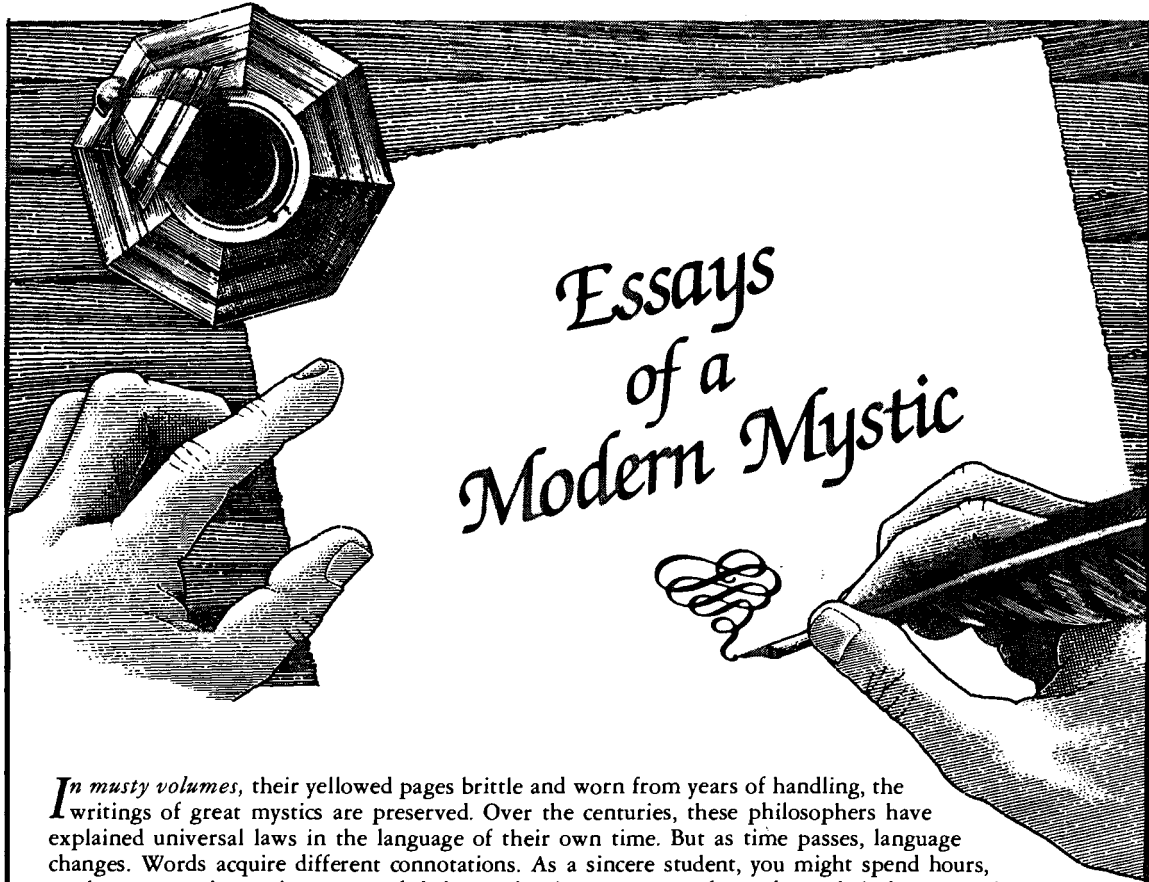


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In musty volumes, their yellowed pages brittle and worn from years of handling, the writings of great mystics are preserved. Over the centuries, these philosophers have explained universal laws in the language of their own time. But as time passes, language changes. Words acquire different connotations. As a sincere student, you might spend hours, weeks, or months poring over a faded text, hoping to extract from the archaic language the enlightened insights of its long-dead author. Fortunately, our own century has produced equally enlightened mystics who have taken the ancient truths and presented them in the language of *our* time. Dr. H. Spencer Lewis was one such modern mystic.

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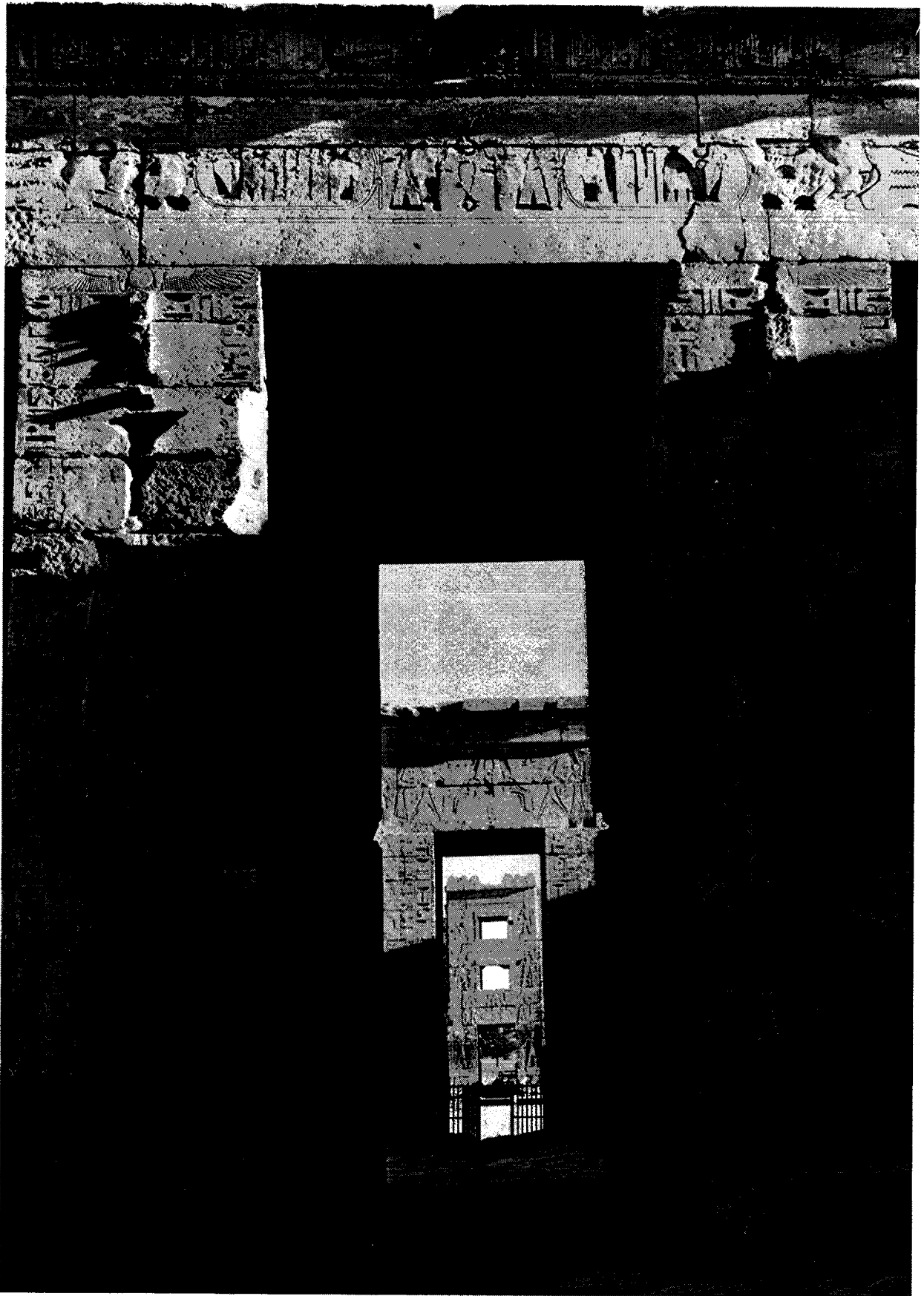
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Portals of Initiation →

Through such impressive portals the neophyte in the Ancient Egyptian mystery schools crossed the threshold into the awe-inspiring temple of initiation. These awesome gates are part of the massive Karnak Temple complex near Luxor, Egypt.

(Photo by AMORC)

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THOUGHT OF THE MONTH

by the Emperor

What Is True Knowledge?

THE SEARCH for knowledge has always been an elusive search, principally because we are not certain as to just what knowledge is or how it particularly benefits us. It is generally implied that with knowledge a transformation in our lives will occur. Just how this will occur is vague. The question can be asked, does knowledge do something to us that brings about a change, or do we use knowledge to accomplish an end sought?

Various avenues are said to lead to knowledge or to constitute its basic elements. The "mystery" of knowledge, if we may call it that, has intrigued the human mind for centuries. Philosophers in ancient Greece, including the Sophists, the Ionic schools, Socrates, Plato, and Aristotle all struggled to arrive at a concise and universal definition of knowledge. Today, knowledge continues to be a word commonly used but not commonly understood.

Moreover, certain words add to our confusion regarding the nature of knowledge. They may suggest a kind of knowledge that is supposedly supernatural in its origin—indicating that it transcends the normal mental processes; or that it is a kind of substitute for knowledge; or that it is nothing more than a concatenation of thoughts, that is, a chain of related ideas.

In particular, such words as *faith*, *belief*, and *reason* provide elements for knowledge.

Please Note: Just prior to his transition the late Emperor Ralph M. Lewis authored this timely and inspiring message concerning mankind's search for true knowledge. Because of its great importance to all Rosicrucians, we are publishing this article now as the lead feature in this issue.

They are so familiar that we feel certain we understand them and their relationship and differences. But do we?

An Inquiry Into Faith

Let us begin with an analysis of *faith*. We will not resort to the conventional dictionary definition. Rather, let us arrive at an understanding from a more personal inquiry into the common usage of this word.

We cannot, for example, say that *faith* and *experience* are interchangeable in meaning. Ordinarily, when we experience something, it is through the medium of our receptor senses, as seeing, feeling, hearing, tasting, and smelling. Further, such an experience is *direct* and *immediate*. For example, when you observe a rose, its color, scent, and form are *directly* perceived by you as sensations which you identify as the object you recognize as a rose. In other words, there is no intermediary between you and the rose other than the impressions it radiates. You are not accepting the existence of this rose through hearsay or from any source other than the object itself.

Therefore, *faith* is not an immediate and direct experience; yet, *faith* is often accepted as equal to direct experience and, therefore, as having the value of knowledge. This brings up the question, What is the true quality of knowledge? In essence, knowledge must always be the same. It may present itself in different ways, yet, no matter what ideas it is composed of, it must always have the same essence, that is, the quality of which knowledge consists.

This quality of true knowledge is *reality*. It must be accessible by objective human perception—that is, be seen, felt, heard, and so on. It should be that which we or others can experience as reality. Does this

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then disqualify that which we learn by study as not being true knowledge? We may never be able to personally perceive as reality what we read in a textbook or a history book; yet the content of such is termed *knowledge*. Such knowledge, however, is only a socially accepted *substitute* for our own intimate, acquired knowledge.

We have come to acknowledge certain sources of information as being *authoritative*. In this sense, authority implies that the source, the author or informer, has closely and objectively experienced what he relates, or has reason to believe that such is a demonstrable reality. There is a noticeable difference between faith and this socially accepted substitute for knowledge. Faith will accept as an authoritative source that which *cannot* be universally substantiated. Conversely, however, in reading a history book or a textbook, we may assume that the author is an authority and can or will *substantiate* what he has expounded.

What is commonly referred to as *blind faith* occurs when the source of knowledge is not challenged, even though it appears contrary to personal experience or fact. This is apparent most commonly in religion. The source of blind faith may be thought of as supernatural and infallible. It then may be believed sacrilegious to question the substance of this faith. Obviously, its content is not knowledge in the realistic, objective sense. The person who resorts to *blind faith* is willingly depriving himself of being receptive to *true* knowledge. Knowledge which contradicts the faith of such a person, even if it be factual, is often thought by him to indicate a malevolent intent to defame his faith.

Belief—Universal and Personal

What about *belief*, such as a personal conviction? There are two general types of belief. One may be referred to as *universal*. This is an idea or concept that has widespread currency and is thought to be irrefutable. Psychologically, it implies truth because of the number of persons who have a similar belief. There are numerous instances in history of people believing some explanation about a natural phenomenon that was false. It took courage for an individual to refute such a universally accepted

idea, even when it could be explicitly and objectively proven to be wrong.

The other type of belief is *personal conviction*. This is not influenced by the opinions of others. The belief may have been arrived at by our own mental processes, yet not by intentional reasoning. For example, there may come to one's attention some event—a happening or phenomenon—for which no conclusive explanation has been given. In thinking about this, by associating ideas without the use of any method of formal reasoning, the individual arrives at a personal conviction as to the cause of the occurrence or phenomenon.

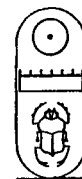
What most likely has happened is that the individual has recalled from memory various associated ideas that provide a *plausible* personal conviction for a belief. Do such beliefs constitute knowledge, even if they have not been either proven or refuted? One type of personal conviction is that known as "intuitive knowledge." Such intuitive impressions that flash into consciousness without laboring upon them have an indubitable veracity. The personal clarity of their illumination gives them the substance of true knowledge.

However, the individual most often cannot reduce these intuitive impressions to factual substance. He may be unable to prove his belief to another. Further, others may likewise be unable to disprove it. This form of subjective knowledge lacks the objectivity of reality and is therefore mostly only of immediate benefit to the one having the intuitive enlightenment. The recipient, then, has the moral obligation to give substance to his intuitive knowledge; that is, to try to give it that reality which can be perceived by others and become *universal knowledge*. The procedure by which this is accomplished is *reason*.

The Age-Old Question of Reason

And what is *reason*? Again, we are confronted with a subject that has engaged the minds of philosophers for centuries, yet considering it is essential to our inquiry into the nature of knowledge. We approach this question by stating that thoughts are ideas, and that ideas are engendered by our faculties of *perception* and *conception*. *Perception* is our awareness of the sensations

(continued on page 35)



The Meaning of the Word MYSTICAL

by Christian Bernard, F.R.C.
Supreme Legate of AMORC
Grand Master for the French-speaking Countries

TODAY, I would like to explore the significance of a word included in the official name of our Order, which is, as you know, *Ancient and Mystical Order Rosae Crucis*. This word is *mystical*.

As repeatedly emphasized in the Rosicrucian teachings, the word *mystical* does not indicate anything strange or weird; it does not connote either a state of permanent ecstasy or attunement apart from the world—from the problems and obstacles it presents to further our evolution. Indeed, the term is often used in this latter sense, but to Rosicrucians it assumes a greater significance and denotes what we must be in the fullness of our nature. In other words, the term *mystical* designates balance and harmony to us. It precisely means that the quality of our being must express itself in this balance and harmony.

In our expression on the physical plane, the two polarities within us must always be perfectly balanced; in other words, we must be *realistic*—that is, make allowance for our life in given external conditions—and *idealistic*, that is to say, not disregard the profound aspirations of our mystical self.

Therefore, we exist on both planes and strive toward the lasting harmony of these two planes within us. I just stated “we strive” because it is obvious that this ideal state of balance and harmony is not instantly attained. In reality, it is a result of our work, of our study, and of our experimentation, starting with the Rosicrucian teachings and also collective meetings in the affiliated bodies—Lodges, Chapters, and Pronaoi.

Even if our efforts are not always as sustained as they should be, it is essential that we constantly remember this word so im-

portant to us and all that it represents. In fact, if we bear in mind that “mysticism” means *harmony* and *balance* at all times and in all circumstances, our conception of things and of ourselves will be transformed; and, as a consequence, our life also. Certainly, when we meet external life as mystics, we can be strong inwardly through the calmness that we have acquired or are striving to acquire. In this external life, we adapt ourselves to the laws of the universe, while at the same time remaining ourselves. But therein lies a definite danger, and this danger is the neglect of the other aspect of our mystical quality—that is, the inner aspect.

Our Life Transformed

As previously mentioned, we must be in harmony with external universal principles, but we must do so with the awareness of what we generate within ourselves from the mystical point of view. If the inner aspect of the mystic is overlooked in the course of the encounters and activities of profane life, and if its power and effectiveness for our existence in the manifested world are neglected, then we risk becoming materialistic, as it were, and giving priority to the purely outer aspect of our nature over the reality of our inner self. Therein lies one aspect of the danger. The other aspect is the opposite of the one we have just mentioned and consists in ignoring material conditions and, in the final analysis, in becoming ineffective under the pretext that our inner self must come first.

This is why the balance of Rosicrucian mysticism must be our concern at all times. If we succeed in so doing, we shall then be in the image of what is on the nontemporal

plane, on the plane of invisible reality; and we shall have applied the famous injunction "As above, so below" in order for the miracle of Unity to manifest.

There is one essential point upon which we must insist: Mysticism must keep its true value for us, and it follows that our thoughts must be turned *inward*, toward the deep and real part of our human state. We must not deny the words of the past, even if today, because of a vaster knowledge, they take on a different meaning. By that I mean that if the God of our Heart, the God of our Understanding, now represents a reality more advanced than before, it remains that God, in His essence, is still to our heart, to our understanding, and to us, on every plane, the supreme good and the protecting power whose true nature we cannot conceive.

Whether this principle is unknown to us, whether this power is impossible for us to define, if we have the assurance that it is a reality that imbues our whole being and the external world, beneficial results will make themselves felt—because in this realm the *third* point of the triangle alone, that of manifestation, must be taken into consideration. If we succeed in so doing, one of the most interesting and obvious results will be that, instead of being under the influence of external conditions, we, *ourselves*, in our *reality*, will direct events and stamp them with the seal of truth.

Through the Tempest

Indeed, to be a mystic is not always easy, especially in the transitional stage of today's world, but if our thoughts are turned toward mysticism on the highest level, then in the tempest, even if we must show more courage and greater determination, we shall reach the goal; and the world being a unit, we shall unquestionably help others to also overcome this difficult stage.

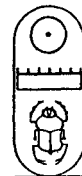
Now, is it necessary to remind you that to be a mystic is to be a Rosicrucian? That means to have not only the *potentiality* of Rose-Croix, which is our goal, but also the awareness that this goal exists. Therefore, it is to know where we are going, and toward which ultimate summit we are heading.

We must never allow the cloud of incomprehension, of anguish, of doubt, or of discord to conceal from our view that summit toward which our aspirations must always be attuned. If the mist seems to thicken, let us dissipate it through the action of our inner and dedicated will—that will which manifests as the *Lost Word*. As Rosicrucian mystics we learn that the Lost Word conceals, but we also learn how TO BE this Word. We undoubtedly have earned the right, through our long past, to walk on the slopes of the sacred mountain leading to Enlightenment, but the path is steep and vertigo may at times overcome us. Perhaps we feel tempted to stop on the wayside. There is only one way to rise above such a situation. This consists in thinking that, if we succumb to the temptation of resting, our companions will proceed on their way and it will be difficult to catch up with them afterwards; whereas, if we become aware of our integration into the midst of our brothers and sisters, we shall find strength and courage, and we shall be able to rely on them and their good will.

As Rosicrucians and mystics, brotherhood is a part of our lives—brotherhood of the *heart*, the only true one, which attunes us to others and sees that they and we are *one*. I shall conclude with this particular point of Rosicrucian mysticism: that of brotherhood, for beside all that I have tried to express from the bottom of my heart, brotherhood must always dwell within us, around us, and among us, and express itself through a true love which is understanding and selflessness. △

SUPREME TEMPLE CONVOCATIONS

The beautiful and inspiring ritualistic Convocations of the Supreme Temple will resume on Tuesday evening, September 15, at 8:00 p.m. All active members of AMORC are eligible to attend. Doors open at 7:00 p.m. and close promptly at 8:00 p.m. We look forward to seeing you there.



Mo Ti: Forgotten Teacher of China

by Alan J. Tullio

NORTH CHINA, 400 B.C. The gaunt, dusty man paused briefly and looked up at the royal palace looming before him. The finely dressed townspeople stared disdainfully at his torn clothing and his bloody, rag-wrapped feet. He pushed on, heedless of their stares, for now after ten days and ten nights of walking, he had reached his destination. He might yet stop the impending invasion, if only the king would listen to him. "In war," he reflected, "the calamity to the people and the world is tremendous. Yet the rulers enjoy doing it. This means they enjoy injuring and exterminating the people; is this not perversity?"¹

His name was Mo Ti, and this was only one of many such missions of peace. In honor of his compassion, wisdom, and dedication to peace and service to all he was known to his contemporaries as "Mo Tzu," which means "Master Mo."

His age was not unlike our own—a time of war and upheaval, a century that saw the map of China, a collection of warring states, redrawn many times as larger states gobbled up smaller ones. That period of China's long history was marked by political anarchy, constant warfare between competing states, and general social and moral degeneration. Mo Ti's own birthplace, the small state of Sung, was considered fair game by its larger neighbors, and the memories of a terrible time, centuries before, when the natives of the capital city were reduced to cannibalism by a long siege, lingered even into Mo Ti's day.

Out of the strife and chaos of a dark night can arise an earnest desire for greater understanding—a desire to return to a constructive society based on the ideals of peace, justice, and harmony. The great thinkers of that calamitous age sought answers to end China's long anguish. Amidst the violence and confusion of that paradoxical age there came into being "one hundred" schools of philosophy—each one seeking answers to the burning questions of the time: How can incessant warfare be ended? How can lasting peace, happiness, and stability be achieved?

The Confucianist Answer

Confucius (551-479 B.C.) was one of those thinkers who struggled with the great questions of how to reconstruct society. His answer was to convince the rulers of each state to emulate the wise and virtuous kings of China's ancient past. The people would then emulate their own rulers and all would cultivate courtesy and kindness, respect for the elderly, veneration for the dead, and practice elaborate ceremonies and music.

The Confucianist system infused the political and social institutions of China with concepts of moral order. Through a process called "rectification of names" Confucius established a system of moral and ethical standards governing all actions in society. In the confusion of the sixth and fifth centuries B.C. in China this new system of moral order was revolutionary—attempting to bring order out of chaos.

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Mo Ti was born into the generation immediately following Confucius' death and was educated by disciples of that great teacher. As a child he learned by heart all the great books of China's rich intellectual past. He learned to deeply revere his parents and ancestors, to obey without question his superiors, to be courteous to all, but to love his own family more than anything else.

Mo Ti Questions The System

Even as a young student, however, the inquiring mind of young Mo Ti began to reach out beyond Confucianism for answers to his many questions. While he revered Confucianism for its constructive qualities, he raised many questions regarding some of its particular concepts. He eventually came to the realization that the Confucian ideal of "partial" love, love of one's own family and state (country) above all others, was part of the problem of interpersonal and international disharmony. "All the calamities, strifes, complaints, and hatred in the world," he wrote, "have arisen out of want of mutual [universal] love."²

Thus universal love—love for all without distinction—became the heart of Mo Ti's message to mankind; the foundation upon which he hoped man would build a future of peace, security, and happiness. Universal love was, simply put, the ability to "regard the state of others as one's own, the houses of others as one's own, the persons of others as one's self."³

Mo Ti became an itinerant preacher, traveling about the troubled countryside spreading his gospel of love. He attracted many followers, like himself, striving for peace. Mo Ti organized them into a closely knit, well-disciplined band, well versed in his teachings and prepared to follow him into danger, even at risk to their lives—and he did indeed put their lives and his own at risk.

On one occasion, Mo Ti learned that the large state of Ch'u was planning to invade his native state of Sung. The king of Ch'u was urged on by an opportunistic court strategist who had designed a secret weapon called "cloud ladders." These, he was sure, would guarantee the invasion's success.

Mo Ti summoned his courage and traveled to Chu'u, where he gained an audience with the king. The meeting was tense and the philosopher used all the arguments he knew in an attempt to dissuade the king from his plans: War is morally wrong, war is wasteful, war is destructive to both victor and vanquished, it is against Heaven's will. But all these arguments were to no avail, for the king was already convinced of the outcome of his aggression.

The Brave Philosopher

Mo Ti then changed his tactic. Taking off his belt, he laid it on a table and shaped the belt into a rough square, resembling the walls of a city. He then called upon the "cloud ladder" strategist, Kung Shu Pan, to attack his little "city," while the philosopher would defend it against all the invader's stratagems, using a small stick as his only weapon. With the fate of his own state of Sung hanging in the balance, Mo Ti skillfully turned back all attacks, completely frustrating his opponent. ⇨



Refusing to accept defeat, the embarrassed Kung Shu Pan revealed:

"I know how you could be defeated, but I won't tell." Mo Tzu said, "I know what you have in mind, but I won't tell." The ruler of Ch'u asked what it was. Mo Tzu replied, "Kung Shu Pan thinks that if I were murdered, then there would be no one to defend Sung.... But in fact, three hundred of my disciples...supplied with all my implements of defence, are at this moment waiting on the walls of Sung for bandits from Ch'u. You may murder me, but you can't get rid of them." The ruler of Ch'u said, "Very well, let's give up this idea of attacking Sung."⁴

Thus Sung was saved, for the moment, and the contingent of 300 of Mo Ti's followers waiting on the walls could be called back. However, it was their duty to remain ready to march at a moment's notice if war threatened. The brave philosopher's impartiality mandated that his disciples be ready to defend any state about to be unjustly attacked. If the king of Ch'u had called Mo Ti into service to prepare the defense of that state from aggression, he would have gone.

A Guiding Principle

Behind all of Mo Ti's actions was a single principle, "promote welfare and remove evil." To do this he examined each situation with an eye for the greatest good for the greatest number of people. We would call this "utilitarianism."

While Mo Ti's activism for peace may seem contemporary enough to us, it was another of his ideas that startled later Christian missionaries arriving in China more than two thousand years after the philosopher's death. Mo Ti believed in a loving, universal god who watched over the world with great sorrow at his creation's unloving ways. This god, the foremost of the Chinese pantheon, was called "Heaven," and Heaven desires "... people having energy to work for each other, those knowing the way to teach each other, and those possessing wealth to share with each other."⁵

[10]

In terms that seem to foreshadow the Christian message, Mo Ti concluded:

Now Heaven loves the whole world universally. Everything is prepared for the good of man. Even the tip of a hair is the work of Heaven. Substantial may be said to be the benefits that are enjoyed by man. Yet there is no service in return. And they do not even know this to be unmagnanimous and unfortunate.⁶

Mo Ti urged that man return the service of his creator by following the Will of Heaven and loving all without distinction.

In Mo Ti's depiction of a loving creator god, he was unique in China's long roll of eminent thinkers. Indeed, he has been called China's "religious" thinker because he so approached what Westerners recognized as religious thinking; but he was no monotheist. For Mo Ti, and most other Chinese thinkers, the celestial realms were peopled by a vast assortment of deities and spirits worthy of respect, awe, and sacrifice. Among his contemporaries, Mo Ti was more attentive to the invisible world than most others, though all agreed that pleasing and placating spirits was an important way of keeping one's life safe and the world in harmonious balance.

Despite the controversy his ideas created among China's intellectual community, Mo Ti's philosophy struck a responsive chord with many. During his lifetime, he gained thousands of followers, and his ideas continued to sway many more after his death. For perhaps a century his school rivaled that of Confucius in popularity.

The Mohists all lived simple, stoic lives, sacrificed to loving Heaven, treated all men respectfully, putting the principle of universal love to practice. They read the great Chinese histories assiduously to learn of the Will of Heaven from the actions of the ancient emperors, and they learned all the skills of defense so carefully developed and taught by Mo Ti to make war extinct.

Mo Ti's critics argued that his lifestyle was unnatural and far too difficult for the average man or woman to follow. In the

words of another of China's great sages, Chuang Tzu, the Taoist mystic:

Men want to sing but he condemns singing; men want to mourn but he condemns mourning; men want to enjoy music but he condemns music. Is this truly in accord with man's nature? Any teaching that would have men toil through life and be contented with a bare funeral at death is too austere. It makes men sorrowful and dejected. Its practise would be difficult...it is contrary to human nature and few people can stand it.⁷

There may be much truth to Chuang's criticism as witnessed by the fate of Mohism in China. Although serious rivals of the Confucianists in the century after their master's death, the Mohists were completely eclipsed shortly thereafter. Their difficult path of love, simplicity, and devotion to Heaven and man, which Mo Ti hoped would lead to a peaceful, prosperous, and populous China, was too steep for most to follow. Confucianism regained its prominence, barely relinquishing it even in our own century.

The well-known twentieth-century Chinese writer Lin Yutang conjectured on the disappearance of Mo Ti's teachings:

Persecution could not do it, and there was no report of persecution. One explanation is the rise of Mencius, who powerfully combatted its influence. Another explanation is that the Han Emperors made Confucianism into almost a state religion. A very possible explanation is that the warrior evangelists simply perished in the wars of the First Emperor of Ch'in. Which brings us to the truest explanation that Quixotic heroism and extreme altruism did not appeal to the native Chinese common sense.⁸

So complete was the Chinese rejection of Mo Ti that his book of teachings was neglected until our own century and all of its ancient commentaries are lost.

雨竹



To gain an estimation of Mo Ti from a near contemporary, I turn again to the Taoist Chuang Tzu, who while rejecting Mo Ti's teachings, had lavish praise for the man: "Mo Tzu was a truly fine man, of whom only too few are to be found. Despite all personal hardships, he held fast to his ideal—a man of excellence indeed!"⁹

Title calligraphy: Joe Plant.
Artwork: Carolyn Iachetta.

Footnotes:

¹Lin Yutang, *The Wisdom of China and India* (New York: The Modern Library, 1942) p. 801.

²*Ibid.*, p. 794.

³*Ibid.*, p. 795.

⁴H.G. Creel, *Chinese Thought from Confucius to Mao Tse-tung* (Chicago: The University of Chicago Press, 1953) p. 55.

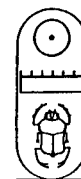
⁵Lin, *op. cit.*, p. 803.

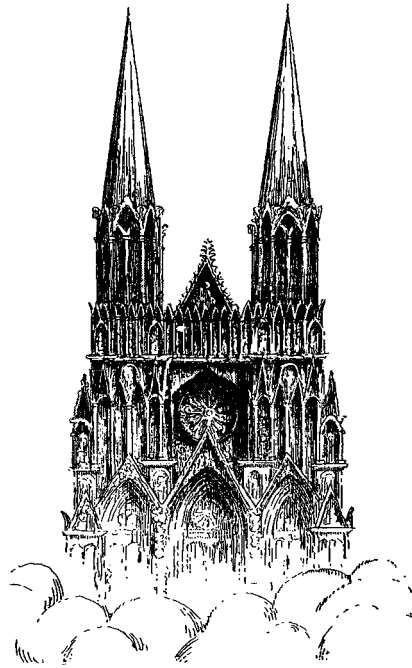
⁶*Ibid.*, p. 804.

⁷William Theodore De Bary, ed., *Sources of Chinese Tradition* Vol. 1 (New York: Columbia University Press, 1960) p. 80.

⁸Lin, *op. cit.*, p. 787.

⁹De Bary, *op. cit.*, p. 81.





The Celestial Sanctum

The Impact of Images

by Dennis Kwiatkowski, F.R.C.

THE POWER of our own mind and thoughts is most considerable indeed. Far too many people negate and fail to explore the vast potential and power possessed by each of us within our own being. To students of mysticism, however, the use of our mind and inner faculties is an indispensable tool which can be employed to enrich our lives and to attain peace, success, and happiness.

Scientists and physicians have long recognized the impact of mind in the effectiveness of placebos. A placebo is a substance—be it a tablet, capsule, injection, or whatever—which has no known pharmacological or medically effective action. In one [12]

placebo study, patients hospitalized with bleeding ulcers showed a lasting improvement when doctors injected them with distilled water, while assuring them it was a new medicine that would cure them. Obviously, the patients' expectations played a strong part.

In another study, patients were given a drug which would normally induce nausea and vomiting. However, the patients were told that the drug would *stop* the symptoms of nausea and vomiting which they had already been experiencing. And, interestingly enough, it did!

One may conclude from this that even a placebo, or ineffective drug, can become a *symbol* of healing. The symbol triggers within the patient a healing visualization. The fact that this symbol, or supposed drug, has been given to the patient by a doctor lends authority to the patient's own visualization of the drug's healing effectiveness.

All of us have experienced the effect that the mind can have on the body. When we are frightened, our breathing becomes rapid and our heartbeat increases. We may experience "butterflies" in our stomach or we may perspire profusely. These reactions, called the "fight or flight response," ready the body for action in meeting fearful situations. Also, blushing and sexual excitation are other examples of our bodies responding to a situation which takes place and is perceived in the *mind*. In fact, our bodies react regardless of whether the situation has actually occurred or is just an image held in the mind.

Value of Relaxation

Just as we have all experienced the feelings of fear, we have all experienced the feelings associated with relaxation. When we are relaxed, nearly every cell of the body can relax as well and reduce its metabolic rate. Oxygen consumption and blood lactate levels also decrease. Since we know that chronic stress and strong emotions such as fear, anger, anxiety, and despair can lead to stress diseases such as hypertension and heart disease, we can see the value of relaxation in reducing susceptibility to such diseases.

Visualization ability, a tremendously powerful tool, is greatly enhanced when one

is in a state of deep relaxation. Our Rosicrucian teachings contain a simple but effective method of concentration which promotes deep relaxation. When a person has experienced this deeply relaxed state several times, he is able to simply visualize himself in this state, and very rapidly, it becomes so. Visualization abilities are very potent in this state. One might, for example, visualize a block of ice in one hand and a hot coal in another, and find that there is a measurable temperature change in the two hands.

Similarly, one could increase the heart rate by simply visualizing oneself running after a train. Interestingly enough, if one tried to force such changes, they would be unlikely to happen. But by visualizing, it becomes easy. Even immune and cellular changes can be brought about by positive visualizations while in a relaxed state.

A celebrated experiment involving visualization concerned three sets of basketball players, none of whom had ever practiced visualization. The experiment involved making free throws. The first group practiced every day for three weeks. The second group did nothing for three weeks. The third group did not practice but spent twenty minutes a day *visualizing* sinking baskets. At the end of the period, those who had practiced daily showed a marked improvement. Not surprisingly, the group which did not practice showed no improvement. But the group which *only visualized* demonstrated nearly as much improvement as the group that practiced!

Visualization and Healing

Many of the ancient philosophers who have contributed to the great mystical traditions have believed that our visualizations are responsible for the conditions of our lives and that our beliefs and visualizations manifest themselves as health or as disease in the physical body. More recently, since the early 1900s, the medical world has also begun to explore the considerable role that the mind and visualizations play in healing.

In fact, tension is often produced in our bodies as a result of unconscious *visualizations*. Some of our deep-seated beliefs and realities are limited, that is, they do not correspond to what actually is. Because we

believe so strongly in our realities, we try to defend them and find support for them, even though they may be out of harmony with actuality. This may be a source of continual tension in the body.

Given the importance of visualization and its effect upon the body, a number of questions arise. What kind of visualizing do we practice daily? What deep-seated self-images, beliefs and concepts, visualizations, and powerful images do we allow to well up daily from the depths of our consciousness?

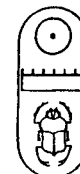
Do we see ourselves as successful people or as failures? Is our image of ourselves handsome or ugly? Is it fat or thin? Is it competent or incompetent? Is it healthy or sickly? Is it confident or fearful? Are we relaxed or do we feel trapped in difficult or hopeless circumstances?

Our inner images have a profound impact upon our bodies, our health, and our lives. It is to our tremendous advantage to develop the ability to visualize as well as fully employ our faculties of imagination and intuition. Through the use of our vast reservoir of inner ability we can create healthy and harmonious conditions within ourselves and within our world.

What the mind imagines has a strong impact upon the body. This directive influence can either be constructive or destructive. It can raise us up to our highest potential, or it can pull us down into the depths of illness and despair. The choice of image is ours. △

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.





Lathe operator in the Alley of Happiness—Darb Sa'ada—Cairo.

Egypt's Vanishing Artists *The Makers of Arabesque Furniture*

by G. Patrick Abbott, F.R.C.

LIKE MOST COUNTRIES of the Third World in the throes of industrialization, Egypt is on the verge of losing one of its unique treasures—the crafting of arabesque furniture. Although the craft dates back to the arrival of Islam in Egypt in A.D. 641, according to one Egyptian authority there are only three families in Cairo who still possess the skills to build and assemble intricate arabesque work. The craft is becoming a dying art that will eventually slide into oblivion as a result of far cheaper and faster modern mass production methods.

For the researcher seeking out one of these highly skilled families among the approximately ten million inhabitants of [14]

Cairo (no one actually knows the true population), it is necessary to find someone who knows the craft and its practitioners. The search leads into the old sections of Cairo, among the winding alleys and myriad family shops in the *souq* (marketplace). I suspect I am probably one of the few foreigners fortunate enough to know an Egyptian who is knowledgeable about the skill and its craftsmen, and my friend took me into the very labyrinth of the 1000-year-old City of the Triumphant to meet a few of these remarkable artists in wood and furniture crafts.

My Egyptian colleague, Hussein M. Hassan, Director of International Relations for the Egyptian Trade Union Federation, first

*The
Rosicrucian
Digest
September
1987*

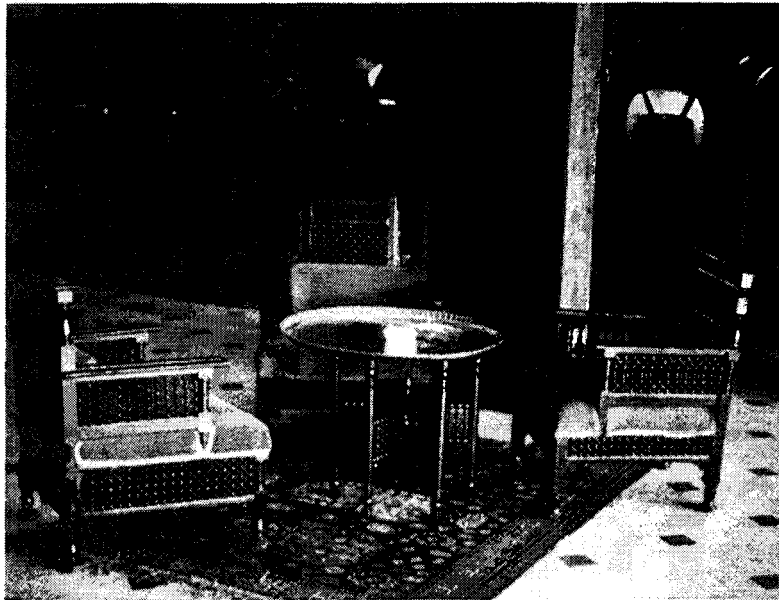
took me to Mena House, a historic hotel and rest house in Giza, at the edge of the Western Desert and near the Great Pyramid of Pharaoh Cheops. He wanted to show me the collection of antique furniture in the hotel lobby. As I studied the desks, divans, chairs, cabinets, and tables I realized that the delicate masterpieces of arabesque work were assembled much like a Chinese puzzle, and I learned later, just as difficult to solve.

The tiny wooden parts that fit together to make up the intricate designs are enhanced by silver, brass, and ivory separators, with shell, ivory, and bone inlay work, brought to life still further by hand-carved arabesque motifs. These beautiful pieces of furniture at Mena House are no longer manufactured, and those still in existence are generally owned by wealthy Egyptians. Damaged pieces, I was informed, generally remain damaged because no one knows where to go for adequate repair work—except, of course, a rare few like my friend Hassan. The Mena House collection, when manufactured, required the skills of six expert craftsmen—a carpenter, lathe operator, wood carver, inlayer, painter, upholsterer, and finally assembler.

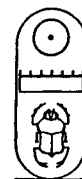
Following our visit to Mena House, Hassan took me to the shop of a 35-year-old wood carver named Saud Mohammed. Saud told me that he learned his wood carving skills from his father, who in turn acquired the skill from his father—handed down generation after generation for over two hundred years. Saud's small shop is located in the El Sayyedna Zeinab section of old Cairo. As I examined Saud's wooden plaques, he informed me that it takes about twenty days to complete one. They sell for \$100—the tourist price—which includes a twenty-five percent *baksheesh** for the guide. Saud, I learned, is the father of six children, and they may one day learn his trade. At the time of my visit, he was teaching the craft of wood carving to his younger brother who assists him in his shop.

Hassan and I departed Saud's establishment and sought out Darb Sa'ada—the Alley of Happiness—in another section of the old city. There I watched several woodworkers operating their primitive lathes. Each used a bow to spin the piece of stock, while guiding the cutting tool with

*Baksheesh: a tip, gratuity, ten to twenty-five percent.



Arabesque furniture in the lobby of the famous Mena House Hotel, near the Great Pyramid and Sphinx, Giza, Egypt. This art form goes back to the arrival of Islam into Egypt in A.D. 641.



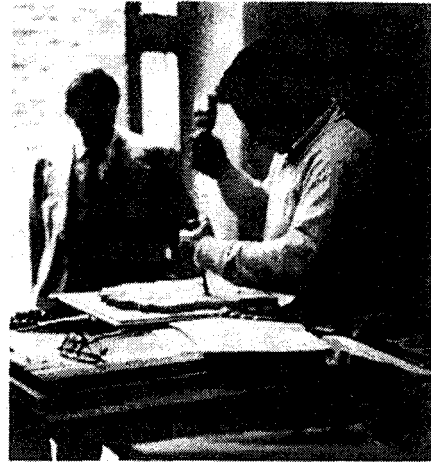
his big toe. They didn't use calipers to measure the myriad pieces, but merely gauged them by eye with incredible accuracy—turning out a finished product as fast as could a power lathe.

We visited a number of other establishments where windows and plaster casing were manufactured. Our final stop was the ancient marketplace, the famous Khan al Khalili in Mouski—one of the oldest sections of old Cairo. There Hassan introduced me to a group of inlayers who worked with tiny slivers of bone, shell, mother of pearl, and plastic, using a pair of tweezers to place these elements, after which they were glued into an intricate abstract pattern. My fascination was broken when one of the men brought in a tray of glasses of *shi*, serving us the powerfully sweet tea garnished with a sprig of mint. A few minutes later he was back again, but this time with a brass *shisha*—Turkish waterpipe. The tea and smoke is a time-honored afternoon custom among Cairo's craftsmen and merchants.

During our exploration of the vanishing artists of arabesque, I learned some fascinating things about the Moslem arabesque motif. It originated with the Byzantine classical motif depicting the acanthus plant's curving leaf. The Byzantines stylized this motif into a wide variety of abstract shapes, emphasizing the leaf and stalk of the plant.

With the Moslem conquest of Egypt in A.D. 641, the Arabs took up where the Byzantines left off. The abstract motif fit well into the new society. Islamic theological law forbade the representation of figures—the painting or carving of humans and animals. Theologians argued that in depicting such subjects artists were vying with God as creators of actual beings. Thus the artists were limited in subject matter—their motifs drawn from geometrical design, the Arabic script, and vegetation. These motifs are the basis of traditional Islamic art and arabesque art forms.

A basic characteristic of the arabesque design is its repetition of a basic pattern—building upon and embellishing this basic design. Such designs are used considerably



Saud Mohammed, master wood carver, at work in the fascinating old El Sayyedna Zeinab section of Cairo. Seen also in the photo is Hussein Hassan, Director of International Relations, Egyptian Trade Union Federation.

in religious art and architecture and secular structures as well, and include stylized calligraphy. This unique art form developed as Islam spread, and underwent regional variations (eventually reflected back into the center, Cairo and Mecca) with contributions by the Persians, Turks, Spanish, and other cultures that fell under the sword of Islam.

During my exploration into the world of arabesque art, I learned that the modern version of this art form is made larger and contains far fewer pieces, calling for less skill in assembling. However, even modern pieces are far from inexpensive. The modern form is used primarily as room separators, and in windows and doors by contemporary decorators. All of the evidence indicates that in another generation or so the art will become totally lost to the Egyptian craftsmen as their society moves forward into our modern plastic world of automation and "no deposit, no return." The finely worked pieces of arabesque art will eventually be consigned to museums as a reminder of these remarkable artists and their fascinating works. Δ

Psychic Sensitivity— Blessing or Curse?

by Erwin Watermeyer, F.R.C.

MANY STUDENTS upon commencing their mystical studies believe that now they are entering upon a new way of life, a life of continuous happiness and harmony. The mistakes of the past have been overcome. They have found the way toward evolution of consciousness and initiation. The Dark Night has passed. The Golden Dawn of a new day has arrived.

I can imagine you smile as you read these words, because through personal experience you know: Little do these beginning students know what kind of fate awaits them. Little do they realize—nor can they realize at this stage of their development—that it requires tremendous stamina, endurance, willpower and just plain, ordinary *grit* to see things through to the envisioned end in order to be a fit vehicle, a proper channel of expression for the Cosmic Will.

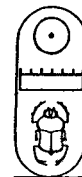
Furthermore, when these students advance in their mystical studies and notice that the number of obstacles facing them is beginning to mount rather than to decline, when instead of increasing clarity of perception there is, seemingly, increasing obscurity, when instead of increasing peace there is increasing struggle, when instead of the anticipated state of harmony, they find themselves in fields of increasing dissonance, then these students become discouraged with mysticism. They begin to feel that perhaps the mystical ideal is a delusion. They accuse their teachers of having misled them. They accuse their fellow workers of crass hypocrisy. Finally, they abandon their mystical studies altogether.

This situation is common. All of us are acquainted with it to a degree. In fact, let us be honest: We all have experienced it at certain periods in our lives, but we outgrew it. We were young, and we thought we knew everything. Now we are older and we now know that, at that previous time, we did not know any better.

There are, of course, many reasons for this situation. We could not possibly exhaust them in a single article. Therefore, it is my intention to single out a few of these contributing factors and examine them in detail.

The Neophyte, starting his studies, enters upon a period of intensive training. He is entering a new world: the world of man's Inner Self. The training which he receives is designed to acquaint him thoroughly with this inner world. An important part of the Neophyte's early training consists of a series of carefully graded exercises designed to develop and sharpen his faculties of interior perception, his psychic senses. Through actual experience he learns that there exists a vast inner world, which is just as real as the outer world, and that he possesses organs of perception with which he is able to experience this inner world just as definitely as he possesses objective sense organs with which to experience the outer world.

Thus the early lessons contain extensive instructions which, when properly followed, will develop and unfold the student's psychic senses, in particular, his sense of inward seeing, inward hearing, and inward feeling. The acuity of these senses is continuously being sharpened: The student becomes aware of impressions which never before reached him. And as he continues, his sensitivity to psychic impressions continuously increases. The worlds surrounding him—the inner world as well as the outer world—are becoming increasingly



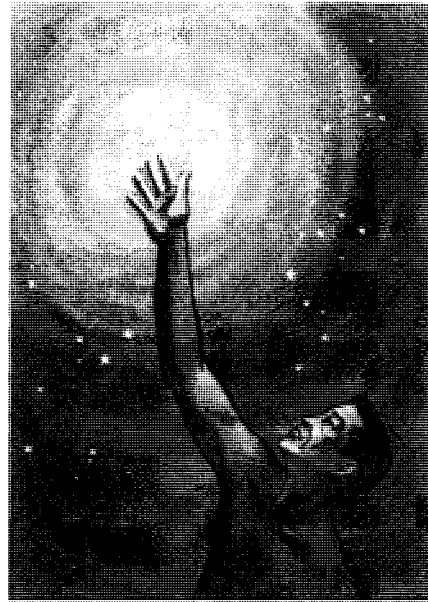
enlarged and enlivened. This is, of course, what is meant when it is said that a student is becoming "increasingly sensitive to vibrations."

However—and this is not always realized—such an increasing sensitivity to psychic impressions brings with it certain problems. We shall now consider them.

The Initial Situation

Through proper exercise and practice the student becomes increasingly aware of very subtle impressions. Such impressions reach him from everywhere, from objects, people, situations. They reach him from the outer world as well as from the inner world. To such impressions he naturally responds. However, his response must be based upon understanding. If he does not understand that which he perceives, then his response to it will be inadequate and his errors in interpretation will lead him astray in his development. Consequently, performing exercises and becoming sensitized is not sufficient. Paralleling sensitivity there must grow comprehension and understanding. The student must be trained to understand what he perceives. As a result, paralleling the exercises are detailed explanations, which place the experimental results into their proper psychological and philosophical frame of reference.

However, lack of understanding is not the only difficulty which the student faces as a result of sensitized psychic perception. Naturally, having become very much aware of his perceptions, he expects other persons, his fellow students, to be equally as sensitive. He expects them to perceive the same as he does. This is a mistake: The persons around him are not as sensitive. They do not perceive as he does, either in quality or in quantity. This gives rise to many misunderstandings. The persons around him do not understand when the sensitized student speaks about his experiences and, in doing so, believes that everyone around him sees, hears, and feels—as he does. Unfortunately, it takes a student a long time to discover this. Meanwhile, there is much misunderstanding between the student and his fellow workers due to lack of proper communication.



We thus see that increased psychic sensitivity brings with it certain problems. But there is more. An important difficulty is this: Every living situation involves both positive as well as negative elements. For example, an artist plays a violin. We hear the musical notes, positive elements. But at the same time we hear something else, the scratch of the bow against the string—a negative element. Thus our sensitivity to every vibration leads to a realization of two elements, a positive element as well as a negative element. Another example: We look at a beautiful painting. We note the beauty of design, form, color, the positive elements. But at the same time we also note its negative elements: brush strokes, irregularities in paint and in color. Again: When we are sensitive, not only do we perceive positive elements but also at the same time we perceive the coexistent negative elements or components in a given situation.

This fact becomes important when we become sensitive to vibratory elements—say, auras from other persons, such as our friends and associates. Not only do we perceive the positive elements in a person's aura, we also perceive its negative elements, for example, those elements which analytical psychologists call the "shadow" elements of a person. But keep this in

mind: Nature acts according to the Law of Duality. All living situations contain *both*, positive elements as well as negative elements.

A positive element alone, by itself, does not exist. Together with a positive element there is always associated a negative element. Every sound follows a silence. Every light casts a shadow. But as every sculptor knows, it is the shadow which give three-dimensionality to an object in space. Without shadows an object remains flat, lifeless. It is duality which gives life to a living situation. It is this very duality, the combination of both positive and negative elements, which makes for perfection.

Mental Alchemy

It follows that a student who has become sensitive to psychic impressions will become increasingly sensitive to both, negative as well as positive elements in any situation. And here is the trouble area: perception of negative elements may completely obscure or overwhelm a perception of positive elements. In fact, if a sensitive person does not carefully train himself properly—and does so continuously—using the principles of mental alchemy—it easily happens that wherever he looks, the negative elements may eclipse the positive elements and may do so continuously.

Sensitive persons are continuously affected by this phenomenon when they are confronted with living situations, individually or collectively. For example, we meet a new acquaintance. At first we are aware only of that person's positive qualities. But, as we get to know him better, we become increasingly aware, also, of that person's negative qualities. If, now, we do not watch ourselves carefully, we can become so preoccupied with the negative aspects of that individuality that we completely ignore the coexisting positive qualities, even if such positive qualities are present overabundantly. If we are very sensitive psychically, then we are in real difficulty. Our extreme sensitivity will make us that much more aware of the negative qualities than would normally be the case, and these strongly perceived negative qualities will hurt us severely.

At this very moment we are likely to forget that man at all times is both, positive

as well as negative. The negative is just as much an integral part of man as the positive, and therefore cannot be eliminated nor ignored, either within ourselves or within others. What we must do is recognize its existence, redirect its energies into constructive channels, practice the art of mental alchemy.

At this point, many students try to escape from the situation by passing judgment upon it. "This person is not worth the effort," they will say, and believe that such a negative value judgment will permit them to escape toward someone else. Such action shows that these students have learned nothing, and that they are as yet too immature for positions of real responsibility.

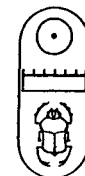
The following should now be clear: Becoming sensitive to vibratory impressions is relatively simple. The world of actualities is supplying man with vibratory raw materials. Man sensitizes himself and becomes aware of them. This is merely the preliminary step. Now begins the real work, the next step: How will constructive action proceed from their perception?

Proper Perspective

Two abilities are necessary for further advancement, both important. The second follows logically from the first. Both are required, not merely one or the other:

The first essential ability or capacity which a student must possess at this stage is to have developed a sense of discrimination and balance. Two factors are involved: First, as already discussed, the student must recognize and accept the fact that every living situation involves *two* elements, a positive and a negative. Both aspects, negative as well as positive, must be clearly seen in every situation. We must not shut our eyes to one aspect of this duality—say, the negative—or try to eradicate that particular phase of the duality which displeases us. It cannot be overemphasized: Every living situation contains *both*, the positive as well as the negative. We are too prone to look only at the pleasant, positive side of things and shut our eyes to the unpleasant negative. Both aspects are always present, everywhere. Both are important. Neither can be eliminated. Hence, elimination or

(cont. on p. 30)



Experience the Tradition ... Live the Vision

IT WAS THE SUMMER OF 1917—a hot, humid Tuesday morning in Pittsburgh, Pennsylvania. The Great War was raging in Europe and yet hundreds of Rosicrucian men and women struggled and sacrificed to be together in Pittsburgh.

During that time of pain and strife, it was the hope of these fratres and sorores that the work of the First National Convention of the Rosicrucian Order and of its new cycle of activity would lay the cornerstone for a renewed era of love, truth, justice, brotherhood, and peace.

As they all arose for the opening invocation, a great hush came upon them. All felt the powerful influence which began their mighty work as the simple words were spoken and echoed in their hearts: "God of our Hearts, we ask Thy blessing."

Then as now, the Order has been ever a channel of Light in times of stress and darkness. Since the mystery schools of ancient Egypt, every time Rosicrucian men and women have met together in large gatherings or small, in good times or bad, all have felt the solace, encouragement, and guidance of that enfolding Light.

In the dark periods when arts and sciences, material practices and customs were shaken to their foundations, and humanity's misguided faith in outer material things was shattered, the inner spirit of brotherhood has remained. Its Light is cherished within the hearts of sincere Rosicrucians and becomes the beacon leading progressive minds to carry on and advance evolving civilization.

Sometimes, it seems the benefits of these gatherings are most keenly felt and appreciated during hard times, times when Rosicrucians seek each other out to reaffirm their hope in the future.

"How good it is," wrote Dr. H. Spencer Lewis during the Great Depression, "to know that somewhere in the world are those who sympathetically understand, and with an understanding heart reach out to [20]

help us and to cheer us! In the spirit of their work and in the furtherance of their humanitarian activities the Rosicrucians are united as solidly and as completely as though they were not only one physical body, but one body with neither geographical, political, national, or any other division."

In 1945, near the end of World War II, Frater Ralph M. Lewis expressed the need felt by all Rosicrucians to come together, and he spoke of the hope they all shared for the outcome of the upcoming convention in San Jose. "It is to be a time of great rejoicing," he said, "a sort of pilgrimage to a place which means much to members; where they come to express to the Cosmic their thanks for the outcome of the war—the place where they may collectively plan not just for themselves, but where they may help to work out a program for all of humanity."

While there have indeed been sad times for all of us, there are always sunny times as well—periods of great expansion and prosperity when the meeting of eager minds sparks bright flashes of joy and hope.

From his personal experience our beloved past Emperor, Frater Ralph M. Lewis, felt that what we experience in a convention can give us an entirely different insight into the teachings. Much like a profound meditation experience, from the highly charged energy of a convention an intangible mystical unity and attunement of minds is keenly and deeply felt. In these surroundings our psychic selves often have experiences which we never previously believed possible. People are reoriented, and out of the intellectualism of the monographs mysticism becomes a living thing.

Frater Edward Lee, Grand Chaplain of the Order, describes the experience of his

first Rosicrucian Convention. "The first time I attended one, I felt like the sun had come out. You have to be at one to experience it. It's like turning on something inside of you, something that shines brighter and brighter. I felt a permanent change in my perspective of how mysticism might be. I sensed a vision of the future which has never left me." Many people attending conventions over the years speak of the impact of the experience on their lives. For *Rosicrucian Digest* editor, Frater Robin Thompson, it was a stripping away of national differences, of conflict and strife.

"I really truly at that moment *knew* we were all one family," says Frater Thompson. "It was tremendous. We were all so different, yet all had so much in common. I found myself thinking—isn't this what we're all about? Isn't this how world peace will arise? I was filled with a conviction, a certain knowledge that we are all one—and that peace and brotherhood are possible. This experience has strongly colored my life."

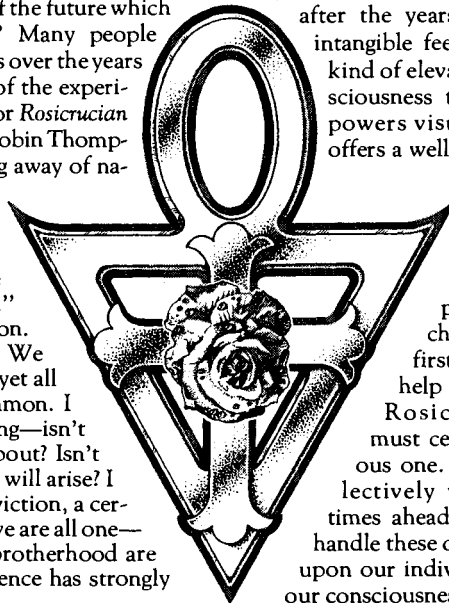
In 1955 a frater privileged to attend a convention in Rosicrucian Park shared his experience of that event in an anonymous letter to Frater Lewis.

"I went to Rosicrucian Park with questions in my mind. The Park was filled with people from all over the world. In the midst of all the hubbub, I sat quietly in the shrine and learned for the first time the true meaning of Peace Profound. It's so simple. One may find it in silence and repose *wherever* one is willing to give the time for that purpose. How odd that I should discover this truth in the middle of the hectic energy of that convention." As many of us will attest, conventions certainly offer a profusion of personal benefits—assistance with techni-

cal aspects of the teachings, help with exercises, personal insights, an understanding of principles and practical techniques, the chance to travel, and the chance to meet wonderful new friends. Yet, as most of us who attended past conventions have undoubtedly discovered, what remains most clearly

after the years have passed is the intangible feeling of connection, a kind of elevated and inspired consciousness that rededicates, that powers visualizations, and that offers a wellspring of hope for the

future. As we approach the end of this era and are faced with the uncertainties and possibilities of the challenging new twenty-first century, one cannot help feeling that the next Rosicrucian convention must certainly be a momentous one. Individually and collectively we have interesting times ahead of us. How well we handle these opportunities depends upon our individual ability to focus our consciousness on creative, hopeful images of our future. Great advances past and future are the collective result of personal inspiration and personal choices. Our beliefs about what is possible for ourselves and the world are richly colored by our exchanges with others and by their support. For the individual experiencing the rarefied energy of a Rosicrucian convention, all dreams are possible. As a result, for society the possible dreams become realities. In July, 1988, thousands of Rosicrucians from around the globe will meet together in San Jose. Let's visualize convention halls filled to overflowing, that together we may experience the secure foundation of our traditions and together reach out to the living and hopeful vision of our future.

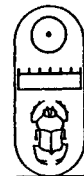


Rosicrucian International English Convention

July 7 – 9, 1988

San Jose, Calif.

Watch for additional Convention Information and Registration Packet in your mail next month!



New Lodges, Chapters, and Pronaoi

of the Rosicrucian Order, AMORC

The following list contains new Lodges, Chapters, and Pronaoi created since publication of the last complete Worldwide Directory in the March/April 1987 issue of the *Rosicrucian Digest*. For further information regarding other Rosicrucian affiliated bodies, please see that issue.

ARGENTINA

Puerto Madryn: Puerto Madryn
Pronaos
San Miguel de Tucumán:
Tucumán Pronaos

BENIN

Kandi: Fiat Lux Pronaos
Natitingou: Atacora Pronaos

BRAZIL

Criciuma: Criciuma Pronaos

CAMEROON

Edéa: Salomon Chapter

CHILE

Coyhaique: Coyhaique Pronaos

COLOMBIA

Manziales: Manziales Pronaos
San Andrés: San Andrés Pronaos

CONGO

Djambala: Amour Pronaos
Gamboma: Harmonie Pronaos
Talangai: Ascension Chapter

FRANCE

Rambouillet: Gustave Meyrink
Pronaos

GABON

Makokou: Morien Pronaos

GERMANY

Duisburg: Duisburg Pronaos

GREECE

*The new address of the Grand
Lodge of Greece is:*

8, Kontoleontos Street
154 52 Psychico, Greece

IVORY COAST

Bouaké: Michael Faraday Lodge

Ferké II: Michael Maier Pronaos
Ouragahio: Robert Fludd Pronaos
Sikensi: Anubis Pronaos
Vavoua: Lux Pronaos

LIBERIA

Monrovia: Lux Pronaos

MEXICO

San Buenaventura: San Buena-
ventura Pronaos

NIGERIA

Kokori Inland: Kokori Pronaos
Osogbo: Oshun Pronaos

SOUTH AFRICA

Secunda: Petra Rose Pronaos

SPAIN

Arrecife: Lanzarote Pronaos
Lérida: Lérida Pronaos
Murcia: Murcia Pronaos

UNITED KINGDOM

Cheltenham, England: Cotswald
Pronaos

UNITED STATES

Albuquerque, NM: Albuquerque
Pronaos

Indianapolis, IN: Indianapolis
Pronaos

Lawton, OK: Validivar Pronaos

Washington, DC: Spanish Chapter

White River Junction, VT: Twin
State Pronaos

ZAIRE

Beni: Mont Ruwenzori Pronaos

Kahemba: Pythagore Pronaos

Kasongo: Hekina Pronaos

Kintambo: La Paix Pronaos

Mwene-Ditu: Epicure Pronaos

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A MORE

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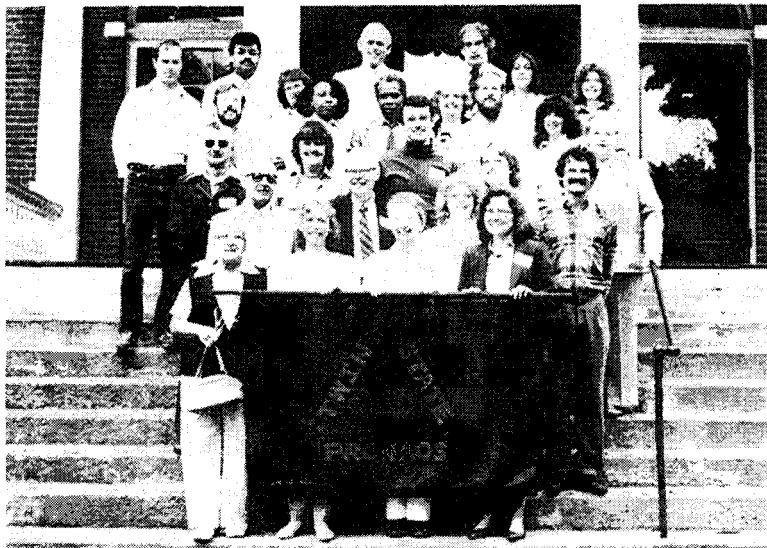
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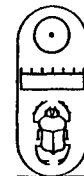
Grand Councilor Gene Bledsoe (left) recently installed the Officers of Validiwar Pronaos in Oklahoma: Jim McDavid, Master (holding emblem); Billie Joe Mathews, Guardian; and Daniel G. Lebron, Secretary.

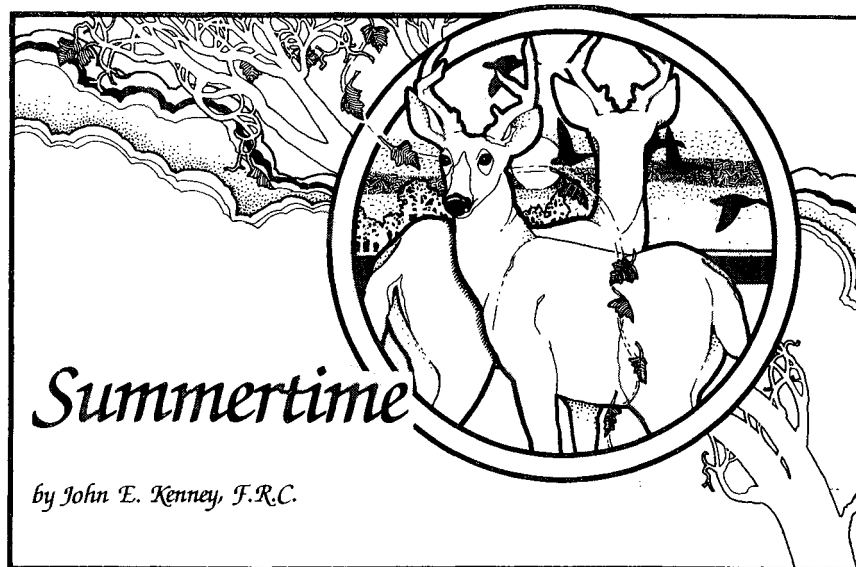


IN THE last few months the Rosicrucian Order has added a number of new Pronaoi to its worldwide fraternity of affiliated bodies, which we list on the preceding page. Two of these Pronaoi recently provided photographs which clearly show the enthusiasm the participating members felt in establishing their local group. Such affiliated bodies are a vital supplement to Rosicrucian home studies, as the spirit of fraternal good will is enhanced when joining together with other members in harmonious convocation. Our best wishes are extended to all officers and members of these newly established Pronaoi around the world. We appreciate their hard work, and may they persevere in their untiring efforts in bringing the Light of our beloved Order to their community and the world at large.



The happy members of Twin State Pronaos come from Vermont and New Hampshire. Lillian Harvey, the soror in the front row at left, has been a Rosicrucian for a remarkable sixty-two years. Also in this row are Leslie Colket, Guardian; Patricia Jones, Master; and Ruth Potter, Secretary.





Summertime

by John E. Kenney, F.R.C.

SUMMER IS A pungent time. The warm fluid air steeped fragrance from the vegetation and these essences are mingled and borne upon soft breezes flowing inland from the sea over morning's warming hills. As I hike along, this fragrance speaks to me of stately oaks and tangled chamiso, of waxy ceanothus and hardy toyon. These aromas blend with the mellow aroma of the new leather pack straps tugging at my shoulders, and I can discern just a hint of my own scent. This is the perfume of the voyageur; where nature melds her scents with those of man to create the romance that beckons us to her embrace.

The breeze carries with it not only the scent of things, but also the sounds of late summer, almost inaudible and muttering as if to deny its many secrets. In whispering through the dormant buckeye bush the breeze admonishes the leaves for their early allusion to autumn, and in shame some fall fluttering to the ground.

Suddenly there is another sound upon the breeze, a foreign sound, and it approaches like a summer thunderstorm, relentless and overpowering. As I pad along the fire road over the crest of the hill the bellowing beast is upon me. Emblazoned brightly across its "chest," its metallic insignia proclaims "DODGE" in dazzling rays of stolen sunlight.

Upon seeing me, the beast is startled and swerves off the track. I must be a fearsome apparition. What with my heavy pack, the green headband now sweat soaked and coated with dust, and my walking stick firm in my right hand, I must look like some lost ancient samurai.

I recognize the big four-wheeler as it passes. It was parked in the campground last night, in a neighboring site, where four hardy fellows sat around their campfire loudly discussing woodlore and the relative merits of various past lovers. As I sat watching the firelight dance and play amid the sparks ascending toward the bright ribbon of the Milky Way, their loud tempestuous boasting seemed to disturb the spirit of the night.

Indeed, I recognize the two fellows seated in the cab, and turning, I see the other two on small seats facing backward in the cargo bed. One of them tosses an empty beer can in my direction. It soars upward on an iridescent tail of foamy dregs, and crashes to earth with a hollow thunk.

The passing of the metallic beast has displaced nature's perfume and subtle sound, leaving in its wake the acrid smell of dust, like chalkboard erasers beaten clean, and the stench of warm tires and exhaust fumes mixed with the fading stereo blasts of coun-

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try rock. I wonder how much wildlife they have seen and what quest they are upon.

Like the summer thunderstorm, the passing truck has brought tumult and disconcertment, which I know will soon pass away. But right now I'm surrounded by a fog of choking dust. So I turn off the track, to the west, toward a favorite spot of mine. It's a quiet place where another trail fords the stream that refreshes the parched valley. It is a place to sit awhile until Nature forgives the outrage and resumes her subtle play.

Encountering Nature

There is a coolness in the shade of the single large bay tree that has grown near the bank of the stream—a welcome relief from the heat of the day. I am sure the stream has a name, perhaps a Spanish name. I could look it up on the Forest Service map, but names don't seem important if you know the place. To experience a place is to know it, feel it, and understand its meaning.

Here in the shelter of the bay tree I can set aside the heavy pack and relax while eating my lunch in peace. In places such as this ordinary fare becomes haute cuisine to be savored slowly. And so can the place be savored, each flavor in its turn.

There is the stream itself. Spring fed and cold, the water appears out of crevices in the bedrock high up in the valley. It issues forth pristine and clear, flowing from darkness into the light. As it flows through its channel it brings life to alders, cottonwoods, and willow thickets. Painting a narrow green line amid the tawny dry grass of summer's drought the stream becomes the focal point for thirsty cattle, feral pigs, deer, and smaller things seen only as shadows fleeing into tangled shade. On its journey the stream begins to sing in its own wet voice of ripple and cascade in celebration of its high purpose between humble banks of mud.

Relaxing there by the stream I become aware of the birds fluttering above me. Unseen, I give them no cause for alarm, and they alight to share their bright dress and mirth with me. Each stays but a moment and is gone, leaving dancing twigs to mark time for the serenade of those who remain.

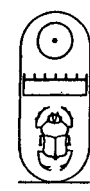
Across the stream, at the edge of the thicket, a slight movement catches my eye. A buck has come to drink. He is rather large for a blacktail deer, at least he seems large from my perspective. A four pointer, his antlers are still encased in the velvet matrix from whence they grow. He surveys the streamside for signs of danger, and I am glad to be downwind and concealed under the bay's leafy pavilion. I am honored to watch as His Grace slakes his thirst.

He steps lightly into the shallows, sending shimmering ripples into the turbulence surrounding the still pool. As he bends his neck, the golden hue of his summer coat strikes sparks from the lowering sun, and a chill runs along my spine. He drinks quickly and raises his dripping muzzle, testing the air for danger.

I wonder what his world is like. What announcements the wind carries to his sensitive nose, what beauty he sees through deer eyes?

And what of me? Blind of eye and nose, and deaf of ear by his standards, I stumble through his world and only by the powers of my mind can I ever hope to match his mastery.

It is then that I feel the cool earth beneath my fingers and realize that His Grace and I are brothers, we are but dust that has come



to life. We have sprung from our Earth Mother to offer our gifts to each other. The deer brings his grace and beauty, his wildness and freedom, and I my appreciation, my need for these things, for by the exchange of these things we give meaning one to the other. There, by the stream flowing inexorably to the sea, I come to know that this buck and I are one.

We are struck by a thunderclap! The four-wheeled beast has roared over the rise behind me on my left, and swiftly descends to the stream. His Grace is frozen in terror and disbelief that a monster such as this could steal upon him. The Butyl feet of the

four-wheeler churn into the water, splashing up a glimmering spray that ignites a rainbow in the air, and launching a tidal wave toward the buck. The fellow in the open right-hand seat spies His Grace at the same moment the buck hurls himself toward the safety of a thicket. The beast claws the opposite bank and the fellow lobs a full can of beer at the buck. It falls far wide of its mark.

I laugh. So much for an idle reverie on a summer's afternoon. Yet, I recognize a good in all this; maybe, just maybe, I am not so blind after all. △

ROSICRUCIAN CONCLAVES

*New York, New York**

North Atlantic Regional Conclave—October 2-4, Marriott Marquis Hotel, 46th Street at Broadway, New York. Grand Lodge will be represented by Frater Warren Russeff, AMORC's Archivist. For more information, please contact Soror Joyce Giles, c/o Jakob Boehme Chapter, AMORC, P.O. Box 52, Westchester Square, Bronx, NY 10461.

Detroit, Michigan

Great Lakes Regional Conclave—October 9-11, Thebes Lodge, Detroit, featuring the theme "A Mystical Resurgence." Grand Lodge will be represented by Frater Robin M. Thompson, Editor, the *Rosicrucian Digest* and *Forum*. For more information, please contact Soror Cassandra Lewis, Conclave Chairperson, c/o Thebes Lodge, AMORC, 20526 Grand River Avenue, Detroit, MI 48219; Phone (313) 537-1690.

Vallejo, California

Central California Regional Conclave—October 30-November 1, Springbrook Masonic Temple, 101 Temple Way, Vallejo. Grand Lodge will be represented by Frater Curt Warren, Director, Rosicrucian Planetarium. For more information, please contact Frater Albert E. Price, Conclave Coordinator, 418 D Buck Ave., Vacaville, CA 95688; phone: (707) 447-4238.

Norcross, Georgia

Southeast Regional Conclave—November 13-15, Hilton at Peachtree Corners, 5993 Peachtree Industrial Boulevard, Norcross. Grand Lodge will be represented by Frater Dennis Kwiatkowski, AMORC's Grand Master. For more information, please contact Donald C. Geldbaugh, 5007 Woodridge Way, Tucker, GA 30084.

*Note: This information supersedes the "Bronx, New York" listing in the July/August 1987 *Rosicrucian Digest*.

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Worldly Success and Spiritual Attainment

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

HOW FAR worldly success and wealth have interfered with the spiritual development of man is a moot question. Arguments may be presented on both sides. At times it would seem that the sudden attainment of wealth by those spiritually inclined has tended to check the further development of this attribute; on the other hand, there are notable cases where wealth has enabled some to pursue their course of attunement with things spiritual with more concentrated satisfaction.

In many of the arguments touching upon this question, the most important point is overlooked: Those starting upon the path of mysticism or spiritual development continually hear that one must be humble, *poor in spirit*, and of lowly station to reach any degree of spirituality. The fact that the argument is old and generally accepted does not make it true. In fact, it is seldom given in its original form or meaning.

It is true that the ancients contended that great wealth and great political power prevented an interest in things spiritual. That such an idea was based upon common sense is discovered when one looks into the lives of the wealthy and politically powerful of ancient times.

Those eminent persons under whose despotic rule and inconsiderate hand others had to live, were born without interest in things spiritual, and from the first days of consciousness were imbued with the idea that political power and material wealth were the only things to depend upon and to fear.

If we scan the pages of history, however, we will find that many eminent men and women, born with a desire to know of the spiritual side of life—or having acquired such a desire—did not lose it or set it aside when material prosperity came into their lives.

There are many notable examples of religious leaders, devout mystics, and sincere thinkers who attained wealth and worldly triumph along with eminent success in their spiritual campaigns. In many cases they found that material wealth and worldly power could serve them in furthering their religious ambitions.

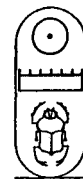
Higher Values

There is a vast difference between a man who has never contacted the spiritual world and is quite satisfied (either ignorantly or through preference) with the pleasures of life he can buy or command, and the man who, having contacted the higher things of life in hours when they alone brought him joy, still clings to them in prosperity. In the one case, we have examples of how wealth is incompatible with spiritual development; in the other, examples which refute the misunderstood injunctions of the ancients.

The world of nature is bountiful, giving freely of every form of wealth, material as well as spiritual. All is intended for man to use. To say that man should plant seeds in the earth to reap crops of grain for his physical nourishment, but must not delve into the earth to secure gold, silver, copper, iron, or platinum, is to present an unsound argument. Equally unsound is it to believe that man should labor diligently for just enough to maintain his physical being without securing a surplus against emergencies.

The goal of our existence here on earth should not be great material wealth and worldly power; it should be health, cosmic consciousness, and mental alertness leading to attunement with God and peace. But can man truly be healthy, alert, and peaceful without the necessities of life?

And can one safely draw a line between the actual necessities and those which border



upon luxuries or special indulgences? What constitutes great wealth in the life of one may be but normal possessions in the life of another, all depending upon how that person is living and using his possessions.

The miser living upon five cents a day would be considered to have attained great wealth if he should secure a thousand dollars in gold. That same amount to a man or woman using a hundred dollars a month for humanitarian purposes and living in conditions of affluence and social standing would be too small to call *wealth*.

Missionary work must be carried on in high places as well as in the lowly. A man with but a small salary and living in very humble circumstances may be able to preach great sermons to the poor and the lowly as well as live a life leading to great spiritual awakening.

But the rich, the wealthy, the worldly powerful, must be reached also. To contact them, win their confidence, and secure even occasional audience with them, one must be able to approach their standard of living. This requires affluence and material means; it necessitates living successfully and prosperously as well as being spiritually minded.

Take the example of Louis Claude de Saint-Martin, the famous Rosicrucian of France. After he was initiated, he believed that he should give up his titles of nobility, his palaces, and his wealth. Then he found that among the high social sets of Europe,

wherein he had been an idol, there were as many needing salvation as among the poor.

He resumed his worldly titles, his palatial homes, servants, and rich environments. He entered into the gaities and frivolities of the social circles of England, France, Russia, and Germany. He even exaggerated his own curiosity in everything that interested the shallow-minded members of royalty.

As he contacted persons bored with life or seeking a new thrill or interest, he dropped a few words, planted a few thoughts, and at times set an example of action. For years, he carried on in this way; then suddenly he disappeared and it was learned that Saint-Martin had passed to the beyond.

The good he had done was then discovered, the help he had been, and the fruit his quiet and disguised efforts had produced. All Europe paid homage to him then; and to this day his memory is honored, not only as a Rosicrucian mystic but also as a missionary of better living and thinking.

The mystic has every right, as has everyone, to give thought to his daily needs and material requirements. To seek material comforts, some luxuries, or even all of them, and sufficient financial means to assure health, happiness, and peace—in material as well as in spiritual things—is not inconsistent with the ideals of the real mystics of all ages. △

Our Front and Back Covers . . .

In recognition of the Sixtieth Anniversary of Rosicrucian Park, 1927-1987, we present two special covers. Our front cover features the beautiful official logo of the upcoming 1988 Rosicrucian International English-language Convention. This logo was created by Rosicrucian artist Jerry Chapman.

On the back cover is the inspiring painting "The Rose and Croix," commissioned by Soror Shirley Tesch and created by Canadian artist Vaclav Vaca, whose works were recently on display at the Rosicrucian Egyptian Museum. This Czech-born painter has developed a unique vision in his art, incorporating universal symbols. One recurring image is the struggle between good and evil, darkness and light. Vaca's favorite motif is jewel-like textures and beads of light, as is apparent in "The Rose and Croix." Sprinkled over the ground or embedded in clothes and ornaments, they radiate a sparkling beauty and act as doorways to exploring our own imagination.



In Memoriam

ON Tuesday, July 7, Chris. R. Warnken, past Grand Master of AMORC, experienced the Great Initiation of Transition in San Jose, California. He was 74. Frater Warnken worked for the Rosicrucian Order for many years. Affiliating with AMORC in 1943 in Baltimore, Maryland, both he and his wife, Josephine, were very active in Rosicrucian affiliated body work—both serving as Masters for John O'Donnell Chapter in Baltimore—and later he was appointed Inspector General for that area. Coming to work at Rosicrucian Park in 1959, Frater Warnken served in several different departments, was later appointed Grand Treasurer, and in 1968 was named Grand Master. In that capacity Frater Warnken administered the worldwide English- and Spanish-speaking membership of the organization. His duties as Grand Master required extensive national and international travel, with frequent appearances as a lecturer and in the media. Frater Warnken became a highly successful and acclaimed speaker, representing the Rosicrucian Order as well as his personal interest in unity and world peace. His friendly, open attitude was appreciated by Rosicrucians everywhere. He retired in 1977.

In his retirement years, Frater Warnken continued to devote time and energy to his many interests. Serving as President of the San Francisco Chapter of Esperanto International, Frater Warnken promoted the development of Esperanto as a common international language and as a vehicle of world unity. He was also active with the American Association of Retired People, and the Saratoga and West San Jose Kiwanis Clubs. His love of music was a life-long devotion.

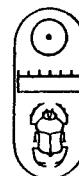
Chris. R. Warnken is survived by his wife, Jo, of 55 years. A memorial service for Frater Warnken was held in the AMORC Supreme Temple on July 19, 1987.

When You Change Your Address . . .

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

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

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



Psychic Sensitivity—Blessing or Curse?

(From page 19)

eradication of the negative side is not the solution to a problem. We must do more: We must *accept* both sides and place both, negative and positive, into proper relationship to one another. To do this properly, it is necessary to develop a sense of discrimination. The opposing polarities must be viewed in proper perspective.

In certain situations the negative aspect sometimes is more valuable than the positive. In other situations the reverse may be true. Hence, sensitivity to impressions must be followed up by understanding, discrimination, and balance, resulting in a perspective from which to view their totality. Such perspective enables us to realize first that negative aspects cannot be eliminated, and second that they are not going to be permitted to hinder or cripple us. As a result we may now proceed to the resolution of the problem: a redirection of the negative elements through our deliberate efforts, a redirection toward the goal of positive good. But realize clearly that when we do so, then *we* become responsible for the results. We become involved with the problem. We increase our karmic load. And by doing so we advance.

Constructive Action

There is still another point to be considered: We have become sensitive, have become aware of both positive and negative elements in a situation and have evaluated them. Now we must act. This leads to the next step, the most difficult step, which one may, for brevity, call the "follow-through." Realization must be succeeded by action: We have envisioned the goal. Now we must act to attain it. In doing so, it is necessary to follow through *both* aspects of the total situation, the *negative* as well as the positive. This requires great strength. As you well know, it is relatively simple and pleasant to follow through a positive aspect. It gives joy and happiness. But—at the same time—following through the coexistent negative is another matter indeed.

Our human nature dislikes the negative. We oppose it. But it must be accepted. It

cannot be eliminated because it is a necessary part of the whole. As the popular saying goes, we must "accept the bad with the good." This requires real strength—not only strength but firm determination. It requires real stamina to do so. Following through something positive is easy. We fall right into it. But following through—simultaneously—the coexistent negative, knowing that it is a necessary part of the whole, following it through for the sake of the positive takes strength. It requires the ultimate in our powers of perseverance, because due to human nature we permit ourselves to be too easily overwhelmed by negative forces.

It is at this very point where most students fail. They cannot take it. They give up. They lack the necessary sense of discrimination and balance to see the situation in proper perspective. They lack determination, strength, and just plain ordinary *grit* to carry the project through despite all adverse influences. They forget that only by fighting opposition does one gain strength. And so they follow the easy way: They give up, and in doing so they fail, usually miserably. They are looking for an easy way. There is no easy way.

Do not forget that man has been brought into this incarnation to gain experiences in order that he may evolve. Experiences are acquired through man's action and interaction with living elements, namely, his fellow men. Such interaction is always painful. The existence of pain proves that we need these trials. Sitting upon a mountain top in solitude and meditating will not provide the necessary vital experiences. It will not teach any lessons. Hence, retreating from the material world into the solitude, locking oneself up within an ivory tower is merely an escape from necessary action. A person who does so is not a true mystic, but is, instead, a coward.

Examine the lives of the mystics. They had to fight their way upward through seemingly endless adversities, through petty gossip, jealousies, fears, and obstacles

thrown into their way by those very people who, logically, should have been their staunchest supporters.

Sensitivity to psychic impressions is not enough. Sensitivity has to be coupled with understanding. A man of my acquaintance had a remarkable experience, the kind which occurs only once during a lifetime. He experienced the living *Prima Materia* symbolically in all its divine splendor.

But this experience reached him totally unprepared. Therefore, it did not help him. He did not understand it. He could do nothing with it. The result was bewilderment and confusion. He realized, of course, that a very great treasure had been given him. But it was a treasure locked within a strongbox, lacking the necessary key that would unlock the box. Hence, at this stage of his development the treasure was of no constructive use to him. The treasure lay ready, waiting for him to use, not now but at some future time.

To summarize: Sensitivity to vibrations is not sufficient for anyone who wishes to make psychic progress. Sensitivity is merely

the initial step. It must be coupled with understanding, and in addition there must exist discrimination and balance to separate the negative from the positive and let the positive carry through. Finally, most of all, the student must be possessed of grim determination—real grit—to follow through the realizations attained and push them toward their logical goals. Without discrimination and balance, the realizations of the negative may totally overwhelm the positive. Without *grim* determination, none of the inevitable obstacles of progressively increasing magnitude which present themselves can be successfully overcome.

Thus, without discrimination and without great inner strength, high sensitivity to vibrations is not a blessing but is a curse, overwhelming the individual and crippling rather than advancing him.

Proceed slowly. Do not hurry. Let events develop. Let the proper aptitudes unfold within you. Do not ask merely for one of them. Ask for all. Only then will you become a director of the forces surrounding you for constructive good, an instrument of the Cosmic Will. Δ

Public Invited to Rose-Croix University

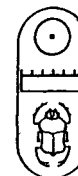


FOR THE FIRST TIME Rose-Croix University has developed a special offering of courses for the public. These classes are led by top scientists, psychologists, and researchers, and represent the most current and respected thinking and trends in psychology, metaphysiology, philosophy, and science.

For your convenience Rose-Croix Extended Education courses are held on week nights and weekends, beginning on September 14, at Rosicrucian Park in San Jose. We have designed the Fall 1987 courses to offer you a rich, enjoyable, and relaxing learning experience. The student will find that these classes will enhance personal *and* professional lifestyles.

Further information available on request. Write to:

**Registrar, Rose-Croix University
Rosicrucian Park
San Jose, CA 95191**



Rosicrucian Activities



John Smith (second from right) shakes hands with Grand Councilor Ed Massey after receiving his Humanitarian Award. John's wife Ruth smiles her congratulations as Rose Chapter's Master, Johnnie Wilson, looks on.

ON April 30 of this year members of Rose Chapter of Santa Cruz, California, gathered to honor John L. Smith by presenting him with the Rosicrucian Humanitarian Award. Mr. Smith, a 73-year-old educator, has given selflessly of his time and money to help high school dropouts and Santa Cruz jail inmates earn their GED credential, the equivalent of a high school diploma.

Mr. Smith's efforts have been motivated in part by the knowledge that often the only source of income to the school dropout is either through welfare projects or a life of crime. His program of rehabilitating jail

inmates has been so successful that all of his students have found jobs upon their release and not one has returned to jail. Mr. Smith seems to have an innate understanding of how to evaluate his students' learning problems and to help solve them. "I get a great deal of pleasure from watching someone strive to improve himself and finally succeed in passing his exam," he explained with a broad grin.

The Humanitarian Award was presented to a deserving John L. Smith at a dinner attended by Grand Councilor Ed Massey and members of Rose Chapter. Everyone present was inspired by meeting Mr. Smith and his lovely wife Ruth.

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LAST APRIL the spectacular beauty of Yosemite National Park was the setting for the second annual Yosemite Mini-Conclave, hosted by energetic Rosicrucians from Fresno's Heart of California Chapter. [32]

Grand Lodge's Edward and Lilo Lee were the official representatives, and they thoroughly enjoyed the uplifting lecture by Grand Councilor Edwin Massey and the challenging AMORC exercises led by

Regional Monitor Emeritus Ross Murray and others. A delicious luncheon and a mystical Convocation rounded out a most refreshing and uplifting day in California's Yosemite Valley.

The Lees then traveled in May to Houston, Texas, for a lively Southwest Regional Conclave. Several affiliated local groups, including the dynamic Armonia Lodge, contributed toward a spiritually and intellectually enriching experience. Speakers included Grand Councilor Gene Bledsoe and Regional Monitor Emeritus Alan Holt. Included in the program were two fascinating dramas, *In the Way of the Heart* and the fully staged and costumed *The Mysteries of Osiris*. The New Atlantis Lodge of Houston was the host body, and the work of Master Sandra Coleman, Chairman George Sofka, and many others were outstanding. A delightful highlight included an excellent banquet and a dance program, performed perfectly by the Colombes of Houston. Edward and Lilo Lee again urge all members to associate with their local body and par-



Between activities in a busy program at the Southwest Regional Conclave, Lilo and Ed Lee take time out to be photographed. Flanking them on the left is Grand Councilor Gene Bledsoe, and on the right Regional Monitor Emeritus Alan Holt.

ticipate in these activities which definitely enhance Rosicrucian membership.

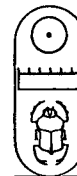
Mystically, unity is a more lofty attainment than is oneness. Oneness is that which exists within itself. There is therefore no striving to be. In unity, however, there is the motivation to enter into a greater relationship than the singleness of one's own being.

—Validivar

60th Anniversary Celebration

**Charles Dana Dean Chapter
Winnepeg, Canada**

Charles Dana Dean Chapter of Winnepeg, Manitoba, Canada, invites all Rosicrucians to join in celebrating sixty years of inspirational fraternal activities. On October 23 and 24 Rosicrucians will gather at 596 St. Mary's Road, Winnepeg. Among the speakers will be the representative from Grand Lodge, Matthew Miller, Grand Archivist for the Traditional Martinist Order. For more information, please contact Ira John Noël, c/o Charles Dana Dean Chapter, AMORC, P.O. Box 2014, Winnepeg, Manitoba, R3C 3R3, Canada.





As part of Nigeria's annual Rosicrucian Week, the members of Kut-Hu-Mi Lodge of Warri, Nigeria, paid a visit to the Saint Jude Catholic Missionary Orphanage in late March. While there, the Lodge made a token monetary donation, along with a bag of rice and other commodities. The presentation was made on behalf of the Lodge by Ralph Orhe, Master of the Lodge, who is shown in our photograph making the presentation to the nun in charge of the orphanage. Looking on are the orphanage's children and members from Kut-Hu-Mi Lodge.



**The
Rosicrucian
Digest
September
1987**

The Rosicrucian Order spreads the good word to the world! Rosicrucians work in many ways to let nonmembers know what the Order is all about, and how its activities are tied in with that of other humanitarian groups to help bring about a better world in the years to come. As part of this effort, Auckland Lodge's members recently participated in the Alternative Medicine Exhibition in Auckland, New Zealand. Standing within the information booth are four of the Lodge's members: (left to right) Mariana and Bruce Torkington, Lodge Master Alva Essex Carter Rubini, and Past Master Margaret Edge. Many thanks to all of you at Auckland Lodge for the good work done!

[34]

What Is True Knowledge?

(From page 5)

derived from our receptor faculties. *Conception* consists of the recall of impressions which are registered in memory, and is also the rearranging of such impressions into a new order and mental image. An example of this is the faculty of *imagination*.

Reason is the most precise and intentional integration and association of our ideas. In this process the mind seeks a definite relationship between particular ideas so as to attain a satisfactory conclusion. The conclusion depends wholly on the arrangement of the ideas of which it consists.

There are two general methods of reasoning—the *deductive* and the *inductive*. The *deductive* is the process of working from the general idea or principles to particulars. Therefore, the deductive process begins with a general idea which, to the mind, is not self-explanatory; that is, it is not conclusive in itself. The reason then seeks, by use of progressive analysis, how the idea under consideration can be realized as a *comprehensive whole*, instead of an undefined thought.

For example, let us pose the question: "Is intelligent life a *universal* cosmic phenomenon, or is it limited to earth only?" The answer could begin by a procedure of deductive reasoning; that is, seeking those elements which have a relationship and which prove or disprove the concept.

The *inductive* process of reasoning is to take an idea which is perceived to be complete in itself, and then determine by observation and analysis how it may be combined with other *particulars* to form a general idea. Simply, the inductive method proceeds from particulars to the general.

Reasoning, however, is only accepted as *true knowledge* if its conclusions are eventually possible of being universally presented *objectively*. If the conclusion cannot be objectively perceived, then such is only

belief, a *substitute knowledge*. It is a temporary identity which the mind has given to experience. Yet reason is a more dependable type of knowledge because of the cogitation it requires.

From the foregoing, it may seem that to gain knowledge we place our greatest dependence upon our receptor faculties, such as sight, touch, feeling, and so on. Yet we are all commonly aware that our senses can deceive us. For example, when we look down a railroad track at a distance the rails appear to converge, but upon reaching that point we find that the convergence was merely an optical illusion. Taste and smell can equally deceive us.

Can we say, therefore, that when a majority of persons perceptually experience an object *alike*, such is reality? No, the *noumenal* quality of the object, that is, "the thing in itself," may be quite different from what humans perceive. Aristotle said that *noumenal* phenomena are opposed to the phenomena of the senses. Such phenomena are *reality* and therefore true knowledge.

Each of the three subjects which we have considered—namely, *faith*, *belief*, and *reason*—makes a fundamental contribution to that which is accepted as true knowledge. Yet *not one* of them, *in itself*, is absolute knowledge.

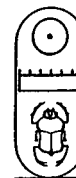
The contribution of *faith* is its *assumption of authority*.

The contribution of *belief* is its *substitution of plausibility* in the absence of fact.

The contribution of *reason* to knowledge is a system for the *systematic arrangement of ideas* so as to give them a semblance of reality to the mind, and therefore to accept same as being true knowledge. Δ

The unexamined life is not worth living.

—Socrates



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Tomb of Thutmose III



Valley of the Kings, Egypt

A steep ascent leads to the entrance of this rock-cut tomb in the Valley of the Kings. A personal mystical experience accompanied this pharaoh's accession to the throne of Egypt (c. 1500 B.C.). As pharaoh, Thutmose III organized a secret order, or brotherhood, to study mystical principles. The Rosicrucian Order has its traditional roots in this ancient brotherhood—deriving its principles and objectives from it.

(Photo by AMORC)

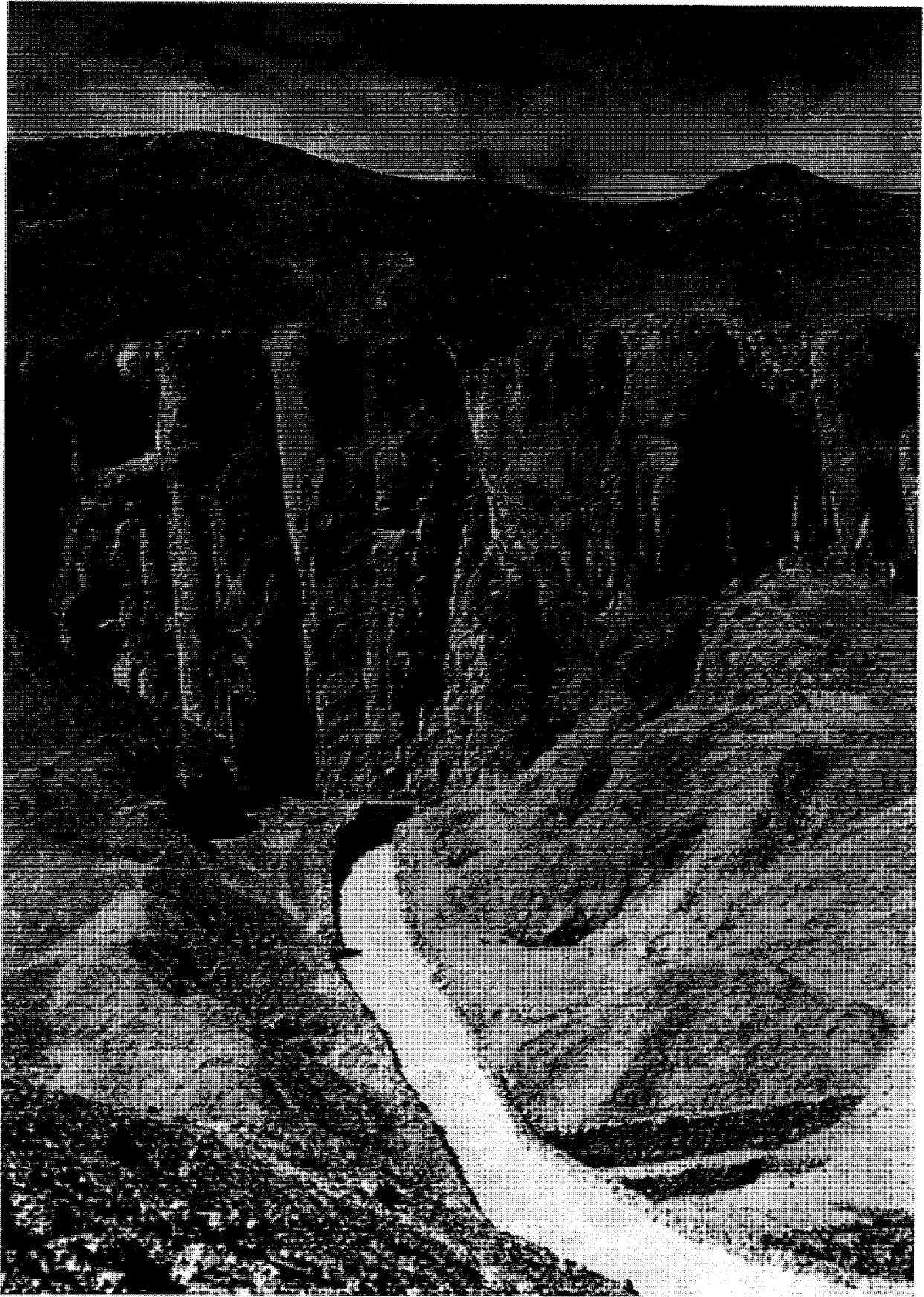
Bazaar in Ancient Fez

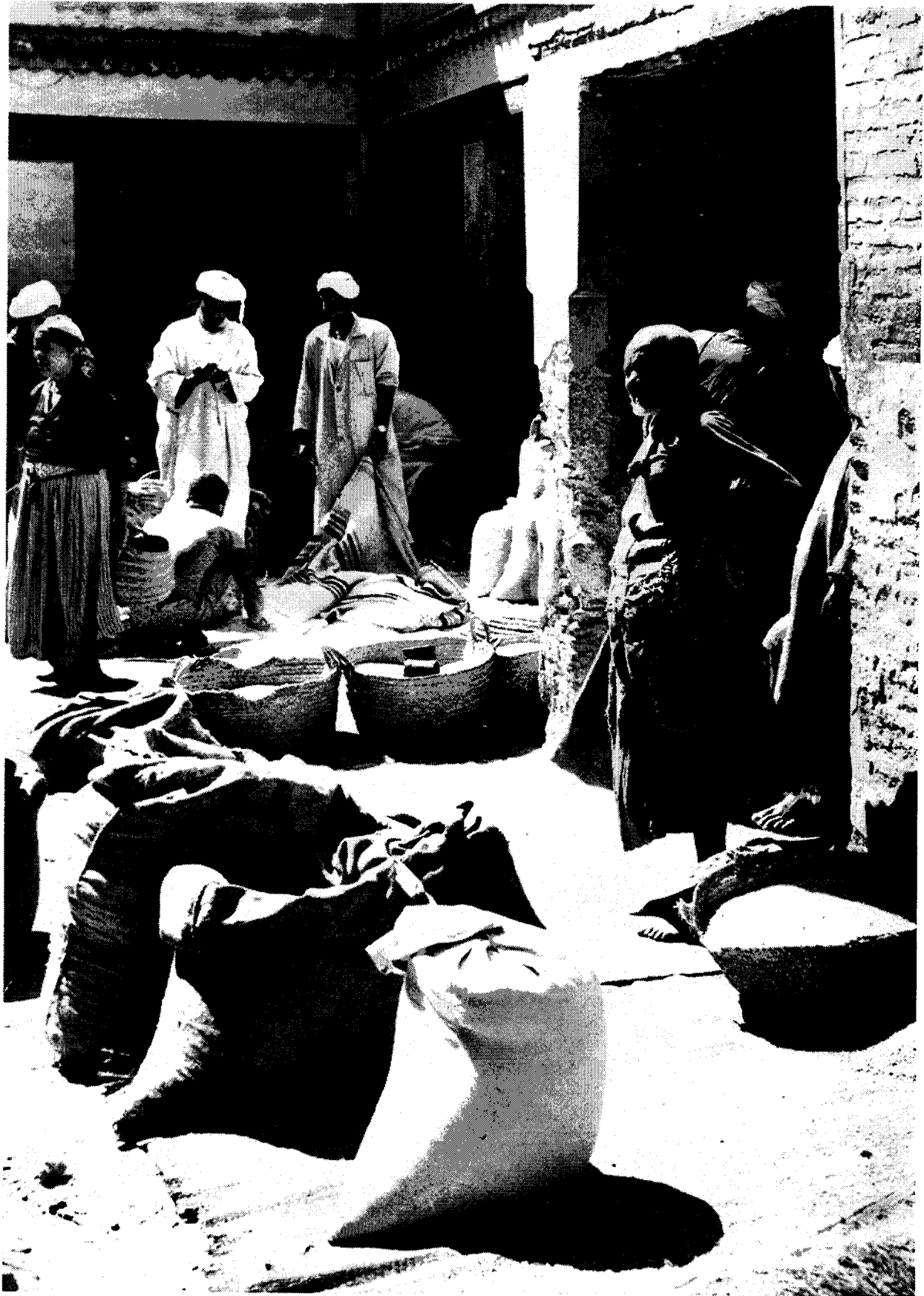
Morocco (overleaf)

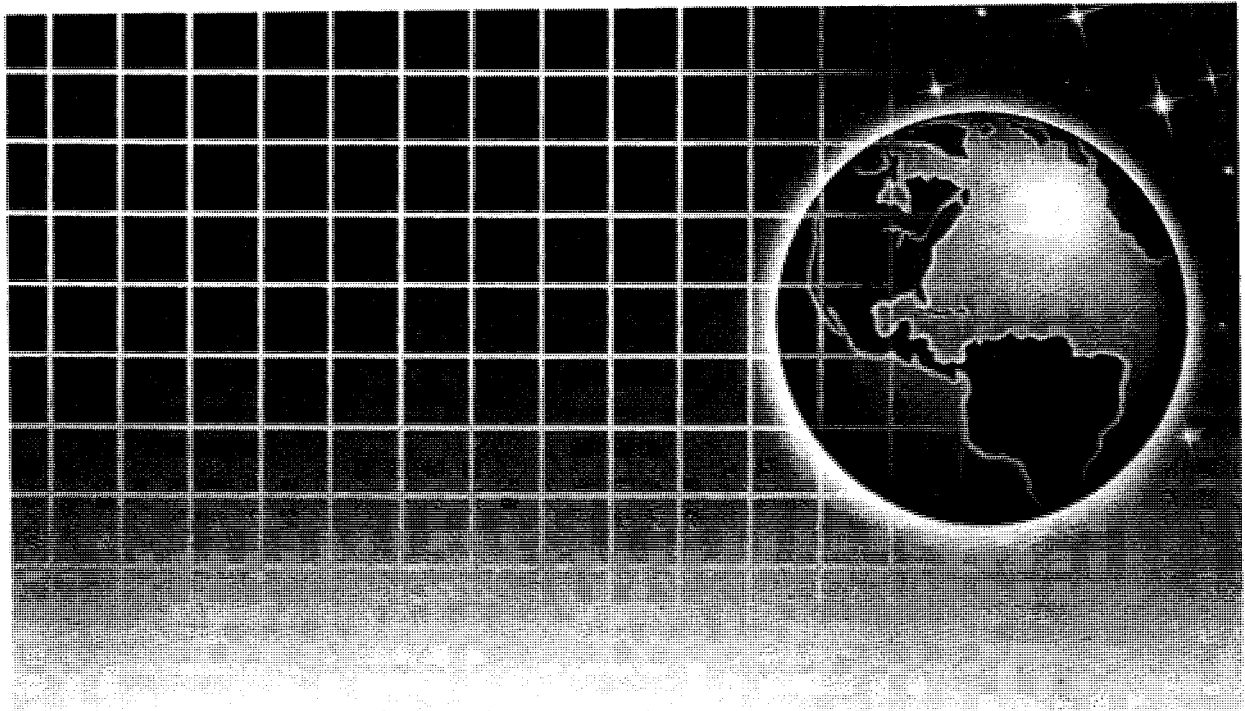
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In such bazaars buyers and sellers of commodities barter over prices, which are always flexible. This ancient capital of Morocco has always been a crossroads of trade routes and ideas from east to west. It was by way of Fez that esoteric knowledge from the east eventually reached Europe.

(Photo by AMORC)







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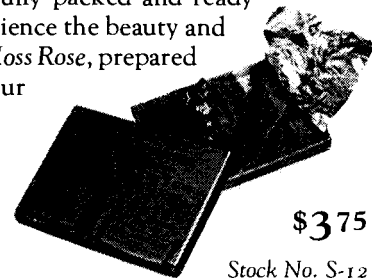
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TREASURES FROM OUR MUSEUM



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.

Baboon Mummy

A New Museum Acquisition

This rare baboon mummy (late-period 26th Dynasty to Ptolemaic Period) is from Saqqarah and was found in a vast network of galleries containing mummified baboons, ibises, falcons, and other birds of prey near the Temple of Thoth. The walls of the galleries containing the baboon mummies are lined with fine limestone masonry, and on each side, about one meter from the ground, are niches in which the baboon mummies were deposited. This particular baboon mummy has been meticulously wrapped and gives such a lifelike impression that one almost expects him to get up and walk away.

The baboon was one of the animals sacred to the god Thoth. This ape is a form of Thoth as the god of "equilibrium" and as the lord of divine words and the scribe of the gods. He was god of wisdom and truth, inventor and god of all arts and sciences, protector of scribes, and master of law, both in its physical and moral conceptions. He was also lord of the moon, and this connection made him lord of time and reckoner of years.

Thoth kept the hostile forces of light and darkness, day and night, or good and evil in exact equilibrium. From a physical and moral point of view he was connected inseparably with Maat (Truth) which was the highest conception of physical and moral law and order known to the Egyptians.

—The Museum Staff

