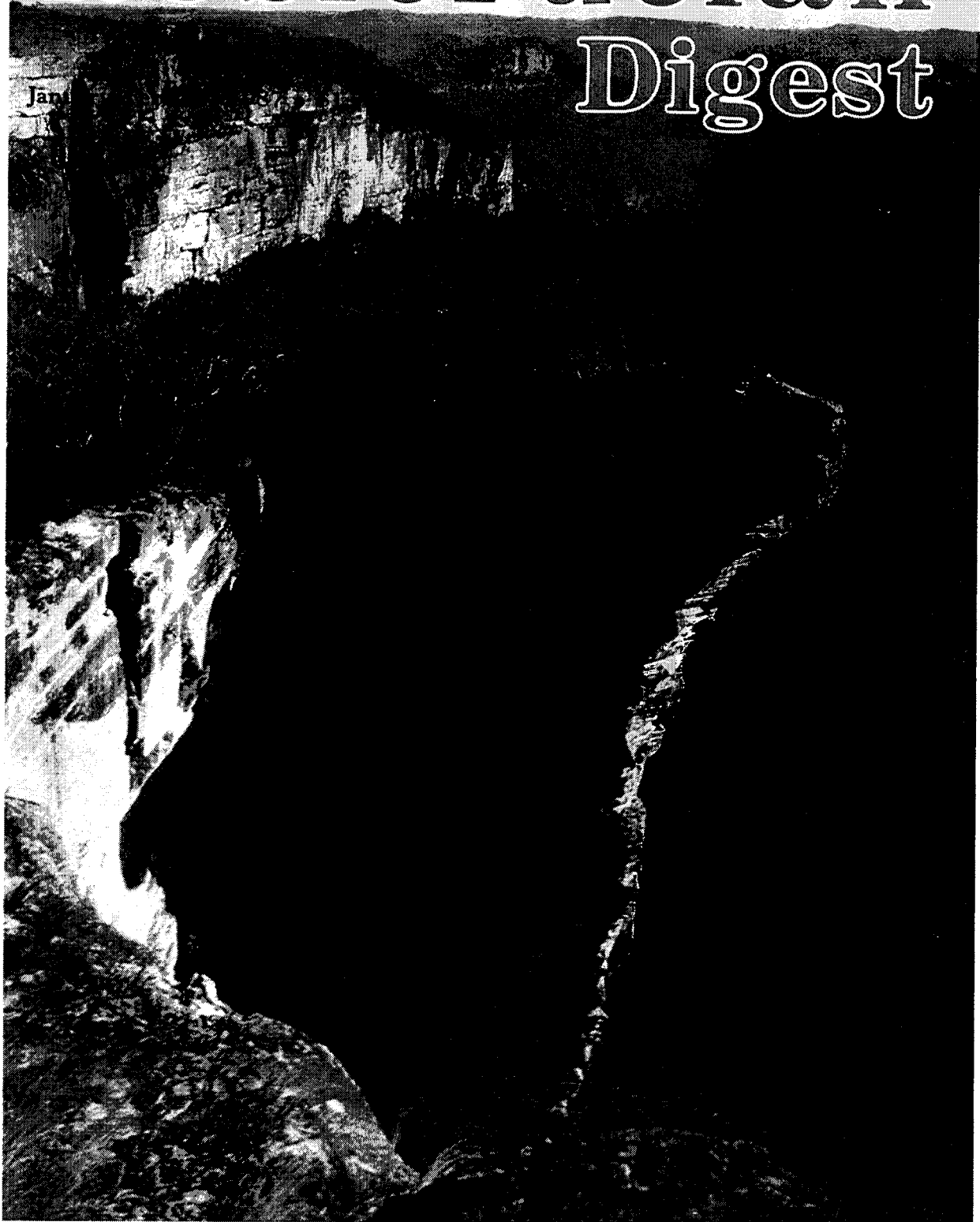


# Rosierucian Digest

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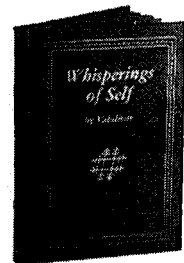
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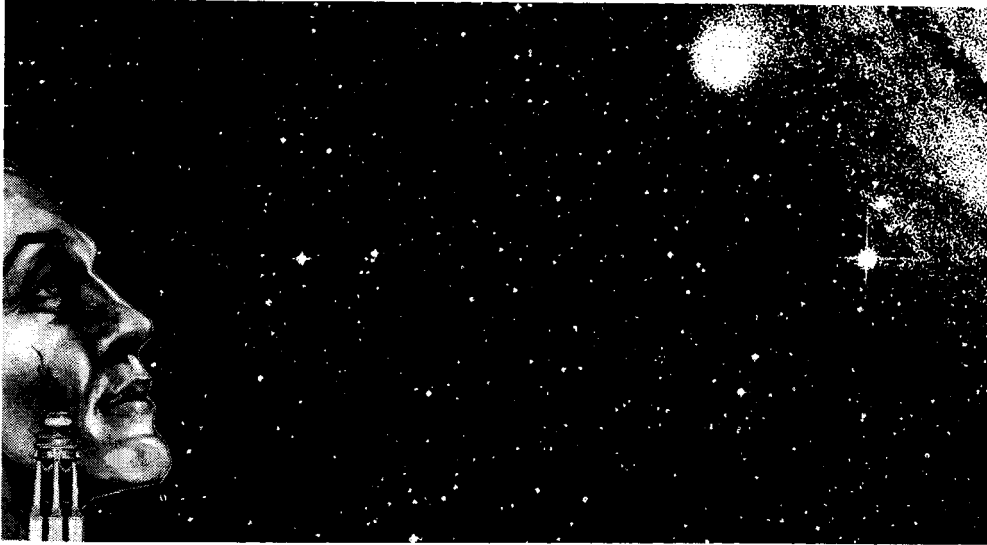
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## CONTENTS

- 4 Thought of the Month: *The Good in Life*
- 8 Prospects for Extraterrestrial Communication
- 11 Instant Vacations
- 14 The Celestial Sanctum: *Are Limitations Karmic?*
- 16 The Energy of the Spoken Word
- 18 Doing One's Best
- 19 Wagner's Parsifal and The Holy Grail
- 24 Mindquest: *Manifesting A Productive Future*
- 27 The Emperor Proclaims Rosicrucian New Year 3340
- 30 A Sound Mind in A Sound Body
- 33 Rosicrucian Activities Around the World

## PHOTO PAGES

- Cover Australia's Blue Mountains (*see page 13*)
- 3 The Dome of Ascension
- 37 Tombs of the Prophets
- 38 Resurrected City

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## The Dome of Ascension →

The Dome of Ascension marks the traditionally accepted site of Jesus' ascension—however, archeologists question its authenticity. In A.D. 380 a round structure was built encircling the Rock of Ascension which tradition claims contains a footprint of Christ. In 1187 the Moslems captured the shrine and covered the central chapel with a cupola.

(Photo by AMORC)

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# Thought of the Month

by the Emperor



## The Good in Life

ALL MEN are motivated by ideals in life. We may otherwise call these ideals objectives or ends which we pursue. Ideals may be either lofty or ignoble, and their value or merit is relative. Ideals depend upon the character of the individual and the customs of society to which he or she is exposed. However, no individual is without an ideal, for no person is wholly satisfied with what he is, has, or has experienced.

While various kinds of ideals are numerous, one is common to all people. That ideal is *goodness*. All people seek goodness instinctively. If this statement appears to be inconsistent with human behavior as we experience it, let us further examine the statement.

Goodness must not necessarily be understood to mean morality. It can simply mean *value*—the excellence of some quality. For example, we speak of a “good day.” We do not mean this in a moral sense. Rather, we mean that the day has that perfection of quality which we enjoy. Also, a person may say that he is looking for a good bargain. He is not referring to something that is free from evil—there is no moral reference here. He is referring to the excellence of the bargain’s value to him.

From this point of view, however, it might seem that people would always be going in various directions in their pursuit of good. Some would designate good as

being the excellence of fame, while for others it would be wealth, power, and so on.

Is there a supreme excellence? Is there a *summum bonum*—a highest good? If there is, it would accomplish two things. First, it would provide greater happiness than any lesser good, and secondly, it would unite all mankind by its common appeal.

### *The Harmonious Whole*

The answers to these questions have challenged thinkers for centuries. It is interesting to briefly touch upon some of these notions of the true good. In the fourth century B.C. the Greek philosopher Plato expounded the idea of good as a supreme *form*. We perceive about us many forms. They are all related to ideas which we have. But according to Plato, the idea of good is the harmonious whole. It is the perfect pattern in our consciousness into which all other forms fit. In other words, we are born with a kind of indwelling harmony. When we can make life’s experiences conform to that harmony, then we consider that to be *good*.

Aristotle declared that morals are not inherited. Neither are they implanted in man. Morality, as goodness, must be developed. To accomplish this, Aristotle said man must develop the virtue of his nature. This virtue is the excellence of man’s function. And Aristotle further proclaimed that

The  
Rosicrucian  
Digest  
January  
1987

the principal function of man is his *mind* and *reason*. To Aristotle reason was a divine quality. This virtue, this excellence of man, manifests as the *golden mean* in his activity—the middle course between extremes.

For example, Aristotle said that courage is the right amount of activity. Conversely, cowardice is declared to be a deficiency. Temperance is a moderate love and pursuit of physical pleasures. On the other hand, self-indulgence and sensuality corrupt and dissipate the reason. Liberality is the golden mean between stinginess and extravagance.

In relatively more recent times Immanuel Kant affirmed, "nothing can be called good except good will." Simply, unless the motive behind the action is pure, then behavior cannot be called good.

#### **An Absolute Good?**

But let us look at the problem of good a little more analytically. Is there an absolute good? Of course, if we say there is, then we imply that there is the opposite, or evil. Good must contrast with something different or it would not appear as good to us. Everything about us has its particular nature or quality. Why do we call the quality or nature of one thing good, and the quality or nature of another, evil?

Goodness does not exist in things. It exists in the human consciousness. Goodness is the evaluation of our experience. It is the result of our physical, intellectual, and psychic response to that which acts upon us. The good, in the physical or sensual sense, is easily explained. What is titillating, satisfying, and gratifying physically is held by us to be good.

Likewise, if we have a strong psychic attachment for a religious ideal or a moral precept, we then call that good. Because it gratifies a kind of exalted love, we call it spiritual pleasure. Consequently, we term such codes or morals good. However, they may not be accepted as so by others. That is why there is no universally accepted moral code.

Following this line of reasoning, we eventually come back to the original idea of excellence. In other words, what we consider to be the excellent qualities of some-

thing in relation to ourselves, we construe as being good. Has every man, then, just a good unto himself? There must be some criteria by which to judge. Otherwise, there would be no common goal for humanity to strive toward.

#### **Excellence**

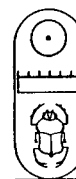
First, man must discover within himself certain basic functions which are possible of excellence. Such excellence, when realized, would be an acceptable good to every man. Man is an organism, and life force is the function of man's organic being. The excellence of this function is *health*. Consequently, health is a primarily physical good accepted by all people. Any code of behavior promoting excellent health is a self-evident good. In fact, there is no possible contra idea that would be looked upon favorably by man.

Are there ends—or goals—in life which we can collectively call good? *Knowledge* is one such goal, because its value is recognized by all. Upon first consideration, this statement may seem inconsistent with experience. School dropouts seem to reject knowledge as being good. Further, those who refuse to accept new ideas also seem to oppose knowledge as being good.

However, in this instance, a distinction must be drawn between education and knowledge. Education is not knowledge. It is simply a formal method of acquiring knowledge. The dropout rebels against this particular method. However, in his limited way he, too, is seeking knowledge in life. But he is doing so without guidance. Nevertheless, what he learns, he cherishes as good, as long as it seems to serve him.

On the other hand, the person with a closed mind confers the value of good upon his personal concepts. He is, however, afraid of new knowledge, feeling that it might refute what he *wants* to believe. But what he does believe is considered good by him. Therefore, although everyone values knowledge, some only value new knowledge if it can be related favorably to them.

Another good which all men commonly recognize is *freedom*. While there is a unity in aspiring to freedom, there is a diversity in defining its content. For instance, shall



freedom relate to the person, the body, the will, or just to the intellect? Shall freedom mean no constraint of human behavior in any manner? Or should all human action be circumscribed and kept within bounds?

We find that these concepts we have been considering represent a common good only in the broadest sense of the word. In each of their particulars they vary with the different constructions put upon them by men.

We further find that good is often introverted—made too much a wholly personal thing. In this way, as we know, it only engenders conflict between the different concepts, and conflict shatters those individual satisfactions which men call good. What, then, will bind these separate interpretations of good together? What will allow each man to draw pleasure from his notion of good, and yet not detract from the good of others?

The German philosopher, Hegel, said that only in society does man really exist. This is because in society the individual becomes the whole man. In other words, the individual is then drawn out of himself. In society the self extends outward to include more than just a "me." It becomes a "we." In a true society the individual not only extends himself to include others, he also projects to them his feelings of what is good. But there is this difference. In a true society man does not impose on others his personal concepts of what the different kinds of good should be.

#### **Social Equity**

In a true society a new good is conceived and extended by mankind collectively. This is social *equity*. Concisely, this means that no man's personal pursuit of good shall obstruct the common good of others. Thus, each individual may have personal concepts of good and derive intimate satisfaction from them. However, each individual must act within the bounds of social equity and

not bring suffering or anguish to others in their personal pursuit of good.

In social equity, then, we have a universal good—one accepted by all individuals within the society. It can have but one meaning to them. This is the instinctive feeling and intellectual idea of good experienced by the individual serving the well-being of humanity. Since all good reflects back upon the individual's intimate feelings, so does his collective good, the social equity. Man is naturally selfish, but in social equity the extended greater self also finds satisfaction.

If social equity is a universal common good, how shall it be specifically defined? It is a broad statement to say that it consists of the welfare of humanity collectively. Different political ideologies each profess to be working toward such a universal good. Yet they are mostly in conflict. Universal good must be a synthesis of all that man is. It cannot represent intellectualism alone as good because this would exclude the psychic and emotional qualities of man. Neither can universal good be related alone to the corporeal, the physical nature of man.

A universal good must recognize and stand for all those qualities and impulses pertaining to the nature of man. If he chooses, man may place them in a hierarchal order or scale of value. But no one part of man's nature must suppress another.

Formal religion has tried and failed to provide a universal common good. The religious impulse is a subjective motivation. Its expression, its manifestation, however, is objective. It consists of that understanding of those ideas and traditions which seem to the individual to conform to his *personal* feelings. Consequently, moral codes arising out of religious systems are so varied that they have no universal acceptance.

A universal good, therefore, is not something that is divinely inspired. Rather, it is a practical organization of the requirements and the discipline of the whole nature of man.  $\Delta$







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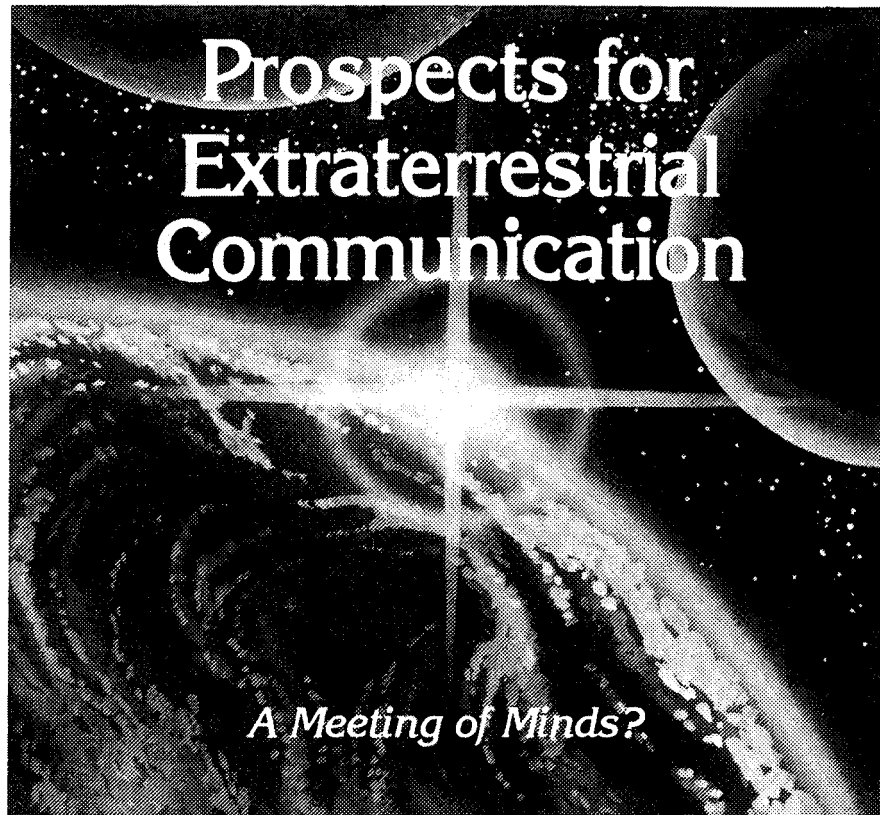
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FOR AT LEAST TWENTY YEARS astronomers and others have extensively speculated on the prospects for the existence of intelligent life, other than our own, in the universe. Discovery after discovery has tended to increase the probability that life, and therefore intelligent life, exists elsewhere in the universe.

Very complex molecules, important for the formation of life-sustaining proteins, have been discovered in interstellar clouds. Satellite observations in the infrared wavelengths have identified rings of material surrounding nearby stars. These rings are strong evidence for the existence of planetary systems. A certain percentage of these systems would likely have planets located at a distance from their star which would allow life as we know it to develop.

A spacecraft traveling at a substantial percentage of the speed of light would require at least fifty years to visit and return

from a nearby star. Visits to nearby stars by civilizations traveling in spacecraft limited by the speed of light would be very infrequent and limited. Even so, a slow migration of a civilization from star system to star system could eventually bring together civilizations separated by hundreds of light years (1 light year = 6 trillion miles).

#### **Faster Than Light Travel**

Developments in theoretical physics, such as the 10 dimensional superstring theory,<sup>1</sup> keep open the theoretical possibility that an advanced civilization's spacecraft may not

*The  
Rosicrucian  
Digest  
January  
1987*

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*by Alan C. Holt, M.S., F.R.C., I.R.C.*

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be limited by the speed of light. The superstring theory uses six dimensions, in addition to the four dimensions of space and time, to describe the relationships between all the known forces. If the relationships between the electromagnetic, gravitational, and nuclear forces prove to be best described by the use of additional dimensions, then it may be that these higher dimensional relationships reflect some unknown actuality of the universe.

As a result, researchers may soon propose experimental tests to determine if higher dimensional or unknown coupling between forces exist. Such tests could lead to the development of advanced transport technology which may rely on interactions with "higher dimensional" currents of force or energy.

If a spacecraft could bypass the limitations of space and time by effectively traveling through higher dimensions or hyperspace, a civilization would then have no difficulty in making a weekend visit to any star in our galaxy or perhaps in other galaxies.<sup>2</sup> Superstring and other higher dimensional theories have the potential for eventually providing the means to explain how hyperspace travel might be accomplished.

Since it is not clear how long it may be before our civilization develops and uses an interstellar transportation system which can bypass space and time, it is much more likely that our first meeting with galactic intelligences would be on or near the Earth. If one would take many of the carefully researched UFO sightings at face value (eliminating misidentifications and hoaxes),<sup>3</sup> we would have to conclude that some inter-

action with galactic intelligences may have already taken place.

While overwhelming, conclusive evidence supporting a visit by another civilization has not been presented, there is potentially much that can be learned from well-researched and substantiated UFO close encounter cases. To explain the wide variety of aerospacecraft and beings reported,<sup>4</sup> a large number of visiting civilizations and some advanced robotics (possibly androids) would be required. Alternative or additional explanations involve equally speculative concepts, such as long-term bases or "mother ships" on or near the Earth, Moon, and nearby planets; visitors from parallel space-time universes and time travelers.

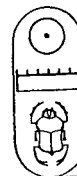
Based on an evaluation of many UFO close encounter case studies, it appears that a hierarchical organization of advanced civilizations may exist. While not unexpected, it is interesting to see the references to advanced civilizations which learn from and receive help from more advanced civilizations. While we may someday establish formal contact with one or more civilizations, we will not truly understand these new relationships (and perhaps cannot rely on them) until these advanced civilizations' positions and status in the probable galactic and intergalactic hierarchy are known.

#### **Communication Between Civilizations**

If the speed of light is not the barrier to space transportation we think it is, then we may be on the verge of making formal contact with another civilization (informal contact could have already taken place). Would differences in physical senses, communication techniques (telepathy, for example), and the brain's interpretation of sensory inputs make extensive discussions between civilizations difficult? Would different levels of consciousness and knowledge lead to largely one-sided conversations?

An even more important question is what would induce galactic intelligences to seek communication in a formal or semi-formal way? What would spark their interest? Would it be curiosity, a galactic civilization survey, the forthcoming departure

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of a galactic "babysitting" service, the need for some type of assistance for them and/or for us?

There would be some obvious risks associated with extensive and formal communication between civilizations at different points in evolutionary development, but also some tremendous opportunities.

Perhaps they have been here before and in some manner have helped mankind proceed along its current evolutionary path. In this case, they could be returning in an advanced phase of their own development to give us another boost in development, to try to correct past mistakes, or simply to chronicle our progress or lack of progress. Maybe we are within a few years or a few tens of years of graduation into the galactic community—to share the *responsibilities*, the benefits, and the tests that go along with community involvement.

We know from experience that those aspects of life we refuse to acknowledge or face are often placed prominently before us so that we no longer have any choice in the matter. From this perspective, it would be far better that we at least acknowledge the possibility that we may have to work with or interact with other galactic intelligences at some point in the future. Will it occur in 1994, 2029, 2100, or has it already occurred at some level?

By acknowledging and working through the implications of such interactions, we better prepare ourselves for these cosmic learning experiences. In this manner the homework can be accomplished at a slower pace rather than through the crash course we might otherwise be obligated to take.

#### **International Symposium**

One of our important homework lessons could be a major international symposium concerning the prospects for, implications of, and operational procedures required to

support meetings between our civilization and other galactic civilizations. Some symposiums with similar intent have been held, but with very little follow through.

Perhaps such a symposium could be the first step in developing an approach leading to preliminary and later formal meetings between our civilization and another? The recent flurry of UFO activity in and around Rio de Janeiro, Brazil, makes that site a primary candidate for this symposium.

Widely disseminated and discussed symposium proceedings would at least provide us some assurance that we have lessened the difficulty of dealing with galactic civilization contact should the opportunity ever arise. In addition, the symposium and the proceedings may have other beneficial effects. It may make it easier for us to accept the differences which seem to separate nations and peoples on Earth. We need to be reminded that we live on a small, fragile, blue-green planet which is only one of billions of planets in our and other galaxies—many of which may support intelligent life.

Advanced civilizations may be waiting for us to reach for the door bell, indicating that we want to begin serious discussions. Are we ready to begin?

#### **Footnotes:**

<sup>1</sup>See Green, M.B. "Superstrings." *Scientific American*. 255, No.3 (Sept. 1986), 48; and, Thomsen, D.E. "A High-Strung Theory" *Science News* 130 (Sept 13, 1986), 168.

<sup>2</sup>Holt, A.C. "Interstellar Spaceports and Transportation Systems." *MUFON 1986 UFO Symposium Proceedings (East Lansing, Michigan, June 27-29, 1986)* Seguin, Texas: Mutual UFO Network, Inc., 103 Oldtowne Road, Seguin, TX 78155-4099.

<sup>3</sup>*Research Reports* Houston: Vehicle Internal Systems Investigative Team, Inc., P.O. Box 890327, Houston, TX 77289-0327.

<sup>4</sup>*MUFON UFO Journal*. Seguin, Texas: Mutual UFO Network, Inc (Same address as in footnote 2: past and forthcoming issues and symposium proceedings)

*The  
Rosicrucian  
Digest  
January  
1987*

**The more that man extends the physical universe through science—that is, reveals heretofore unrevealed reality—the more he comes to realize that he must alter his concepts of the relationship of Divinity to matter.**

**—Validivar**

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# INSTANT VACATIONS

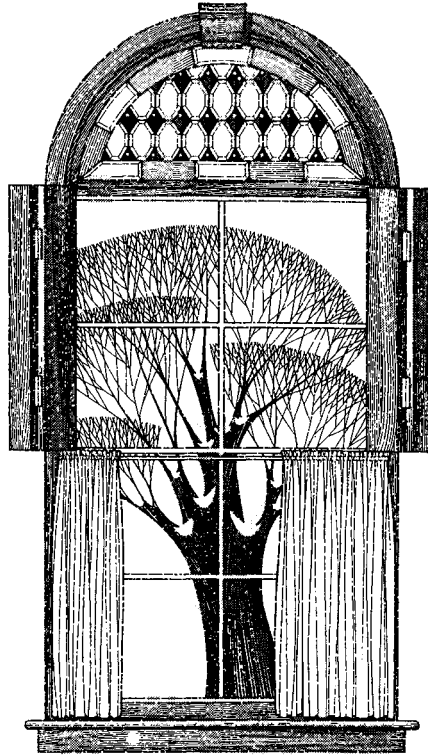
by  
Iola B. Parker, F.R.C.

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MOST OF US are cheered by such obvious wonders as sunsets or white clouds sailing across a bright, blue sky. But when we are sick, worried, depressed, or so tired we can hardly stand up, we can't wait for nature's spectaculars to provide relief, anymore than we can wait for that two-week vacation that may—or may not—be somewhere in the future.

I was fighting the flu. Outside the winter world was drab and dun-colored. Inside were dirty dishes, dust, and unmade beds. It was when I flopped down on the bed for a moment's rest that I noticed the button—just a common pink glass button, one of the three that remained on my dilapidated old housecoat. I looked more closely. That button was *beautiful!* I narrowed my vision, focusing on this one bright spot, absorbing the soft, pink glow from this bit of glass. Color, lovely, vibrant, warm color. I lost myself in the wonder of it.

Somehow, that delicate pink light sent a warming ray through my aching body. I began to breathe more deeply; my nerves relaxed. Outside, the winter wind was blowing, and inside, the house was a mess and I still had the flu. But when I lifted my eyes, I felt strengthened and rested. I had discovered two new wonderful things: an unsuspected source of beauty, and a way to take an "instant vacation."

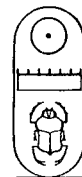


A young man once told me, "I was walking along the street one night more depressed than I had ever been in my life. Nothing mattered; nothing made sense; nothing was good." A lonely soul drifting in a lonely world, walking aimlessly along, saddened by he knew not what. "Then suddenly," he further explained, "as I was passing a vacant lot—a lot passed hundreds of times before—I saw something so beautiful it stopped me in my tracks. You'd never guess what it was. Just a weed patch. Just *weeds!* I can't begin to tell you how, or why, they were so special. All I know is that I stood there for a long time and just looked at them. When I

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*"I had discovered two new wonderful things:  
an unsuspected source of beauty, and a way  
to take an 'instant vacation.'"*

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finally turned away, my depression was gone."

### *Beauty All Around Us*

Were this young man and I taking dangerous steps out of reality into a make-believe world when we convinced ourselves that we had found, not only unusual beauty, but strength and inspiration, in things as ordinary as a button and a patch of weeds?

"I keep going back to look at those weeds," my friend told me. "They really do something for me that I can't explain. But one thing I know; whatever I saw in them that night, I *still* see. I wasn't just imagining things. When the city cuts them down every so often, I can hardly wait for them to grow back."

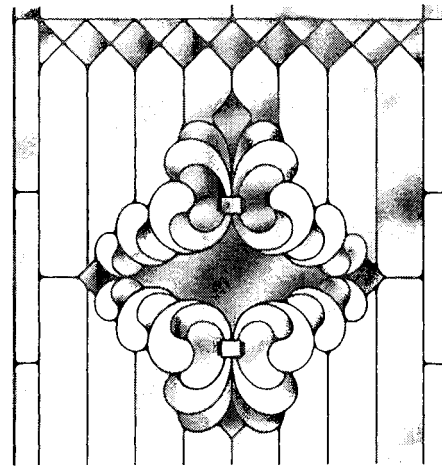
I, too, have looked at my button again and again since that day. What I saw in that simple bit of glass was not fantasy created by fever or an over-active imagination. It's still there, as real—in its own way—as the mysterious loveliness in a precious jewel.

Since discovering the magic hidden in unlikely objects until we bring it forth by concentrated vision, I have escaped for an "instant vacation" from all sorts of undesirable moods and situations. When American foreign policy became the subject for a heated debate among a few of us waiting outside church one morning, I felt that I, alone, was defending the "right." I became so angry I almost walked away.

Later, seated in church, and in anything but a worshipful mood, something inside taunted me. "Now is the time to try an 'instant vacation'—if you still think it will work." Looking around, there was nothing worthy of my concentration that I could see—and if there were, I didn't want to find it. I guess I wanted to "stew."

Glancing at a stained glass window, I didn't think much of it. "Now wait a minute," I gave my thoughts a hitch. "Is this idea just a little philosophical froth, or is it a genuine way to control emotions and improve mental and physical health?" I made myself keep searching. Finally, near the bottom of the window, my eyes rested on a tiny rectangle of whirled green. "This can be it," I thought, "if I'll let it be."

[12]



Then I shut out everything about me but that one small pane of glass. Seconds later I realized that my breathing was slower and deeper. I felt nerves and muscles relax, and blood pressure drop. I became so impressed with the results of my exercise that I forgot about my slip into immaturity which had so angered me. But when next I did remember it, I found amusement had replaced anger.

I have a minor heart condition which can suddenly bring on excessive fatigue. While visiting a large bustling shopping center one Christmas, my husband and I agreed to go our separate ways for a time and meet soon at a certain jewelry counter. Quickly finishing my business, I hastened to the appointed meeting place. I had been waiting only a few minutes when I began to feel tired, much too tired. I looked around for a place to sit, but there was none in sight, and I would miss my husband if I moved away from the counter. Minutes dragged on into an hour as I strained my eyes for my husband's figure amidst the crowd.

Finally I moved a few feet away, where I could lean against a railing. By that time I was really ill. If I collapsed, what would happen to me? I carried identification, but who would know how to find my husband?

Eventually a thought penetrated my dulled brain. "Would an 'instant vacation' help?" Surely nothing could help but to sit down. Yet my eyes roved the store with its acres of merchandise and decorations. Right then I had little faith in this exercise which I had been practicing with so much success and had been recommending to others.

Finally a piece of shiny tinsel caught my attention. I would try. As I made myself concentrate on this trifle, it became a lovely, glowing thing, waiting to be appreciated. I forgot to watch the aisles for my

husband. I forgot the pressing crowds. I forgot everything but that bit of tinsel that had been there when I needed it. For perhaps a minute I just enjoyed it, then I was “back,” propped against the railing. I could hardly believe the results.

I was still very tired, but I was refreshed, as if I had just enjoyed a cool drink or been sitting down for a while. As my mind relaxed, my body had relaxed. When at last I saw my worried husband circling the jewelery counter, looking for me as I had been looking for him, I was able to leave the store with renewed strength.

#### **Discover the Magic**

Perhaps you need a “vacation” too. Why not go adventuring right now, right where you are? Look around your room, or out the window, until you find something which, because of its color, brightness, form . . . catches your attention. And if you think there is little with any of these qualities in your vicinity, it is because you have never really searched. We are constantly being urged to broaden our vision, but right now I am asking you to narrow yours for just a bit. Keep looking. This is a treasure hunt, and the treasure can be anything and anywhere. It can be light splashing from a glass dish, skidding from a brass door knob, or diffusing through the multi-facets of a crinkled plastic bag. It can be a chord of color in the form of odd bits of paper peeping from the waste basket, or two kinds of colorful soap

on the bathroom shelf. Maybe you’ll find it in a net curtain weaving a moiré pattern as it sways past a window screen, or perhaps in the dim brown mysteries deep within a cup of coffee. These are all treasures I, myself, have discovered. You must search for your own.

When you find such a treasure, narrow your vision and consciousness to this one point. Don’t try to analyze or imagine, or make it “mean something.” It is enough that you have found something newly wonderful. Just relax and enjoy.

You may find yourself praying, but there will be no need to mold your prayer into words. You and this special, lovely thing are one with the Creator. For a precious moment you will glimpse a new dimension, a spiritual dimension. For in this moment when your eyes are open to a small island of beauty you never knew existed, your inner self will open to the infinite strength and love that also are always present, waiting at the clogged doorways of our souls.

Fantasy? Self-hypnosis? Or actually sharpened sight and revelation? Try it for yourself and see.

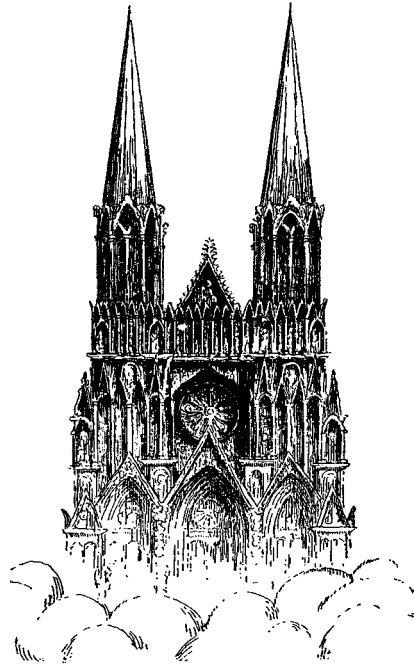
As for me, when I ponder over all the odd souvenirs from my “instant vacations”—for once found, they are never lost—I understand why it was said that God, having finished the work of creation, “saw every thing that he had made, and behold, it was very good.” *Everything!* △

## This Month’s Cover

This month’s cover features the spectacular scenery of Australia’s Blue Mountains in New South Wales. Pictured is Hanging Rock, near the Grose River Valley. These precipitous mountains, actually a well-dissected sandstone plateau, form a section of the Great Dividing Range, which runs along the eastern length of Australia and separates the humid coast from the arid interior, known as the Outback. The mountains act as a barrier to moisture-laden Pacific storms, and for many years also presented a barrier to settlers determined to move into Australia’s interior to establish farms and ranches. For more about these fascinating blue-hued mountains and the national park protecting them, please see this month’s “World of Wonder” (back cover).

(Photo: courtesy, Nucolorvue Productions)





The Celestial Sanctum

## Are Limitations Karmic?

by Dennis Kwiatkowski, F.R.C.

**K**ARMA has been defined as the law of cause and effect. The word is Sanskrit in origin and literally means "deed," or "to do." Applied to our lives, our thoughts, actions, and deeds, are karmic *causes* which set into motion certain circumstances, which in turn produce resulting *effects* in our lives.

With these thoughts in mind, are all the events of our lives the result of karma? After all, there are people who are firm believers in the concept of karma and who are quick to point out, when coming across

a person in a condition of poor health, or undesirable circumstances, that the individual obviously has karmically brought the condition upon himself.

Now, it is true, that being human, we occasionally, or even frequently, act in such a way as to be out of harmony with the laws of nature and thereby bring about an imbalance which may result in illness or other undesirable effects. All human life is susceptible to such an occasional occurrence. On the other hand, to make the sweeping assumption that all illness, or even all undesirable situations, are the result of improper action on the part of the individual is judgmental, and is the height of arrogance.

All of us experience many events and occurrences during our lives. Some of these events fall within our control. Frequently, we can avoid many adverse conditions through the application of intelligent living, such as is taught in our Rosicrucian teachings. There are, however, events which are beyond our immediate control. We are unable to trace such events to actions on our part which may have brought them about. They may be sudden occurrences which we did not expect and for which we have no immediate solution. Or they may simply be situations we do not, at present, understand and which we do not as yet know how to master.

### *Our Reactions*

To assume that such events are *always* the result of karma and that we are doomed to suffer may lead to very negative introspection of an unhealthy nature. There are, unfortunately, people who must have life pigeonholed into tidy compartments of good and bad. Such people must also have equally tidy explanations for events or occurrences, and are extremely quick to explain misfortune by the placing of blame, usually upon others, but often even upon themselves. To the mystic, however, events are not so readily good or evil as they are opportunities for growth and enlightenment. The occurrences in our lives, the seemingly good, as well as the seemingly bad, offer vast opportunities for the expansion of our awareness and the refining of our nature.

The  
Rosicrucian  
Digest  
January  
1987



More important than the limitations of health or circumstance which we may encounter, are our *reactions* to these same conditions. We may not always be able to know what will come into our life at any given time, but we can control the way in which we react. We can use the vicissitudes of life as a springboard to greater achievement and insight.

The example of Beethoven comes readily to mind. The very idea of deafness in a musician of his caliber seemed absurd. Yet, this calamity, excruciating as it must have been, did not prevent him from composing superlative symphonic works which are among the greatest ever written. Another example is Harry Houdini. Houdini was seemingly limited by poverty and lack of formal education. However, his belief in himself and his ultimate greatness allowed him to rise well above these limitations. Even today, more than a half century after Houdini's death, his name is still the biggest in the field of professional magic. Certainly, these names represent only two of the numerous individuals throughout history who did not accept limitations in life as liabilities.

Each one of us is here to experience life. We derive knowledge and wisdom from our various experiences. We grow as a result. Naturally, we endeavor to maintain optimal health and to be free of the results and frustrations of avoidable stress in our lives. To this end, our teachings contain many marvelous principles which can be applied to excellent effect.

Yet, as physical beings, in a physical world, we are going to occasionally experience pain. Pain is a signal that an adjustment needs to be made. Sometimes the adjustment is no more than a change in our attitude. At other times, the adjustment

requires contemplation, evaluation, and persistent effort. Let us never make the mistake, however, of judging that all we experience in life is the result of karma for past actions. And, certainly, let us never sit in judgment of others because, they too, like all of us at one time or another, are subject to some of life's more painful experiences. Judging in this manner only intensifies the pain for the one suffering, and falsely boosts the ego of the one who would make a pretense of superiority.

#### **Very Important Questions**

That situations in our experience may or may not be karmic in origin is true. But, whether or not they are, is perhaps less important than what our reaction is going to be. We should ask a number of questions of our Inner Self. Have I done anything to bring this about? If I have, what can I do to change it? If I haven't, what can I learn from this experience? How can what I am going through enable me to understand life and the situations of other people better? What gift does this experience hold for me?

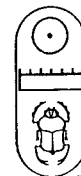
Life may not always be predictable, but the restrictions we experience need not be limitations. What we have and experience in life may not always be within our control. What we *do* with our lives and *what we achieve* are entirely and completely up to us.

#### **The Celestial Sanctum**

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

#### **WE THANK YOU**

The Emperor, Supreme and Grand Lodge officers take this means of thanking our Fratres and Sorores throughout the world for their most kind Christmas Greetings. Because of the number of these Greetings, we must take this means of thanking each of you.



# The Energy of the Spoken Word

*It Is the Voice From the Heart  
That Moves Humanity*

*by Dr. John Palo, D.C., D.A.B.C.O., F.R.C.  
Member, International Research Council*



*THERE'S SOMETHING MAGICAL about the spoken word. It's just not true that a word is a word is a word. True, the written word has its assets, catering to the eye and the intellect. We can reread it . . . even years, or generations, later. Thousands of years later the written word can still intrigue and inspire us. Yet, for the most part, the written word is but a record of a spoken word—and a faulty record at that.*

*The  
Rosicrucian  
Digest  
January  
1987*

We cannot hear today the spoken sounds from the voices of the renowned thinkers and great orators of ages past. Can you imagine hearing the voices of such great original thinkers as Cicero, Akhnaton, or Francis Bacon, as we've heard the spoken

words of Franklin D. Roosevelt, Winston Churchill, and Martin Luther King, Jr.?

In the midst of a world at war the voices of Churchill and Roosevelt steered two nations to mortally combat an evil idea—Nazi fascism. The spoken words of Martin

[16]

Luther King, Jr., energized us to accomplish in just a few years what we couldn't do in two hundred years. Sir Francis Bacon was such an enchanting speaker that Ben Jonson (his contemporary) exclaimed that when Bacon spoke, his listener's biggest worry was that he might stop. How many of today's speakers can so hold an audience? It is doubtful that written memos from these speakers would have been as effective.

### ***The Passionate Voice***

Some speakers are so dynamic that we're not satisfied to just read what they say—we want to *hear* them say it! In some cases the difference is like reading the sheet music of a song, and then hearing the powerful voice of an Enrico Caruso singing the song. There's a moving passion in the human voice that will never be perfectly captured on a piece of paper.

Today, the most successful businesses vie for radio and television coverage to get their spoken messages across. Millions of dollars are spent annually on radio and television to sell products. While big business finds the written word effective, it's the spoken word with visual supplementation on TV that brings the big profits. Even today's printed word industries—industries specializing in producing typewriters, newspapers, magazines, books—take to the spoken word to sell their wares.

It's not surprising that colleges, religions, museums, and all different kinds of organizations have taken more and more to the spoken word to increase their membership. Even doctors and lawyers are advertising their services via public lectures, radio, and TV. Increasingly, these professionals are attending postgraduate seminars to supplement their reading of professional journals. The spoken word enhances and makes more alive what they will find in the litera-

ture. It makes for better informed professionals.

### ***The Vitality of the Spoken Word***

Mystics have long realized the vitality inherent in the spoken word. Certainly, the voice of inspiration is first a voice before it becomes a written message. Mystics usually say, "I heard a voice!" They are referring to the "voice within." To the mystic, the "God of our Heart" speaks from within, very personally. Sure, there is a vital message from that voice. But the sound, even the whisper, of that inner voice magnifies the power of that message. Writing can only try to capture it.

Even in convocation (meaning *with voice*) we listen for the inspiration from an inner voice.

We can all help ourselves by mastering the proper postural mechanics of voice production. We can master the many techniques of speaking and oratory. And, of course, we can become intellectual experts on those subjects we wish to speak about. Yet, for the best presentation of our message through our voice, it all must be capped and integrated by one special ingredient—the *heart*. For, it is the voice from the heart that moves humanity. It is the voice from the heart that fulfills the old Egyptian mystical tradition of heart and tongue. That tradition is carried on by the Rosicrucian Order, AMORC. It tells us, if we wish to heighten our creative abilities, we must speak from the heart.

The true movers of this world have always vocally expressed their message with their hearts. Similarly, the great mystics of the future will be recognized and amaze us by how they speak from the heart. For truly, there's something magical about the spoken word. △

**The best preparation for good work tomorrow is to do good work today; The best preparation for life in the hereafter is to live now.**

**—Elbert Hubbard**





# Doing One's Best

by M. Eve Morgan, F.R.C.

**I**N a recent dream I was with a small group of people, and each one of us was doing his best in life and in service to mankind. The tree of life was blooming . . . for us. The music of the rhythms of the Cosmic was playing . . . for us. We would have been glad to have anyone and everyone join us. But few did.

I awoke thinking of how simple and true was the message of that dream.

Many do not see the personal betterment which will accrue to putting their *all* into life. Thus, they do not become self-motivated. Their potential is hidden from view.

As one grows from childhood, options are formed. In resisting outside pressure, maturity blooms. When inward rationale is employed, this is character building. But maturation need not stop at any particular age. There is room for growth, change, refinement through all of life.

One must set aside time to confirm thoughts and opinions, or else change such thoughts and opinions as new knowledge is brought before our consciousness. Each one of us has sole responsibility for his own thoughts, actions, and reactions. If we strive to do our best, this energy will move us forward.

[18]

Think of yourself as the director of your personal destiny and see if you are making progress. If others have harmed you, but you rose above the act of reciprocation, then you grew in awareness of a better way to act. If you have rejected discrimination of race, religion, philosophy, sex, or age, you have seen the rightness of giving everyone an equal opportunity. If you have chosen cleanliness, sobriety, and a lifestyle which promotes good health, you are a good example in your community.

Those who care for both the mind and body want to make a wholesome environment in which to live. One need not live in opulence to appreciate the refinements life has to offer. Those objects which make life easier also afford needed time for meditation. From such inner work we grow in soul consciousness.

When a student becomes adept at reaching various levels of consciousness, then he or she can return to the companionship of others a more self-assured, understanding, contributing individual. Also, it may be revealed, in meditation, how individual karma of the personal life may be fulfilled. We can come to know something of why we are here, and where we're going.

## *The Great Thinkers*

In studying the lives of the great thinkers we will learn how the darkness of ignorance was pushed back by forward-reaching individuals of the past. But we must also push back the darkness of ignorance within our own minds. For all new knowledge gained, one must let go of misconceptions, illusions, and misinformation. There are, of course, times of hesitation and confusion in this process.

You may be uplifted by art, music, literature. Then you must let this inspiration stir you to reach within your own creative nature and bring your own thought to the greatest heights you can reach. To read about brotherly love is commendable; to *live* it is to experience a high level of humanness.

Society moves forward from the individual thoughts of mortal minds. A positive thought makes the world better—not just for now, but for all time to come. As participants in history, let us radiate love, tolerance, kindness.

(Continued on page 34)

# Wagner's Parsifal and The Holy Grail



by Edna May Crowley, F.R.C.



AFTER some forty years of prodigious work, and at times stormy opposition, the musical world acknowledged Richard Wilhelm Wagner as *the greatest creator in the history of musical art!* But it is the mystical world that discerns in *Parsifal*, his final opera, the unveiling of the Grail Cup.

To understand *Parsifal*, we must first touch upon the Ring operas. Historians, for the most part, point out that Wagner derived the plots for the Ring operas from the German epic, the *Nibelungenlied*. But the penetrating insight of Corrine Heline in her book *Esoteric Music of Richard Wagner* points out that the Ring operas represent Water, Air, Earth, Fire. *Das Rheingold* (The Rhinegold) represents the Water Path; *Die Walküre* (The Valkyrie), the Air Path; *Siegfried*, The Earth Path; and *Die Götterdämmerung* (Twilight of the Gods), the Fire Path. Therefore, one feels certain that Wagner had access to mystical teachings.

## Initiation Into Light

The Operas of the Ring supposedly "form a vast kaleidoscope of the past, the present, and the future development of the human race. *Götterdämmerung* depicts the darkness of materiality and shows the path of Initiation through love that will lead mankind back into the light of spirit."

If one thinks of Wagner's operas as degrees of spiritual advancement, they would come in this order: *Tannhäuser*, *Lohengrin*, *Tristan and Isolde*, and *Parsifal*.

As the operas unfolded, each carried a greater promise of the possibility of the

final epic—the great, the incomparable *Parsifal*, of which it has been said, "Out of the Temple music of *Parsifal*, man can build a golden bridge of sound whereby he may commune with angelic and archangelic hosts."<sup>1</sup>

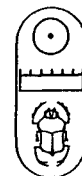
The musical world records that *Lohengrin* and *Parsifal* were based on the medieval legends of the Holy Grail. It is said that Wagner took his texts for these operas from the German epic poet and Minnesinger, Wolfram von Eschenbach (1170-1220).

The first known author of the literary treatment of Arthurian legend was Chretien de Troyes of France (late 12th century). The first reference to King Arthur is as early as 600 A.D.

These legends sprang from traditional Irish and Welsh hero stories. Before the year 1000 they appeared among the Bretons, who spread the tales over Western Europe, partly through the Minnesingers. The Minnesingers of Germany, similar to the Troubadours of Southern France, flourished in the twelfth and thirteenth centuries. The greatest were Walther von der Vogelweide and Wolfram von Eschenbach. Later, the Meistersingers succeeded the Minnesingers.

## King Arthur

It is said that King Arthur can be placed at approximately 495 to 537 A.D. The mystical world, however, has reason to believe that knowledge of the Chalice (the Grail Cup) dates centuries before King Arthur and centuries before Christ. →





By the command of Emperor Napoleon III, Wagner's opera *Tannhäuser* was performed at the opera house in Paris, March 1861. It was hooted and hissed off the stage by the members of the Jockey Club, who resented the production of an opera which did not contain the customary ballet in the middle of the second act. Wagner refused to insert a ballet and thereby break the continuity of the opera.

At this time Wagner was in sore financial straits, being dependent on the charity of a few friends, notably Liszt. From 1850, his list of literary works was rapidly and powerfully increased, including all the poems for all his later operas except *Parsifal*.

In 1864, Ludwig II of Bavaria offered Wagner the place of royal director at Munich, and ample support for his dramatic projects. The opera house at Bayreuth, built solely for the production of his operas, was completed in 1876, and the Ring tetralogy, which Wagner called *Der Ring des Nibelungen*, was given in that year.

#### *Parsifal*

*Parsifal*, Wagner's last opera, was performed July 26, 1882. Its impression was deep, and from that time forward, the Bay-

reuth festivals, held at irregular intervals, became the goal of countless musical pilgrimages.

After Wagner passed away in 1883, his second wife, Cosima, who was the daughter of Franz Liszt, carried on the Bayreuth enterprise.

In the Bayreuth opera house, the orchestra was concealed from the view of the audience by a large hood that sloped up toward the stage. And what was even more surprising, no one was allowed to applaud. Wagner wanted his audience to go through the same soul-searing experiences that the performers were depicting.

However, his noble themes were an affront to an indulged and sensuous society. Let them fuss and fume, prohibit his works from being shown, and riot when they were shown. Wagner would not yield!

He lived through the lean years and faced the painful fact that his great talent was not appreciated. They called him stubborn, bad-tempered, egotistical, outrageous in his demands, a monster, and a fool. But he would not yield! He was right and he knew it! And in the end, he triumphed.

The honor accorded him was far beyond that enjoyed by any other composer. Time has proven that his works not only revolutionized the course of the opera, but reverberated through the entire range of musical art. Thus we have the "art-work" of the future, once so bitterly attacked, but finally

victorious. To the creator of this work we may fittingly apply Shakespeare's words, "He doth bestride the narrow world like a Colossus."

### *The Divine Unfolding*

We will review the drama of the two most revealing operas, *Lohengrin* and *Parsifal*.

Princess Elsa, heroine of *Lohengrin*, typifies the soul personality that seems to be highly enough evolved for a wedding with the Divine (the Great Light) typified by Lohengrin, the knight of the Holy Grail.

Elsa's dream of a knight in shining armor indicates that she is ready to pass into a higher degree of her evolution. Lohengrin appears in a boat drawn by a swan. After the marriage plans have been made, Lohengrin asks Elsa to have faith—not to ask his name or where he is from. Elsa agrees. All seems well and preparations for the wedding are made. But doubt conquers faith. Elsa asks the fatal questions, and thereby loses her place in the Great Light.

Even while the strains of the wedding march are sounding, Lohengrin sadly announces to the assembly that the wedding will not take place. He then sings what is known as one of the most dramatic declamations in all operas—Lohengrin's narrative, "In Distant Lands." He tells of Monsalvat and of the knights who guard the Holy Grail there. He announces that his father is Parsifal and reigns over all; that he himself is Lohengrin. Lohengrin then disappears in a boat now drawn by a white dove.

It has been said that the opera *Parsifal* is closer to the "Music of the Spheres" than any other work penned by mortal hand. Wagner felt that it was before its time and requested that it be presented only at Bayreuth until fifty years after his death. He called it a "Sacred Festival Play." In spite of the determined opposition of Mme. Wagner, the opera *Parsifal* was given at the Metropolitan Opera House in New York in 1903. The copyright expired in 1913, and productions at Berlin, Paris, Rome, Bologna, Madrid, and Barcelona followed.

The story of Parsifal leads to the actuality of the "divine center." Only by Wagner has

this mystical revelation been so dramatically and reverently treated or given such wonderful significance. The following are the events that occur before the opening of this opera and help to give it a clearer understanding.

### *The Grail Cup*

The Grail Cup is the one from which Christ drank at the Last Supper with his disciples. This sacred cup, together with the sacred spear, was in danger from infidel hands.

Holy messengers brought the cup and spear to a pure knight named Titurel, who then built a splendid sanctuary called Monsalvat (Mt. of Salvation) on an inaccessible rock in the Pyrenees, and gathered together a company of knights of unimpeachable honor. These knights devoted themselves to guarding the Grail. Once each year a dove descended from Heaven to renew the sacred power of the Grail and its guardians.

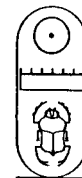
Titurel, Chief of the Knights, finding himself growing old, appoints his son, Amfortas, as his successor.

Knight Klingsor, who lives near the castle of Monsalvat, wishes to atone for his sins as old age comes upon him. He tries to join the Order of the Grail, but is rejected. In revenge, he consults an evil spirit, Kundry, and plots to bring about the downfall of these knights. He invokes the aid of a company of sirens called *flower girls*, each of whom is half woman and half flower, and lives in a magic garden.

Finding that many of the knights have fallen from grace because of the allurements of the flower maidens, Amfortas decides to investigate. He takes with him the sacred spear, confident that this will be proof against the magic of the sirens. But alas! He not only falls under Kundry's spell, but Klingsor seizes the spear and inflicts a wound upon Amfortas that will not heal.

Amfortas unhappily returns to the Castle of Monsalvat suffering an eternal remorse and perpetual agony from his wound. Yet, as head priest, he is forced to celebrate the Holy Rites, all the while feeling himself unworthy.

In vain he seeks far and wide for a remedy for his wound and forgiveness for his sin.





At last in a vision, he hears a voice proclaim that only a "guileless fool" (one who is ignorant of sin and can resist temptation) will be able to bring him relief, and that Heavenly messengers will guide such a one to Monsalvat. Now follows the action in the opera *Parsifal*.

#### *Parsifal Arrives*

When Parsifal wounds a swan, not knowing it was under the king's protection, he is dragged by two knights before Gurnemanz (a veteran knight of the Grail) who reprimands him. This action takes place on the grounds near the Castle of Monsalvat.

The knights find that Parsifal can tell little of himself. He had met a knight called Sir Lancelot, in the forest near his home. Against the wishes of his mother, he had followed him here. He remembered that his mother was called Herzelied (Heart's Sorrow).

Kundry, who has just come upon the scene with a new remedy for the wound of Amfortas, offers more information. The youth's father was Gamuret. After his death in battle, the mother took her son, Parsifal, away from the haunts of men lest he meet with the same fate. She is now dead and Parsifal a wanderer.

Kundry (Kundralina) is the strange being who seems to have two natures. She appears alternately as a devoted servant of the Grail, and under the magic influence of Klingsor, [22]

as a woman of terrible beauty, who lures to their ruin all knights who come within her power. This curse is punishment for a crime committed in a previous existence, when as Herodias, she mocked at Christ on the cross. Whoever finds Kundry in a sleeping state may call her to his service; under Klingsor's spell, she is beautiful; at the knights' castle, she is like an ugly beast. Some of the knights protest her presence, but Gurnemanz defends her.

It occurs to Gurnemanz that Parsifal could be the guileless fool sent to heal the wound of Amfortas. As he conducts Parsifal to the great hall where the Grail Cup is to be unveiled in the yearly rite, Parsifal is touched by the beauty and wonder of the place, and says, "I scarcely move yet strangely seem to run."

Gurnemanz answers, "My son, thou seest that here space and time are one, and all is God."

Parsifal witnesses the unveiling of the Grail Cup. Its flaming glory fills the hall, and though the knights and maidens sink to their knees in ecstasy, Parsifal stares as though unmoved by the scene. Later, when Gurnemanz questions him, he is so full of wonder that he cannot speak. In anger Gurnemanz thrusts him out of the hall and slams the door.

Here in the outside world, Parsifal resists the flower maidens and spurns the now seductively beautiful Kundry. Enraged, Klingsor throws the sacred spear at Parsifal,



but instead of wounding him as it had Amfortas, it hovers above his head and Parsifal gains possession of the spear. Parsifal then banishes the evil magic of Klingsor and his castle forever. Klingsor's power is vanquished and his palace falls into complete collapse.

### ***Parsifal Wanders in the Outer World***

Although Kundry curses Parsifal to a life of wandering, he wanders not so much because of the power of the curse, but rather that he still has much to learn.

Years later, on a beautiful spring morning, Good Friday in fact, Parsifal returns. During his absence, Amfortas has refused to unveil the Grail from which the knights receive their sustenance and strength, since each time this opens his wound and renews his agony.

Corrine Heline has this to say in regard to Amfortas' wound: "The incurable wound in his side is humanity's suffering, caused by its fall into the sense life—which brought in its train want, disease, discord, death, and all the great sorrows that burden dwellers of earth. This wound can be healed only by redemption through purification of the lower sense nature and transmutation of its powers into faculties of the soul."<sup>2</sup>

Amfortas, in defiant agony, raving, longs for death. But he must live if he looks upon the Grail Cup. Because of his father's death, he must now unveil the Grail. Since the agony is more than he can bear, he pleads with the knights to slay him.

Meanwhile, Gurnemanz has revealed to Parsifal the sad state of the knights at the castle. Kundry is there in the role of servant of the Grail Castle. She washes Parsifal's feet in the sacred spring water and dries them with her hair (reminiscent of the Magdalene). He baptizes her.

The Grail is revealed. Kundry dies as she kneels before the altar. This depicts the

complete and final dedication of the personality to the service of the soul.

Parsifal, entering the great hall with Gurnemanz and Kundry, is unperceived; Amfortas is about to unveil the Grail Cup; Parsifal touches his wound with the sacred spear and heals him. A white dove descends and hovers above Parsifal's head.

### ***The Hero***

Parsifal waves the Grail Cup gently to and fro before the up-gazing knights. Gurnemanz and Amfortas, deposed sage and king, kneel before Parsifal who is King Sage after the Order of Melchizedek, Lord of the Ages. Parsifal is crowned king and remains at the castle as leader of the knights.

So we have (1) The Coming of Parsifal; (2) The Temptation of Parsifal; (3) The Crowning of Parsifal. This arrangement parallels the three steps of the ancient mysteries. It was Pythagoras, the great mystic philosopher of the 6th century B.C., who presented music and numbers as powers of divine forces. Students in the temple school of Pythagoras advanced through three successive degrees—Preparation, Purification, Perfection—to arrive at the ultimate discovery of the divine center in man, or themselves.

From the mystic's viewpoint then, Wagner's opera *Parsifal* projects into modern age the essence of the wisdom of Pythagoras. Through the light of this wisdom, we discern Wagner's plan to unveil the Grail Cup, to bring it into human vision. The opera *Parsifal* is given yearly on Good Friday, at the Metropolitan Opera House in New York. △

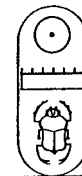
#### **Footnotes:**

<sup>1</sup>Heline, Corinne. *Esoteric Music of Richard Wagner* Los Angeles: New Age Press, 1948.

<sup>2</sup>Ibid.

## **ROSIKRUCIAN DIRECTORY**

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





# MINDQUEST

REPORTS FROM THE RESEARCH  
DEPARTMENT OF ROSE-CROIX UNIVERSITY

## Manifesting A Productive Future

*Start Actively Deciding Your Future Today*

THE PROCESS of Goal Setting is recognized by today's experts as one of the most important steps that a person takes towards success. Of course, success has a different meaning for different people. It is a matter of individual decision. For some, success can be the achievement of wealth and fame, while for others success is the fostering of a happy family or the achievement of spiritual and ethical goals. Nevertheless, independently of what success means to each individual, goal setting is a key process that aligns the resources of the objective and subjective aspects of mind towards the desired goal.

The central idea in goal setting is that success can be achieved by actively deciding what is desired in the future and acting to bring the desired future into manifestation. The concept bears resemblance to what Rosicrucian students know as the principles of Visualization and Mental Creation.<sup>1,2</sup> In fact, the processes of goal setting and the designing of an action plan can be greatly enhanced when the principles of visualization are added.

It is apparent that most people do not actively decide their future. They see them-

selves as living defensively, trying to avoid and defend themselves against the negative consequences of external circumstances beyond their control. These individuals have been brought up to believe that their lives and future are decided by external factors such as other people, bad luck, black magicians, extraterrestrials, the system, the boss, or even the devil. The truth is that people with this view of life are sometimes too busy living defensively and blaming the imaginary "enemy," to take a hard look at themselves and, through goal setting and planned activity, start deciding their own future and living a happier life.

For analogy let us consider two ships out on the high seas. One of the captains has been given the limited goal of keeping the ship afloat, avoiding storms, and avoiding collision with icebergs, rocks, and islands. The other captain is given the goal of reaching safely a faraway port. It is obvious that the first ship may succeed in staying afloat, but may not go anywhere worthwhile. It has no destination. The second ship will probably experience no more difficulties than the first, and very likely make it to port, safely, and in a short time will be ready for even better goals—more exciting ports!

In the analogy, the ship is our own life. The captain is the subconscious side of our mind. We set the goal! We can decide to point this wonderful, creative power within us towards a worthwhile goal, towards an ever-expanding horizon, towards happiness

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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).*

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The  
Rosicrucian  
Digest  
January  
1987

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

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[24]

and growth. Or, we can waste this power by not directing it at all. It is up to us!

### **How To Set Our Own Goals**

Goal setting is a process that may evoke, at first, some resistance from the emotional part of our being. Setting our own goals is a process of growth and may not be easy. It is advisable to give some time to the process; don't rush it. It should be remembered that setting a goal is a definite step towards reaching the goal, and that the creative powers of the universe will help bring the goal to us. That is why we must be certain that the goal is exactly what is desired!

It is recommended that we set a goal for each of the more important parts of our life. This may vary from individual to individual, but it is suggested, as a starting point, to set goals in the following areas:

1. **Professional/Career Goals/Mission in This Stage of Life:** These goals relate to growth in your profession or career, and this category also pertains to goals during the parenthood years of life.
2. **Family/Romance/Life Companion Goals** relate to your romantic and personal life.
3. **Social Goals** relate to your friendships, social contacts, social position and status.
4. **Health and Personal Beauty Goals** are related to any health improvement plans, diets, exercise goals.
5. **Financial Goals** relate to your present and future financial stability, investments, savings.
6. **Home/Residence/Transportation Goals** are related to acquisition or improvement of the home or car.
7. **Spiritual Goals** relate to study, meditation, mission for humanity, and Rosicrucian study goals.



In goal setting, it is useful to visualize the desired final goal as being achieved, and yourself as enjoying the goal just achieved. Then, describe the visual image. For example:

**Health Goal:** It is the summer of 19\_\_\_\_. I have a healthy, strong, slim, attractive body. My mind attitude is now always positive, realizing full creative potential! (Goal written months or years before the date of achievement.)

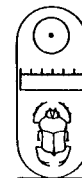
**Career Goal:** End of summer of 19\_\_\_\_. I am now happily working in my new company, and this time in a long-term position. The environment is beautiful and pleasant. People are warm, cooperative, kind, and understanding. There are plenty of supplies for my work, and services are excellent. I am well organized, and my projects are running smoothly, on-schedule. I feel very successful and happy in my new job. Also, my salary (\$ ) is excellent! I thank the Cosmic for this wonderful blessing! (Goal was written 2 years before date. It was accomplished 3 months after the desired date!)

### **Put It in Writing!**

Some experts recommend keeping a goal book. Divide a composition book into sections, one for each category of goals. It is recommended that you update your goals frequently, reflecting your personal changes and your growth. Work frequently in revising your personal goals. This is a joint activity between your outer self and your inner self, and you will receive inspiration to direct your life and goals from the powerful, internal source.

Your goal book can include worksheets, such as the example in *Figure 1*. In the beginning, it may be better to start using the worksheet on one thing at a time. The worksheet can be used on a daily or weekly basis. First, write your goals for the different categories. Secondly, visualize yourself having accomplished each one of the goals, in turn. Third, plan the actions for the day or week, and decide what will be done and in what order of priority. At the end of the day or week, evaluate your performance, and take corrective action, if necessary.

In order to be beneficial, goal setting must be followed by action. Action will



follow if you keep your goal in mind, close to the focus of your attention, and ask yourself: "What can I do today to bring me closer to this goal?"

The Rosicrucian student will find, as many successful men and women have found already, that goals, once accepted by the inner mind, tend to attract the conditions that bring the goals to manifestation. The fundamental step is to feed the goals to the inner mind, and show the determination of the outer self to work towards the goal.

Goal setting and planned action are powerful tools that can move you towards success and higher mastership of life. Just

reading the theory and understanding it will not bring you the success you seek. As with all great laws and principles, they must be put to use in order to benefit from them. Start setting your goals now! Start actively deciding your future today!

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

Footnotes:

<sup>1</sup>Lewis, H. Spencer. *Rosicrucian Principles for the Home and Business*. San Jose, Calif.: Supreme Grand Lodge, AMORC, 1929.

<sup>2</sup>Lewis, Ralph M. *The Sanctuary of Self*. San Jose, Calif.: Supreme Grand Lodge, AMORC, 1948.

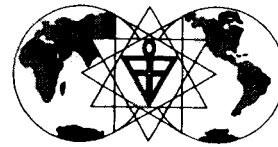
### *When You Change Your Address . . .*

Please send only *one* notice, and send it to:  
The Rosicrucian Order, AMORC  
Data Processing Center  
Rosicrucian Park  
San Jose, California 95191, U. S. A.

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

***Please include your key number or subscription number. This one notice will change your master file and be made available to all departments. May we also remind you to be sure that you notify your local post office.***

## Medifocus



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

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

The  
Rosicrucian  
Digest  
January  
1987

# THE IMPERATOR PROCLAIMS

Friday, March 20

Beginning of the Traditional

Rosicrucian New Year 3340

**T**ODAY the explanation of the nature of time has become a complex subject and is related to several intricate fields of study, such as astronomy, mathematics, psychology, and a variety of traditions. But to early man time was primarily cyclic—defined as either the duration of a particular event, or the duration of the period between events.\* More simply, time was defined as the length of the duration of our consciousness of a particular experience.

Early man, always a keen observer of natural phenomena, such as the celestial bodies, soon noticed periods of change in the phenomena. The celestial bodies moved, changing their positions in the heavens. Man was also graphically aware of the change of seasons—periods of transition in the weather.

The means of measurement of these cycles were at first crude, yet most remarkably effective. In Ancient Egypt a shadow clock, consisting of two pieces of wood constructed in the form of a "T", served as a personal measure of time. The long arm of the shadow clock lay flat and the cross piece was slightly elevated at one of its ends. In the morning the shadow clock was turned towards the east, and with the rising sun, the cross piece's shadow fell on the long arm. As the sun rose higher, its shadow shortened and the scale marked on the arm showed the hour. At noon the head of the

shadow clock was turned towards the west. Again, the hours were read by the length of the shadow.

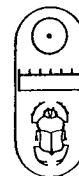
The Ancient Greeks used a water clock to denote time. A stone tower, built for the ancient device in the last century B.C., is still standing in Athens. The flowing water filled a given area in a particular length of time, just as with sand in an hourglass.

### *Cyclical Phenomena*

Many concepts arose in the mind of inquisitive man regarding the cyclical periodicity of phenomena. Foremost was the observation that each cycle seemed to involve two phenomena: first, a causal condition, something that was brought into existence; and secondly, the principal effect from the cause which seemed always the same. There then began speculation as to the nature of these causes. At first the causes of the phenomena seemed to be the result of higher intelligence, even if the causes were partly material in form.

In the thinking of early man the concept of cycles eventually became related to life itself. In other words, the period of one's life—a lifetime—was conceived to be a cycle, consisting of a measure of time from birth, as a mysterious cause, to eventual death. But plant life, on the other hand, seemed to stand apart from human life in this regard. There was the cycle of plant life's appearance again, a new beginning, a blossoming, and then the withering into apparent death. It was found that after a period of time corresponding to the cycle of the seasons, there was a resurrection of plant life.

\*In our civilization the basic unit of time consists of a second, one-sixtieth of a minute. However, this concept is relative. In the Trobriand Islands, near New Guinea, the basic unit of time consisted of the period necessary to bring rice to a boil





To the Ancient Egyptians this phenomenon came to symbolize human existence. The physical body of man died, but the intangible elements of self, or the soul, somehow survived in another realm if, on this plane of existence, man had abided by certain moral codes which, it was believed, were man's spiritual duty to obey.

#### **The Mystery Schools**

The ancient mystery schools of Egypt began the metaphysical and mystical study regarding the meaning of *life, death, and rebirth*. These concepts were explained and portrayed dramatically in allegories. Such allegories developed into rites and initiations. Those persons deemed worthy were granted initiation into the mysteries. The word "mystery," at that ancient time, did not have the connotation of weird or strange; but rather, it meant a gnosis, a spiritual knowledge.

This wisdom and its rituals eventually exercised tremendous influence on the early religions, and without many changes, continues to influence today's religions.

In the mystery schools of ancient Egypt and Greece—the Osirian, Orphian, Eleusinian and the Pythagorean Schools—the

new year was based on esoteric symbolism, and not a calendar produced by the state. The new year represented the awakening and resurrection of plant life in the objective state. Conversely, the close of the year depicted the temporary death and decay of plant life. In the impressive rites, a parallel was symbolically drawn between plant life and human life. The early mystics and philosophers of the mystery schools, of course, knew of the differences between the symbolic beginning of the new year and its natural causes.

These symbolic rites and initiations, and the mystical, philosophical studies which they engendered, spread into Europe. Out of this ancient wisdom developed schools of philosophy contributing to the sciences and furthering philosophical and esoteric thought. The *Rosicrucian New Year* is a perpetuation of these ancient customs and their symbolic presentation of profound historic truths.

Thus, the traditional and symbolic *Rosicrucian New Year* begins in the spring, when the sun, in its celestial journey, enters the sign of Aries—at the *vernal equinox*—on or about March 20. At this time each year a

symbolic feast and impressive ceremony is held in all Rosicrucian Lodges, Chapters, and Pronaoi throughout the world.

The Emperor has proclaimed *March 20* as the beginning of the traditional Rosicrucian New Year 3340. All active Rosicrucian members are cordially invited to attend any Rosicrucian affiliated body and participate in this illustrious and meaningful ceremony. There are no fees, but credentials of *active membership* must be presented.

Please note the following:

- (1) It is necessary for a member to consult our Worldwide Directory appearing in the February 1986 issue of the *Rosicrucian Digest*. There you will find a list of all the affiliated bodies.
- (2) Select the affiliated body nearest you, where you would like to attend.
- (3) Then write to the Rosicrucian Order, AMORC, San Jose, CA 95191, U.S.A., and ask for the *complete address* of the affiliated body.
- (4) Upon receipt of same, address a letter to the Secretary of the body you selected and ask for the *date and time* at which the Rosicrucian New Year Ceremony will be held. As said above, there are no fees or obligations. Only your membership credentials are necessary.

The *Rosicrucian New Year Ceremony* will be conducted in the Supreme Temple of AMORC in Rosicrucian Park, San Jose, California, on *Friday, March 20*. Doors open at 7:30 p.m., and the ceremony begins promptly at 8:00 p.m. All active members are cordially invited to attend. Those who cannot attend an affiliated body for the ceremony because of distance or some other reason may participate in their own *home sanctum*. For this purpose, a *Sanctum New Year Ceremony* is available to Rosicrucian members for home use. It contains the essential elements of the more elaborate ritual held in our fraternal temples.

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

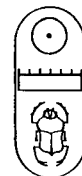
Other Currencies:

£0 97	A\$2 38	NZ\$2 78
₹1 45	R3 62	CA\$2 01

### ***The Purpose of the Rosicrucian Order***

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

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



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

# A Sound Mind in A Sound Body

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*Physical weakness  
no aid to spirituality*

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**I**T SEEMS LOGICAL to believe that normal health and soundness of body are vital to any form of development that makes man more nearly approach the ideal that God had in mind when He created him.

It is undoubtedly true that God created man in His spiritual likeness. But it is also true that God had in mind, and created, the greatest of all miracles when He created the physical body to surround and clothe the spiritual being within. "Wonderfully and fearfully" are we made in the physical sense, and the laws of God, as expressed by nature, have provided for every essential for maintaining normality in every physical body that is not abused.

### *Processes of Reconstruction*

The manner in which blood rushes to a wound, accompanied by other chemical agencies which coagulate at the wound and close it to prevent the entrance of foreign matter and the unnecessary loss of blood, while other elements start a process of creating new tissue to heal the wound, is but one of the many complicated and marvelous systems used by nature under the direction of the Divine Mind to preserve the normal condition of the body and keep it at a high standard of usefulness.

To believe that the physical body should be weakened in its existing standard or broken down in its relatively important [30]

place in the scheme of things is to belittle these wonderful processes of reconstruction and to deny the omnipotent wisdom of the Creator.

But we find in much of the modern occult and mystical literature of today the inference and often the direct statement that, until the seeker for light and illumination breaks down the vitality and physical process of the body, spiritual development and advancement are impossible!

This is expressed in one form by those who insist that the seeker and the student should eat only a vegetarian diet and ignore meat in any form, because meat adds too much strength to the physical body, while vegetables will just sufficiently nourish the body to a degree necessary for the maintenance of life. We find the same idea expressed by others who state that long periods of fasting and even of physical suffering for the want of food will give the spiritual part of man a greater opportunity to function. . . .

It is true that the more the spiritual side of our nature develops, or in other words the more developed we become—mystics in the true meaning of this word—the more sensitive we become to impressions from both the cosmic and mundane worlds. Such supersensitiveness becomes a vital factor in



our daily lives and has a considerable bearing upon our poise and peace of mind.

Of course, the effect will manifest itself in a greater sensitiveness of the physical mind and physical body of objective impressions, and we find the truly developed mystic crying in agony at the suffering of mankind and the evils of the world one moment, and the next moment reveling in the greatest of joy and happiness over the good and beautiful things of life. Because, the truly developed mystic lives as no one else lives! His life is full! And every moment of consciousness is charged with the vibrations of the fullness of life. Sad at times and extremely joyous at other times, quiet and receptive one moment, enthusiastic and active the next. This truly, is living!

To say that such spiritual development with the attendant changes in the consciousness of the physical body is disharmony or that spiritual illumination and development bring disharmony to the physical body is to wrongly state a fact or falsely misstate a law. Only when the physical body and the objective mind, as related organizations, are functioning in harmony can a person be truly sensitive to the impressions of the physical world.

#### ***Abundant Life***

God gave us eyes with which to see and ears with which to hear, a sensitive nervous system with which to feel, and highly developed organs with which to smell and taste. They were given to us and are maintained within our bodies for the purpose of acquainting us with those vibratory emanations which the physical world casts upon our environment. The shutting off of one of these avenues of physical reception constitutes a breaking down of the standard of normality which God ordained for men.

The more healthy and normal the physical body and its attributes, the more completely is man receptive to all the vibrations of life; and, is it illogical to believe that the inner man, the psychic self, will function more completely and more naturally if the outer man is normal and sound?

Our experience with the true Rosicrucian work has been that the physical body of our advanced and advancing students has become more and more normal and vital, as

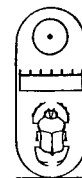
the various centers of spiritual attunement have been awakened and the psychic self more fully developed. In this regard our work has been a grand testimonial to the fact that spiritual growth leads to more abundant life, physically and mentally, and that one is not independent of the other.

Please note that throughout the paragraphs of this article reference is made to *normality of health* and soundness of body. This does not mean overeating or undereating. It does not mean building up a strong muscular body such as the muscular automatons that we see on the stage performing feats of physical prowess, nor does it mean reducing the physical body to an ethereal sylphlike form to which nothing need be added but wings to make it leave the earth and float in the clouds. Nor do we refer to any of the many fanatical and extreme methods of eatings, drinking, exercising, sleeping, and thinking.

#### ***Balanced Living***

When we carry our search for truth to such an extreme that we sacrifice the essentials of normal living and become fanatics in study and practice, then we weaken the normal standard of our physical body; and, when we carry our desire for physical perfection to such an extreme that we sacrifice the development of our intellect and our spiritual unfoldment, then we weaken our spiritual relationship with the Cosmic and become more of a beast than the one who has cultivated his spiritual nature but neglected his physical body.

Sameness in all things is the fundamental law of life with the Rosicrucians. If, individually, the student finds that the eating of meat enriches his blood too greatly and that a vegetarian diet for occasional periods is more consistent with the chemical processes of his body, then he is indeed wrong to ignore this fact and, as a matter of principle, refuse to become a periodic vegetarian. Or, if the individual student finds that, because of the nature of his physical activities during the day and the resulting effect upon the digestion of his food, he should occasionally fast for a few days, then he would be foolish to ignore this fact because of its resemblance to principles set forth by certain systems of living.



But because one finds these things true in one's own case is not sufficient warrant for the sudden determination to become a reformer and preach and advocate that everyone else should do these things. Science has not yet found any one diet that is adaptable to and beneficial for every human being, nor has the mind of man ever been able to conceive of one formula of thinking or one line of mental action that is comprehensible and applicable to and for all mankind. We must pursue our individual paths and our individual modes to meet our individual requirements in eating, resting, thinking, and doing. This calls for tolerance on the part of those who analyze their own requirements.

#### **A Constructive System**

AMORC emphasizes in every grade of its course of study and with every example possible of illustration and application the law of saneness. Even in regard to therapeutics, the teachings of AMORC are distinctive for their human broadness and liberal tolerance. While the AMORC does teach many methods for the prevention of most diseases and the maintenance of normal health and also gives each member a true system for the restoration of harmony and health in the body by removing the cause of inharmony in most cases, it does not lean so heavily toward the other dependable and worthy means used by various systems of therapeutics.

Christian Science, as a religion and as a philosophical system, has done a wonderful work in this world by educating the awakening masses to the danger of needless medical drugging and has also pointed out very clearly the benefit of thinking properly in regard to health and disease; but the Rosicrucians hold that not all principles which are true in a general way are true specifically in every way. Because the overuse and occasional misuse of medicine is found injurious is no reason to condemn the entire

practice of medicine as a therapeutic system. And because the mind of man is capable of controlling and directing some of the functionings of the human body at any time, or all of them at some times, is no reason to believe that by the use of the mind and its powers everything in and about the physical body can always be controlled by the mind.

The Rosicrucians thoroughly believe and understand the principle that "if thou hast a thorn in thine side, pluck it out!" and if there is a splinter in the finger or a gallstone in the gall sac, each of these should be removed by proper physical processes, as any foreign matter would be removed from any part of an organism of any kind. Mind alone will not do it, and the greatest Master of all Masters used both physical and mental processes in performing his miracles.

We are indeed happy that we find in our work such beautiful consistency, such saneness, and such tolerance. To be a true Rosicrucian is to be healthy, normal, spiritual, divine, strong in physical abilities, rational in mental processes, magnetic in personality, cultured in the ethical laws and principles, religious in the universal mind, tolerant in our thoughts, considerate in our desires, willing and unselfish in our ability to do, and, with all, laughing, crying, smiling, and weeping, seeing and knowing, and always sympathetic with understanding. The blessings of the world are our privileges, and we attract to ourselves that which we would share the most, namely, the material as well as the spiritual riches of the Universe.

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.

*The  
Rosicrucian  
Digest  
January  
1987*

**There is an inner spiritual light brighter than the Sun.**

**—Mitchell Working, F.R.C.**

## Rosicrucian Activities



London & Essex Guardian Newspapers, Ltd.

For their continuous good work and loving devotion, Rosicrucian Humanitarian Awards were presented to (left to right) Fred and Betty Roworth, Bert and Marge Stocker, and Tom and Gladys Wooder by Chapter Master Arlington Pearson, center.

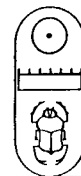
AN UNUSUAL TRIPLE Rosicrucian Humanitarian Award ceremony occurred recently in Wanstead Springs, Greater London, England. In recognition of their untiring work for others, Wanstead Springs Chapter, AMORC, presented Rosicrucian Humanitarian Awards to Fred and Betty Roworth, Tom and Gladys Wooder, and Bert and Marge Stocker. All three couples have engaged in community volunteer work for over twenty years. They operate and manage the Wanstead Mentally and Physically Handicapped Club, providing social and educational opportunities to club members, helping club members with their needs, and taking them on holidays. Two of the humanitarians, Bert Stocker and Fred Roworth, are also ambulance volunteers, transporting club members when necessary. Fred Roworth is also a member of the honored Order of St. John, and his

wife, Betty, has devoted time to International Red Cross work for over twenty years.

In the words of AMORC Regional Monitor Jack Hurst, "They are very special people who have given love and kindness to many people. They are indeed humanitarians."

Chapter Master Arlington Pearson presented the Humanitarian Awards before an audience of eighty people at Wanstead House Community Centre. Counselor Bert Hamilton presented bouquets to the ladies. The meeting also celebrated the 80th birthday of retired midwife Soror Ivy Bassett. Many members of the handicapped club were in attendance, and everyone enjoyed the party. Triple Congratulations to these worthy humanitarians! Keep up the good work.

More Rosicrucian Activities—See Next Page! ⇒





From faraway Ghana, West Africa, comes this photo of the fratres and sorores of Agona Swedru Pronaos, AMORC. Recently the pronaos held a public meeting with the principal address delivered by visiting AMORC Grand Councilor J.H.K. Folson from Accra. The Grand Councilor's discourse on the application of AMORC's teachings for improving life and health was well received by the enthusiastic audience. Later that same day Frater Folson addressed the Pronaos membership, emphasizing the Rosicrucian ideals of tolerance, cooperation, patience, brotherhood, and community service, and the application of these living ideals in the life of the Rosicrucian student.

THE COSMIC manifests *creativity* in many different fields of endeavor—the arts, music, writing, science—among the Rosicrucian Order's talented membership throughout the world. Recently the poetry of Soror Phyllis Swenson of Falls Church, Virginia, achieved recognition in a national

poetry contest. The poem, "Let God Be God, In Me," is being published in a book entitled *World Poetry Anthology*. Another of Soror Swenson's poems, "Song of Praise," is being put to music and will be released on a religious-theme record album. Its inspirational message will be carried to thousands of music lovers.

## Doing One's Best

(From page 18)

Once one begins to do his best, let it be remembered that we should not do for others what they should do for themselves. In the Shakespeare play *As You Like It* is written, "Blow, blow, thou winter wind. Thou art not so unkind as man's ingratitude." To do one's best is not always to do what others want us to do. Guidance through meditation is required to find the wisdom to know where to put our efforts.

To try for our best—becoming more than we are—will not necessarily make us popular. As we move up the spiral of higher ideals, thoughts, and principles, our thoughts, actions, and reactions cast a wavelength of light into the fringes of other views. Those who choose to stay where they are do not care to feel our ripple of change. In such difficult times of criticism, it is enough to know that we are doing our very best! △

*The  
Rosicrucian  
Digest  
January  
1987*

## Assist in the Work of Creation!

IF YOU were love, what would you be like? Suppose we stop for a moment and think about it. Love is the supreme law of the universe. Everything that is, has felt the touch of love. Though love is invisible, it is profoundly real.

What if you *were* love, most considerate and kind; upholding all that is? What if you were that kind of love?

The question itself seems strange, does it not? A bit impossible? But why is such a question strange, to imagine ourselves to be love? If we are considerate, peaceful, joyful, and kind—are we not expressing the elements of love? At that particular time, when we are full of goodness toward others, living and acting unselfishly for the benefit of others, doing all we can to relieve the heartaches and pains of life, and going out of our way to bring some measure of happiness into other lives, are we not expressing the

elements of love? Such love is creative expression.

In this sense we are upholding creation. Any time that we are helpful, we are assisting in the work of creation. Whenever we provide others with whatever they are in need of, we are doing the work of creation. When we are kind and thoughtful, generous and caring, are we not assisting the ceaseless efforts of creation, are we not expressing elements of love?

We are part of the foundation of the supreme law of Love. And as the part cannot exist without the whole, and the whole is One, we are, in that sense, love manifested in Love.

Sharing knowledge, giving time and effort to be of service, is a blessing, a loving quality, and Love is a most divine gift.

—Johnnie Lott, F.R.C.

## Intend To Visit Rosicrucian Park?

IT IS disappointing to arrive at Rosicrucian Park and perhaps find the Administration Buildings, Library, Museum, Planetarium, Temple, and other facilities not open. Obviously, these buildings must be closed on *holidays* and for certain hours each day. Therefore, for your convenience and pleasure please note the following hours of availability so that you can derive the utmost from your visit:

### ADMINISTRATION BUILDINGS:

Mon.-Fri., 9:00 A.M.-Noon  
12:45 P.M.-4:00 P.M.

### SUPREME TEMPLE:

Convocation every Tuesday, 8:00 P.M.  
Sept. 16 — May 12  
(for members only)

### RESEARCH LIBRARY:

Tues., Thurs., Fri., Sat., 1:45-4:45 P.M.  
(for members only)

### EGYPTIAN MUSEUM:

Tues.-Fri., 9:00 A.M.-4:45 P.M.  
Sat.-Mon., Noon-4:45 P.M.

### PLANETARIUM:

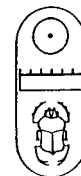
June-Aug.  
Tues.-Fri., 10:00 A.M.-4:30 P.M.  
Sat.-Mon., Noon-4:30 P.M.  
Sept.-May  
Mon.-Fri., 1:00-4:30 P.M.  
Sat.-Sun., Noon-4:30 P.M.

### RESEARCH LAB TOURS:

Wednesdays, 11:30 A.M.

## Appointments

If you wish an appointment with a particular officer or staff member, please write in advance to determine if such an appointment will be possible at that time. However, during the *Administration hours* shown above there are always some officers and staff members to greet you and to be of every possible service.





*Free Discourse*

## We Live Again

*says aged Lama*

### Can we recollect our past lives?

Is there a strange familiarity about people you have met for the first time? Do scenes and places you have never visited haunt your memory? Are these proof that the personality—an immaterial substance—can survive all earthly changes *and return*?

For centuries, behind monastery walls and in secret grottoes, certain men explored the *memory of the soul*, and they have expressed their experiences in simple teachings.

A fascinating FREE discourse entitled "We Live Again" is available to those who subscribe or resubscribe to the *Rosicrucian Digest* at the usual rate of \$9.00\* a year. Simply request the discourse by name when subscribing.

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

\*Other Currencies:

£6.42	A\$14.00	NZ\$17.73
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## Tombs of the Prophets

The Kidron Valley is named after the stream rising on the east side of Jerusalem, separating it from the Mount of Olives and flowing east to the Dead Sea. In the center of this photo is the tomb of Zacharias, one of the minor Hebrew prophets. After his release from captivity (c. 520 B.C.), Zacharias exhorted the Jews to rebuild the old Temple of Jerusalem. The Old Testament contains his plea to the returned exiles.

(Photo by AMORC)

## Resurrected City

### Pompeii, Italy (overleaf)

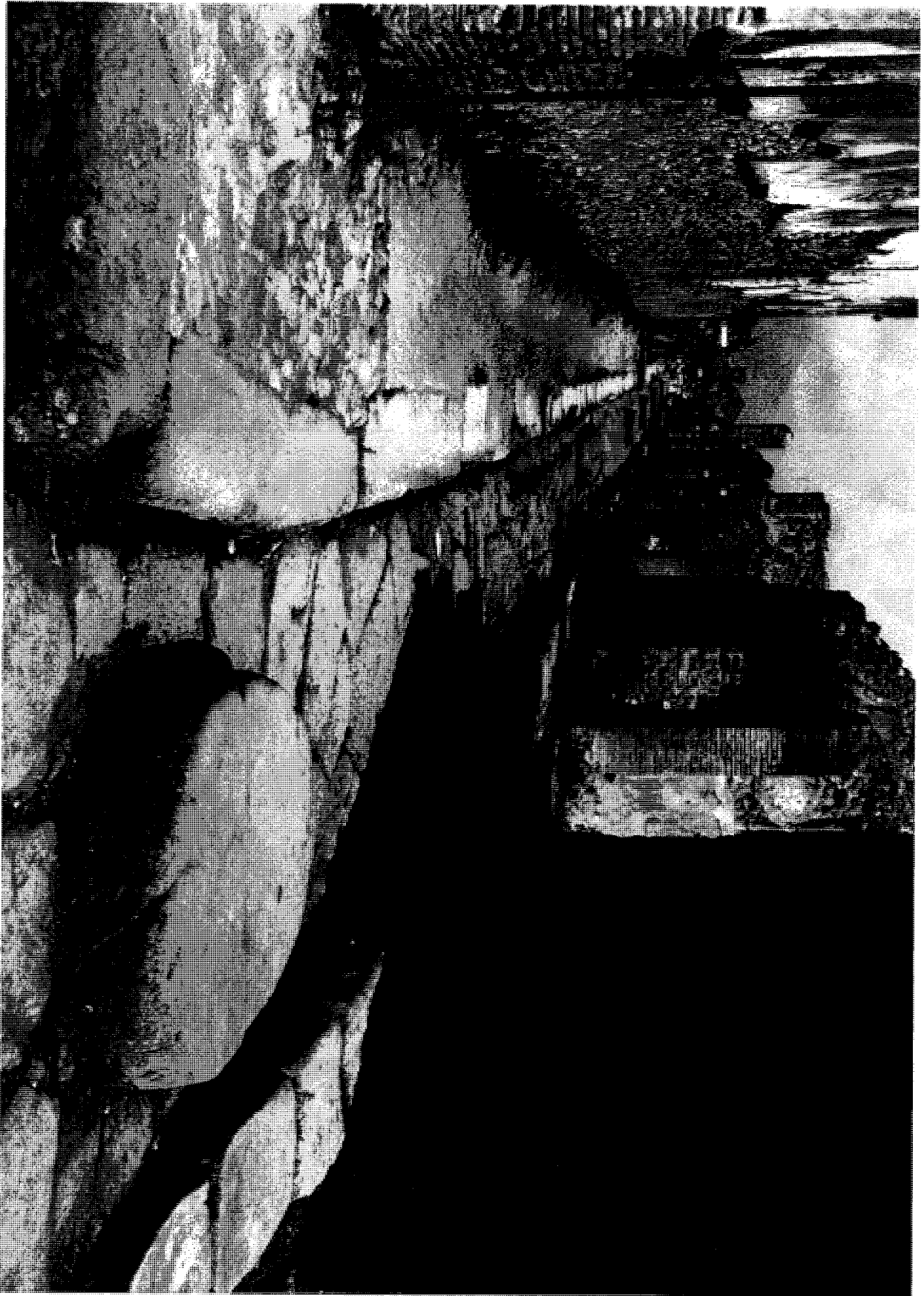
Pompeii, an ancient city in Italy near volcanic Mount Vesuvius, was originally a Greek colony. In A.D. 79, August 24, while Pompeians were busily rebuilding their city after an earthquake the year before, a great eruption of Vesuvius entirely buried the city under tons of cinder and ash. Two thousand persons perished. The ash hardened, preserving the city beneath it. Modern excavators found homes just as they were centuries ago—food on the tables, wares on shelves. Human bodies were preserved where they fell in houses and streets. Shown here is one such excavated street—the rut marks made by chariot wheels plainly visible.

(Photo by AMORC)

*The  
Rosicrucian  
Digest  
January  
1987*

[36]



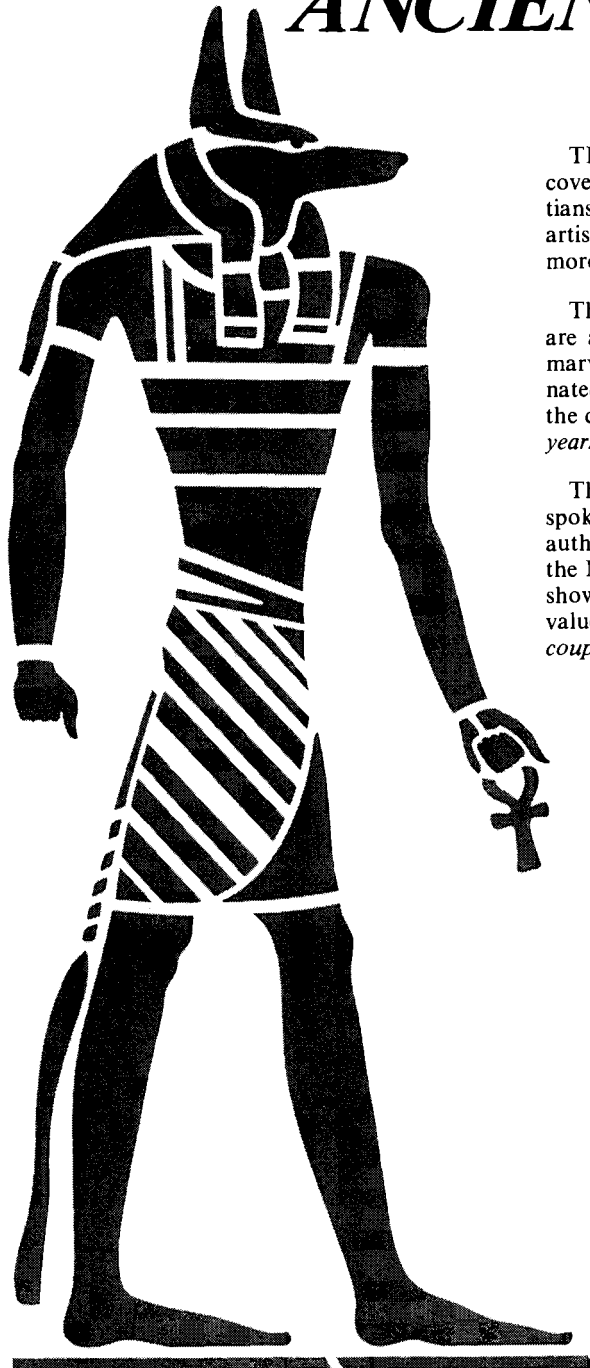




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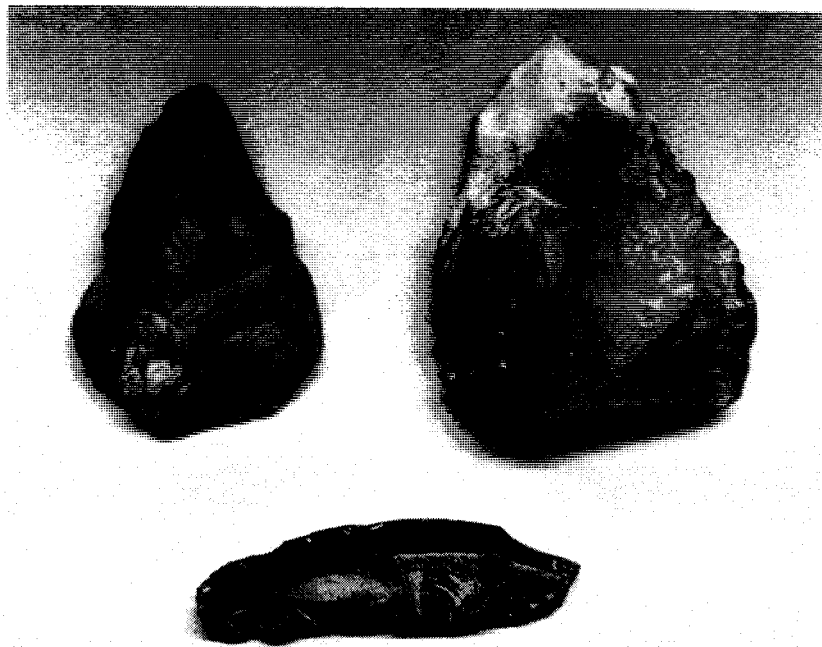
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# TREASURES FROM OUR MUSEUM



## Prehistoric Egyptian Flints

Tribes of hunters and food gatherers lived in the land of Egypt millennia ago. Few traces of their existence have been discovered, aside from the skillfully crafted tools that have been unearthed in the last few decades. The level of technical progress reached by these people is revealed in these tools.

The Rosicrucian Egyptian Museum has assembled a large, impressive collection of prehistoric implements dating from the Paleolithic (Old Stone Age) and Neolithic (New Stone Age) eras. The age of these implements has been authenticated by using the Carbon 14 method of dating. Prehistoric flints were fashioned and sharpened by three methods, which assist in determining their age. The earliest Paleolithic flints were created by *percussion*, by striking off the rough edges. Later, *pressure* was used, by pressing a large stone down upon the fine irregular edges of the flints and breaking them off. Finally, *grinding* was employed.

Originally the flints were a creamy white color, but thousands of years of bright sunlight have turned them red and brown. The flints shown here were found on the surface of the Egyptian desert. The one shown in the lower part of the photo was found near Esna, Upper Egypt, and is approximately 50,000 years old—making it the oldest artifact on display in the Rosicrucian Egyptian Museum.

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

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



Nicolovis Productions, Victoria, Australia.

Spectacular Wentworth Falls and the rugged escarpment of Jamison Valley.

# World Of Wonder

## *The Blue Mountains*

### *Australia's "Gateway to the West"*

*Here is no natural pass. You breast the lofty hills and climb them; there is no way around them, no avoiding them, and each succeeding one you fancy to be the dividing ridge of the range.*

—George Curry, 1846

"THE ROCKS TO THE WEST display the most barren and forbidding aspect which men, animals, birds and vegetation have ever been strangers to. . . ." Thus Governor King of New South Wales described the mountains to the west of Sydney Colony in the early 1800s.

Governor King had good reason to be hostile. For twenty-five years explorers radiating out from the infant colony at Sydney Cove were rebuffed by the Great Dividing Range that rose abruptly from the coastal plain thirty-five miles to the west, separating the east coast of the Australian Continent from its rugged and wild interior. It wasn't until 1813 that the barrier was at last conquered by a small band of pioneers who followed the ridges along the eroded Blue Mountains plateau to the fertile lands beyond.

Since that time millions of Australians and overseas visitors have appreciated the environment of the Blue Mountains for the exquisite scenic masterpiece that it is. The mountains appear blue because of the ever-present haze caused by the sun's rays striking small droplets of oil which evaporate from the millions of eucalyptus—Australia's famous gum trees. This phenomenon is called "Rayleigh's Scattering," named after Lord Rayleigh who first investigated this interesting scientific phenomenon in the early 1900s.

Folk who "come up for the air" from the congestion and fast pace of the cities marvel at the broad valleys formed by stark perpendicular cliffs, streams that plunge over nine hundred feet into fern-filled gorges, cascades that rush in splashing ribbons of silver through mighty stands of timber, and carpets of moss and grottoes where bird calls mingle with the music of swirling waters.

Breathe deep—the air is invigorating! Small wonder that the mountains are considered a refreshment to both the body and the soul.

The region is now protected as a national park, with the twenty-four townships and villages of the City of Blue Mountains threaded out along the original Pioneer Way like a string of pearls. Many of the original dwellings and precincts of yesterday are being sympathetically restored to their former glory, providing a living example of the harmony that exists between man and nature.

—Paul A. Arundell, F.R.C.