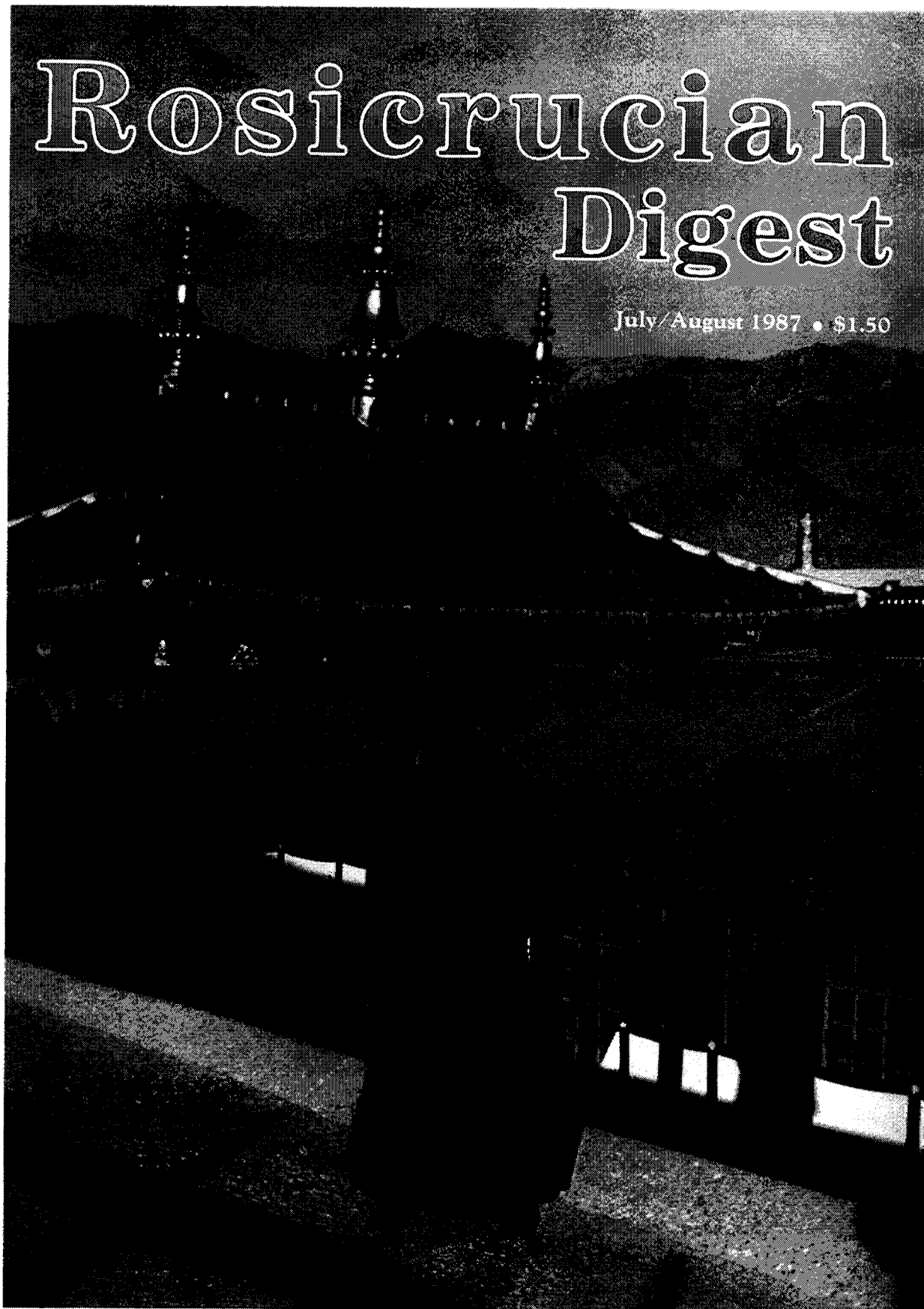


Rosicrucian Digest

July/August 1987 • \$1.50



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by Ralph M. Lewis

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



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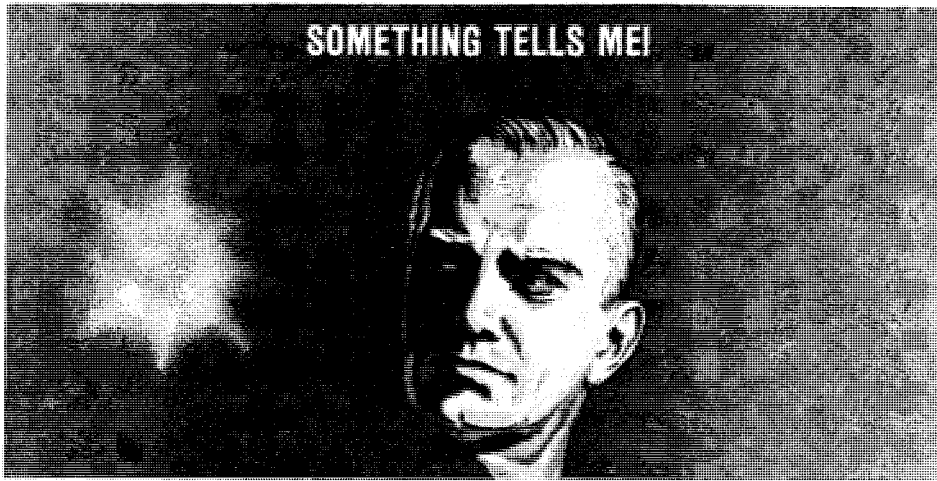
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Dr. H. Spencer Lewis ⇨

August 2 commemorates the anniversary of the transition of Dr. H. Spencer Lewis, first Imperator for the second cycle of the Rosicrucian Order, AMORC, in the Americas. For a memoriam article and further details on the life and far-reaching constructive vision of Dr. Lewis, please see page 23.

(Photo by AMORC)

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THOUGHT OF THE MONTH

by the Emperor

How Do We Truly Serve?

IT SEEMS IRONIC that even in some of the most advanced societies there exist people who are unable to care for themselves. I am *not* referring, in this instance, to individuals who are physically or mentally handicapped, or to those who have no control or direction over their lives. I am referring instead to individuals who have either initially *chosen* to live a lifestyle that substantially deviates from society's "norm," or who have seemingly become "victims" of the society in which they live.

In all instances, we, as students of mysticism, will recognize (or think that we recognize) that all people are responsible for creating their own circumstances. That is, each individual has *created* his or her own immediate situation based upon previous actions—either in this lifetime or in a past incarnation. Thus, we can effectively debate the excuse often given for "victims of society" because at some point in time a choice was made that resulted in the present situation. To individuals who have a well-developed sense of knowledge and wisdom, it is apparent that people sometimes make unfortunate choices—choices not based on any responsible and knowledgeable decision—but as the result of ignorance or an ignorant act. In other words, the person did not *realize* the consequences of such an act which may have already manifested in an undesirable situation or will do so in the future.

The term that we use to describe this sequence of causal acts and the resulting effects is "karma." How often have we either heard or used the phrase, "That person is in trouble because he has bad karma," or, "She got the promotion because she chalked up some good karma points"? By [4]

making such statements, what are we actually saying? Are we acting out of knowledge and wisdom by saying or thinking such things? Or, are we, ourselves, creating an ignorant act that will have effects upon us at a later time?

In writing this article, my main concern is not with the helpless, or those who drift without any apparent direction in life, or even with those who have chosen, consciously or unconsciously, to be the outcasts ("victims") of society. My main concern here is with those individuals who use their understanding of karma—what they consider it to be—in an attempt to explain a given situation. Often these are the individuals who are trying to better society, to help those who are less fortunate. These are the individuals who have chosen to *serve*.

Karma

An Answer and A Question

How does our knowledge of karma—our personal understanding of that concept—affect our service to humanity? In answering this question, perhaps we should paraphrase the old cliché, "The more we learn, the less we know." After all, in acquiring knowledge, as soon as we find an answer to one question, a multiplicity of other questions will follow. Such is the nature of learning. This is how we evolve in our understanding.

Karma explains so much; it is an *answer* in itself. It opens doors that, with a little effort on our part, will explain an entire new dimension of learning.

But it is also a *question* because it does open doors. And for those individuals who are *not* looking for pat or simple phrases to

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explain circumstances, karma will be seen not as an end, but as a means—a tool to be applied in finding solutions.

What, then, is karma? Can we truly think of karma as being good or bad? What of those individuals who shrug off an explanation by saying that such-and-such occurred because of bad karma? Are such “answers” truly beneficial to humanity?

Persons who even loosely refer to the term karma in their conversations demonstrate a degree of knowledge that is essential to understanding what true service actually means. A familiarity with the term will hopefully imply a familiarity with the concept—and, even an *acceptance* of its doctrine. But if our acquisition of knowledge about karma stops at this point, then no wisdom has been acquired. We must then ask if such persons can truly help others, or merely think that they can.

The Important Connection

It is simple for persons who do not make the important connection between their present circumstances and their past actions to live their lives without really showing any concern with issues that relate to the welfare of others. However, when that connection between past actions and present circumstances is understood, we will find a greater complexity of variables that need to be responsibly weighed and considered before any true service can be accomplished. In other words, unless we apply our learning with dedicated responsibility, we run the risk of doing more harm than good. It then becomes apparent that *both* knowledge and wisdom must be utilized as our actions produce more widespread and lasting effects. Perhaps persons acting out of ignorance will only affect themselves to any great extent. But knowledgeable persons acting without wisdom produce a much wider sphere of influence that can adversely affect *others*, in addition to themselves.

The Greatest Good

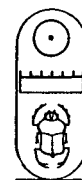
How are we to view karma in this light? Let us interpret karma in three different ways. First, let us think of karma as being a positive attribute in the service of others. Within this definition of karma we find people who think and act out of altruistic

motives, that is, people who are devoted to the well-being of those around them. These individuals want to promote the greatest good for the greatest possible number of people. They may be involved in distributing food to the starving masses around the world, and, when doing so, demonstrate that some people in the world really care. Perhaps we can say such devoted individuals are creating good karma.

Secondly, let us consider karma in a negative connotation, such as with people who are acting out of purely selfish motives. An example would be those people who try to discredit others so as to give credit to themselves. Finally, let us also consider karma from a neutral position which is neither positive nor negative, good nor bad.

In the first instance, I think that we would all agree that the act of giving food to starving people is not only noble, but vitally important. But an important principle lies hidden here. Let us say that the persons donating food are doing so either because it makes them feel good, or simply because they know that there are hungry people, and the act of giving is just that—an act existing without any thought behind it. What if these humanitarians actually contribute to the weaknesses of others by acting in such a way that the recipients do not help themselves? Does the act then remain altruistic and positive, or has it become selfish and negative, either consciously because the giver feels guilty and wants to remove that guilt, or unconsciously through ignorance of understanding the true situation which may not be apparent without applying knowledge and understanding?

Perhaps we can see that our altruistic, positive example has become transformed into our second instance of karma—that of selfishness and negativity in the example of *doing* only to remove guilt. Even the person acting unconsciously out of ignorance, though with noble purpose, has a problem. For example, let us consider a situation that has most likely happened to all of us at some point in time. Remember the last time you were stopped on the street by an individual who, by his appearance, would be



considered by some to be a derelict. This person, perhaps, asked for money so he could buy food, but our impression was that he really wanted alcohol. We were in a situation where we were asked for help. What did we do and what did we feel?

Did we ignore this person? Did we go through the motions of giving money just to be rid of him and to alleviate any discomfort we may have felt? Did we refuse on the premise that the money would probably be misspent and we could not really help him by supporting his alcoholism? Did we perhaps even erroneously think that by contributing we would be taking on his karma? Or, did we give the money thinking that what he did with it was his problem? And, finally, did we either give money or refuse assistance because of a true and sincere feeling of compassion for the other person? Only you know what you truly *felt*.

The Faultfinders

Unfortunately, certain people would use such a situation to their own advantage, that is, to ridicule another who is less fortunate so as to build a false sense of their own self-esteem. Ironically, such people are often quick to point out what appear to be faults and acts of selfishness in others. "What good is your education, your efforts to achieve success, and your success unless you give your money to me so I can feed the starving?" Verily, are our attempts to better ourselves simply selfish acts? Does not the process of self-concern and self-betterment create an environment that allows the opportunity to serve more effectively? If such an attitude is held by an individual, does not the seemingly *selfish* act become a *selfless* act? Perhaps we don't consciously *give* in a manner that others expect us to, but maybe our wisdom has transcended the normal understanding held by others. If this is true, does not the seemingly selfish act become an altruistic one? Even further, is it really *our* acquired wisdom which causes us to act in a manner that we do?

If I might be allowed to relate a personal experience, a few years ago, when I was in India, I spent several days in Bodh Gaya, the place where the Buddha attained enlightenment. Literally hundreds of lepers lined the streets of this small town begging for

money so they could survive. I observed many different attitudes from different people. Some threw coins at locations where it would be extremely difficult for the recipients to reach them, thereby attempting to make a joke of the situation. Some individuals really tried to help by giving coins, but you could tell by their faces that they knew the giving was futile because there were so many lepers and not enough money. And some simply ignored those who were begging.

I asked myself at the time as I am asking you now: Which act did the most good? I think that if we tried to answer this question, or tried to judge another's motive, we would become lost in an eternal philosophical debate which will never have an appropriate and final answer. Therefore, we must find another solution.

The temporary solution that I found was not in anything that I could give, but rather in what I was given. I distinctly remember the faces of three individuals with leprosy. They gave more to me than I could ever give to them. They are the authors of this message in that they inspired this feeble attempt to think about and to express their wisdom.

How Do We Truly Serve?

So, how do we truly serve? *Who* is really serving? Is service an act? Or, is it something else? Perhaps in the consideration of karma, the third instance of neutrality will afford us an answer. Karma is simply cause and effect. It is neither good nor bad, but merely neutral. It is only a situation created by an act made by one individual or by many. If we view karma in this light, perhaps we will discover that acts considered in a purely physical manner are truly secondary to the true acts of motive and attitude. The *reasons* behind why we give or do something will create and form our true state of affairs which is not measured in our physical state of being or environment. It is not measured by our degree of mastership or attainment, but by our spirituality. Spirituality is not measured by appearance, environment, or attainment. It simply knows nothing but itself because it is *all* that truly exists. It is true that there are physical laws of cause and effect which we can also call karma, but the true essence of karma transcends all of

that. With the proper attitude and motive developed from within, we find that it returns to that which is within, and we can realize that everyone and *all* things are of perfection.

Again, how can we truly be of service? Service, in a sense, is related to morality, to notions of good and bad as related to the welfare of society. In this way, we can have true service and acts of service. Acts of service can be either sincere or insincere, of which the ultimate outcome in either instance may be good or bad, detrimental or helpful, depending upon the variables of purpose, motive, and attitude. True service, then, consists of those variables of purpose,

motive, and attitude which are the source and essence of acts. To truly be of service, to truly understand karma, perhaps we should concentrate our efforts on the spirituality within, and apply our acquired wisdom so as to manifest as the foundation of whatever act we *choose* to perform.

We do not have to look long and hard to discover that the Rosicrucian Order is based upon and teaches inherent wisdom and its application. We can be of *true service* by attuning to that essence and simply manifesting it in our beings because it is really *knowledge* and *understanding* that is needed in today's world. Δ

This Month's Cover

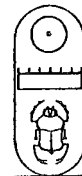
Our cover features a friendly monk who guided our Imperator through fascinating Jokhang Monastery in Lhasa, Tibet. This particular fellow is a member of the Gelugpa sect of Tibetan Buddhism. In the background, toward the left side of the photo, a group of seated monks are "testing"—a lively process where a series of rapid-fire questions, expecting equally rapid-fire answers, are directed at members of the group. The process is serious, but also mirthful, with the good-natured humor of the monks always in evidence.

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

The Purpose of the Rosicrucian Order

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

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Humility, Dignity, Courage

by Christian Bernard, F.R.C.

Supreme Legate of AMORC

Grand Master for the French-speaking countries

IN THIS ARTICLE, I shall touch upon three qualities that a Rosicrucian should constantly display as he journeys around the triangle; that is, in the course of his evolution on the noble path of the Rosy Cross. Although there are many qualities to choose from, I have singled out the following three because of their importance: *humility, dignity, and courage.*

Humility is a virtue that is often misunderstood. Therefore, it is important that we try to define it. Humility should not be difficult to acquire by any Rosicrucian who, by carefully studying the teachings that are offered to him, realizes that there is yet much more to learn. No matter what degree we may have reached, we realize that we still have a long way to go, supposing we have completely mastered the stages we have already gone through. It is a question we must solve for ourselves and in relation with ourselves. Humility must be practiced in proportion to our advancement on the path that we follow together toward a common goal. We must be vigilant. At no time must we give the impression that, compared to those in the lower degrees, we have reached a degree of evolution that gives us the right to assume a superior attitude.

As emphasized in the *Rosicrucian Code of Life*, it is essential that we constantly consider ourselves as perpetual students—and never as “evolved” beings, because such is a quality that we cannot attribute to ourselves, but one that can only be discerned by beings more evolved than we are. Therefore, our responsibility is important—not only toward others and ourselves, but also, and especially, toward our masters of the past—masters who, having reached that degree of evolution themselves, are in a position to evaluate our progress and to grant us the blessing of their satisfaction. Humility, within the framework of our [8]

Rosicrucian work; humility also in our daily life amongst others, whether they be members of our great fraternity or not! Is it so difficult to measure our insignificance in proportion to the magnitude of the Cosmic?

True Humility

And who are we individually, face to face with ourselves, among all our human brothers and sisters on the surface of the globe, wherever they may be? Never did individuality transcend multiplicity! Never has individuality, as long as we have been on this physical plane, sanctioned superiority over others in any realm whatsoever! We are each just one link in a huge chain, and we must remember that. We must be aware that we are coexisting with seekers, as well as with those who have not yet been attracted to the Path of Light and for whom we assume responsibility, because knowledge is gradually revealed to us and aids us to feel strongly that our constant duty, our daily task, is to try to help others before anything else. As a rule, we do not think enough about all that we owe to our environment and to those who compose it. Without them, what would we be? What would be our justification for being, and how could we serve; that is, perform the noblest task that may be assigned to a mystic?

At the very beginning of our affiliation with the Rosicrucian Order, in the early degrees, we are advised to do everything in our power to eliminate our own ego; in other words, the element which separates us from what is external to ourselves. The human ego cannot strengthen the bonds that unite us to others. On the contrary, it divides. It is at the root of our judgments, of our negative criticisms, of our evaluation of ourselves in relation to others; this evaluation, of course, always being in our favor.

But how can we understand, how can we love, if we are at the mercy of our ego? Also, how can we assume that we are progressing on the path of impersonal knowledge if the result of our work has been merely an exaltation of our objective self? To be humble is to forget ourselves in our relations with others. It is to believe that we are, and shall remain, servants, whatever our work or our responsibilities may be, because we are here to serve others. It is in the process of serving others that we find ourselves and realize our inner nature, because we then allow the divine spark within to vibrate and attune with the divine spark that exists in every living being.

True humility is not feigned; it cannot be satisfied with words; it is dynamic to the point that anyone who comes near us can perceive it, without any mental restriction or other reservation. Gentle and humble at heart! This famous injunction constantly reminds us of our duty. But humility is especially a result of our thoughts, of our meditations, and of our study of eternal truths. Humility is an act of love, perhaps the greatest of all, as it enables us to understand others, to be with them, and to be available to comfort, encourage, and help at all times.

Courage and Dignity

Humility has nothing to do with weakness. On the contrary, it is proof of courage, as it requires, at the beginning at least, an inner struggle with our objective self till, having the assurance of the divine presence within, we feel humble in thought, in speech, and in action. Humility is at the root of many other qualities or virtues; it is so especially of the second quality mentioned and which I now wish to speak to you about—that is, *dignity*.

In no way does having dignity mean that we should adopt a form of behavior indicating that we feel superior to others in any way whatsoever and expressing disdain toward them. Dignity is respect for oneself and for others. It implies mastery over our speech, actions, and behavior. I do not mean by this that an antiquated or literary language should be adopted. Then we would run the risk of falling into the excess of Molière's *Les Précieuses Ridicules*. But every

word that we utter must be right and correspond to the ethics of our time. In so doing, we are just as respectful of others as we are of ourselves. Assuredly, we can make mistakes in this respect; but, realizing that they are errors, we are able to correct them and not repeat them in the future.

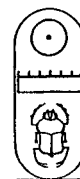
To have dignity is to stop talking so much while saying very little. It is to avoid judging anyone negatively, even with all necessary details, for one idea triggers another, and we are then quickly led to destructive thoughts and words that are harmful not only to the persons involved, but to ourselves as well; for how can one be at peace with himself by listening to gossip, for example?

To have dignity is to remain calm and silent in every circumstance and situation that could arouse our indignation. Let us remember that we are not perfect ourselves, and that nobody is, as long as we are on this human plane, limited by our objective self and its tendencies and reactions. What others are doing to us, we once did, or will do, since, according to law, in our previous incarnations we must have been the victims of such elements of our human behavior before having mastered them.

If we happen to find ourselves in such a situation that our reaction could be nothing but negative, let us wrap the mystical cloak of wisdom around us more closely and mentally detach ourselves for a few moments so as to regain our strength and not lose our dignity. Finally, let us watch ourselves and be careful not to think or act in a way that would be inconsistent with our highest ideals. Let us be worthy of our Order and its teachings, of the training that we receive; and let us respect all that our tradition has transmitted to us and all that constitutes the Order and its *égrégoire** in their spiritual and material expression.

I could say much more about dignity, also about humility; but these two qualities must be the subject of our personal thoughts and meditations. It is obvious that if you apply yourself to a personal examination

*According to the French *Rosicrucian Manual*, the *égrégoire* is an assembly of terrestrial and superterrestrial entities forming a hierarchical unit, actuated by a thought-energy.



upon these important subjects, you will arrive at greater conclusions and decisions than those I have stated. But now, let us examine the last term of our trilogy, the third quality or virtue that we wish to analyze. Let us try to explain *courage*.

Courage is strength; it is not aggressiveness. We usually confuse courage with audacity in the restrictive sense of the word. Thus we speak of courage in connection with acts of war, with actions undertaken against others, or with the assertion of particular opinions which are nothing more—when we stop to think of it—than the expression of an inflated ego. Courage means confidence and firmness in relation to oneself. One must be courageous to make a just decision, to take the side of the weak against the strong, to defend high ideals, and, of course, to start upon a difficult path—service to one's fellowmen, for example—to share altruistic ideas and actions; or to start on the arduous path of reintegration and travel the royal road of knowledge, as tradition calls it.

Courageous Compassion

To be courageous is to show day after day, hour after hour, compassion toward creatures and things, and toward everything that exists, which must be the characteristic of the mystic and the seeker who works on the Path of Light. To be courageous is to progress into what we believe to be the summum bonum, the supreme good as we understand it, no matter what the obstacles may be. But in this respect courage must be accompanied by the humility and the dignity we have previously spoken about.

I certainly would not say that courage is devoid of danger. The courage I am referring to here, however, is not the courage commonly referred to, which we have previously distinguished from aggressiveness. The danger of courage lies in its excess and the subsequent results. As an example, to

have the courage of one's opinions may, if one is not careful, lead to intolerance and even to fanaticism. In this case, courage can only trigger a negative reaction from others, and its noble purpose is not being reached.

When it is well understood, courage implies prudence, even circumspection. But in the final analysis, would we agree with our definition of courage if we were not courageous enough to face the few aforementioned dangers which exist only in the excess of a quality—excess always creating imbalance. Here again, the mystical law of the golden mean must be carefully respected, without its becoming an excuse to support a lack of courage. This brings to my mind the morality of a little-known fable by La Fontaine, entitled *The Lion and the Hunter*. The fable ends thus: "The true test of courage lies in our reaction to the danger that we encounter."

We should never shirk our responsibilities, and in this respect too one must show courage. Whatever we do, let us do it well. Let us not defer till tomorrow what we may accomplish today. Let us be humble, have dignity, and be courageous. In so doing, we shall demonstrate fraternal love, show compassion, share with others, and never be alone! We shall be receptive to the injunctions of our real self. Thus we will accomplish the great work of the mystic, which consists of being an instrument for the masters to accomplish cosmic will, which is always good and ceaselessly aspires toward the greatest good for the whole of humanity, as long as we are conscious of it and allow it to express through us. Let us learn to let go, to not allow ourselves to become overwhelmed by worldly circumstances and conditions. We must constantly keep in mind that deep within our being stands a silent but vigilant guardian—our *spiritual conscience*—which is the fundamental element of the divine spark within us. △

Erratum: *Rosicrucian Digest*, May/June, 1987, page 13.

Frater Christian Bernard was recently elected to the Board of Directors of the Supreme Grand Lodge of AMORC, Inc. In this directorship, Frater Bernard will be known as **Supreme Legate for the Worldwide Membership.**

Distinguished Visitor



Dr. Zahi Hawass (second from left) recently visited the Rosicrucian Egyptian Museum. Shown here in the museum's authentic rock tomb are (left to right) Gary L. Stewart, Imperator of AMORC; Dr. Hawass, Egyptologist and Consultant to the Museum; Dale Jordan, Museum Curator; and Bur-nam Schaa, AMORC Supreme Treasurer and Museum Director.

IN MARCH Dr. Zahi Hawass, Egyptologist and Chief Inspector of the Giza Pyramids and Sphinx visited the Rosicrucian Egyptian Museum. In a fascinating lecture, delivered to a full house in Francis Bacon Auditorium, Dr. Hawass presented for the first time on the West Coast the latest information on research at the Giza Plateau, including the recent discovery by French archeologists of hidden chambers in the Great Pyramid. As the Egyptian authority on the entire Giza complex, Dr. Hawass discussed current archeological finds such as the secret passages inside the Sphinx, evidence of the ancient harbor at Giza, and the work being done by the National Geographic Society at the second boat pit at Giza. He also mentioned his recent survey at Giza to try to discover how the Ancient

Egyptians built the Great Pyramid. Dr. Hawass' lively lecture, punctuated by his great sense of humor, was illustrated with a full set of colorful slides.

As Director of Excavations at the Sphinx in 1978 and 1980, Dr. Hawass made discoveries which are greatly advancing the present-day knowledge of the cult of Khufu, Khafre, and Menkaure. His specialized knowledge of the ancient cult and marvels of Giza is currently being prepared for numerous publications, including his encyclopedic doctoral dissertation at the University of Pennsylvania.

Dr. Hawass has recently been appointed Consultant to the Rosicrucian Egyptian Museum, and we here at Rosicrucian Park are honored to be working with this distinguished and knowledgeable Egyptologist.



The Continuity of Egyptian Culture

by Gamal El Ghitany

WITH its 6000 years of written history, the civilization of Egypt is one of the most ancient in the world. And throughout this long history several different religions have been adopted by Egyptian society—some of them invented by Egyptians themselves and others adopted from abroad. At various periods the Egyptians have changed their written language, going from hieroglyphic to demotic, then on to Greek, Coptic, and finally Arabic.

In the ebb and flow of all these influences, the Egyptians have managed to arrive at a synthesis of the modern and the ancient in many aspects of their life. Indeed, in spite of manifold tragedies, this culture's major characteristics have always been its coherence, its vitality and its continuity. What the Egyptians did was to slowly absorb and digest different cultures to the point that these elements little by little became components of their own society.

One of the more obvious examples in this continuity of Egyptian ideas and values is the Egyptian attitude towards death and the world beyond. The idea of immortality has always been uppermost in the minds of Egyptians. The first images representing the afterlife can be seen in the first known beliefs of this people. Great importance was given at that time to tombs and the preser-

vation of the body of the deceased—to the extent that expenditures for the requisite building and embellishments bankrupted many people.

The reason why Egyptians showed so much interest in the afterlife was because they were deeply attached to life and they rejected the idea of nothingness. Thus religions could change and new princes succeed each other, but the content of Egypt's cultures, anchored in the people's collective awareness, remained basically the same.

The first act that a Pharaoh would undertake was to build a mausoleum in order to preserve his body from nothingness, with a temple alongside for worship. Some millennia later, the Mameluke Sultan, who was a Muslim and a foreigner, began construction as soon as he came to power of a huge mosque which contained a mausoleum. This tradition has continued into contemporary times. When he died in 1970, Gamal Abdel Nasser was buried in a mausoleum that he had helped build and pay for when he was still alive.

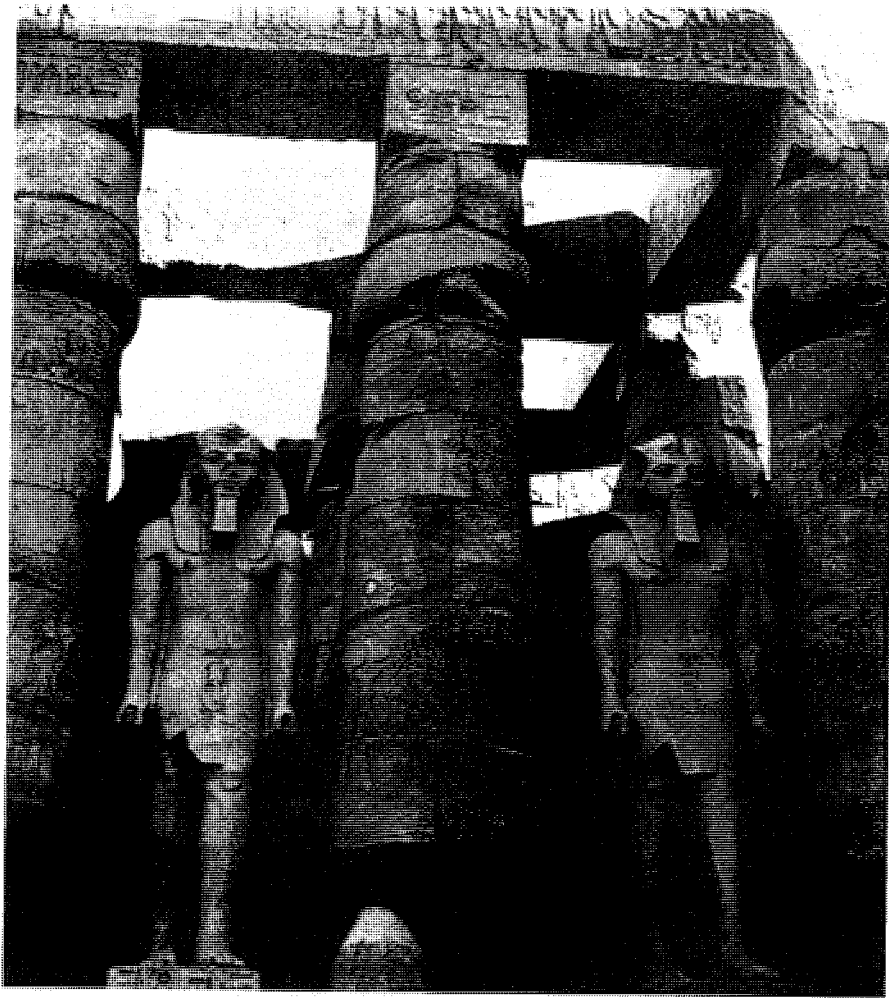
Monotheism

It is also true to say that the basic attitude of the Egyptians towards their Christian and Muslim saints has never changed much over the years. Pharaonic Egypt was under the sway of the divine trinity—the goddess Isis, the god Osiris, and their son Horus. But the Egyptians were also the first people to worship a single deity because of Pharaoh Akhnaton—the first man on earth to call for the worship of a single God. This explains the early assimilation of Christianity into Egypt (c. A.D. 350 or before), along

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Gamal El Ghitany is one of Egypt's best known writers. He has served as a news correspondent, and his novels include several in historical settings. He is very interested in the major problems faced by historical cultures today in this time of rapid technological and economic development.

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with its new trinity of Father, Son, and Holy Ghost.

The dogma of a Supreme God was strongly implanted in Egyptian culture. So it did not take long for a deep conflict about the nature of Christ to develop between the Egyptian and Byzantine Churches. The Byzantines felt that the son of the Virgin Mary was divine by nature, but Arius, a priest of Alexandria, denied the consubstantiality of the Son and the Father, and said that God was unique in himself, without entirely rejecting the divine nature of Christ.¹

Although the Egyptians were numerically much weaker, they refused to bend to Byzantium. The resulting conflict demonstrated the highly independent spirit of the Church of Egypt and of Egyptian culture. Although Constantinople was the undoubted capital of the Empire of the East, Alex-

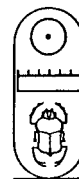
andria remained the spiritual capital of Christianity in the world.

Through the confrontation with Greek and Byzantine influences, the cultural identity of the Egyptians was strengthened and the Coptic language, that is, the ancient Egyptian tongue now written in Greek letters, very quickly took over from Greek throughout the country.

Arrival of Islam

The coming of the Arabs in the seventh century and the expansion of Islam into Egypt never sapped the constancy of Egyptian cultural traditions. Egyptian civilization was quite able to assimilate the symbols and rites of the new religion, which were often comparable to what had been known before.

While there were changes in detail, so that the embalming of corpses and burial in



wooden or stone coffins, forbidden by Islam, ceased, the attitude towards the dead remained basically unchanged. Gathering before the tomb, commemoration of the deceased, carrying out requests made by the dead, appearing in dreams to those near and dear to them—all these practices continued, even though veneration of the dead is contrary to the spirit of Islam.

The place occupied by the gods in Pharaonic times was taken over first by the Christian saints and then by the awlia. The latter continue exercising power from the other world over people alive today. Dr. Sayed Oweis, an eminent Egyptian sociologist, has discovered that the phenomenon of correspondence between our contemporaries and the illustrious dead is very much respected today, and he finds a parallel in this with the ancient Egyptian practice of writing complaints to the dead on pieces of silk.

Letters are still written today to the Imam Al-Shafi, who founded one of the four schools of Islamic jurisprudence followed in Sunni Islam. The Imam died in the year 204 of the Hegira (A.D. 820). But it is the Imam Husayn, grandson of the Prophet Muhammad, and considered to be the first martyr of Islam, who is given the most veneration throughout Egypt. The anniversary of his birth is celebrated for two weeks with prayer, dance, and song.

If we follow the line of cultural continuity throughout the successive civiliza-

tions that have flourished in Egypt, we can detect a similarity between Husayn and Osiris—they shared the same qualities and the same tragic destiny, and Sayedna Zainab, sister of Husayn, is similar to the goddess Isis who to the Ancient Egyptians represented purity and fidelity.

This cultural continuity is found in minute details of daily life, as well as in the layout of towns and villages, in the interiors of people's homes, in farming which is still organized according to the practices of the ancient Egyptians, and even in the old names still in use today.

These age-old traditions continue in such diverse areas as cooking and the formulae spoken when people gather to celebrate a birth or mourn a death.

While these details show that the roots of Egyptian culture reach back into the remotest origins of its history, they also show that this culture is capable of renewing and perpetuating itself without trading away its authenticity. —UNESCO Features

Footnote:

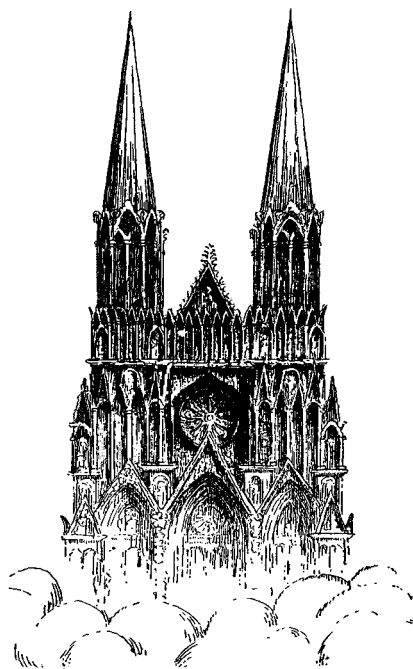
¹At the time of the Christianization of Egypt, the age-old Egyptian understanding of *deity* made a distinction between a divine and human person unnecessary. Thus the Coptic Church held the Monophysite view that Christ had one nature. A later Christian Council (Chalcedon, A.D. 451) declared this view heretical and excommunicated Dioscorus, the Patriarch of Alexandria—thereby effectively excommunicating much of Egyptian Christianity. —Editor



English-Speaking Tour to Egypt . . .

. . . planned for November 6-21, 1987. Any Rosicrucian member interested may write directly to: Rosicrucian Egyptian Tour, Aquarius Tours and Travel, Inc., 1625 The Alameda, Suite 4, San Jose, CA 95126, or call (408)998-2686, or toll-free (800)648-9444. (In Canada, call (416)968-7980.)

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The Celestial Sanctum

Overcoming Selfishness

by Dennis Kwiatkowski, F.R.C.

SELFISHNESS is one of the great obstacles to the aspiring mystic. Unless one can overcome this negative trait, it is doubtful just how much progress can be made toward real enlightenment. Yet, from the mystical point of view, it is not always apparent just why the quality of selfishness is so undesirable and destructive. In a society which can tend, at times, to place much importance on the acquiring of material objects and on the personal satisfaction of the individual, the question is even more pertinent. Just what, then, is wrong with being selfish or self-centered?

To understand this subject more clearly, it is mandatory that we realize, as the mystics have stated for centuries, that we are all part of the Cosmic Whole. We are all part of Being—in fact, we are *one with* the Cosmic. We have always been one with the Cosmic and we will always be one with the Cosmic. We are like individual drops in the great ocean of Being. But, unlike a physical ocean, we cannot separate the drops. We cannot cut ourselves off from our source. We cannot separate ourselves from our essential unity with all things.

It is only in our minds, our consciousness, and our understanding, that we bring about the illusion of separation and the manifestation of separation in our lives. We do this in a number of ways—perhaps by thinking of the laws of nature as being separate from ourselves, which means that the Cosmic is thought to be somewhere “out there” rather than within. We also create the illusion of separateness by acting in a selfish and self-centered manner.

Some people attempt to justify selfishness by saying that they are only looking out for their own welfare and protecting themselves from other people taking advantage of them. Others claim that their selfish behavior is only attending to their own needs and to building up necessary self-esteem. However, there is a world of difference between building up one's self-esteem and confidence, and being selfish and self-centered.

The Selfish Person

What are the hallmarks of a selfish person? To such a person, the whole world revolves around his or her self. Everything he experiences is related only to his own interests and desires. The selfish person is unable to extend beyond the personal self to be aware of a larger reality. In fact, this reality is so limited, so narrow-minded, that we may be shocked by his behavior.

As an example of such a person, let us use the following homely analogy. Imagine a person sitting in a restaurant who has just ordered a sandwich. When the food arrives, this person discovers that there is onion relish on the sandwich, and he becomes very upset. He does not like onion relish.



Not only does he become angry because he *assumed* that the sandwich would not have onion relish, but he becomes totally perplexed. He wonders, "How could such a thing have happened? Doesn't the restaurant know better? Who on earth desires onion relish on their sandwich? What is the world coming to?" Never mind the fact that thousands, perhaps even millions of people, have eaten sandwiches with this type of relish before and have found it to be palatable. The selfish person is only aware of what he likes, and since he does not enjoy this particular condiment on sandwiches, then surely no one else could possibly enjoy it either.

Unfortunately, some people, such as the one just mentioned, do not limit themselves to emotional upsets in restaurants. Their self-centeredness extends to almost every facet of their lives. They judge all events and experiences in terms of their personal tastes. What they have decided about life is ultimate truth. Since it is ultimate truth, if your opinion differs from theirs, then you are obviously wrong. And, if you are wrong, then they feel most justified in pointing out your error.

The problem with such people is not so much their reasoning, as it is their initial premise. By assuming they are right from the beginning, they are unable to extend beyond themselves in order to see that a larger world may exist. Unless a person has learned, studied, and experienced much, thought deeply about life, and learned something about people and cultures, he has no real right to assume that the conclusions he reaches are correct and immutable.

Such people will see all events and experiences in their life in black and white terms—either as good or bad. There is no room for variation, diversity, or extenuating circumstances. Everything in life must fit into neat and precise categories.

The unfortunate thing about such attitudes is that the people who hold them cause much grief to others and experience a great deal of frustration in their own lives. Since their reality is so fixed and narrow, they cannot help being extremely judgmental and intolerant of others. Because it is difficult to make friends, prove one's con-

tentions, and get ahead in life when one's reality is so limited, they will grapple for any information or evidence which will support their feelings and convictions. They will attract other people who hold attitudes similar to their own. Such people will most likely reinforce their own convictions until they are even more certain that their way is the only possible way. Since, however, their attitude may be continually out of harmony with the Cosmic, they continue to experience one frustration after another.

The True Mystic

The true mystic doesn't look for pat answers, fiats, or pontifications in his or her attempt to comprehend life. The mystic attempts to understand something of the *big picture* of life, of universal patterns and cosmic principles. The mystic attempts to sense something of the wholeness of nature and to thereby better understand the multitudinous aspects of the whole. To the mystic, the more he learns, the more understanding and tolerant he becomes. The more he or she experiences and comprehends of life, the more compassionate the mystic becomes to others. This does not mean that he lowers his standards and principles, for, on the contrary, his ideals and principles tend toward the highest and most noble.

To the mystic, unselfishness is a trait to be developed. Such a trait allows a person to extend himself and to experience an attunement with the vast reality of the Cosmic itself. We often see such examples of unselfishness in our affiliated bodies. In our Lodges, Chapters, and Pronaoi are unselfish and giving people. The service they so freely offer is not for themselves, but for the greater good of the whole. The great personal sacrifices they often make give to the service an added power which makes it particularly constructive.

It may be fine and proper to give and to serve when it doesn't cause one any inconvenience. However, real giving requires a certain amount of effort, as it requires one to extend. This act is particularly noble because the extending of self results in accomplishment. As we give, so will we receive. It is reciprocal and simultaneous. Although giving and receiving are simul-

taneous, to initiate the act we must first give. The unselfish efforts of our members in our various affiliated bodies and their individual Home Sanctums have resulted in much of the good work which the Order has accomplished throughout the centuries.

It is true, as our past Emperor Ralph Lewis has pointed out, that no one is truly unselfish. Even the philanthropist and the humanitarian are satisfying a selfish desire—they act in the way that they do because the result of such action is pleasing to them and brings them an inner satisfaction. But, the great difference with the life of the humanitarian and that of the selfish person is that the humanitarian's work brings happiness and help to others. The work of the selfish person cuts off the self from others and often brings hurt to others. The one builds up, while the other tears down.

During this time when unselfishness is so important to the cause of world peace, let us resolve to overcome those aspects of ourselves which may still be selfish. Let us do

this not only at this time, but throughout the coming years as well. Let us resolve to learn more about life, to go beyond our horizons and ourselves, to make a greater attempt to understand other people, to comprehend a different point of view, to realize that everything and everyone has a place in the scheme of things. If there is ever to be peace on Earth, it will only happen when the vanity of selfishness and the bloated ego of self-centeredness is abolished. Such an approach to the experience of life will also hasten our own journey to the exalted goal of Cosmic Consciousness and Peace Profound!

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

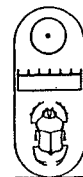
Experience the Tradition— Live the Vision



From the tranquil heritage of Rosicrucian Park to the excitement of San Jose's newest convention center, past and present connect with the future in the 1988 International English Convention. Powerful lectures, vivid multi-image programs, and profound rituals reaffirm the traditions and values of our mystical past, and become the initiatory portals through which we step to face with hope and commitment the challenges of the 21st Century.

**International English Convention
Rosicrucian Order, AMORC
July 7-8-9, 1988 • San Jose**

Watch for further information in the September issue of the *Rosicrucian Digest*.



The Self-Portrait

*Youth is the work of nature,
Age is a work of art.*

—Anon.

Think of the challenge in that quotation! It makes artists of us all. Because whether we realize it or not, by the simple process of living, we create a self-portrait—a life-size canvas that will hang in the gallery of each friend's memory.

I wish I had thought of this earlier in life. It would have inspired dreams and actions that could have given my canvas more warmth and inspiration. For I would like this portrait of my knowing years to be a proud thing. I want it to be truthful and honest, to carry a message of faith that gives it purpose and strength.

As I visualize my canvas, I know it must hold much color—golden deserts, blue skies, green meadows, dark forests, and crimson sunsets over peaceful waters. I want it filled with mostly joyous sounds, but including, of necessity, a few heartbroken sobs. There must be snow-covered mountains and paths through shadowy glades where birds are many and wildlife roams unafraid.

Of course, the canvas must be filled with events—happy times, learning times, loving times, and times of pain. Also, amid its color, the picture will be alive with such people as the almost forgotten companions of youth, vivid portraits of dear ones, and clear profiles of lifetime friends.

I want my canvas to show the best side of living—the kindness of individuals and my own appreciation for the goodness of life. Then splashed all across the long painting is the laughter that echoes through the days of the years.

True, it must show weaknesses, such as my failures and the hurts life has given me. But I'll paint them faintly, almost hidden from sight. Some of my tears are bound to show through, but I hope friends will forget them in the overall scene.

This is the portrait I wish to leave—mostly sunny and bright, but with some shadows for contrast and depth.

What type of painting do you want to place in the gallery of life? Think about it. Remember, each new day gives the opportunity to turn your unadorned canvas of living into a work of art.

—Phyllis W. Heald

Medifocus



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

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

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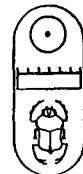
Rose+Croix University

Important Announcement

A careful reading of history shows that leadership in the advancement of humanity through proper knowledge, and the proper application of that knowledge, has invariably been the lot of the Ancient Mystical Order, Rosae Crucis. When the second cycle of Rosicrucian activity in the Americas was initiated by our past Imperator, Frater H. Spencer Lewis, it was with an eye toward meeting this traditional responsibility that the Fratres and Sorores assembled in New York City on the evening of February 8, 1915. The establishment of our traditional roots in the virgin territory of the New Atlantis, though fraught with difficulty, was finally accomplished here in San Jose, California, in 1927.

One of Frater H. Spencer Lewis' fondest dreams was the establishment of the Rosicrucian University—Rose-Croix University! With the coming of the Second World War and the transition of Frater Lewis in 1939, however, our recent past Imperator, Frater Ralph M. Lewis, was faced with the task of meeting the immediate needs of AMORC's survival. That we survived is testimony to his dedication and selfless acts of service! At the 1946 meeting of the FUDOSI, Frater Ralph Lewis was charged with the double responsibility of reconstructing the Order in Europe, and making AMORC a viable, international organization. In both of these areas, Frater Ralph Lewis eminently succeeded.

With the recent transition of Imperator Ralph M. Lewis, the mantle of responsibility for AMORC's future has been placed upon the shoulders of our recently elected and installed Imperator, Frater Gary L. Stewart. Frater Stewart has brought to the office of Imperator the same zeal and dedication as did his predecessors. However, his task is not only to build upon the past, but to dream again the dreams of those who went before him; to place and maintain the AMORC in a leadership role in the advancement of humanity. To this end, on Wednesday, April 1, 1987 (ARC 3340), Imperator Stewart authorized the development of a program whereby Rose-Croix University will be elevated to the status of a regular university, duly empowered to grant graduate degrees (M.A., Ph.D., etc.) in the areas of occult and mystical studies. Of this involved and time-consuming task regular updates will appear in future issues of the *Rosicrucian Digest*. In the meantime, we at Rosicrucian Park enthusiastically embrace Frater Stewart's vision of the future, and eagerly anticipate the fruits of his labors.



Your Body's Immunity to Disease

by Retford Berko, Ph.D., F.R.C., I.R.C.

ALMOST ALL ESOTERIC and mystical philosophies expound the notion that the human body is a temple for the soul. Rosicrucian ontology states that man is a living soul, and that life begins with an infant's inhalation of the first breath, at which time the Vital Life Force enters the body. The life activities are set into motion until the time of transition (death), which occurs with the exhalation of the last breath from the body.

When the life force leaves the body, the latter becomes nonfunctional and deteriorates into the basic elements from which it was created. This traditional Rosicrucian knowledge basically implies that the human body is perfectly and wonderfully constructed to serve as an "abiding place" for the soul—the real and most important nature of our dual self—which we believe is divine.

In Hermeticism, we also learn of the law "As above, so below." Man, the microcosm, is the counterpart of the macrocosm. The macrocosm has a body (the universe); intelligence for its operations (the cosmic laws); and the Universal Life Force (the Universal Soul). All these philosophical concepts attach great importance to "the body" for both the microcosm and the macrocosm. In other words, man's body is viewed as an indispensable physical vehicle for the expression of the soul personality, just as the universe serves as the medium for the manifestation of Cosmic Intelligence or cosmic laws. Simply put, we can say that neither the soul nor the body is capable of

any manifestation without a corresponding medium or expression. The symbology of the Rosy Cross—the Rose (soul) unfolding on the Cross (body)—is particularly meaningful here. Both the soul and the body need each other.

Our understanding of this philosophy gives us a powerful, spiritual way to view our lives in relationship to our physical body. If we understand and believe in this Rosicrucian ontology, and accept that the physical body is only a temple for the Higher Self—the real Master Within—then it becomes only logical and appropriate and in fact, a requirement, that we hold the body in the highest esteem possible.

Health and Disease

The ancient Greeks believed fully in the concept of *a sound mind in a sound body*. Ideally, our body must be in perfect health for us to exercise our utmost intellectual and psychic capabilities. If we are healthy, then we will, most likely, have a sound mind to pursue our daily activities and aspirations. In fact, when we feel ill, all our attention becomes so directed towards returning to health (harmonium) that we ultimately become unproductive as far as other activities are concerned. On the other hand, we all know how good we feel about ourselves and life in general when we are healthy. The idea that the physical body, mind, and soul need to function in harmony is obvious to most everyone.

The author, a Rosicrucian and a scientist in the fields of biochemistry and immunology, is a member of the Rosicrucian Order's International Research Council. Dr. Berko has a Ph.D. in biochemistry and nutrition, and he is currently in the final stages of postdoctoral research fellowship training in immunology at the University of Illinois College of Medicine at Chicago.
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Rosicrucians have known this basic law of nature since time immemorial, and this knowledge forms an important aspect of our tradition. This is why the Rosicrucian teachings stress the importance of health, exercise, and good thoughts as being important requirements for the maintenance of health in our physical body. In fact, basically, the teachings tell us that illness (disease in the body) is a direct consequence of lack of harmonium between the body, mind, and soul. Therefore, the proper maintenance of health (lack of disease) in our body is entirely our individual responsibility through our own thoughts and actions.

Immunity to Disease

It can be stated that, in general, every living organism desires and in fact actively seeks to be healthy and strong. This is a natural reflection of the law of the preservation of life. A healthy physical body is a fundamental cosmic right for every individual. Consequently, we must utilize all the resources at our disposal to cooperate with the cosmic forces within to establish and maintain a high degree of harmony and health. Again, we can achieve this in part through proper diet, exercise, proper sleep and relaxation, and good thoughts. We must rid our mind, and thus our body, of all inharmonious thoughts, feelings, and emotions, which attract negative vibrations to ourselves and drain our body of essential positive energy. Should the harmony and health of the body change due to a variety of reasons, we must seek proper medical attention and advice and, most importantly, realize that we can harness the creative and healing energy resident within to aid any therapy we receive from proper medical care. The Rosicrucian exercises and visualization techniques *work* and must be applied.

What is the natural ability or condition within each of us that helps the body in the prevention of disease and maintenance of health?

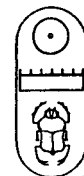
The natural ability of the physical body to reject or "fight" diseases and infections of all kinds, thus keeping the body in good health, is what science and medicine have defined as *immunity*. The discovery and development of the science of immunology



dates back to the experiments of such noted scientists and physicians as Edward Jenner and Pasteur. Their experiments and subsequent work by others in the field led to a central idea that can be stated as follows: "In a remarkably versatile set of adaptive processes, animals form specifically reactive proteins and cells in response to an immense variety of organic molecules from the environment in which they may live."

These *immune responses* are encountered only in vertebrates, for whose survival they are of great importance as they constitute the principal means of defense against infection by pathogenic or harmful microorganisms and viruses, and probably also against host cells that undergo transformation into cancer cells. Specifically, any substance such as a virus, bacterium, or chemical pollutant from the environment that is recognized by the body as alien (i.e., not self) induces a response by the body. The response can be simple or diverse (depending upon the stimulating substance, called an *immunogen*), involving the formation of specific chemical molecules or cells in the body that can react in a highly selective manner with the toxin, virus, or bacterium so as to inactivate this foreign agent.

Simply stated, we can say that based upon a multiplicity of responses to immun-



ogens from the environment, the human body has a natural ability to react to and fight any disease or infection to which it may be exposed. The dramatic advances in the field of immunology have led to great benefits to mankind in the prevention and control of countless numbers of otherwise devastating diseases and epidemics. Through the techniques of immunization or vaccination, scientists have prevented or controlled such infectious diseases as polio, rubella, smallpox, measles, tuberculosis, cholera, and mumps in man.¹

Today, scientists have knowledge of the immune responses of the host animal to tumors and are actively investigating the use of immunological principles to help in the fight against cancer. It is interesting to note that in the field of cancer therapy, some of the cells found in the body that can inactivate cancer cells are termed "natural killer" cells. In recent times, the most deadly epidemic of our age, AIDS, is a disease that is the direct cause of abnormalities in the body's immune system after attack by the AIDS virus.

Power of the Mind

Fortunately for mankind, with the increasing enlightenment of the general public there has been growing acceptance of some ancient esoteric knowledge regarding the effect of the mind on the body. Ancient mystics had knowledge of how the mind influenced the health status of the whole body through psychological and chemical means, such as through the work of the endocrine system. Recently the concept of the mind's influence on health has become so popular and acceptable that psychological methods, deep breathing, and health visualization methods are being taught on a commercial basis in the "war" against cancer and other diseases. It has been recognized that combining such psychological methods with scientifically approved methods prescribed by doctors have yielded

better results in the cure of many diseases including cancer than the use of any single method alone. A recent example of this involves video games that help the cancer patient visualize the attack on tumor cells in his body by his own oncolytic immune cells. Furthermore, the link between the brain and the body's immune system is a well-documented fact which has gained overall acceptance within the scientific and medical community as well as with the general public.

With this knowledge and the other benefits that Rosicrucian students gain from their studies and the sincere application of the laws and principles of the work, it is possible to maintain a high level of harmony within body, mind, and soul. Thus, we can strive for oneness with the Cosmic—a state of harmony where there is no disease. Only when we are able to care for ourselves and maintain our health can we use all of our skills and talents in the daily discharge of our responsibilities in the service of mankind at work, at home, or in the community.

Finally, in describing a "code of mystical functions," we are reminded that, "the joy of caring involves reverence for life. It means that you must respect the life of every living thing. You must have concern for the needs of others, whoever they may be, and make an effort to help them whenever possible."² Caring for our life and that of others places a great sense of responsibility on our morality, ethics, and daily behavior as we strive to maintain good health within our body and help prevent the spread of epidemics.

Footnotes:

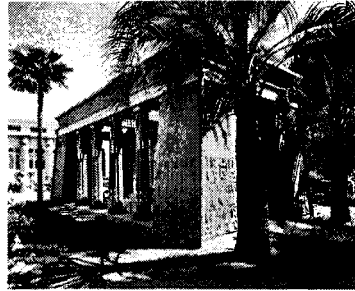
¹Herman N. Eisen, *Immunology: An Introduction to Molecular and Cellular Principles of the Immune Responses* (Philadelphia: Harper & Row, 1980), p. 448.

²Jophphy Jessie, "A Code of Mystical Functions," *Rosicrucian Digest*, 64, No. 8 (1986), p. 27.

IN MEMORIAM

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

IS A MAN born for his lifework? This is a polemic question, one that can be answered from various points of view. It may be contended that the mysterious, pseudo-entity called fate prescribes the events of man's life. Others hold to the concept that cosmically, in an inexplicable manner, it is ordained that each individual is to fulfill a niche in the Cosmic Plan. There is, too, the strong age-old conviction that man's soul retains the lessons of earlier lives which then shape his life in this incarnation.



The Akhnaton Shrine

Also to be considered, of course, is the important scientific evidence regarding heredity—the genes carrying forward from generation to generation certain characteristics or tendencies which determine the direction an individual takes in life.

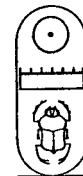
Notwithstanding these various explanations for the impetus man receives at birth, there remains the great factor of environment to be reckoned with. One's associations and acquired habits can either decrease or increase any congenital carryover.

Dr. H. Spencer Lewis, the first Emperor for the second cycle of the Rosicrucian Order, AMORC, was an excellent example of these two general influences upon human life—heredity and environment. From early childhood he exhibited an interest and talents for those things which later in life became a requirement for the role he was to assume. All of his versatile talents were necessary in the early formative days of the present cycle of AMORC's activity. It was incumbent upon Dr. Lewis to carry out many difficult organizational tasks by himself because the finances of the Rosicrucian Order at the time were not adequate to provide him with assistants. He was a tireless worker, an excellent artist, had exceptional mechanical aptitude, was a writer and an orator of note, and demonstrated unusual creative ability.

His innate talents were developed into skills by his early occupation as a newspaper reporter, columnist, and professional photographer. His writing ability was further enhanced by a successful career in the advertising world which preceded his active assumption of duties and responsibilities with AMORC.

Dr. H. Spencer Lewis passed through transition on Wednesday, August 2, 1939. At his request, his cremated remains were interred in the soft soil beneath the Akhnaton Shrine in Rosicrucian Park, San Jose. A small pyramidal granite monument was erected over the area.

It has been the custom of AMORC to hold a simple but impressive memorial service each year for Dr. H. Spencer Lewis in the Akhnaton Shrine. This ceremony will be held on Sunday, August 2, at 4:15 p.m., *Pacific Daylight Time*, in the beautiful setting of Rosicrucian Park. It is kindly requested that all Rosicrucians who are unable to attend the ceremony devote a moment of silent tribute to the memory of Dr. H. Spencer Lewis, whose efforts contributed so much to the Order Rosae Crucis. Δ



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

Correcting Mistaken Ideas

MANY WHO HAVE studied the so-called material sciences and have a high regard for them occasionally feel that the Rosicrucian work is naturally antagonistic toward all the material sciences and arts. These persons are wrong in their presumptions, and we occasionally point out that their opinions or assumptions in this regard are not founded upon fact.

Just because the Rosicrucian teachings begin where science leaves off and give more consideration to principles that material scientists ignore or treat lightly is no reason to assume that they disregard the material sciences and belittle the work or experimentalists in that field.

We realize, of course, that scientists and students of the sciences who are not familiar with the Rosicrucian teachings assume that the organization is much like many so-called occult movements which base their man-made philosophies and doctrines upon the premise that the material sciences are wrong and must be negated as a preliminary to building up a new philosophy or science. Some actually begin their philosophies with the statement that there is no matter, no physical body, and no truths in any of the materialistic postulations.

These movements reach nowhere in their ultimate achievements for the benefit of man and do not succeed in attracting and holding the attention of rational thinkers. The Rosicrucian Order should not be associated with this class of movement because its teachings are based upon all revealed and manifested truths. They cover the facts of



materialistic sciences as well as those of spiritual science.

We may be excused, perhaps, for calling attention to the fact that many recognized material scientists were Rosicrucians. Many of their discoveries were made in connection with Rosicrucian studies and experiments. We are safe in saying that at least fifty percent of the important and astonishing revelations or discoveries relating to the material sciences have been made by eminent and devoted Rosicrucian scientists.

Sciences

It is true, however, that the Rosicrucians do take issue with the materialist scientists on many points and on many occasions. This does not mean necessarily that they are ready or even inclined to negate the facts established by science or the benefits to be derived from a thorough knowledge of it. There has always been and probably always will be a more or less friendly rivalry between the materialistic scientists and the Rosicrucians. If there is any bitterness in this attitude, it most certainly must be on the part of those few scientists who are as bigoted in their comprehension of universal knowledge as some students of the spiritual sciences are considered to be.

We find from our contact with scientists in all parts of the world that their usual

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attitude is one of tolerance. They say that although the study of the soul and spirit, the mind and the Cosmic, and the influences of these upon matter and upon the living being are outside their field of research and study, they are willing to concede that this transcendental domain of knowledge and experience is important, interesting, and worthy of careful research and study.

It is interesting to note in this regard that in our organization many well-known scientists dealing minutely with the material sciences during the day are devoted students of our work in their hours of relaxation. This includes individuals at the head of chemical and physical laboratories of industrial organizations, schools, colleges, and research laboratories. Many are teachers and instructors in the material sciences.

It is worthy of note that the criticisms that come to us based upon the belief that we are antagonistic toward science never come from those scientists actually connected with scientific research who are also students of our teachings.

New Discoveries

Occasionally, a student or former student of the material sciences becomes critical of some of our lectures in which some principle, law, or experiment is presented with a side comment that it will be found contrary to the claims of material science. Also, attention may be drawn to some point that has been denied, rejected as unfounded, or only recently accepted by science. Often the fact is pointed out that some law or principle included in the Rosicrucian teachings for several centuries has only recently been discovered or admitted and accepted by general scientists.

We must remember that for years—in fact, for several centuries—intolerant bigots of materialistic science, few in number but formidable in speech and publication, have impressed upon the public the idea that only in the material sciences and the laboratory can man find real truths. When one takes up the study of the spiritual or metaphysical sciences, they have taken pains to point out, he is dealing with speculation, theory, guesswork, and unreliable personal opinions.

Until recent years, this criticism has been that of the unprepared public, the uninformed magazine writer, and the biased newspaper commentator. We feel, therefore, that our students, most of whom are drawn from those who were in the past impressed with this idea, are entitled to know just how much guesswork there is in the Rosicrucian teachings and how many of the doctrines, principles, and ideas taught by the Rosicrucians are eventually discovered by science to be true. It is not in a spirit of boastfulness that we speak of the principles contained in our teachings, but rather to justify their worthiness—a worthiness not yet proved by material science.

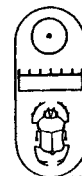
The Laws of Nature

It is the work of the Rosicrucian organization to delve into, study, analyze, and evolve those laws of nature and those revealed ideas which the materialistic scientists reject. If there were no organizations to investigate them and ultimately either to reject or establish them, the world today would be minus much valuable information.

I have on my desk a clipping from the *New York Herald Tribune* in which the fact is announced that there was placed on sale in New York a manuscript written in cipher code by Roger Bacon, the old monk and Rosicrucian experimentalist of the thirteenth century. This manuscript is now valued at \$100,000* and I feel free to say that there are few manuscripts now existing written by eminent workers in materialistic scientific fields that would bring such a sum of money.

This manuscript by Roger Bacon contains in its veiled and cipher expressions the discoveries which he and other Rosicrucians made in their experiments with natural and spiritual laws. Most of the things they discovered and outlined were not only rejected by the scientific minds of their day but even the possibility of the things they described could not be conceded. Acceptance would have meant the rejection of many of the postulations then being presented to the public and would have led to a revolution in scientific knowledge. The

* Written in 1930



wise old monk, therefore, did precisely what was done by Leonardo da Vinci and many other eminent Rosicrucians: He preserved his discoveries in cipher writing for the future to discover anew and use.

Long before Roger Bacon's manuscript was taken from its hiding place and translated into understandable language, a majority of the things outlined therein had been discovered by science in a general way and some of them evolved to practical usefulness. There are hundreds of instances on record where Rosicrucians and others have learned, through mystical revelations and personal research along unique and eclectic lines, facts, laws, and principles of nature which the scientists have tabooed, rejected, and ridiculed—and later adopted as new discoveries or findings.

It is not so long ago that the scientists absolutely rejected and ridiculed some of the laws of nature and of chemistry and physics contained in our teachings. In the lifetime of our present AMORC, these things were cast aside by many of the scientific students who were our early members as contrary to the positive statements of science. Yet AMORC has seen science change its own positive statements and gradually and reluctantly adopt the principles contained in those Rosicrucian teachings. In some instances, scientists have claimed that these principles were new revelations from their laboratories and have heralded them as astonishing achievements of modern science.

The materialistic scientists have made discoveries and unlimited contributions of

extreme value to civilization and have revealed many things that the Rosicrucians have never dreamed of. A Rosicrucian is always ready to pay tribute to their work and good intentions. Their field is broad and beneficial; however, there is still an area of extreme benefit to man lying outside of and beyond the domain of the materialistic sciences. It is in this field—which from the metaphysical or spiritual viewpoint is the more important—that we labor and find our joy.

There are occasions when our labors bring us close to or even across the intangible and invisible borderline that separates our field from that of science. Then we do not hesitate to enter that field with the scientist, use his methods, agree with him in his processes, and pay homage to the powers that are back of the manifestations in his field. Furthermore, we know that the physical principles are so related to the metaphysical that, without a knowledge of both, no knowledge can be kept and no comprehension of the universe can be perfect.

The ultimate result of all knowledge, all research, all labor in man's behalf in every field is for the benefit of man and the glory of God.

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, his outstanding articles are regularly reprinted so that his thoughts will continue to be represented within the pages of this publication.

Thanks to Everyone . . .



I take this opportunity to express my heartfelt appreciation for the many cards and letters sent to me recently expressing best wishes and encouragement in my new post as Emperor of the Rosicrucian Order, AMORC. It was wonderful to hear from all of you. I regret that it is not possible to acknowledge all the kind and encouraging thoughts personally. Please accept my sincere thanks.

Gary L. Stewart
Emperor

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ROSICRUCIAN CONCLAVES

Englewood, Colorado

Rocky Mountain Regional Conclave—September 11-13, The Landing, 7770 South Peoria Street, Englewood. Grand Lodge will be represented by Frater Dennis Kwiatkowski, AMORC's Grand Master. For more information, please contact Betty Ross, Registrar, 4603 South Quitman Street, Denver, CO 80236.

Philadelphia, Pennsylvania

Middle Atlantic Regional Conclave—September 11-13, Holiday Inn, 4th and Arch St., Philadelphia. Grand Lodge will be represented by Soror Kristie Knutson, AMORC's Public Relations Director. For more information, please contact Earl Pinkett, c/o Benjamin Franklin Lodge, AMORC, P.O. Box 24900, Philadelphia, PA 19130.

Pasadena, California

Southern California-Hawaii Regional Conclave—September 25-27, Pasadena Convention Center, Pasadena. Grand Lodge will be represented by Frater George Buletza, Research Scientist from Grand Lodge. For more information, please contact Joe Barth, c/o Hermes Lodge, AMORC, 148 N. Gramercy Place, Los Angeles, CA 90004.

Bronx, New York

North Atlantic Regional Conclave—October 1-3. Grand Lodge will be represented by Frater Dennis Kwiatkowski, AMORC's Grand Master. For more information, please contact Julian King, Chairperson, c/o Jakob Boehme Chapter, AMORC, P.O. Box 52, Westchester Square Station, Bronx, NY 10461.

Minneapolis, Minnesota

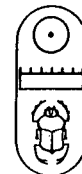
West Central Regional Conclave—October 9-11, Holiday Inn Crowne Plaza Metrodome, 1500 Washington Ave. South, Minneapolis. Grand Lodge will be represented by Frater Dale Jordan, Curator, Rosicrucian Egyptian Museum. For more information, please contact Conclave Chairperson, Essene Chapter, AMORC, P.O. Box 10733, Minneapolis, MN 55458-3733.

New Haven, Connecticut

New England Regional Conclave—October 9-11, Howard Johnson at Longwharf, New Haven. Grand Lodge will be represented by Soror Stephanie Aguilera, Class Master, AMORC's Department of Instruction. For more information, please contact Marianne Wigginton, c/o Pyramid Chapter, AMORC, P.O. Box 545, Bridgeport, CT 06601.

Seattle, Washington

Pacific Northwest Regional Conclave—October 9-11, Edgewater Inn, Pier 67 2411 Alaskan Wy., Seattle. Grand Lodge will be represented by Frater Onslow Wilson, President, Rose-Croix University. For more information, please contact Randy VanVelkinburgh, Registrar, 1065 E. Prospect, Apt. A, Seattle, WA 98102.



Beyond Worthiness

*What lies beyond worthiness and
how can we discover it?*

by George F. Buletza, Ph.D., F.R.C., I.R.C.
and David M. Aguilera, Ph.D., F.R.C., I.R.C.

EXPLORING what lies beyond worthiness is a challenge. What lies beyond has no words, is undefined, is completely open. We even have difficulty talking about it. Yet, the confidence, the joy, the peace that is experienced as the mystic goes "beyond," makes the seemingly difficult experiences of life more than worth it.

Worthiness is a reality that can color our experience of life. Yet, one of our research subjects mysteriously says, "Worthiness, unworthiness? This is a cosmic joke! Worthiness doesn't exist. It's a mental fabrication. It's only a reality." When we are told that our worthiness is a joke, we may feel that the joke is on us. Isn't being worthy important?

A Class Master at Rosicrucian Park remarks, "I sometimes receive a letter reporting on a student's feelings of unworthiness. The student may feel that he or she hasn't had a psychic experience, or feel guilty about not having incense or not having an ideal sanctum. The openness, vulnerability, and warmth these students share with me is very touching. They have heart. Tears come to my eyes when I read these letters from sincere students. I feel sad that these students may believe that these same qualities verify their unworthiness."

As these students' letters point out, a reality of worthiness can be a major issue in the life of a Rosicrucian aspirant. Research subjects indicate, "I thought I was the only one dealing with this issue." Or, "I've always wanted to be worthy, but it's impossible for me." Another subject adds, "I know me. I know my weaknesses. Everything I do isn't good." And yet, another remarks, "I admire those who think they are

worthy. I doubt that they really are, though."

How often have we said something similar to ourselves?

Does worthiness seem to be an ideal that is impossible for us to achieve? Is it something we ought to achieve? In the words of one student, "I strive for worthiness. I work hard to earn it, but I'm never actually worthy. I can't experience what isn't so."

When caught in our reality of unworthiness, our attitudes may be experienced as, "empty, cold, dark, a shell or cave with no way out"; "a blackness that's all there is"; "a despair that is ultimate and final—a blot on my soul." When feeling unworthy, we might cry out, "I'm doing all the right things, why am I not there yet?" "I do everything I can to serve and become worthy, but it's never enough. I'm still as unworthy as I ever was." "I will never be worthy!"

Rescue Me . . .

One aspect of this reality can be the idea that others can make us worthy. Some typical pleas from research subjects include: "Part of me is wanting to be rescued." "There has to be some external source of wisdom that will help me out." "I hunger for someone who will make me right, will see the good qualities in me, make me worthy." "I am in a shell, under a rock, beneath the sea—find me. I want to be loved."

The mental intricacies and convolutions of our realities can be very subtle. One individual explained, "When other people acknowledge me and praise my accomplishments, I feel good. However, the ego craftily intimates, 'That's a lie. You fooled

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them, too.' Underneath the 'good feeling' I still suspect I'm not worthy. And when I'm not worthy, I can't even lose myself. Then I need someone else to show me I'm good enough to be loved again."

Here in this reality there is a sense of burden. Others' expectations and their high ideals increase the burden without showing the way out. This is the ultimate despair, the ultimate impossibility. One subject remarked, "Here I am, living out a life of ideals and yet I don't see any worthiness. Where's the joy that's supposed to be here?"

How We See the World

Our realities, even if they are a fabrication of our mind, can affect the way we perceive and interact with our world. In a recent RCU class, students responded to an exploration of worthiness with, "Help!!!" "Where have you led me with all your damned questions?" "I'm frustrated, confused, and hurt, and it's all your fault!"

Many of us project onto others the frustration and anger resulting from our own realities—perhaps as an alternative to facing the fear of having a lack within ourselves. "When I feel unworthy, I make judgments, either on myself or on others." "When I judge myself to be evil, bad, awful, there is no willingness to go on, no gratitude." "What joy am I supposed to experience here?"

This reality of unworthiness ultimately brings us to feel that something is fundamentally wrong or lacking within. In despair, we find that this reality of unworthiness is a costly belief leading to increased stress, dissatisfaction with self, and a feeling of meaninglessness in our life and work. Lacking inner harmony, we may struggle for external perfection. One of the subjects explains, "If I can make the outer world perfect, that would prove that I'm okay." Asked to finish the statement, "When I think there's something wrong with me . . .," subjects filled in various responses: ". . . I judge myself and have low self-esteem; . . . I don't acknowledge myself; . . . I lack spontaneity; . . . I censor what I say and do; . . . I don't have anything to contribute; . . . everything I've done in the past was a fake; . . . I never get or give enough love; . . . I feel numb and weak."

When caught up in a reality of unworthiness we can live out that reality as if it's actually us. "When I succumb to 'knowing' how unworthy I am, my life consists of desperation and despair."

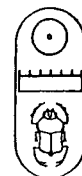
However, subjects also report subtle payoffs in maintaining the reality that "something is fundamentally wrong with me." Some typical remarks: "Then, it's all right to run judgments that I'm better than others or that others are better than me"; "If I can convince myself that I'm good, then I don't have to examine that nagging suspicion that I'm not really okay"; "I don't risk connection and the experience of oneness"; "I get to be free from other people's control"; "I get to be in control myself, because if something is wrong with me, then I better stay ahead of the other fellow or he and others will find out!"

Other people add: "I don't have to risk getting hurt"; "I don't have to risk having a relationship"; "I don't risk rejection"; "I don't have to love myself"; "I have work to do, responsibilities, obligations. I don't have time to love myself. Besides, that's selfish."

Worthiness

With such costs and payoffs accompanying the reality of unworthiness, how do people experience the reality of worthiness? Is this an improvement? "It doesn't work to be unworthy," responded one subject, "I have to be worthy." Another subject commented, "My presentation went well. The important points were made. People were so impressed that I made more sales than ever before."

Subjects' comments regarding experiencing the reality of worthiness were all interesting and revealing. "I've wanted this for a long time. The promotion finally came through. I'm a real person." "I just bought a new car and it's really sharp! Silver with gold wheels." "I am a successful businessman and proud of my family. I have a beautiful wife and two grown and successful children. I own a house on Hill Crest. I am satisfied with the respect and importance the community affords my efforts." "Self-esteem is a matter of exercising the proper control over one's emotions and lower



nature.” “I am a Rosicrucian. Of course, I am worthy. I don’t understand people who could think otherwise.” “I try very hard to let others know that I, too, am worthy. It takes a lot of effort, but my energy is well spent.”

The Flip Side of the Coin

When people are ready to examine the results that even a worthiness reality produces, the surprising result is that the cost and payoff can be much the same as for an unworthiness reality. Problems with stress, perfectionism, relationships, superiority, self-esteem, spiritual oneness, and fulfillment are raised. Is there any genuine benefit in trading one reality for another? Is there another way?

One person exclaims. “No wonder I couldn’t get my life to work. Worthiness wasn’t it! I can finally see that this whole issue is just an ego trip for me.” Another person offers the following insight: “Can unworthiness be made worthy? Of course not! We can’t be torn between worth and unworthiness for long without feeling crazy. But finally, we touch that inner source of Light, and it’s done for us.”

Unworthiness seen through its own eyes has no resolution, salvation, hope, for it only sees itself—its own reality. But seen through the eyes of love, we can be healed. After all, worthiness and unworthiness are only realities. In letting go of realities, some members point to “touching the spiritual”; “trusting the Cosmic”; “allowing an expansion, a flowering, a blossoming of Self”; “experiencing the warmth of a pure heart.”

What Are We Seeking?

What are we truly seeking—worthiness or the Inner Self? What is most important to us—success, or the expression and experience of who we actually are? What comes first, reality or actuality? The Rosicrucian

Order teaches that as a spiritual alchemist we transform our realities rather than trying to change the actuality of infinite potential, that totality of what we are. The Rosicrucian knows that we can do nothing to actuality. Hence, he knows to allow his realities to transmute. He can then experience himself *as he is*. As one student puts it, “It’s the *experience* of ‘I am,’ rather than the *interpretation* or judgment of what I am.”

What do people experience when they let go of their reality of belief? “I am free to choose, to create, to experience life in all its possibilities.” “I experience Being.” “I experience joy; experience peace.” We can all experience, “...a resting place”; “...a state we all came from and are all returning to, a place called home, a place of peace and no desire, a place that lies within the soul”; “...peace, a state of no effort and no desire, a state of grace.”

“Nothing I do can enhance or diminish what I am.” “Nothing I do, or think, or wish, or make is necessary to establish my worth. What I am is a gift of the Cosmic.” “What I am is, the actuality of what is. Realities which deny this actuality are lies, illusions.” “Words do not express the gratitude and the joy.” “In the wholeness of all being, I rejoice!”

Isn’t it interesting that we find that we are all these things that we once projected outward, that we thought of as God? Certain ancient Greeks spoke of their realization of God as the *Entheos*, the God Within. David, the psalmist, also spoke of this experience when he prayed, “Bless Yahweh, my soul.”

Through study, self-examination, and personal work, some Rosicrucian students discover that worthiness is not what is important to them. However, they can also say that the exploration of worthiness can lead beyond egocentric concerns, to what is important to them—to an experience of the God within us all. △

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A slender acquaintance with the world must convince every man that actions, not words, are the true criterion of the attachment of friends.

—George Washington



Raymond Bernard, F.R.C.

Appointment

Frater Raymond Bernard, who most recently served the Rosicrucian Order in the capacity of Supreme Legate until his resignation in June, 1986, because of health reasons, has now been appointed by the Emperor as his Personal Consultant. Frater Bernard's title is now *Personal Consultant to the Emperor*. The experience and expertise of Frater Bernard will be invaluable to the new Emperor. In 1959, Frater Raymond Bernard was

appointed as Grand Master for the French-speaking countries and played a very important role in strengthening the French Grand Lodge. In 1966, he was then appointed as an Officer of the Supreme Grand Lodge and served in that capacity until his resignation. It is very fortunate for the Order that he is now able to serve again in an active role, and we extend to him our warmest wishes and heartiest congratulations.



1986 YEAR-END STATISTICS OF THE GRAND LODGE SERVING THE ENGLISH AND SPANISH LANGUAGE MEMBERSHIP

Members of AMORC are interested in the organization of which they are a part. Thus the statistics we offer here are intended to help bring about a better understanding of the administrative functioning, size, and scope of the Order.

Staff payroll, taxes, insurance, and pension	\$ 3,963,083
Property taxes, utilities, maintenance, and insurance	\$ 476,088
Printing costs (not including books)	\$ 805,737
Envelopes, office supplies, and stationery	\$ 177,058
Postage for the year	\$ 1,140,304

AMORC's financial records are audited by the internationally known accounting and auditing firm of Arthur Andersen & Company.



Rosicrucian Activities



For his efforts to save the black rhino, Mr. Dick Pitman (center) was presented the Rosicrucian Humanitarian Award by Tom and Agnes Jackson in Harare, Zimbabwe.

ACROSS AFRICA's Middle Zambezi River Valley in the nation of Zimbabwe roams one of the continent's last great herds of black rhinos. And spearheading the campaign to save these unusual wild animals from extinction is Mr. Dick Pitman, recent recipient of the Rosicrucian Humanitarian Award.

To Dick Pitman, a professional wildlife manager and freelance wildlife journalist-photographer, it seems outrageous that the gentle black rhino, a species which has survived for more than 60 million years, could become extinct due to international poaching gangs going after rhinoceros *horn*! A prosperous rhino horn trade flourishes today, with customers in the Far East and the Middle East willing to pay as much as US\$27,500 per kilogram for the rhino horn—used in folk medicine remedies and for carved knife handles. Determined to do something about the poaching, Mr. Pitman began investigating the problem.

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Africa's black rhino population once numbered one million (1820), but with the indiscriminate hunting of the last century and the spread of agriculture and human settlement into Central Africa, the rhino population shrunk to 100,000 in 1960, and today there are fewer than 8000 black rhinos. Most rhinos today roam isolated national parks and wildlife reserves where they are preyed upon unmercifully by poaching gangs eager for big money.

Zimbabwe, home to Dick Pitman, is one of the only African countries where a large population of black rhinos still survives relatively intact. In spite of recent poaching, the Middle Zambezi River Valley still contains more than 1500 black rhinos. In fact, this immensely valuable rhino population was one of the most important reasons why UNESCO and IUCN accepted parts of the Middle Zambezi Valley as a World Heritage Site in 1984. Dick Pitman felt that with determined effort and quick action Zimbabwe could help the black rhino survive.

Through the efforts of the Zambezi Society, founded by Pitman in 1983, the plight of the black rhinos and the international poaching problem have both been brought to world attention. Extremely concerned about the upsurge in poaching in the Middle Zambezi Valley in 1985, Dick Pitman masterminded the *Rhino Survival Campaign* to increase public awareness and raise funds to assist Zimbabwe's park rangers in combatting the ever-present poachers. Increased manpower, specialized equipment, and eternal vigilance—all this costs money.

However, the public response to the Rhino Survival Campaign has been magnificent.

Continuing in his efforts to help the rhinos, Dick Pitman now chairs the campaign committee formed by the Zambezi Society and other conservation groups under the auspices of the Zimbabwe National Conservation Trust. His selfless attitude towards conservation and its value to human growth and understanding has been an inspiration to many. He does not receive any remuneration for his conservation work.

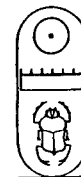
In recognition of his outstanding efforts to help save the black rhino from extinction, the Rosicrucian Humanitarian Award has been presented to a very deserving Mr. Richard Geoffrey Pitman. The presentation occurred in Flame Lily Chapter, AMORC, in Harare, Zimbabwe, and the award was presented to Mr. Pitman by Tom and Agnes Jackson and Brett Baines, Chapter Master. The Humanitarian exclaimed he was "very proud" to receive the award and he urged Zimbabweans to keep backing the Rhino Survival Campaign "because we feel we will win."
—Robin M. Thompson

ON March 8, 1987, Rosicrucians in Southern California assembled in Los Angeles' Hermes Lodge, AMORC, filling the Temple to witness the installation of Frater Edley G. Watson as AMORC Grand Councilor for the Southern California-Hawaii region. Well known in Southern California, Frater Watson is a Past Master of Hermes Lodge, and has completed a tenure of nine years as AMORC Regional Monitor in the Southern California area.

The installation ceremony was hosted by Soror Betty Jo Lewis, Master of Hermes Lodge. Among the dignitaries who witnessed this auspicious occasion were Frances R. Holland, Grand Councilor Emeritus; Roland Lussier, Regional Monitor for San Diego; Peter Morton, Regional Monitor for San Fernando Valley; Lorene Yeargan, Regional Monitor for Long Beach; and Masters of affiliated Lodges, Chapters, and Pronaoi.

Frater Watson (*far right*) succeeds

Grand Councilor Matthew Miller (*left*) who served as Presiding Officer, read the oath of office, and knighted the new Grand Councilor. Congratulations, Frater Watson!



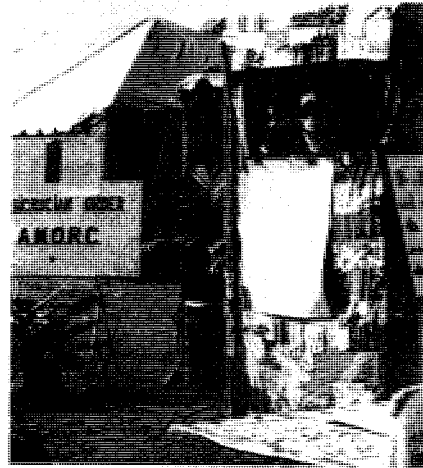


Numerous visitors stopped by the Rosicrucian Order's peace booth at the popular Whyalla Show, South Australia. Note the puppet theater (center).

DURING the annual Whyalla Show in South Australia, members of the Aton-Rose Pronaos, AMORC, put together a very successful peace information booth. This was organized by local Rosicrucians in conjunction with the South Australian International Year of Peace Secretariat. A large amount of literature was handed out, including the *Rosicrucian Creed of Peace* (leaflet and poster size), issues of the *Rosicrucian Digest*, copies of the *Mastery of Life*, along with peace literature from the International Year of Peace Secretariat. In addition, the popular booth afforded many people the opportunity of viewing the "Overture for Peace" video produced by the Australian Broadcasting Corporation.

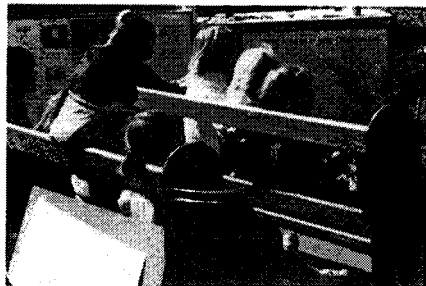
Highlighting the two-day event were numerous puppet shows, emphasizing the theme of peace, so ably presented by Soror

Rae Watson, and Fraters Joseph du Moyett and Bruce Muhlhan. Using the old-time characters Punch and Judy, as well as sev-



eral new ones created for the event, the presentation delighted young and old alike. Seeds of unity and love, the thought that peace begins with each of us as individuals, and the ideal of tolerance towards adversaries were themes dramatized by the puppet Pax, the green alien from outer space, in an atmosphere of great fun, humor, and delight.

Over the weekend approximately 200 children were happily entertained through one of the world's oldest dramatic medi-



*The
Rosicrucian
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July
1987*

ums, while at the same time receiving a message of hope for the future. In addition, many adults came in contact with the Rosicrucian Order in a natural and harmonious way—the popular Whyalla Show! The

combined efforts of all members involved throughout the weekend truly resulted in a worthwhile act of service being offered to the local community through the portals of the Rosicrucian Order, AMORC.

USUALLY in this space we report on a selection of activities occurring in Rosicrucian Lodges, Chapters, and Pronaoi throughout the world. However, at the same time, activities are also taking place in affiliated bodies (Septems) of the Traditional Martinist Order. We take this opportunity to report on a very successful Martinist mini-convention which occurred recently in Southern California. Empedocles Chapter Septem in Anaheim planned and sponsored this two-day event which attracted a majority of Southern California Martinists.

Septem Master and Convention Chairperson Marilyn Hendricks welcomed Martinists to the gathering. Olive L. Asher, Traditional Martinist Order Grand Recorder and Member of the Sovereign Board, was the honored guest at this event. Sister Asher conducted an initiation as well as delivering an inspiring and informative discourse on the value of ritual. Regional Monitor Hans Franke made a special presentation as well.

A highlight of the convention was an allegory entitled "The Esoteric History of Martinism," which correlated the relationship

of the Martinist progression of study to knighthood.

Appreciation and congratulations go out to Empedocles Chapter Septem and all who helped to make this a very successful and wonderful event.



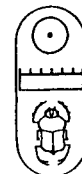
Martinists recently gathered in Southern California. Among those who planned and carried out the successful mini-convention were (left to right) Andrea Munson, Empedocles Chapter Master; Hans Franke, AMORC Regional Monitor; Olive Asher, Traditional Martinist Order Grand Recorder; Roland Lussier, AMORC Regional Monitor; Marilyn Hendricks, Septem Master & Convention Chairperson; and Marion Owens, Convention Co-Chairperson.



Hundreds of Rosicrucians attended the beautiful memorial service for Emperor Ralph M. Lewis in the AMORC Supreme Temple on January 22, 1987. Now, this moving and inspiring service is available to Rosicrucians everywhere on an audio cassette. It captures the music and words of that moving ceremony, and will always remind us of the Emperor's great work. Available through the Rosicrucian Supply Bureau (Stock No. C-106), San Jose, California 95191, U.S.A., for \$7.00.*

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God or Chieftain? ➡

This megalithic head is one of eleven colossal heads disinterred in the swamps of La Venta on Mexico's Gulf of Campeche. This and other monuments in the area are the work of Olmec artisans. The Olmec civilization attained a high state of cultural development nearly a thousand years before the Mayas of Yucatán.

(Photo by John L. Mee)

Altar of an Unknown Civilization
 (overleaf)

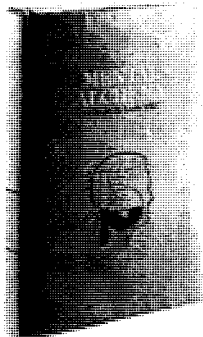
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The Olmec civilization of Central America produced many fine artifacts reflecting cultural symbolism. Olmec mythology attributes the founding of their nation to the union of man and jaguar, producing a race of cat-men which are often depicted in their sculpture. The high-relief sculpture which adorns the front of this altar exhibits a combination of human form and feline characteristics—fangs which protrude and a cleft lip and forehead.

(Photo by John L. Mee)







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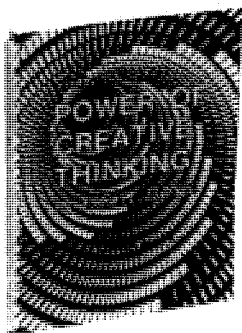
by Ralph M. Lewis, F.R.C.

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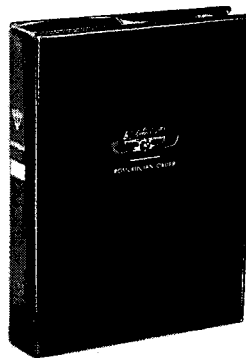
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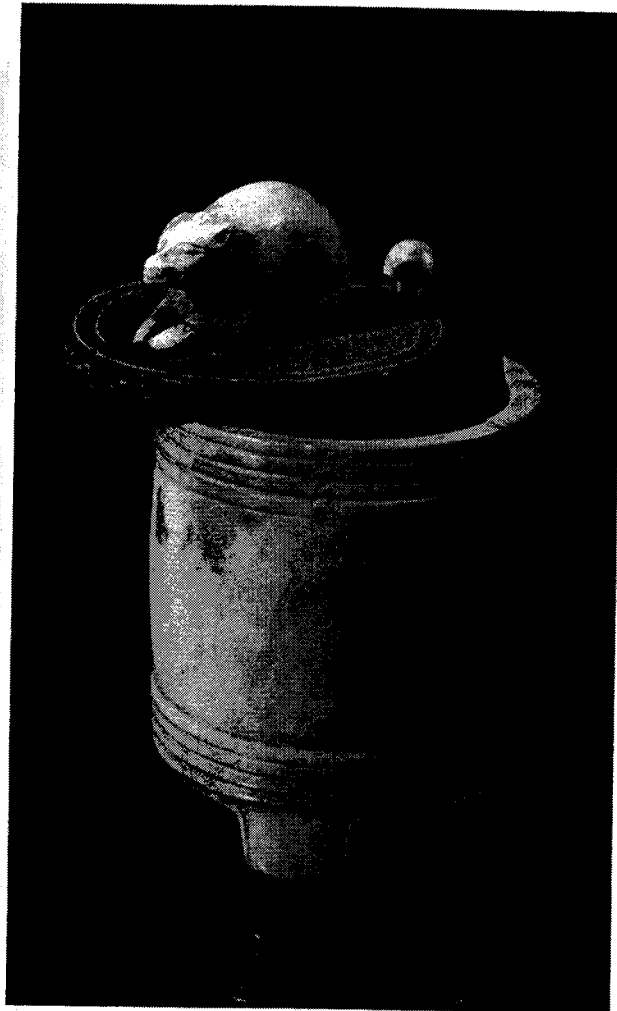
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TREASURES FROM OUR MUSEUM

Kohl Container

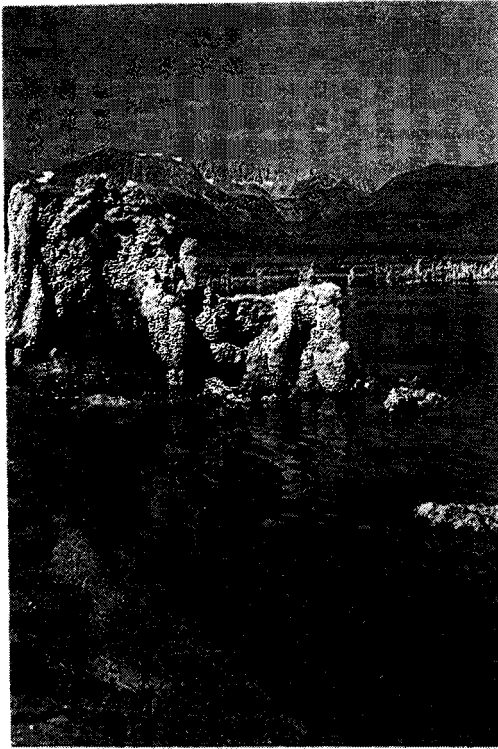
FROM Ancient Egypt comes the custom of using kohl as eye makeup to accentuate the beauty of alluring eyes. Kohl, a dark powder such as finely powdered antimony, has been used for ages in the East to darken the eyelids and eyebrows. Its cosmetic value has been prized among women for countless generations, and its supposed medicinal values in protecting children's eyes from disease are still touted by many Middle Eastern parents. In Ancient Egypt both men and women used kohl cosmetically—as an eye shadow and eye liner—to enhance the beauty of the eyes and make them appear larger. The best kohl was supposed to have healing properties.



The beautiful kohl container shown above, dating from the 18th Dynasty (1400 B.C.), is one of many beautiful pieces on display in the Rosicrucian Egyptian Museum. The kohl container was fashioned from ivory and wood. The ivory cylinder is topped by a wooden lid across which capers an exquisite little shrew mouse of finely carved ivory. The container's side staff and bottom are of wood. All these intricate pieces are held together with resin, and the lid was most likely attached to the container by string. A bone peg with a button-like top, neatly fitting inside the wooden side staff, was probably used as an applicator.

—The Museum Staff

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.



Jerry Chapman

*Tufa towers along Mono Lake's shoreline—
the Sierra Nevada in the background.*

World Of Wonder

Endangered Ecosystem

We should think of ourselves not as fighters, but as healers. If you walk Lee Vining Creek from the DWP's diversion dam to Mono Lake, you will see and feel this firsthand. . . . I've been walking Lee Vining Creek frequently, and sometimes think of myself as a stream, newly reborn, just beginning to grow. I can feel the icy water sing over me. I can feel the tender plants sprouting on my banks. I can feel deer, heron and bobcat leave their tracks on my shores.

—David Gaines, Biologist

"THE spring gull hatch failed" exclaimed the voice at the other end of the line. But on that sad day in 1982 I couldn't help thinking that the gulls at California's Mono Lake had not failed. Rather, man had failed the gulls!

For countless millennia this beautiful saline lake to the east of the Sierra Nevada has been an important rest stop and breeding ground for thousands of migratory birds annually traversing the arid Great Basin. However, since 1941 Los Angeles, hundreds of miles to the south, has diverted water from Mono's tributaries into an aqueduct, shrinking Mono's volume by half and dropping the lake's surface by 47 ft.

In the spring of '82 the gulls returned as always to Mono Lake to feed on tons of brine shrimp, nest, and raise their young on Negit Island. But several years of drought and many years of water diversions now wreaked havoc on the fragile ecosystem. Falling water levels had connected the island with the shoreline, making once-safe island rookeries accessible to hungry coyotes, and increasing salinity levels in the lake now threatened even the salt-loving brine shrimp.

Today the Mono Lake ecosystem has received a *temporary* reprieve, due mainly to a series of wet winters, raising the lake's surface by several feet—though it's still 45 ft. below its natural (no diversions) level. Negit is once again an island, and last spring's gull hatch was successful, with 33,000 chicks fledged. Recent legal decisions have forced the release of a continuous flow of water down two tributary creeks (to preserve the fisheries in the creeks and plant life alongside the streambeds), thus diverting some of the water from megalopolis back into Mono Lake. But the diversions continue. It's been a dry winter, and meteorologists warn of another drought. I wonder about the birds of lonely Mono. In man's bright new world, what future have they?

—Robin M. Thompson, F.R.C.