

Rosicrucian Digest

June 1986 • \$1.50



Keys to the Art of Concentration and Memorizing



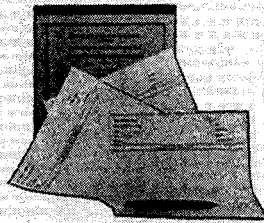
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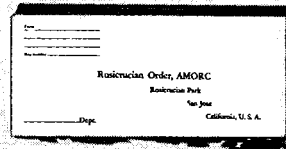
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Robin M. Thompson, Editor

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Street in Melaka



This fascinating old port city on the Malayan Peninsula, Malaysia, has been bypassed by modern trade routes—surrendering its once prime position to nearby Singapore. But Melaka (formerly Malacca) possesses a charm and unhurried attitude—an atmosphere—completely lacking in the major metropolis. Melaka's architecture reflects its intriguing history of Malayan and Chinese culture, overlaid with Portuguese and Dutch colonial influences.

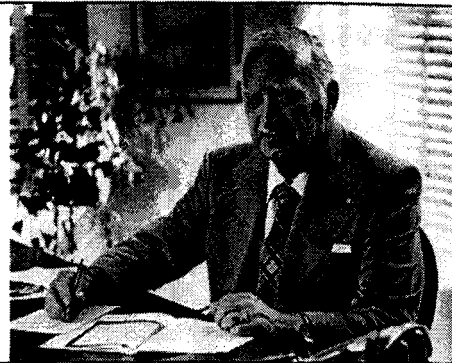
(Photo by Jerry Chapman)

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Thought of the Month

by the Emperor



The Ancient Mystery Schools

IT IS extremely difficult to determine when the ancient mystery schools began. The search for knowledge among the ancient Egyptians was undoubtedly coeval with their conscious observation and analysis of the current happenings of their lives and times. The cyclical repetitions of certain phenomena in nature and in their own beings were the first *mysteries* of early man. In fact, these things, to a great extent, still remain mysteries today. The personal mysteries—or rather the intimate ones—were those of birth and death, and that strange resurrection that occurred periodically in nature—the rejuvenation of plant life in the spring.

At first, the term *mysteries* must have been synonymous with the unknown. Later it came to represent to the Egyptian neophyte and priest alike an uncommon or esoteric knowledge of the laws and purposes of life and being. Thus came about the appellation *mystery school*, or place of imparting knowledge of the mysteries. These first mysteries consisted of a matrix of mythology, founded on facts of observation and figments of imagination. From them evolved the indisputable truths of the inner comprehension of cosmic law, just as there emerges from modern theories and hypotheses the eventual light of truth.

The first mystery schools were devoted principally to agrarian rites, such as paying homage to the fertility of the land and the fecundity of domestic animals, along with

offering libations to the gods of the seasons. We might say that religion and learning formed the basic pattern of the instruction of the early mystery schools. However, within its general ceremonies and rituals was the nebulous formation of a *vast philosophy of immortality*, for it sought to embrace the welfare and future of the dead.

The Eternal Conflict

Osiris was the god of earth, the first substance from whence things sprang. He was likewise the symbol of *good* and was in constant conflict with the powers and forces of evil. Legends and myths declare that he was murdered by his brother Seth. He was later brought to life by the goddess Isis, and her son Horus, the latter symbolized by a hawk. Horus later, in turn, avenged Osiris by killing Seth.

Crude as all of this may seem, in its telling it had a far more important and mystical meaning. As Plutarch says: “. . . so the legend before us is a kind of reflection of a history reflecting the true meaning of other things; as is shown further by the sacrifices containing a representation of mourning and sadness; as also by the ground plan of the temples, in some parts spreading out into colonnades and courts open to the sky, and lightsome, in others having underground, hidden and dark galleries (like those at Thebes) and halls as well; . . .” In other words, the architecture of the temples of Egypt—the spacious and light-filled

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open courtyards, on the one hand, and the dark and dreary underground passages, on the other—represented the life and glory of Osiris, his death, his temporary stay in the nether world, followed by his glorious resurrection.

Since Osiris was the judge in the after-world of the conduct of the dead who came before him, the plays of the mystery schools (for their truths were revealed in the form of mystical dramas) attempted as well to define what moral conduct is essential for the greater life after death. The priests and preceptors sought to teach lessons in each act of the mystery dramas. At the ancient temple of Dendera, originally erected by Khufu in 2900 B.C., the ritual was performed with puppets—perhaps the earliest record of the use of puppets. Each had its part to enact; even a miniature bier was constructed, upon which the effigy of Osiris was placed.

The Darkness of Night

In other temples some of the ceremonies were enacted by persons who were carefully chosen and intensively trained for the roles. Those who were to be initiated, or inducted into these mysteries—in other words, those who were the tyros, or candidates—were brought to the temple to witness the plays, after assuming certain extremely strict obligations. Frequently the rites were performed on a great, highly ornamented barge on a sacred lake, usually in moonlight. Herodotus tells us: "On this lake it is that the Egyptians represent by night his sufferings, whose name I refrain from mentioning [Osiris], and this representation they call their mysteries. I know well the whole course of the proceedings in these ceremonies, but they shall not pass my lips."

Astronomical observations, or the mysteries of the heavens, found their place in the legends of Osiris as well. The days numbering the phases of the moon were related to the purported age of Osiris. It is not that the Egyptians actually believed that Osiris was a deified individual, or that he actually lived on earth a certain number of years, but to round out the legend he was given an age, and the age was related to observable phenomena, revealing further the fact that Osiris was an allegorical character representing

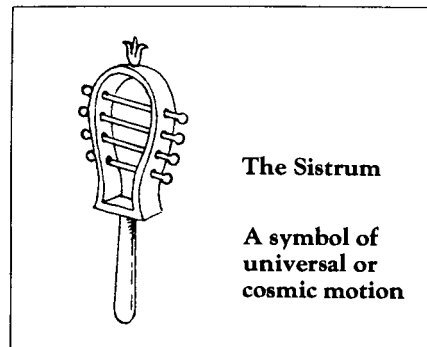
truths or *mysteries*. Plutarch states: "The number of years that some say Osiris lived, others that he reigned, was eight and twenty; for just so many are the lights of the moon, and for so many days doth she revolve about a circle."

The mystery schools of the Old and Middle Kingdoms gradually experienced a transition from symbolical rites and dramatic rituals to what we may term a philosophical analysis of the "physics" of the earth and of man's material nature, as well as such consideration as life after death. In other words, physical philosophy, or what rightly may be termed *scientific conjecture*, began to hold forth with religion and mysticism.

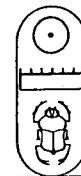
Cosmic Motion

For example, the sistrum is an ancient device consisting of an oval, or round frame, in which are inserted little movable beads or rods, and to which a straight handle is affixed at one end. When it is shaken, these beads and rods vibrate, and it serves as a rattle. In the earliest periods of Egypt's history, and later during its decadence when the custom was revived, this device was shaken so that the noise it emitted would frighten off evil spirits.

However, at the height of the greatest culture and secret *learning* of the mystery schools, the sistrum became a symbol of universal or *cosmic motion*.



It was conceived that all things that exist must be *shaken*, must be kept in *motion* by nature, if they are to *generate* themselves. If their motions cease, so then shall they. Here, then, in Egypt, a thousand years



before the earliest Greek atomic theories were advanced, a *doctrine of motion* as the generation or cause of all matter was expounded.

A Vast Knowledge

That portion of the vast knowledge of the ancient mystery schools which has been transmitted to us as inscriptions in stone, or on parchment, is a negligible part of the whole. There was a wealth of knowledge, an accumulation of perhaps centuries, the result of numerous investigations and tedious, heart-rending probing into nature's secrets, the significance of which the *kheri-hebs* (the high priest or temple master) alone knew. The fear of entrusting this knowledge to any kind of tangible form that could be abused by wrongdoers, into whose possession it might fall, was the most logical motive for imparting it only by *word of mouth* to those deemed worthy.



Those who doubt that such a knowledge ever existed—and was transmitted by mouth to ear—because there is no original manuscript, papyrus, or stele to substantiate it, are themselves ignorant of the mundane, historic evidence which gives weight to this belief. No less an authority than Egyptologist Sir F.A. Wallis Budge states: "It is impossible to doubt that there were mysteries in the Egyptian religion, and this being so, it is impossible to think that the highest order of the priests did not possess *esoteric* knowledge, which they guarded with the greatest care. Each priesthood, if I read the evidence correctly, possessed a 'Gnosis,' a 'superiority of knowledge,' which they never did into writing and so were enabled to enlarge or diminish its scope, as circumstances made necessary.

"It is, therefore, absurd to expect to find in Egyptian papyri descriptions of the secrets which formed the *esoteric* knowledge of the priests. Among the 'secret wisdom' of the priests must be included the knowledge of which day was the shortest of the year, i.e., the day when Osiris died, and the new sun began his course, and the day when Osiris would rise heliacally, and the

true age of the moon, and the days when the greatest festivals of the year were to be celebrated."

If the secret wisdom was imparted in any tangible form, it may be found to exist in the symbolism of the Egyptians, namely, in such devices as were not an integral part of their language or common writings. In this manner, a symbol would exoterically depict one particular meaning to one mind, and to another have a far different significance. This is not merely a supposition, but a fact borne out by such a vast number of circumstances and indications, as to remove them from the realm of coincidence. It will suffice to mention but one such example.

The Temple A Master Plan

The Egyptian ground plans of a temple were most always rectangular in shape. This sign  was likewise a symbol in Egypt for the letter "M," or "Ma," implying the earth or *mother influence*. The powers, gods, or deities which were worshiped in the temples were conceived to transcend the earth, and therefore, by contrast, were *positive* in nature or spirit. *Ra* was one of the most celebrated masculine creative powers. He reached down to earth and impregnated it with life. *Ra* was frequently depicted as a solar disc or circle . Thus we have in these two symbols the *rectangle* and the *circle*, a lesson in the creation of earth and creation of life by the combining of dual forces. We might say that one represented one polarity, and the other another.

Those who possessed such knowledge were under great oath not to reveal it wrongly, and would suffer dire consequences if they misused the *secret wisdom*. In a translation from the original hieroglyphic inscription of Chapter CIXXXIX of *The Book of the Dead*, by Sir F.A. Wallis Budge, we find this admonishment: "allow no one to see it." Nor was it to be recited to even a close friend, for further we find: "never let the ignorant person, or anyone whatsoever look upon it"; also, "the things which are done secretly in the hall of the tomb are the *mysteries . . .*" △

Color's Effects on You

by Gerald Lebonati

"**S**UBJECT a person to a given color for as little as five minutes and his mental as well as his muscular activity changes."

This statement by engineers at Pittsburg Plate and Glass Company is startling news in light of the fact that most people choose color with little regard to its effect on their moods, emotions, and, as tests indicate, on their physical bodies.

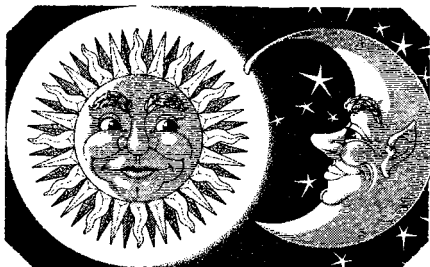
While the ancient Greek mystic Pythagoras used color to treat his patients, we today find it rather amazing that color could have the slightest influence beyond making vegetables more appetizing. But evidence seems to indicate that it does. Pittsburg Plate and Glass engineers attribute the results of their tests to "energy in color." To say that color contains energy is mildly revolutionary but not unsubstantiated.

The late Dr. Oscar Brunler, a Scandinavian physicist, was quoted as saying that color is more powerful than medicine when applied to the body. He said that red, measuring 6500 A.U., penetrates .625 of an inch into the body and that a beam of red light has split salt crystals on contact. We thus know that the colors we choose will affect us in a very physical way.

Can color actually change breathing and heart rate? Red is the color of greatest activity and works on the central nervous system as a stimulant. The pulse quickens, blood pressure rises, and breathing is accelerated. Obviously, if you engage in meditation, you wouldn't want to do it in a red environment or even in red clothing. Sleep, too, is influenced by color right down to the shade of your sheets. So, if nights are a series of ups and downs, perhaps it's time to change the linen. Blue is most conducive to sleep, and patterns are best left for the gymnasium.

Rosy pink, considered by some mystics as the color of Universal Love, is a lighter

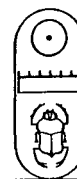
shade of red and thus also a stimulant. Linda Clark in *The Ancient Art of Color Therapy* refers to it as a healing color which may raise the vibrations of the body. However, Brunler suggests that nervous persons "should never have pink surroundings or wall colors." On the other hand, those suffering from depression might make better use of it. He further believes that this color has more sway over the mind than on the body.



Conversely, blue imparts a sense of peace and tranquillity. The effect it has upon the nervous system is one of relaxation, a slowing down of body functions. It tends to counter nervousness and promotes a passive mood. This calming, peaceful association that we readily make with the color is deeply ingrained in the race consciousness. According to Max Luscher who devised the Luscher Color Test, the psychological association goes back to the earliest days of our evolution as we were exposed to two cycles of natural color—day and night. The yellow of day was active, while the dark blue of the nighttime sky was cool and passive. The change to blue indicated a time for sleep and immobility which, for most people, is still operative.

The Warmth of the Sun

Yellow is the cheerful color signifying the warmth of day and the brilliance of the Sun. It also works as a stimulant, but not to the same extent as red. Yellow is associated with happiness and good nature. ⇒



Yellow mixed with blue is a horse of a different color. We think of green as cool, medicinal, and healthful. Some consider it to be bitter to the taste. Walk into any grocery store and check the packaging of sugar. You will discover that it is not packaged in green. Brunler claimed that green, a healing color, is beneficial to the sympathetic nervous system.

We noted that on one end of the scale is the force and action of red while at the other end is the peaceful passivity of blue. When we combine the two, we enter the fanciful world of violet, where dream and reality become one and the same. It is somewhat of a mystical union since it retains some of the properties of both extremes. Violet is intuitive and sensitive—the color of artists, dreamers, poets, and children. Sixteen hundred children under the age of thirteen were shown a palette of seven colors and black. Seventy-five percent of them chose violet over the other colors. Interestingly, Iranians, Africans, and Brazilian Indians show a preference for this color, while European Caucasians do not. According to the late Col. Dinshah P. Ghadiali, author of *Spectro-Chrome-Metry*, violet may be used in soothing overexcitement and overstimulation, not that we in the Nuclear Age suffer from either!

Ultraviolet Lights

Some forms of light and color radiation may have varied results. Dr. John Ott, who investigated the effect of colored light on plant and animal cells, discovered that employees in a certain restaurant which

used ultraviolet light from a black-light bulb rarely ever suffered from colds or other viruses. The black-light was positioned over newly washed glasses and utensils to destroy bacteria. Further research may be necessary to determine whether the light also destroys viruses or activates the mechanisms in our bodies which prevent viruses from growing. Ultraviolet light, however, can be harmful. Sunburn can result in skin cancer, and eye damage can result from staring into black-light bulbs. Since the amount used in the restaurant was small, however, the results were beneficial. Durk Pearson and Sandy Shaw, in their book *Life Extension*, claim that exposure to ultraviolet light may cause outbreaks of herpes in those who have it, by destroying DNA. (Experts say that it does not cause outbreaks of herpes in those who do not already have it.)

Brown is a sensuous color relating to the physical body. It represents earth, roots, and security. Persons without a place of their own to call home or a family to fall back on are attracted to brown as a favorite color. Use of brown for interiors imparts this sense of hominess, family ties, and friendly security.

As with anything else, the use of color manipulation in our daily lives should be based on individual needs and used with common sense. It can be an unperceived thorn in the side, or a tool to enrich our lives and an aid in understanding others. In either it is there for our use or misuse like a pot of gold at the end of a rainbow. △

This Month's Cover

Our front cover features a scene from a Tibetan Buddhist festival held at the Spituk Monastery outside the town of Leh, in Ladakh, India. The two Gelug-pa (yellow hat) Lamas are announcing the entrance of a variety of deities during the fascinating ritual. Ladakh is located high in the Himalayas in the far north of the Indian subcontinent, and is one of the most elevated regions in the world. It is located just to the west of Tibet. This particular photo was taken by AMORC Grand Master Gary Stewart during a recent trip to India, Tibet, and China.

(Photo by Gary Stewart)

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The Joy of Forgiveness

by Riny Hulsebus

FOR SOME PEOPLE the act of forgiveness is one of the most difficult things they ever need to do. Yet if they do not experience the joy that can come to the forgiver, their lives will remain narrow and selfish.

Yet why should we forgive an act of another when it is done in the thoughtlessness or stupidity many people are capable of displaying? How can we forgive the cursing we received after angering another person? Why should it be almost impossible to forgive a friend we caught in a lie? What can we do but protest bitterly when someone refuses to repay the money we loaned him in good faith? Why should we forgive when someone carelessly divulges a secret sin or an act of indiscretion he promised not to reveal?

Most of these seeds of antagonism are inspired by anger over another's actions and come from our own egotism and pride. Would a degrading statement about us seem so vicious if we examined it fairly and found it to be almost true? Would a lie that humiliated us so much be as unkind if we could see the humor in it? Would whispers about our secret transgression be so alarming if we admitted to ourselves that nearly everyone guessed its truth? Have not each of us shared an instant anger that made us cruel of speech and unkind to others? Need a small financial loss be more to us than the price of a lesson that would keep us from making the same mistake again?

We take ourselves so seriously when our pride is wounded. Why not stand back and search our own image, mentally or in a mirror, to discover the myriad faults to be found there? Seeing our own imperfections will always make us more tolerant of others. The few who reach perfection in the sight of others are usually strictly avoided or are placed on an unapproachable pedestal above the crowd.

If each of us would forgive as the Master Jesus suggested, not seven times but seventy times seven, we would have a new world of our own creation. Who can doubt that if we

felt the need to forgive a neighbor 490 times, that beyond the first dozen times forgiveness would become an automatic thought process?

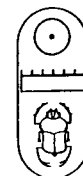
Often it is the person who offends us a time or two who receives the full brunt of our hatred, or our intolerant thoughts. Quite naturally, if any of us should be so foolish as to lend someone another twenty dollars or more after his refusal to repay the previous loan, we might consider ourselves an easy mark or an accomplice who should also need forgiveness.

Analyzed thoroughly, the process of forgiveness is merely a pattern of thought. If what we are called upon to forgive is an insult from a neighbor or an unkindness from a friend, there need be no contact unless the other person apologizes. Forgiveness is a private gift and we need not make a fetish of it. It is easier to forgive when there is no apology or gratitude.

Letting Go of the Offense

We need only to reach the mental point where we decide the incident will be forgotten, and then dismiss it. As with stopping a bad habit, it is the injured party who must make up his mind to erase forever the memory of the offense. No one can do that for us. No one can guarantee it but ourselves. It must always be an action of finality in the forgiver's mind. Once that step is taken, we must never allow the negative thought to be revived.

This act of forgiveness is a spiritual cleansing not unlike the washing of a dirty garment. We know the act or words need to be renewed—cleansed—and we must do it. When that moment of forgiveness is accomplished, our thoughts are relieved and purified as the burden of hostility we have borne instantly vanishes. When done with



finality, this act removes the wound we have suffered. The gash we have suffered is healed immediately, a miracle in itself.

A Spiritual Cleansing

With a cleansed heart and mind we can pursue our happy hours without interruption by our hatred of the offender, and without the pollution of vengeful thoughts. It is far easier to place an old offense in the prison of forgetfulness. It can harm only us if we continue wearing it where we can see it. Such action renews each time the hurt of that first offense.

Surely the command to forgive 490 times implied that our ability and need to forgive should be exercised ad infinitum. There should be no limit to the number of times it can be used. For it is a cleansing act, a recognition of the power possessed by the forgiver to relieve himself of the anger and hatred that may have been the result of an insult.

Probably the one who is forgiven receives little benefit from our act. He may even smile at what he considers to be the naiveté in the one who has forgiven. Stranger things have happened. What is important, though, is that the forgiver has released himself from the knot of animosity that has bound

him. To be released from such savage hatred is a wonderful kind of miracle.

If it has been gnawing at our spirit for weeks or years, what greater relief could we seek? Forgiveness is the first step into the cleansing bath of the spirit. The benefits derived from this act are nearly all showered upon the one who chooses to forgive. Rewards for the forgiven are secondary. He who has often forgiven others may recognize, as no one else can, the joy of the purification found in this segment of the feeling called love.

That act we have named forgiveness can heal a wound and adjust the mental warping caused by life's contempts and insults. It can give birth to a spiritual process which permits us to erase all errors, heal all injuries, and soothe every violent thought. It is the cool well from which we may drink the water of tenderness for others. It is the forgetfulness salve that will heal yesterday's and last year's wounds.

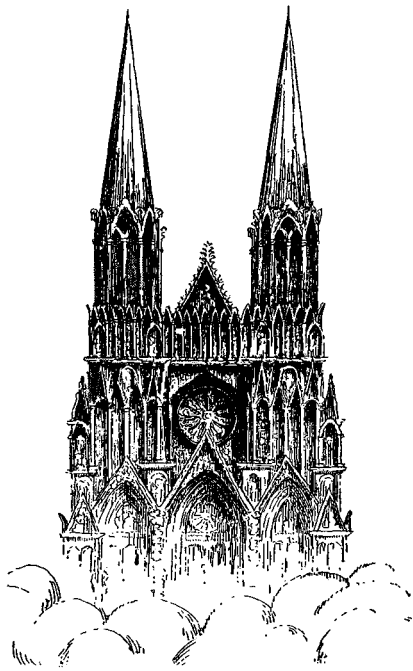
Only those who have forgiven much can ever know the beauty of their actions. Once discovered, there will never be a need to use it seventy times seven on any fellow being. The healing properties of forgiving are so marvelous that you will use it always, whenever it is needed. △

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
Rosicrucian
Digest
June
1986**



The Celestial Sanctum

A Prerequisite to Mysticism

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

WHEN the sincere student of mystical philosophy has studied this subject for some time, he or she often begins to realize that many variables are associated with the philosophical aspects of mysticism. These variables are quite diversified in their nature and can become intricate and involved when used to explain a mystical state of consciousness. This can create frustration for the student since he innately feels that mysticism itself is quite simple. However, paradoxically, explanations of mysticism are intricate in detail and often confusing to say the least. This point be-

comes apparent when the student continually studies the subject from, let us say, an intellectual perspective.

It is widely recognized that mysticism is difficult to understand on a philosophical basis. If one approaches the subject from a purely empirical and non-mystical point of view, mysticism is considered to be vague at best, and incomprehensible at the least. If the subject is approached by one who is inclined toward the sensational or mysterious, mysticism can be elusive. It is this latter tendency which, unfortunately, leads to the incomprehensibility of mysticism since the subject is often conveyed in flowery and vague language that does not adequately, and simply, express what is attempted to be conveyed.

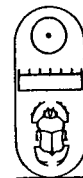
The understanding and expression of mysticism should be as simple as the actual state of realizing the mystical experience. A common ground that most mystics agree upon is that the experience is the ultimate in simplicity. There is a definite clarity of knowing without doubts, and with that clarity comes a very simple understanding of a very simple subject. The simplicity lies in the realization of a oneness or of an all-pervading essence infusing all things. So, why is the understanding and expression of the experience complex and confusing?

A Serious Inquiry

This question may be answered by analyzing and unifying two avenues of approach. First, let us disregard any sensational and mysterious aspects of the subject by eliminating them as being unproductive and, therefore, worthless. This will leave us with only a serious and sincere attitude of inquiry.

What happens is that when the serious and sincere student has studied mysticism for a period of time, he soon realizes that a wide diversity of material must necessarily be reviewed and digested. In other words, it becomes apparent that a complex philosophical system has been developed. This system is an extension, or a result, of our own thoughts that have evolved from merely asking why and wanting proof of how we can be sure that what we think is correct.

As our studies continue, we find ourselves asking more questions due to the



increasing amount of knowledge acquired. This increased knowledge then incites our thoughts to expand upon an analysis of a complex nature. With the analysis comes more intricacy and complexity. At this point, if we are not careful, we can get caught up in a never-ending circle which becomes more and more complex.

Patience

Secondly, we soon discover that if we want to persist in our studies, patience must be developed. It becomes apparent that the deeper we go into mystical studies, the more time is needed to assess our acquisition of knowledge. Quite frequently an obstacle is created when we impatiently begin to think that we want all the answers at this very moment in time. At this point, we have the option to continue or to give up.

Through the unification of the two points—that is, through the combination of the complexity developed as a result of our thought process, and the realization that persistence and patience are required for coherency—we find that mysticism has already taught us an important lesson: simply, that such a unification is necessary.

After we gain such a realization, then, we discover that serious and sincere students actually already had an innate propensity toward mystical studies inherent within their beings, and a conscious effort toward study has merely brought this inclination to the surface. Once this is brought to the surface, the student realizes that what he once thought to be complex really wasn't, and now that this point is understood, it is realized as being quite simple. This may appear to be self-evident, but it is a crucial point. This clarity of realization is sometimes called the "aha" experience and is often intuitive in nature—not intellectual.

A Return to the Foundation

Invariably, at this time, the student will reevaluate the complexities that have been encountered and then attempt to reorganize them into a more simplified pattern. Perhaps the question is then asked: "What is the foundation from which my thoughts have evolved?" Naturally, all students must answer this question for themselves simply [12]

because each individual must decide for himself what is important and to be included in the development of his own personal philosophy.

As far as the Rosicrucian Order is concerned, we are a school that teaches mysticism and our system has a simple and solid foundation. The core of our understanding of mysticism lies in our ontology, or science of being. When students of their own accord turn their attention to this area, they are essentially beginning to ask themselves deep and meaningful questions. Essentially, they are asking questions and challenging the very core of mystical thought. The answers that they find as a result of their own rational or mystical processes will determine their own particular approach and attitude toward attainment.

At this point, clarity of perspective is essential. That is, one must be able to differentiate between his own thoughts and aspirations developed from within and those of others acquired from discussion, reading, etc. Once we can make this differentiation, we often discover a natural attunement between ourselves and the *essence* of mystical philosophy that results in a deeper comprehension than we had before. This attainment can be called mystical in nature, and our perspective adjusts accordingly.

We then discover, when reflecting upon our development, that we had begun our studies from the perspective that was most readily accessible and common to us. That is, we commenced with an intellectual study of mysticism, a topic that we *felt* innately within us. As a result, we developed a mystical philosophy which, by its own nature, raised more questions than answers. We then found that there appeared to be a limit to our understanding based upon our method of approach. But if we persisted with sincerity, seriousness, and patience, the innate qualities of our mystical philosophy became clear and distinct, and if we thought about it, we would discover that our intuitive faculties had developed as a result of our efforts. This process of intuition then becomes a major source of acquiring knowledge, and it actually enables us to expand our realization capabilities beyond the limitations of our intellectual thoughts.

Blown Beauty

The Ancient Craft of the Glass Blower

by Trevor Holloway



EXACTLY when glass was first discovered will probably never be known. Perhaps the discovery was made by ancient Phoenician or Egyptian traders when cooking their meals over wood fires on sandy shores, the heat from the fires melting the sand into a crude form of glass. In the British Museum is a specimen of Egyptian blue glass bearing an inscription which dates it back to approximately 2400 B.C. We can thus assume that glass has been an artist's material for over 4000 years.

Glass blowing is an art which has been practiced since Roman times. Actually, it is still carried on in much the same way as taught to us by the Romans.

Even the tools of the glass blower have changed but little during the passing of the centuries. The artist still uses primitive-looking tongs and shapers, scissors and shears of differing types and, of course, the traditional blowiron or blowpipe—a metal tube about 42 inches long and $\frac{3}{4}$ inch in diameter. The craftsman's rustic chair in which he sits before the furnace closely resembles the type in use over a thousand years ago.

Photos: Courtesy, Glass Manufacturers' Federation, London, England.

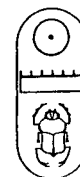
Forming a wine glass: The craftsman is cutting off the right amount of molten glass to form the base of a wine glass. The bowl of the wine glass, blown from a glowing mass of molten glass, is still connected to the end of the artist's blowpipe.

When the glass blower knows that the molten glass in the great earthenware pot is ready for use, he sits in his chair, dips the end of his blowpipe into the molten "batch," as it is called, and gathers up a blob of liquid glass in much the same way that we would take up a spoonful of treacle or molasses.

At this stage the blob is irregular in shape, so the glass blower proceeds to give it a more balanced form by rolling it to and fro on a polished steel plate.

Now the glass blower begins to demonstrate his skill. Raising the mouthpiece of his blowpipe to his lips, he blows the tube into the heart of the glowing mass of molten glass. The intense heat causes the air to expand and a hollow space is formed. The blower can regulate the shape of the bubble of glass by skillfully twirling his blowpipe and also by the force with which he blows.

Perhaps a wine glass is to be blown. The bowl is the first part to be blown, then the stem is drawn out and shaped. The foot of the glass is really a small glass bubble which





The body of a glass vase is finished first, and here another blob of molten glass has been gathered to add to the base of the blown glass.

has been cleverly opened and flattened out into disk form. Molten glass is of such a nature that any two pieces will fuse together naturally, so the foot of the glass can be added after the bowl and stem have been shaped.

Up to this stage the bowl of glass is still attached to the end of the blowpipe, but by merely touching it in the right place with a cold metal tool, the glass blower easily detaches it.

After holding the rim of the glass in the mouth of the fusing pot for a short while to soften, he deftly trims the rim of the glass with a pair of shears. An assistant then carries the finished glass away with the aid of a forked stick and places it in a special type of

oven where it will cool off very slowly. This is vital, otherwise the glass would likely fracture.

An Old Craft

Glass blowers often work in teams of four or five. The master craftsman is still known as the "gaffer." His next assistant is the "gatherer," who is helped by the "servitor" and he, in turn, is looked after by the "boy." It takes many years to acquire the skill required by a gaffer.

"Friggers," or "whigmeleeries" as they are called in Scotland, are intriguing names for those fascinating glass curiosities produced by glass-working craftsmen of the 18th and 19th centuries. Some of the earliest were made during odd moments by glass



A molten bubble of glass extends from the end of the blowpipe as a glass blower forms the initial shape of a vase.

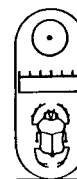
blowers who sold them to visitors to the glassworks for “beer money”!

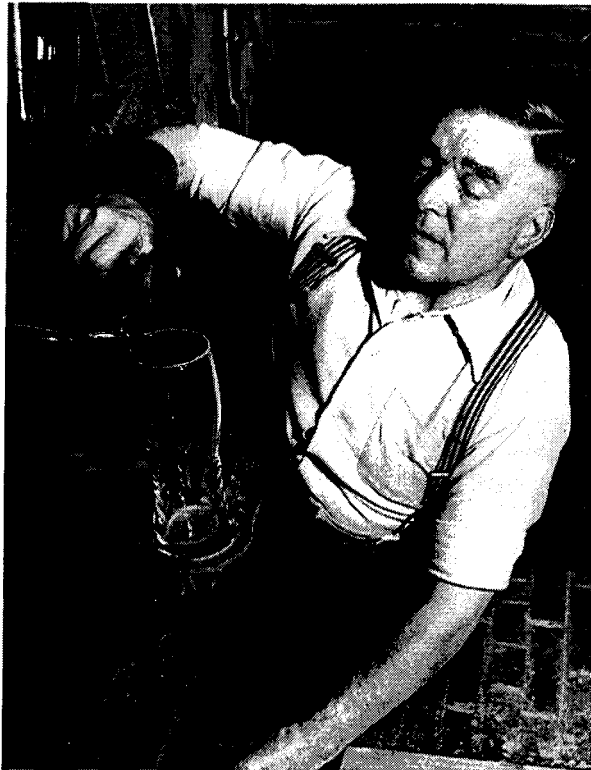
Naturally, the glass blowers also seem to have found time to make them for wives, sweethearts, and friends—especially as Christmas presents. The Victorian love of novelty increased demand and many glass firms began producing similar “whimsies” commercially. Interesting though many of these mass-produced novelties were, they were not comparable to those produced by the skill, imagination, and ingenuity of the individual glass blower.

The origin of the word “frigger” is obscure, but it seems possible that in common with “freak” it derives from the Old English *frician*, “to dance.” According to the

Oxford Dictionary, when friggers first appeared in the late 18th century the word also meant “a notion, whim, prank or caper.” What could be more apt?

The imagination of these old-time glass blowers knew no bounds, and from leftover scraps of pot metal and glass they fashioned such novelties as bells, bugles, pistols, tiny ships sailing on spun-glass seas, giant shepherds’ crooks, fantastic walking sticks of varicolored glass, fabulous birds and beasts, fairy-tale coaches, harps, cannons, and even glass forts, to list but a few of the most common. Incidentally, some of the bells were fitted with clappers and could actually be rung, while bugles and hunting horns would emit a single clarion note at the lips of an expert.





Shearing off the extra glass in the manufacture of a crystal vase.

Not all these friggers or whigmeleeries were made on the side at glassworks. Many beautiful little spun and lamp-blown toys and other novelties were the creations of traveling glass blowers who roamed the countryside demonstrating their skill at country fairs and cottage doors.

Their kit was simple: a bundle of multi-colored glass canes and a little furnace heated by a tallow flame. But with these things the itinerant glass blower could create glass fountains of incredible delicacy, fabulous beasts, birds of paradise with long shimmering spun-glass tails, bouquets of flowers, toys and trinkets in a great variety of forms and colors.

Witch balls (also known as watch balls) were another glass novelty, usually hung in cottage windows. They were curious hollow glass objects, green, blue, silver, and gold in color, swinging like giant Christmas

tree baubles. Witch balls were supposed to possess supernatural powers. But for all their gay appearance they carried an undertone of menace. Fortune would be good as long as the witch ball remained bright, shining, and in perfect condition; but if it developed a flaw, or if its surface became dimmed, then the superstitious believed that bad luck would follow.

In some corner of almost every glass worker's cottage, one would expect to see a decorative glass tube or rod. These tubes were usually propped up in the corner of the bedroom. They were supposed to absorb and imprison any evil spirits or diseases, especially the dreaded ague (malaria), that might wander about the house during the hours of darkness. Every morning without fail the tube would be wiped clean with the greatest of care, for should it be broken it was believed that the worst of ill-fortune would follow.

Glass blowers in coastal towns had no lack of customers for their glass rolling pins. These were in great demand as parting love tokens for sailors' wives and sweethearts. Created in many colors—some striped and threaded with different colors or marbled in red and white—they were suitably inscribed and decorated. Inscriptions included sweet sentiments about the power of everlasting love.

In a number of homes today, probably banished to some dusty attic, one might find examples of the glass blower's skill for which collectors would pay handsome prices. But sure to get expert opinion before parting with any such interesting old glass in your possession. Who knows, your blown beauty may bring you good fortune! Δ

The Gift

A Labor of Love

ONCE, early in the morning when practically no one was about, I happened upon an old man cleaning a public water fountain in a park. I learned that the old man cleaned the fountain regularly at this early hour. It was a self-appointed task for which he received no recognition and no compensation—other than seeing the fountain sparkle and knowing that it would sparkle all day long.

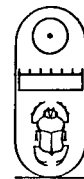
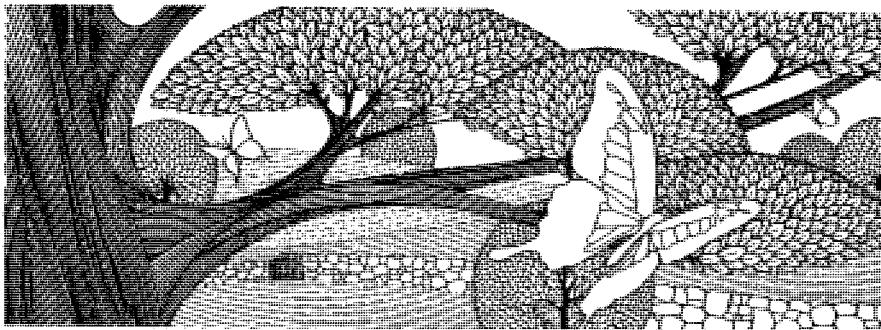
My recollection of this gracious old man has stuck in my mind for several years, but in recalling the incident, the image of the old man begins to shift and enlarge until it points to something beyond itself.

Perhaps it was his graciousness that caught my attention. And, so, I look for a dictionary definition of *gracious* and apply it to old age. A gracious old age would be one "possessing or exhibiting divine grace; happy, fortunate."

Yes, the old man is all of this. I know none of the facts of his life—just that during the day a clean and polished fountain attracts little children, young lovers, senior citizens, passersby, and, of course, our friends, the birds. All owe a debt of gratitude to one old man. But none know it.

I see him now as just a man—but a man who has lived the essence of human kindness, letting it flow through his hands as an instrument. Flowing like the water, with the water, his kindness is replenished and renewed in a kind of eternal return. The old gentleman has released the soul of the water by letting it flow in its most spontaneous and pure state, and with it his soul and perhaps ours, if we can unify ourselves in an image reflected back to us from the water.

—Juliana Lewis





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

A Life Purpose

A PURPOSE can give us a strong sense of direction during the storms of life, during times of crisis, and when the foundations of our material life are shaken by events that affect us emotionally. A purpose brings us closer to our ideals—hence increasing our self-esteem. A purpose helps us to keep ourselves motivated, and it gives us direction when we wake up in the morning. Perhaps the most important thing about having our own purpose in life is that the alchemical, creative powers of our mind are awakened and will help us move towards our desired ideals.

In the process of defining life purpose, we need to avoid definitions that limit growth. This happens frequently when people confuse purpose with goals. It is quite important to differentiate between purpose and goals. Note that "purpose" comes from two Latin words—one meaning pure, unmixed, what is actual; and the other to pose, to stand upon. In other words, purpose is to stand upon that which is actual and uncontaminated. Goals are temporary and affected by circumstances; they are steps in the ladder of growth towards life purpose. Our purpose should not depend on our present stage of life, but should lead us ahead in growing beyond the limitations of our present material existence. Our goals need to be in harmony and alignment with our life purpose. Goals are dynamic. They make the best of our material existence at a certain time and in a given environment.

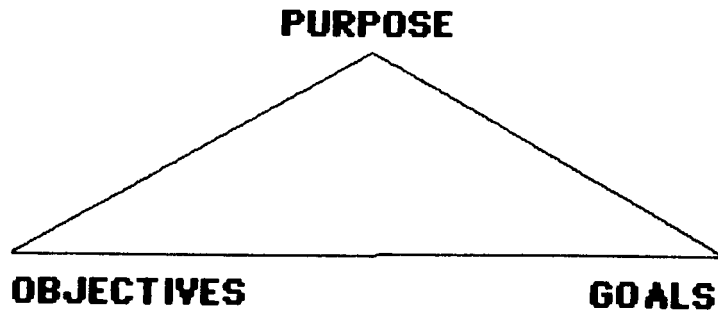
Note the case of a young mother and housewife who considered her life purpose to be an excellent mother and wife. Here we have a case of confusing life purpose with goals. Assuming a role of wife and mother and being excellent at it is a goal, not a life purpose. This became evident when her children grew up and left home. Her whole life was then changed. It took quite a long time to reorient her life and to find her purpose, together with new goals that could help her to continue growing. Had she been aware of her purpose—for example, Love, Peace, Joy—her letting go of old goals and her transition to choosing new goals may have been easier. Establishing a purpose, realizing *who* we are, we might choose a certain role—wife/mother, husband/father, engineer, secretary, scientist, etc.—yet not lose sight of our Inner Self and the purpose it provides.

Creative Thoughts

Our purpose in life may hinder us in our growth if it includes a negative suggestion about ourselves. Some people begin with the assumption that they are "bad" and they have to become "good." Even more extreme are individuals who want to become "perfect." In both cases, a destructive element is

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The author, Alberto I. LaCava, is a professor of chemical engineering, and a member of the Rosicrucian Order's International Research Council. Frater LaCava has a Ph.D. in chemical engineering from the University of London (Imperial College).



*Objectives and goals fulfill purpose as demonstrated
by the Law of the Triangle*

present that is psychologically harmful. As a result, every time they think about their purpose, a negative suggestion is given to the subconscious mind: "I am bad," "I am imperfect." These suggestions are creative thoughts and will continue to create a negative self-image: that of an individual who lacks the necessary qualities to accomplish his purpose in life. As a consequence, the mind keeps creating failure, driving these persons away from realizing their life purpose.

From the Rosicrucian point of view, each individual is already a perfect soul. We are, essentially, the Master Within. We are our real Self and our objective is to let the real Self manifest its perfection and mastery at all times. The only elements that could prevent the perfect manifestation of our Self are at the level of our material mind and senses. Our own inhibitions, our poor self-image, our false ideas about ourselves and about our world are barriers that do not let our inner perfection manifest.

Let us use an analogy: we are similar to a lamp that has an impure glass shade surrounding it. The essence of the lamp is the Light itself, which is pure and perfect. The glass, due to impurities in its structure, does not let the light shine through with all its purity and power. The only thing we need to do to manifest all the mastery, purity, and perfection of Self is the alchemical purification of the glass. Using the creative

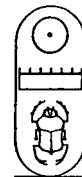
powers of our mind to remove our mental inhibitions and barriers, we can create the beautiful and harmonious life that is our birth inheritance!

A loving, positive attitude toward ourselves will help our purpose in life to give a dynamic direction to our daily life. To become "perfect" or "good" is not our purpose, because we are (our true Self is) both perfect and good to begin with. We are growing towards a full manifestation of the mastery of our Inner Self.

A Mystic's Purpose

How does a mystic define purpose in life? A mystic's purpose would encompass the ideals, the model of what he wants to be, the ultimate growth that he wants to achieve. For mystics, through the ages, this purpose has been given names, which are parts of the same idea. For some mystics it was the achievement of Cosmic Consciousness. For others it was personal illumination as well as the illumination of all mankind. In some cases it was the reintegration with the Creator; in others, the achievement of the unity with the Cosmic. For the alchemist, it was the transmutation of the baser elements of being into the purity of spiritual gold. For Rosicrucians in all ages, it is the achievement of mastery of life and Peace Profound.

We see in the mystic's purpose of life, especially in the Rosicrucian definition, all



the ingredients of a well-balanced purpose that combines the spiritual life with success in the material world, that helps a person to grow without limits. Always growing, always learning, always creating, welcoming every experience of life, transmuting every problem into an opportunity for growth and enjoyment of life. . . that is what a mystic wants from life.

How can we define our own purpose in life? We can start thinking about our ideals now! Write down as many statements of your purpose in life as you can. Let your mind dwell upon what you consider to be your own personal purpose. Write, especially, those purposes that will carry you ahead without limits. Let yourself experience in your imagination the growth process of your purpose, feel the energy asso-

ciated with each of them. When your list of purposes is complete, choose one, the one you feel represents you best. Write it down where you can see it every day. Carry it with you written on a small card. Let it sink in your mind until it becomes an integral part of you. From now on, when you plan your goals, for the year or month or day, ask yourself: is this goal in harmony and in alignment with my purpose in life? This will eliminate conflicting goals or objectives in your life.

Define your purpose in life and let yourself grow, unlimited, to that ideal which you have set for yourself!

—Alberto I. LaCava, Ph.D., F.R.C.
International Research Council
AMORC

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

Convention '86 Update

The Answer to A Mystic's Prayer



At the 1986 World Convention in New York, mystics could not ask for more than what we have waiting for them in our program. Three marvelous days of living with kindred souls! Three days of finding harmony at every turn! Three sunrises waking you to the wonders of mystical knowledge! Three sunsets leaving you to ponder over the "mysteries" of the universe unveiled! The "Magic 3" of Rosicrucian metaphysics will be everywhere around you, in every manifestation you behold. You will come face to face with the Absolute, and its immanent Presence wherever you are. You will take one big step forward, toward more perfect union with the Cosmic.

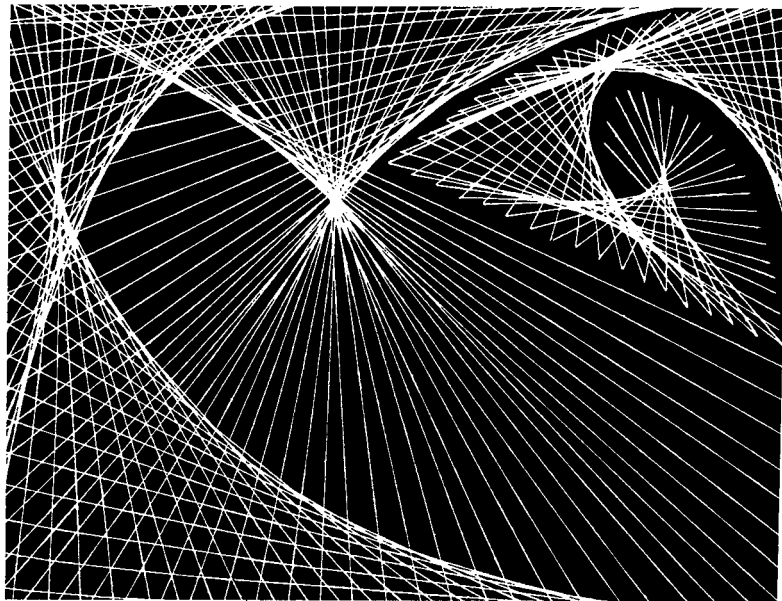
Time has really slipped by, and if you feel you can't get an answer back from us by Convention time, just call the Marriott for a room, at (212) 398-1900, pack your bags and register for the Convention when you get to New York. Our program starts at 1:00 p.m. on Thursday, July 24. If you have time, write to the Convention Secretary, AMORC, Rosicrucian Park, San Jose, California 95191 (U.S.A.), for full particulars. Date: July 24-26

**The
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June
1986**

The Mind-Brain Dilemma

The Relationship Between Conscious Experience and Neural Activity

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

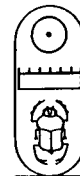


THE HUMAN BRAIN is not the mind; nor can it be said in truth that mind is the functioning of the brain. John Fiske, American philosopher and science writer, in his lectures on "Life Everlasting,"¹ rebutted the common materialistic assumption that "conscious mental phenomena are products of the organic tissues with which they are associated," or that "consciousness is a 'function' of the brain, or at all events of the nervous system, even as bile-making is a function of the liver."

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

Nerve cell activity involves tiny expenditures of energy that must then be replaced. Early studies in cell metabolism indicated that brain cells use more oxygen than other cells; yet overall bodily consumption of oxygen did not increase during intense mental activity. Since energy expenditure is related to oxidation in the body, mental activity seems not to have a one-for-one relation with nerve action.

Nerve signals to the brain are antecedent to some kinds of mental experience (e.g., sensory experience). But it has not been demonstrated that all kinds of mental experience are related to such physical energy. On the other hand, in normal body function, most nerve and brain activity is not accompanied by awareness. ⇨



Sir Charles Sherrington, a leading British physiologist, made this point more explicitly in his Cambridge University lectures (1933) on "The Brain and Its Mechanism."¹² He first discussed the work of the brain nerve-nets as primarily managing muscular behavior, especially in relation to signals from "the busy world outside." His dilemma as to *awareness* that accompanies some nerve action is best stated in his own words:

"We know that with the muscular acts of our behavior run mental events. With the signalling in the brain nets managing our muscles runs mental action. The mental events run sometimes when the nerve nets are not operating muscular behavior at all, as when relaxed we dream.

"We have seen the brain as an input-output signalling system. The signals entering it are not mental, nor are the executant signals which issue. But signalling which travels certain ways in the brain, for instance through the great new nerve-net, seem to get, so to say, mental existence. . . .

"To many of us mere juxtaposition of the two sets of happenings proclaims their disparity. On the one side changing electrical potentials with thermal and chemical action making a physiological entity held together by energy relations; on the other a suite of mental experience, an activity no doubt, but in what if any relation to energy? . . . The two, for all I can do, seem to remain disparate and disconnected.

"I recognize that, from observation which becomes more and more precise, the time and place of the two sets of events seem to be coincident. All goes to show that they do in so far correspond. Mental experience on the one hand, and brain happenings on the other, though I cannot correlate together, I nevertheless find to coincide in time and space."

With such a dilemma as to consciousness that accompanies some events in sensory nerve and muscle, how much greater the disparity in conscious events that have no counterpart in sensory perception or muscular outcome—as in dreams, reverie, memory recall, visualizing, meditating, mental discovery, prayer, revelation, or Cosmic Consciousness.
[22]

The coincidence of some mental events and some nerve events is tantalizing, as is also further evidence that some specialized functions, such as seeing and hearing, are more intimately related to specific areas of the brain. Those who demand a mechanistic explanation pursue it in line with these correspondences. This is like popular detective fiction in which the prosecution builds its case against the most obvious suspect and neglects to look as carefully into other possible solutions.

But as Fiske pointed out, it is presumptive to conclude that all mental phenomena are merely products of the organic tissues with which they are associated, or that nerve tissue and its function are the sole cause of mental events and mental states. There is evidence to some extent that it is the other way around, that mental states and mental events can modify nerve function and other physiological functions.

Biofeedback

This has been explored recently in terms of biofeedback, in which a person observes external evidence of his own blood pressure, heart rate, tension, brain wave rhythms, or other biological functions that can be monitored. Internally he experiments to find out what he can do, or what he can think about, that changes the evidence. In this way he can learn to some extent how to improve or normalize those functions.

This quickly suggests a parallel with yoga and other self-disciplines that accomplish similar results, that can reduce pain, bleeding, or tension and promote healing and that can also facilitate psychic or spiritual discovery as to the meaning of self. The mechanistic pursuit has not been fruitful in this direction. It has led to use of drugs and chemicals that alter physiological functions and, in some ways, affect mental states and personality traits—even to loss of initiative and responsibility, and to delusions of Cosmic Consciousness.

For self-development and self-reconstruction, a map of the brain and its functioning provides no guidance at all. But a seeker is not without guidelines. The elements of mind and thought have long been known in other and more useful terms, and

there is continued exploration and experiment in that direction among students of different methods of self-development and self-mastery. In this kind of development a person remains fully responsible and in charge of himself.

Scientific investigators will continue to pursue the correspondences and relations between nerve tissue, nerve events, and conscious experience, as indeed they must. But a person seeking self-mastery would wait in vain for a mechanical theory to explain how to do it for himself. That comes

best from other directions and other backgrounds, as for example, in Rosicrucian studies.

Footnotes:

¹ These four brilliant essays explore the nature of ideas, the cosmic process of evolution, and the fruits of the immortal life. Known as *RAD Series 7—Life Everlasting*, the four essays are available for US\$2.00 from the Rosicrucian Supply Bureau, San Jose, CA 95191.

² Charles Sherrington, *The Brain and Its Mechanism*, (New York: Macmillan Co.), 1933; reprinted (pamphlet) 1937.

We may let imagery stimulate our thought, but we should not let it enmesh our reason in fantasy.

—Validivar.

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.

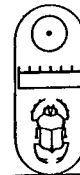
The Rosicrucian Order is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward world peace.

Important!

Grand Lodge of Greece

From now on all correspondence to the Grand Lodge of Greece should be addressed to:

Rosicrucian Order, AMORC
Grand Lodge of Greece
P.O. Box 65134
154 10 Psychico
GREECE



Disasters and Comet Fascination

by Burnam Schaa, F.R.C.
Supreme Treasurer, AMORC

DISASTER!

The word seems to conjur up an uneasy imagery that somehow justifies a hidden awe, if not fear, in the face of some inexplicable "unknown." Man, being a thoroughly psychological animal, may have always reacted instinctively to what he feels to be a disaster. However, a difference exists between nature's wild outbursts and a true disaster which evokes instinctive archetypal imagery from man's collective unconscious.

Although the destructive visitations of nature, such as unseasonal flooding, drought, earthquake, volcanic eruption, tornado, etc., are malevolent in their violence, these are not true disasters in the original sense of the word. Nature's calamities affect a local populace only; this was especially true "back in the good old days" before the advent of mass media. Outside the disaster area, the remainder of the world's population, unknowing and thus emotionally unaffected, remained blissfully ignorant of the suffering endured by the disaster victims, who were far away—geographically removed.

Prior to sensational reporting, the term disaster referred to a more universal visitation, and the mysterious appearance of a "hairy star" or comet moving through the night skies was enough to spread terror in the imagination of all who observed, no matter where in the world the observation occurred. Intelligent man could, did, and continues to observe the orderliness of the heavens, and he likewise reacts to the synchronistic events taking place on Earth during any upset in the celestial order.

Before we discuss more fully the "hairy-star" phenomenon, let us define the word *disaster*. In itself, disaster as a word is a clue to the manner in which early cultures—and later ones as well—responded to the unex-

pected "evils" of Nature. Etymologically, the word *disaster* comes from the conjunction of the Latin prefix, *dis-* and the word *astrum*, meaning "star." The prefix *dis-* denotes a separation or parting from; a reversal, undoing, deprivation or negation of character, quality, or rank. Interestingly enough, *Dis* is also the name of the Roman god of the underworld—he who is identical with the Greek Pluto. *Dis* also refers to the *realms* of the underworld, thus evoking an instinctual awe from the ranks of the living.

Intelligent man is much more impressed by what he does not know than by what he can easily comprehend through his rational intellect. Therefore, the original use of the word "disaster," meaning a baleful or malevolent aspect of a planet or star, has come to mean *any* "sudden or extraordinary misfortune or calamity." Yet, phylogenetic imprints of sudden reversals in earthly order have been etched into the mythologies of mankind, and thus continue to evoke our instinctive reactions to comets, for example, as being harbingers of disaster whose ominous presence precipitates epidemics and/or upsets the political status quo. This is true beyond the fact that collectively we are all adverse to change, just as we all seem to have an unending fascination for any unusual event of a celestial nature as well as a burning desire to interpret them.

The Comet's Return

The history of Halley's Comet is so colorful and timely that we shall use this as a point of reference to man's fascination with unusual events and his efforts to understand them. In the year A.D. 1066 Halley's Comet was known as the "hairy star," and it ominously appeared just before the Norman invasion of England overturned the English crown of King Harold. Harold's subjects naturally looked upon this as a disaster; however, the Normans undoubtedly felt otherwise! Such political conse-

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quences surrounding the presence of the "hairy star" at momentous periods in history may have influenced the artist Giotto di Bondone in 1301 to depict this comet as the flaming star of Bethlehem in his "Adoration of the Magi." A birth announcement of the future "King of the Jews" was not welcome news to the Pharisees or the Romans.

What Is A Comet?

Around the year 1682 the "hairy star" acquired its present name, but kept its peculiar attraction for dire prophecies and bizarre theories. Edmund Halley was the English astronomer who first predicted a 76-year cycle of return for the flaming apparition. Armed with the current physics of his time. Halley postulated that Noah's Flood had been caused by "the casual shock of a comet" which altered the Earth's axis of rotation. Understandably, the general public—being unenlightened about the broad picture—was then prey to a thousand dire prophecies about "a disaster falling from the sky" in the wake of a comet.

Lest we forget about our own penchant for dire prophecies and novel ideas, the favorite comet of Halley continues to evoke the bizarre from astrophysicists. For example, Sir Fred Hoyle in 1979 predicted that Halley's Comet would again bring lethal pandemics of influenza caused by diseased particles falling through our atmosphere from debris released by the comet into its tail.¹

Dr. Hoyle's speculations echo an age-old custom of linking comets with pestilence. One can only surmise what many may think of the sudden appearance of the mysterious AIDS epidemic appearing around the world. On the other hand, why should every unusual happening on Earth which also happens to be synchronous with the appearance of a comet be interrelated? Again, there may be more than meets the eye, or the atmosphere, for that matter. On the other hand, the tail of the comet may prove to be a true apparition after all.

During the 1970s scientific theories about these so-called apparitions proclaimed comets to be huge balls of frozen dust particles which shed tails of "cosmic trash" as

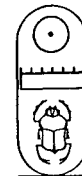
the comet veers through solar space. But according to more recent information, received in September, 1985, from an aging American solar satellite, the tail of at least one comet is nearly empty space!² The U.S. satellite, now renamed the ICE, or International Cometary Explorer, entered and survived eighteen minutes within the tail of the comet Giacobini-Zinner where every thirteen miles it encountered only one dust particle no larger than one ten-thousandth of a gram. The comet's tail, to the physicist's delight, seems to be a magnetized plasma created as the comet interacts with the solar winds. The 1986 interception may have confirmed this by and large.

Should science finally dispose of the disease-laden detritous theory as being a substantial factor in pandemics on Earth, such as Hoyle envisioned in 1979, we may then discover the real proliferator of sudden disease as being the natural outcome of man's continual interference with the ecological chain supporting nature on Earth. Nevertheless, some still unresolved mysteries may indeed involve apollo objects, or dead comets, falling from the sky.

Awareness

What seems to create either nonsense or insight on the part of scientist and layperson alike is not knowing all the answers to the enigmas of nature. Not knowing always seems to activate the ancestral instincts in archetypal imagery, the real "ground" of our collective history. But before we "batten down the hatches" against disease and social upheaval to come with any comet visitation, let's also remember that the Earth's greatest disasters were placed between the passage of millions of years.

The mystic who has grown used to living with life's dichotomy, within as well as without, may quickly agree with author Nigel Calder in his book *The Comet Is Coming!* A major disaster destroying the Earth soon is as improbable as being struck with lightning during the Battle of the Somme.³ Although there is strong physical evidence today that some celestial (foreign) object struck and contaminated the Earth 65 million years ago, destroying the existing ecological chain and thus the dominating life-



form, the dinosaurs, the chance that such will recur soon is practically non-existent.

On the other hand, an excessive concern with major disasters is reminiscent of the fable of Henny Penny who kept crying "the sky is falling." In our efforts to arm against falling objects such as an apollo comet or a meteor, we may be leaving ourselves open to being destroyed beforehand by the greed of humankind, much as the noble hen and her assorted friends were eaten by the fox on their way to enlist the king's aid against the falling sky!

Life, at best, is a wonderful kaleidoscope, infinitely rich in pattern and possibility.

Perhaps the greatest defense against the unknown, presented as coming disasters, is getting to know the Infinite Source within. Mystics throughout the ages have taken advantage of whatever comes their way; after all, *change* is the rhythm of life, and life is everlasting!

Footnotes:

¹Nigel Calder, *The Comet Is Coming!* (New York: Viking, 1980), pp. 105-116.

²John P. Wiley, Jr., "Phenomena, comment and notes," *Smithsonian*, 16, No.8 (November 1985), pp. 37-44.

³Calder, *op. cit.*, p. 150.

United Kingdom Regional Conclave

As Rosicrucians in the United Kingdom prepare for the upcoming Regional Conclave (August 29-31, 1986, Manchester), memories of last year's very successful gathering come to mind. A large number of Rosicrucians attended the AMORC United Kingdom Regional Convention in August, 1985, at the University of Surrey, England. A fine variety of sessions took place and subjects were effectively presented to inspire, enlighten, and entertain.

Grand Lodge was represented by AMORC Grand Master Gary L. Stewart.

One of the highlights of the Conclave was the Convocation presided over by Frater John Williams of Francis Bacon Lodge (London), at which members witnessed an inspiring ceremony, performed for the first time away from Grand Lodge. Grand Master Gary Stewart conducted this moving ritual—the upgrading and Installation of Grand Councilor George Farquharson and Installation of United Kingdom Regional Monitors.

The United Kingdom Conclave proved to be a great success and a testimony to the good thoughts and words that can harmoni-



AMORC Grand Master Gary L. Stewart and wife Phyllis enjoy the banquet at the 1985 United Kingdom Regional Conclave.

ously prevail at Rosicrucian gatherings. Frater Denton E. Rouse, Conclave Chairman, performed an exemplary job in organizing this wonderful Conclave. We all look forward to the upcoming UK Regional Conclave with excited anticipation.

The Meaning of Myths for Today

by Louise A. Vernon, F.R.C., and Edith Esty, F.R.C.

IN A RECENT MOVIE when Kermit the Frog says, "It's a myth," he meant an untruth. The real meaning of *myth* has been distorted. Far from being untruths, myths are the collective dreams of humanity lived out daily by each of us through the urge to attain greater consciousness and more meaning in our lives.

Myths have always preceded new bursts of consciousness. Until expressed, they are unconscious processes. Current myths are being lived out through whatever state of consciousness we are in. Historically, when man first became conscious of his inner world, his observations took form not in terms of laws or concepts but through art and word pictures. At the dawn of consciousness, man was not aware of himself as an individual. Early myths concerned the creation of the world. Later myths included man and his place in this creation.

To understand the meaning of *myth* we must examine the root definition of the original Greek word. *Mythos* means both speaking and being silent. These complementary opposites, termed *polarity*, are represented by the mouth, sometimes open, sometimes closed. *Myth* and *mouth* are therefore connected. When the mouth is closed, man can look within, toward the soul. He both sees and hears within. The soul is seen, represented, and made audible when the mouth is opened, that is, by the oral report of what has been inwardly seen and heard. What is being said becomes decisive only when what is not said is considered. Only then can the proper depth and inherent polarity of active life be expressed.

When man looks within, he perceives opposing polarities existing within himself,

This article, co-authored by two Rosicrucian writers, is based on ideas from Jean Gebser's Ursprung und Gegenwart, which was translated from the German by former Rose-Croix University instructor, Erwin Watermeyer, M.A., M.Sc., F.R.C.

polarities which flow into one another in a circular manner, thereby making him aware of the two phases of his life. He experiences periodicity within nature, such as night and day, and within himself the light of consciousness and the darkness of ignorance.

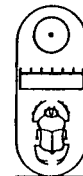
Polarity is represented by the circle, a symbol for the soul. The circle encompasses everything and binds it together in periodicity or circular movement, such as light and dark, summer and winter, and all other dualities. In classical mythology, the earth was encompassed by the two polar realities of the soul, namely, Hades, the underworld, and Olympus, the higher world. Current mythology expresses psychological states of consciousness. For many people, the struggle for meaning in their lives demands much energy, but the rewards are great—sudden flashes of insight and understanding.

Five Timeless Myths

The first myth is the sea voyage. Depth psychology has long acknowledged that the soul and water are related. A voyage indicates a certain degree of mastery of the inner realm. Thus, a voyage symbolizes becoming conscious. At the end of such a voyage, one finds the partner, the other, the *you*.

The second myth is that of Narcissus, the youth who fell in love with his own reflection in a pool of water. In doing so, he became conscious of his personal existence. Man becomes conscious of himself through the process of looking into the mirror of his soul.

The third myth involves the sun, the bringer of light and of consciousness. However, its opposite appears simultaneously, namely, the divine wrath, or fire, which can destroy. Historically, this energy bringing consciousness to the clan led to the manifestation of man as an individual, distinct from all others. Consciousness brought



with it two by-products, activity and suffering.

The darkness of the soul by becoming apparent led to the fourth myth still with us today—the descent into the underworld of the soul, usually termed *hell*. This is the *shadow* of depth psychology. Facing the shadow in oneself is such a shock that most people avoid it until necessity makes them face that part of themselves which they have denied. Only by confrontation with this polar aspect of the soul can the next leap in consciousness be made.

The process of awakening and of perceiving the darkness first became visible in the fifth basic myth, classically described as the birth of the Greek goddess Athena. She sprang from the head of Zeus in total completeness. Athena symbolizes consciousness. She possessed the eyes of an owl, which can

see in the dark. Thus, Athena perceived the dark aspect of the soul.

When man first began to think, the process left a wound in the head, so to speak. The birth of consciousness, in other words, is a painful process. The wound will heal but leaves a scar. For us today, maintaining constant awareness of the polarity inherent in all things permits us to live out our current myths meaningfully, thereby giving expression to the soul.

For further reference:

Gebser, Jean. *Ursprung und Gegenwart*. Stuttgart, Germany: Deutsche Verlagsanstalt, third edition, 1966

Gebser, Jean. *The Ever-present Origin*. Authorized translation by Noel Barstad with Algis Mickunas. Athens, Ohio: Ohio University Press, 1985.

Discovering Knowledge Through Service

IT IS USUAL for many of us on the Path to complain that for our many years of affiliation with AMORC there are no visible signs of mastery or of "power." By itself it is intangible; it cannot be seen or felt. It can be made tangible only through application. For instance, the power of a bulldozer is evident only when it is moving earth during the construction of a road or building. Otherwise, when its motor is turned off, its inherent abilities or potentialities cannot be easily estimated since they are dormant.

This is the case with most of us who complain. Our abilities, powers, or knowledge are lying dormant for want of avenues of exhibition. By the law of nature these atrophy after a long period of non-use.

To my mind, *service* is the fertile ground on which the seeds of knowledge receive the necessary nourishment and eventual growth into wisdom. The law of the acquisition of [28]

power of knowledge implies the *law of service*. In order to have the necessary growth on the Path, the rendering of service is indispensable. One should render some service to oneself, to one's family, to an organization, to one's country—in short, a service to humanity as a whole. Like the Rosicrucian Cross on which the soul personality, represented by the rose, unfolds or receives further illumination due to the lessons and experiences presented by the cross, service is the cross on which the rose of knowledge and wisdom unfolds.

Service is a magnet that attracts knowledge and wisdom from the Cosmic. The law is that of service; service is the law. We should all strive to be of service. "Unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath."

—Stephen T. Mbu, F.R.C.

Do You Know Yourself?

Participate in A Rosicrucian Experiment

Readers are invited to explore with us the Rosicrucian axiom, "Know Thyself." A clearer understanding of yourself can help you better define your life purpose, and help you set realistic goals.

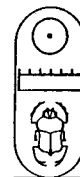
1. What quality of your inner self (i.e., peace, joy, love, confidence, trust, compassion, etc.) is so important to you that you would give anything to have that quality in your life?
2. Do a Cluster Process on that quality.
 - a. Put the quality in a circle at the center of a page.
 - b. Let word associations, images, and feelings radiate outward from the center. Circle each of your associations and connect each circle with the lines to the idea at the center.
 - c. If one association leads to another, just follow them through, connecting them with lines.
 - d. When a meaningful pattern arising from your cluster dawns upon you, write a short description.
3. The quality you used in your Cluster Process: in what areas of your life does this quality manifest? In what areas does it not seem to manifest? What stands in the way?
4. What do you want to do in the future?
5. What have you learned about yourself?

If you want to be a participant in this study, please mail a copy of the results to:

*Mindquest—Inner Self
Research & Development
Rosicrucian Order, AMORC
Rosicrucian Park
San Jose, CA 95191, U.S.A.*

Completed responses should be typed or clearly printed. Your name is not necessary. Time limitations prevent acknowledgment of individual submissions. Please be assured that your completed report will be of great assistance and will receive our utmost attention. All of you who participate are actively involved in the creative experiences reported on in our Mindquest articles.

**For more detailed explanation of the Clustering Process, you may wish to read: "Evoking Your Creative Power," George F. Buletza, Rosicrucian Digest, 61 (November 1983): 22-24, 33.*



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

Understanding Cosmic Law

IN THE newspaper clippings and magazine articles which we receive from all parts of the world, there is one word, or phrase, which we find becoming quite popular and quite generally used in connection with the attempts on the part of men and women in all lands to express their ideas regarding a spiritual mind or consciousness, and its methods of work. The phrase which seems to be the most popular is, "The Cosmic is responsible for these things."

The word *Cosmic* is used more nowadays by those who have had a little philosophical training or have read a little in books or magazines pertaining to the metaphysical things of life, and it is rapidly supplanting other words or terms which were just as popular in the past. In one way, we may rejoice in the fact that an appreciation of the existence of such a universal power as the *Cosmic* implies is becoming so universally understood. We must not forget, however, that along with the widespread use of such a term there is sure to be a very popular misunderstanding of its real meaning and of the laws and principles used by the *Cosmic* in its manifestations.

Perhaps one of the most erroneous and most serious conceptions held by the average Christian today is that which is embodied in the statement so often heard, "God has willed it, it is God's will, through God it has been done!" If there is going to be a tendency on the part of men and women generally throughout the world to use the word *Cosmic* in place of the word *God*, and with the same thought in mind as when they have used the word *God* in expressions like that given above, then we must immediately begin an educational campaign to prevent [30]



this and make the public better acquainted with what the *Cosmic* really is and how it manifests.

The error connected with the statements regarding God's *will* and God's *manifestations* is based upon a misconception of the theological fact that God created all things and all things are of Him. This theological principle, or truth, includes the understanding that not only did God create good and evil, but in Him we have our life and our being eternally. Theologically, it means that God is the *cause of all causes*. But a misunderstanding of this theological principle has evolved in the Christian religion a *fear of God*, inasmuch as God is conceived of as being a person or an intelligence ruling the universe and all of the manifestations of the universe, and directing, controlling, and influencing every incident, every affair, every problem, trial, blessing, reward, or benefit that constitutes the experience of this life.

A Widespread Misconception

Such an idea is easily elaborated upon by the unthinking and nonanalytical minds to such an extent as to bring into their consciousness what is now a fairly universal belief regarding God and His relationship to the incidents of our everyday life.

Thus, we find the average Christian of a few years ago firmly believing that God in

His high position and with His Omnipotent power arbitrarily pointed His fingers toward any one of us and in an instant caused us to have an experience, good or bad, to suffer disease, accident, pain, want or misery, or to enjoy an expected or anticipated pleasure, blessing, reward, compensation, or material benefit of some kind. Every hour of our lives was subject to the arbitrary intervention, the personal volition, and the immediate action of God's mind, and we, as humans, were subject to His moods and fancies, His impulsive decisions, and His arbitrary decrees. Because of the varying impulsive decisions and His arbitrary decrees, because of the varying nature of the incidents of our lives for which God was responsible, we were told that God was *just* and *merciful*, *kind* and *loving*, and *yet stern* and *rigid*, *unrelenting* and *jealous*, *revengeful*, and the last court and the last judge in our appeals.

Fear

This belief was sure to foster a *fear* of God, rather than a *love* of God; for it was quite apparent that with our earthly, incompetent, finite, humble comprehension we could never understand the reason for any of God's *sudden* decisions and divine decrees. Therefore, we could make no provision to protect ourselves against them and could most certainly discover no manner in which to ensure ourselves of only the blessings and only the good things in life.

If God caused a blessing or happiness to be our lot for a few minutes, it was due to His *mercy* and not to any act on our part that either justified it or warranted it. We could not demand a blessing in exchange for a good deed, for that would be a presumption upon the intelligence and infinite laws and workings of the mind of God, which we *could not* comprehend. We could not be sure that through proper living, proper thinking, and proper treatment of our fellowman we would be free from pain and suffering, accident, poverty and want, for this would reduce part of the activities of the God consciousness to a system of *give and take*, equivalent to a law of compensation. This would also be inconsistent with the idea that God was all powerful, infinite

in His understanding, superior to any laws or rules of automatic action, and supreme in His right to set aside any law, any principle, and arbitrarily intervene.

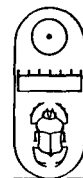
Thus, there was nothing left for the Christian to do but strive as best he could to obey God's dictates and injunctions by *always living in fear of God's sudden wrath*, sudden determination to teach us a lesson or impress us with His omnipotent power.

Was it not quite common a few years ago for the devout Christian churchman to proclaim publicly that he was "living in the *fear* of God"? Was it not quite a common expression to hear Christians say that they were "walking in the *fear* of God"? Was not the word *fear* the most dominating factor in the life of every sincere Christian? Death was feared, the darkness of space was feared, the silence of night and the unconsciousness of natural sleep was feared, the coming of another day was feared, the unknown events of the future were feared. Everything about our lives as Christians was feared because of the fundamental belief that God intervened *arbitrarily* in the things of this life and in accordance with a system purely *optional* on His part and far beyond our human comprehension.

Law of Compensation

Gradually, a host of Christians have come to learn that God is neither revengeful nor jealous, nor even merciful, but merely *just* and *true* in accordance with a *law of compensation* decreed by Him in the beginning of time, and by which all things are judged *impartially*, and therefore fairly, and in a manner which we *can* comprehend. Christians have come to learn too that God is not to be feared but to be understood, and through the understanding develop a realization in our lives that, by living in accordance with His laws, we may properly anticipate that reaction, that compensation, that adjustment, either in sorrow, grief, or pain, or in joy and rich rewards of happiness and benefits, as automatically result from our own actions.

This leads us to understand that while we are here we must look into our own actions, into the events of our own lives, and discover wherein we have been wilfully or unconsciously in error to have brought



upon ourselves a manifestation of God's laws. This we should do instead of holding ourselves blameless and admit with regret that God arbitrarily visited His powers upon us for no reason within our understanding, and for no act of our doing.

What we must guard against, however, at the present time, is a widespread substitution of the word *Cosmic* for the word *God* in connection with the *old* ideas regarding God's intervention as explained above. Now we hear that the *Cosmic visits its wrath upon us*, or arbitrarily and without apparent reason or cause rewards us or punishes us, blesses us or condemns us. This belief will lead to a *fear of the Cosmic* like unto the fear that many had of God. We must prevent this by acquainting the casual student of the metaphysical principles with the fact that the Cosmic does not act *arbitrarily*, that it does not act *impulsively, spontaneously* and without *law or reason* when it seems to intervene in the affairs of our lives.

The Cosmic is the Divine Intelligence and Consciousness of God, and it is just, impartial, and absolutely fair. Its tendency is always constructive; its ambition is to *re-create* and be *beneficent* in all its manifestations. But, whatever may be the lot of our lives, whatever may be the incident of the hour or the day that changes our status or brings to us a manifestation of the higher laws, whether it be through illness, accident, or suffering, through a joyous blessing, a rich reward of goodness, or a happy moment of laughter, we are experiencing

from the Cosmic that which we have *earned or deserved or created and caused* through our own actions, past or present. We are now finding the *reaction, the reflection* from the Cosmic *without personal or impersonal intervention, and without revenge, retribution, jealousy, hatred, or partiality.*

In our own lives it behooves us, therefore, to have *faith* rather than fear, to give *obedience* rather than disobedience to the cosmic laws and principles which are established by God and eternally active *automatically* in the lives of every human being. Let us adore God and the Cosmic for His sublime and transcendental wisdom, and attempt in every way to cooperate with the cosmic principle with a joyous heart. By lifting our consciousness up to the Cosmic we shall come to understand laws and principles. We shall thereby attune ourselves with their constructive operations so that *reactions* in our own lives will be what we would have them and what we are *earning and deserving* by our way of living and thinking. This, then, will bring us closer to God and make us as intimate with the Cosmic as the Cosmic is intimate with us.

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

ATTENTION, HIERARCHY MEMBERS

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

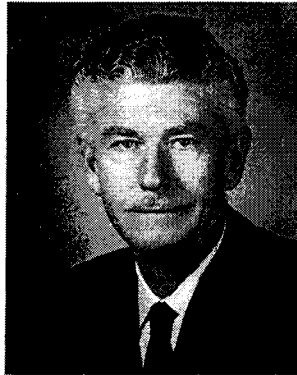
First, *mark the dates* given below on your calendar. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the *last monograph*, as well as your degree. The Emperor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

Thursday, August 21, 1986
8:00 p.m. (your time)

Thursday, November 20, 1986
8:00 p.m. (your time)

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

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Martinist Order

James R. Whitcomb

Retires . . .

James R. Whitcomb, a member of the Sovereign Council of the Traditional Martinist Order for the past forty-seven years, retired from this position at the end of his current term.

Dedicated and faithful in his service to the Order, he has given much to its members during his special service as Grand Recorder. His warmth and humanity has endeared him to all.

New Appointment ⇒

Sister Olive Asher, as she is best known to Martinist members throughout the world, now joins the Sovereign Council as a member of its group. She continues as Grand Recorder, and brings with her multiple experiences in the offices of AMORC and TMO, having begun her work in AMORC offices in 1968, and her Martinist work in 1973. She will add much to the Council in its many deliberations.

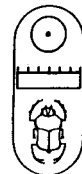


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San Jose, California 95191, U. S. A.

Be sure to let us know as far in advance as possible when your address will change.

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Rosicrucian Activities



A Rosicrucian wedding ceremony held the spotlight in the Supreme Temple on Sunday, March 23, as AMORC Supreme Secretary Arthur C. Piepenbrink and Elizabeth Rosales of Caracas, Venezuela, said their vows before a large audience of members and friends. The groom is an official of AMORC, and the bride is a graduate student at the University of Southern California. After the bride receives her degree in May, the couple will reside in San Jose. The wedding ceremony was presided over by Lilo Lee, Master, and Edward Lee, Grand Chaplain. Shown in the photo at the Sacred Shekinah of the Supreme Temple are (left to right) Heather Larson, Colombe; the bride; Lilo Lee, Master; Edward Lee, Grand Chaplain; the groom; Blanca Schwarz, Matre.

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1986**

Great Workshop in Miami: In February Miami Lodge hosted a two-day workshop entitled "The Way of the Brain/The Way of the Heart" for both members and nonmembers. The event was organized by the combined efforts of Miami Lodge and Grand Councilor Juan Alvarez. The workshop was taught by Dr. George Buletza, AMORC Director of Research and Development, and was a great success with over 100 people in attendance. An added bonus was that of nonmembers attending, 100% joined or rejoined the Rosicrucian Order. Congratulations on a job well done!

[34]

Grand Lodge Outreach: A new program, called Grand Lodge Outreach, has been initiated in the Southern California region, bringing Grand Lodge speakers to the affiliated bodies in that area. Recently, Dr. George Buletza, Director of Research and Development for AMORC, gave an inspiring presentation entitled "The Heart of the Mystic" to an overflow audience in the Los Angeles area.

The first AMORC dignitary to visit the area in this new program was John Hipsley, Executive Assistant to the Grand Master, who presented "The Law of Light" to four

affiliated bodies during a September weekend in 1985. AMORC Supreme Secretary Arthur C. Piepenbrink visited Southern California in February, speaking at three Lodges and a Chapter. Dennis Kwiatkowski, Assistant to the Emperor, will visit the area in June.

The cost for this program is shared by the host affiliated bodies visited. In most cases the AMRA received from the increased attendance covers the necessary expenses.

Many benefits can be realized from this program. Grand Lodge members enjoy the opportunity to experience fascinating programs from San Jose, and Grand Lodge officers and representatives have the opportunity to meet and experience first hand the thoughts and feelings of the membership. It is a true meeting of minds and sharing of our light. Grand Lodge Outreach has been quite a success in Southern California and could be made available in other areas if enough interest is expressed among members and affiliated bodies.



Dr. George Buletza, AMORC Director of Research and Development, visited Rosicrucians in Southern California as part of an exciting new AMORC program—Grand Lodge Outreach. Shown in the photo (from left) are Thumper Bloomquist, Master, San Fernando Valley Lodge; Marguerite Peterson, Master, Abdiel Lodge, Long Beach; AMORC Grand Councilor Matthew Miller (in back); Dr. Buletza; Simeon Ogunniyi, Master, Hermes Lodge, Los Angeles.

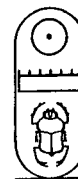
Humanitarian Award, India: In December, 1985, Reverend Aurelius Maschio, former rector of Don Bosco High School, Matunga (near Bombay), was given the Rosicrucian Humanitarian Award for his selfless and dedicated service in the field of education and social welfare. Dr. M.S. Gore, Vice-Chancellor of Bombay University, who presented the award, praised Reverend Maschio's work among the poor and among leprosy patients.

Aurelius Maschio came to India in 1923. He began working among the Khasi tribesmen in the hill tracts of Shillong before coming to Bombay in 1944. "I have been an instrument in the hands of God," Reverend Maschio told the gathering.

Arthur de Souza, the Indian Affiliate Body Administrator, and members of the Bombay Pronaos were also in attendance for the presentation of the award.



Reverend Aurelius Maschio (left) receives the Rosicrucian Humanitarian Award for his work in education and social welfare in India. Dr. M.S. Gore, Vice-Chancellor of Bombay University, presented the award to the humanitarian.





Free Discourse

WHY FEAR?

What do you fear most? Do you allow unfounded fears to stand in your way? Does fear slow down your creative processes? Do those problems you fear seem to grow as if they had a life of their own?

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ROSICRUCIAN DIRECTORY

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

Chinese Temple, Melaka ➡

The old city of Melaka (Malacca), Malaysia, reflects a mixture of peoples and cultures unique in Malaysian ethnography. Located on the Strait of Melaka, the port became an important trading center in southeast Asia. Added to the original Malay people were the Chinese, who have played a major role in the city's development for centuries. Inter-marriage between the Chinese and Malays has created a mixed people known as Baba Chinese. Their rich culture and language reflects both Chinese and Malaysian influences. Later, Portuguese and Dutch colonists also intermarried with the Malays, creating a cosmopolitan population in this old port city.

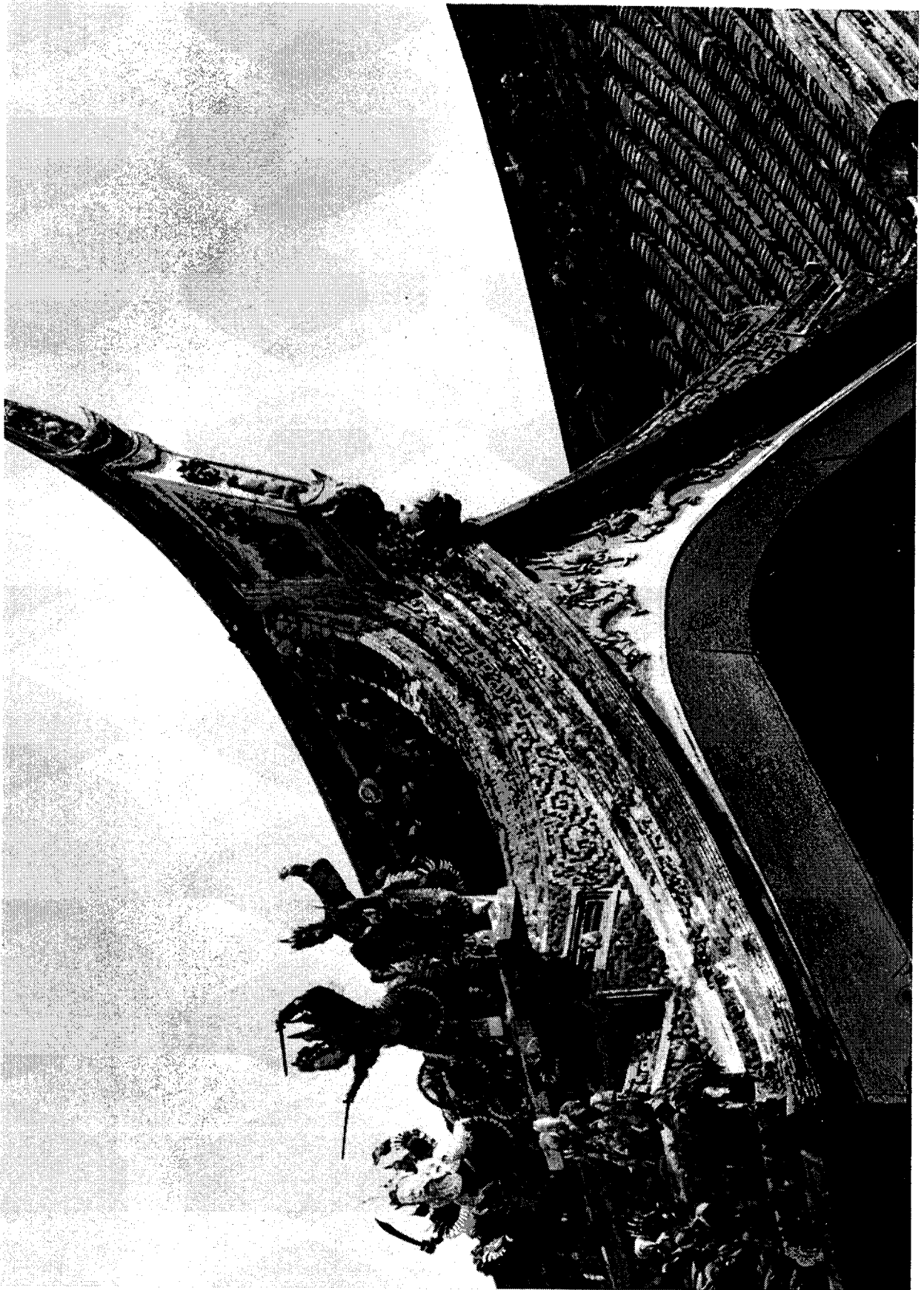
(Photo by Jerry Chapman)

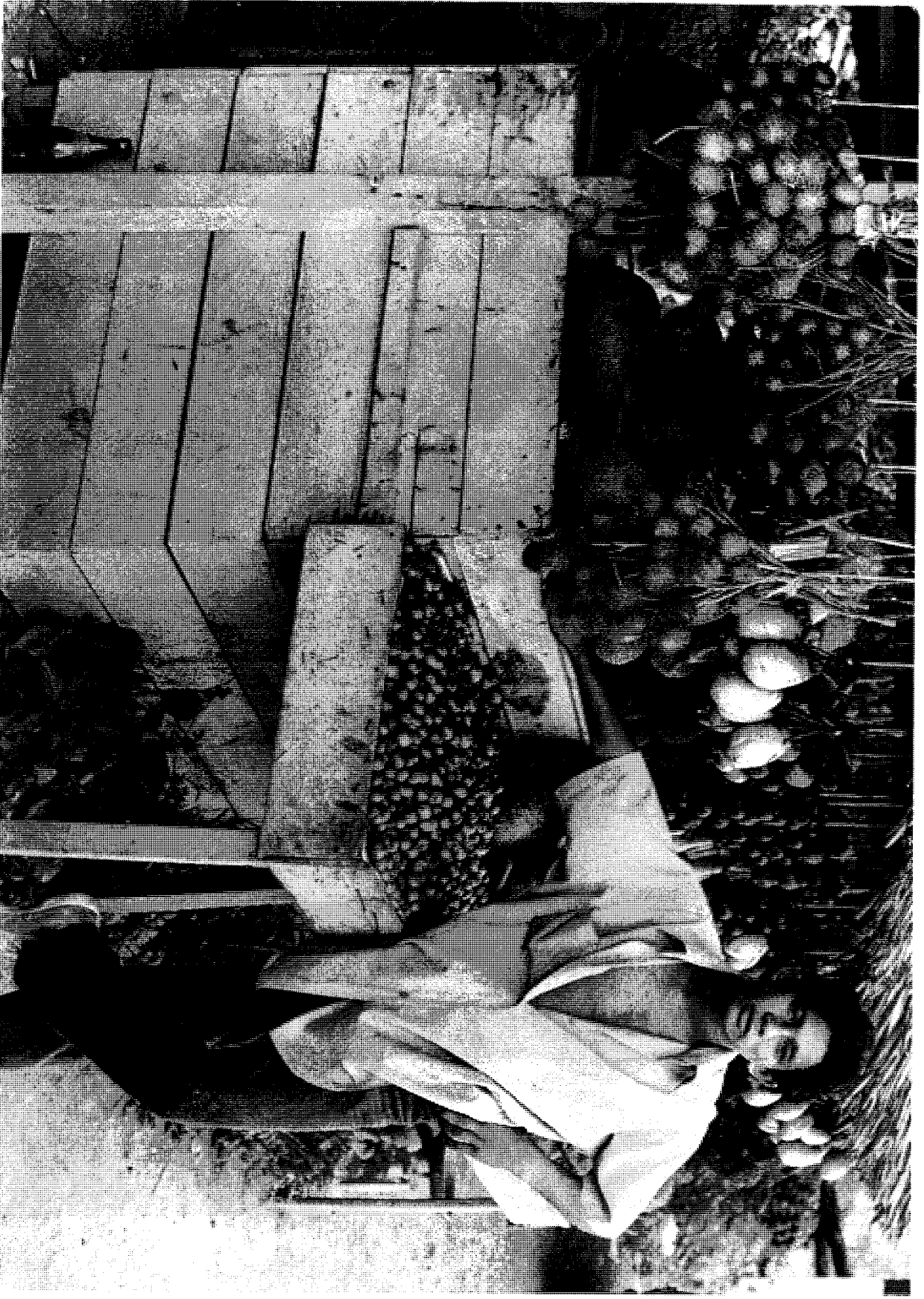
Market Scene, Malaysia (overleaf)

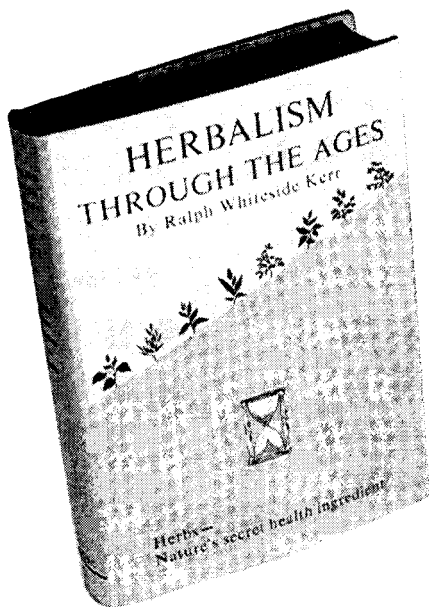
This is a typical market scene along a road near Melaka. The tropical climate makes for a rich variety of fruits and vegetables, while rice is the most important food crop. The most important cash crop, and the country's main foreign exchange earner, is rubber. Rubber trees are found in abundance in the hinterland behind Melaka.

(Photo by Jerry Chapman)

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HERBALISM THROUGH THE AGES

by Ralph Whiteside Kerr

Nature's Secret Health Ingredient

This book explains how herbs have aided the *whole* human being from the dawn of civilization up to the present. Not only have herbs provided our earliest foods and medicines, but they have also symbolized certain emotions and psychic feelings.

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Are you getting the best food value from vegetables and grains? *Herbalism Through the Ages* gives you nutritious recipes prepared by experts, as well as a list of beneficial herbs with descriptions of their uses and cultivation. Let *Herbalism Through the Ages* be your guide to better health and understanding on *all* levels of consciousness.

shown to be between 11,000 and 12,000 years old.

The author, Ralph Whiteside Kerr, a Rosicrucian and herbalist for many years, writes authoritatively on these topics and many others such as:

- **Aromas for the Gods**
- **Herbs in the Colonies**
- **Indian Herbal Rituals**
- **Herbs Are Health Builders**
- **Food, Medicine and Pleasure**

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touch the hearts and minds
of thousands . . .*

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by Ralph M. Lewis

*. . . the biography of
Dr. H. Spencer Lewis*



Was the life of Harvey Spencer Lewis cosmically ordained? Was it only a coincidence that this man possessed so many talents that were needed for the exalted office he was to fill? Few men of today—in a world steeped in materialism—have fought so hard and so long to keep alive the psychical, the higher motivations of humanity; to elevate the human mind above false beliefs and superstition. Yet this was accomplished by Harvey Spencer Lewis in the organization he was entrusted to re-establish.

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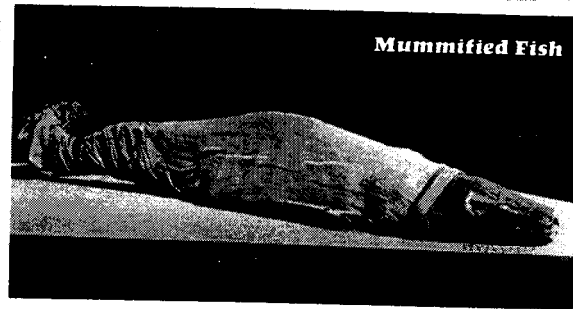
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TREASURES FROM OUR MUSEUM

Hatmehit

Judging from Ancient Egyptian tomb paintings, an enormous variety of fish inhabited the Nile—far more so than in present-day Egypt. Many types of fish can be recognized in these paintings, including perch, eel, mullet, carp, catfish, as well as the wicked tiger-fish, whose great teeth earned him the name “Nile dog.”



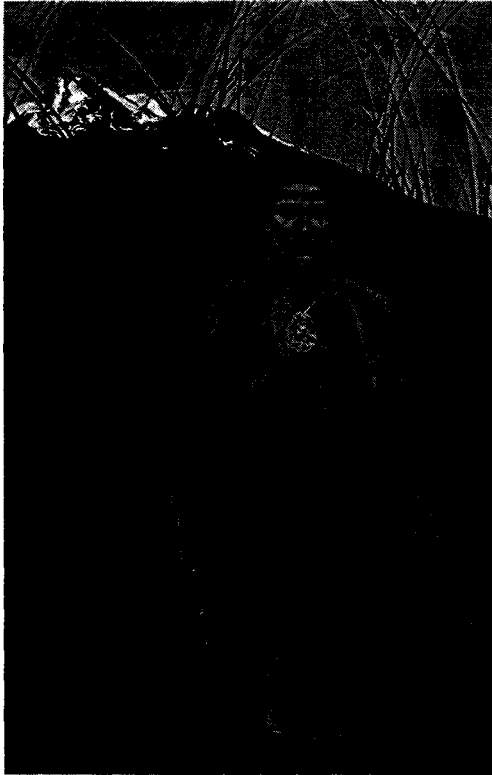
One of the easiest methods of fishing was to place a large bottle-shaped fish trap in the water. The more effective method was to drag a great spindle-shaped trawl net or triangular seine between two boats and then bring the net to the bank.

A taboo forbade all persons connected with religion, such as kings, priests, and the blessed dead, to eat fish. Thus, in its fresh, dried, or salted form, fish was the “people’s meat.” In the pyramid age a proletarian caviar known as *botargo* was made of compressed mullet’s eggs. In later times, commoners could not eat fish at any time except on Feast Day when fish were fried and eaten in front of their homes.

Fish also played a role in religion. Certain fish, such as the oxyrhynchus, were thought to be divine. In fact, the town of Oxyrhynchus went to war with a neighboring people who dared to eat their god. The perch was dedicated to Neith, goddess of creation. The people of Mendes gave the title of “Chief of the Fishes” to the dolphin goddess Hatmehit, whose statuette (see photo) is on display in the Rosicrucian Egyptian Museum. The second photo shows a new acquisition of our Museum: a very unusual mummified fish dating from the 26th Dynasty.

—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.



Shasta Tule Gatherer

Cheryl Yambrach Rose

World Of Wonder

Hot Lava

FROM THE TOP of California's Mt. Shasta (14,162 ft.) a striking panorama unfolds. For hundreds of square miles the topography shows evidence of relatively recent geologic changes. Lava flows, fissures, cinder cones, volcanoes, and hot springs dot a dramatic landscape stretching across portions of three states—California, Oregon, and Nevada.

At the very base of Shasta, to the west, a perfectly rounded satellite cinder cone—Black Butte—captures the hiker's attention with its smooth walls, a few scraggly trees clinging to its steep slopes.

To the north of Shasta, rivers of lava, frozen in time, stretch across a vast plateau. In the late Pleistocene Epoch (2-3 million years ago) rivers of fire—molten lava—flowed repeatedly from an ancient volcano.

The Earth is alive, and here, as in other places, it gave forth its fiery inner energy in the process of ongoing creation.

Streams of molten rock spread out across the land, then rapidly cooled, forming the Modoc Lava Beds, a portion of which is preserved today in Lava Beds National Monument. The wildly beautiful lava beds feature cinder cones, spatter cones, broken and rugged land forms, and tortuous flows of solidified lava. Below the jumbled and craggy surface, lava tubes (caves), formed during the final cooling, crisscross the lava beds.

To the casual visitor, the lava beds may appear lifeless. However, in this seemingly inhospitable landscape there is plenty of life. The process in which life forms came to occupy the cooling lava lands has taken centuries, and continues onward today. The beginning processes of the "re-greening" are still visible on the most recent lava flows. Lichens, simple plants, begin the process of breaking down the rock into soil. For, after all, lava can make a very rich soil. Higher plant forms—mosses, grasses, herbs—follow in the little pockets of soil created by the pioneering lichens. Gradually, shrubs and trees appear, along with increasing animal life. Among the rarer animals frequenting the area are big-horn sheep, pronghorn antelope, and the golden eagle.

Ancient man left his mark here also. Pictographs (rock paintings) and petroglyphs (rock carvings) featuring unusual and bold designs are found in caves and on exposed rock walls at various places in the lava beds.

—Robin M. Thompson, F.R.C.