unheard of in Ancient Egypt, several prescriptions for prevention of baldness and restoration of the hair's original color have been found in the Ebers medical papyrus. This document depicts the beginnings of the barbering arts. To the right is an example of linen-wrapped bundles of plaited hair also from our collection (date unknown). Hair such as this was used in wigs worn by the Egyptians and was also fashioned into false beards worn by nobles and priests during state occasions and temple rituals.

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



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



Upper Yosemite Falls

Rick Lawler

World Of Wonder

The Range of Light

The real significance of wilderness is a cultural matter. It is far more than hunting, fishing, hiking, camping, or canoeing; it has to do with the human spirit.

—Sigurd F. Olson
The Spiritual Aspects of Wilderness

RRANGING ALONG the western edge of North America is a range of light—the Sierra Nevada. Separating California from the rest of the United States, the Sierra Nevada encompasses some of the most awe-inspiring scenery on the American continent: sky-reaching granite peaks and icy glaciers capturing ever-changing brilliant light from the skies above, countless crystalline cold mountain streams and lakes, rivers rushing through awesome canyons where man and even inching railroad are dwarfed by massive walls and slopes, the tallest peak in the contiguous 48 states, ageless groves of Big Trees (the largest living things on earth), and veins of gold as yet undiscovered—a veritable lode-stone of incredible scenery, natural wealth, and inspiration.

Perhaps the American Indians, the Sierra's first inhabitants, had a better word for all this mountainous beauty. Inyo, they called it, meaning "the dwelling place of the Great Spirit."

Within this range of light are many sanctuaries of great beauty, but perhaps none is surpassed by the Yosemite Country. Here ice-age glaciers cut a sheltered valley, walled in by massive rock structures—El Capitan, Half Dome, the Brothers, Glacier Point—which tower almost straight upward three to four thousand feet above the valley floor. Along the valley walls striking waterfalls plunge several thousand feet over granite walls to the valley floor below. Yosemite, Bridal Veil, Nevada, Vernal, Illouette, and in the spring numerous smaller falls cascade in a symphony of rushing waters, ever reminding us that water carved the solid rock. As one hikes up the steep Four Mile Trail from the valley to Glacier Point, an ascent of over 3000 feet, the entire panorama of walls, slopes, domes, waterfalls, unfolds in incredible majesty, causing the hiker to pause and give thanks that this great treasure has been preserved forever in a national park.

—Robin M. Thompson, F.R.C.