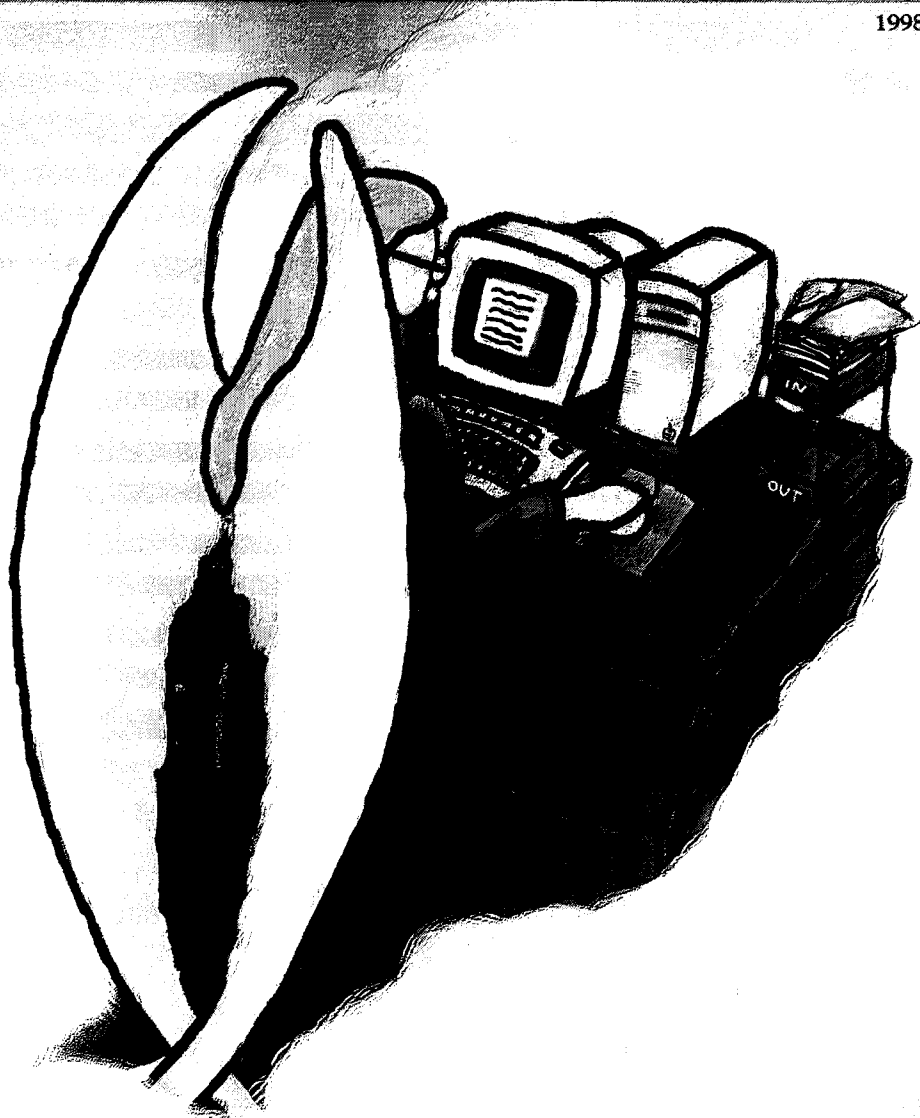


ROSI CRUCIAN

D I G E S T

1998 No. 2



Heart and Soul
in the workplace



KOHL TUBE

Blue-Green Faience, 18th Dynasty, reign of
Amenhotep III (1410-1340 B.C.)

This ancient Egyptian kohl tube bears the names of Amenhotep III and his Great Royal Wife, Tye—the parents of Akhnaton.

Kohl—a cosmetic preparation, such as powdered antimony sulfide—has been used since ancient times and is used even today in the Middle East to darken the rims of the eyelids. Ancient Egyptians used kohl eyeliner extensively. In earliest times kohl was ground from malachite (a green stone), but by the middle of the Old Kingdom it was ground from galena (a black mineral). Until the kohl pencil was invented in the Middle Kingdom, the ground powder was mixed with water and applied to the eyes with the fingers. With the invention of the kohl pencil, the kohl container changed in shape from flat bottomed jars to the cylindrical shape shown here—an imitation of a hollow reed. The eyeliner was a natural disinfectant and protected people's eyes from the glare of Egypt's bright sunlight.

This particular type of kohl tube is of high quality, and similar examples have been found in royal tombs. This tube probably came from the household or burial site of one of the children of Amenhotep III and Queen Tiye—and was probably one of the prized keepsakes of a particular prince or princess.

The prominence of Queen Tiye's name on this artifact is very interesting and typical of her. She was one of the great women of the ancient world. Tiye advised her husband in political matters, and following his death she was one of the most respected advisors to Akhnaton. Even foreign rulers sought Tiye's advice until her death.

This tiny treasure is now on display in our museum, and we invite you to visit the Rosicrucian Egyptian Museum whenever you are in the San Jose area.

—Lisa Schwappach, M.A., Curator
Rosicrucian Egyptian Museum

RC 1808
1/2" w x 4" h



Research on the Rosicrucian Egyptian Museum's collection is ongoing. Donations and bequests to facilitate acquisitions, research, and other museum projects are gratefully acknowledged.

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1998

Vol. 75 • No. 3

Articles

Page

Commanding Cosmic Help: Applying Cosmic Law to Build Your Dreams 2

Dr. H. Spencer Lewis explains how mystics take the Cosmic into partnership in all their plans and desires. Learn when and how to ask for help from the Cosmic.

Preservation of the Soul in Modern Corporate Life—The Path Begins 8

Poet David Whyte explores how to bring heart and soul into the workplace to release the creativity welling up within each of us.

Convention Excitement Builds 15

Imperator Christian Bernard and Grand Master Kristie E. Knutson will be special guest dignitaries at the North American Rosicrucian Convention in Toronto—just weeks away and the excitement is building!

"Lighting the Way"—the 1998 North American Rosicrucian Convention: Information & Registration Form. 16

Parental Love in Nature 19

The "What's Good Aboutcha" Game—Building Self-Esteem in Our Children 20

A parent tells us about a wonderful game that builds self-esteem, wellness of spirit, and an ability to appreciate one's unique personality and character strengths.

Psychic Sensitivity: Blessing or Curse? 22

Through the comprehensive Rosicrucian system of study, students are better equipped to understand, respond to, and benefit from experiences that come their way.

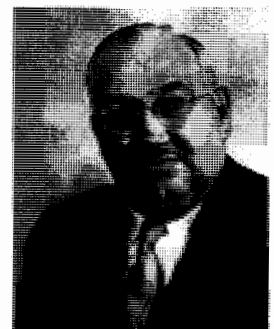
The Manifestation of Consciousness 28

From deep space to the depths of the oceans the Creator's Great Plan is in motion.



Commanding Cosmic Help

Applying Cosmic Law to



This article is adapted from a chapter in Dr. H. Spencer Lewis' book, *Rosicrucian Principles for Home and Business*. The Rosicrucian Order, AMORC, has just issued a new edition of this popular classic. Originally published in 1929, this work imparts timeless wisdom about life and gives specific examples on how the student can use concentration, visualization, and attunement to attain health, happiness, and success. You will learn how to employ practical Rosicrucian principles to help solve your everyday problems both at home and at work. Dr. H. Spencer Lewis was a businessman, author, lecturer, philosopher, and Emperor of the Rosicrucian Order, AMORC. Throughout his professional life Dr. Lewis was consulted by leaders in many fields and was a guest speaker for numerous organizations. His straightforward style reveals a keen insight into the age-old mysteries of life. For more information about this new edition of *Rosicrucian Principles for Home and Business*, please see the advertisement on the back cover of this magazine.

Build Your Dreams

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

TRUE MYSTICS know that they must work through the Cosmic and with cosmic law in order to bring about the realization of their conceived and visualized dreams and plans. They never forget cosmic law, and never fail to take the Cosmic into partnership in all their plans and desires. But there is a great difference between *commanding* cosmic help and *demanding* cosmic help. One may command cosmic help through one's worthiness, sincerity, loyalty, and devotion to cosmic ideals, but one can never demand anything from the Cosmic, for the attitude of demanding would immediately preclude any consideration on the part of the Cosmic for the wishes and desires of the petitioner.

In appealing to the Cosmic, first we must decide *when* to ask for cosmic help. Obviously, we do not need to appeal to the Cosmic for help every moment of the day in mastering the minor routine things of life. We have learned what our own possibilities as individuals are, because of the cosmic creative powers resident within us, and that most of our daily tasks and passing problems are solved or mastered without appeal to the Cosmic. This is precisely as it should be and as God and the Cosmic intended it to be. We appeal to the Cosmic only when our plans seem to meet insurmountable obstacles, or when our efforts and endeavors have been frustrated, and the efforts and endeavors of others around us seem to be of no avail. Mystics know that they should *not* bring to the Cosmic—which is the court of last appeal in a mystical sense—any problem which can be solved without its help.

Next we must ask *how* do we bring about cosmic help? Assuming that the Cosmic can help through unlimited means and methods at its disposal, we must realize at once that any attempt to tell the Cosmic *how* to bring about the desires or plans uppermost in our minds is not only an imposition on the intelligence and universal wisdom of the Cosmic, but it is one of the most frequent and positive reasons for the negative results that are so universally attained.

Let me state this point again, in another way, so as to give it the utmost emphasis. Since the Cosmic has unlimited ways and means of carrying out anything that it decides to do, wishes to do, or agrees to do, it is inconsistent and injurious to the success of the plans to tell the Cosmic how to work out the solution. However, this is precisely what thousands are doing in every attempt they make to secure cosmic cooperation, and I hope that the following examples will prevent anyone from ever forgetting the fundamental principles explained at this time.

We will begin with an example of the wrong approach to the Cosmic. Mr. Jones has a piece of property he is anxious to sell. He does not wish to carry the taxes and insurance any longer, and prefers to have the cash so that he may use it right away to pay for his family's move out West. He wishes to establish his home and secure a new position in a different part of the country, and has tried every known method to sell his piece of property, including real estate agents, newspaper advertising, and personal solicitation. After many months, Mr. Jones has lined up a few prospective buyers, but after all this time the total results of his efforts consists merely of a prospective sale to one of three persons.

One of these persons would pay Mr. Jones the money immediately if he could get his case settled in court, which would bring the litigant enough money to buy the property. But the case is in the hands of a referee who delays in rendering his decision. Prospect number two

would buy the property immediately, except for the fact that her business is in the hands of a receiver and she is waiting for cash to come as a result of a settlement among creditors. Prospect number three is a young man who wants to buy the property, but he does not seem to be able to get

the money from his wealthy father.

Mr. Jones decides that he should appeal to the Cosmic for help. He proceeds to concentrate on the Cosmic and to visualize what he would like to have made manifest. He follows the typical system outlined in modern psychology and self-improvement courses, and so he sits down and projects to the Cosmic Mind his requests and demands.

He says to the Cosmic, "I want to sell my property, so that I can go West and buy a home and start life over again, and I cannot sell my property unless one of these three prospects secures the money. Therefore, please help the man to have the referee make a favorable decision, or the receiver to bring about a settlement of the woman's business, or the wealthy father to send money to his son." Then our friend proceeds to concentrate upon and visualize the referee working over the legal papers and reaching a decision to release the money that the one prospect needs. Likewise, he visualizes the receiver working over his papers and com-

ing to a favorable decision for prospect number two, and the well-to-do father deciding to give his son money to buy the property.

After doing all this, and spending half an hour in concentration and visualization, Jones feels quite sure that he has made perfectly clear to the Cosmic just what he wants. And he waits day after day for the Cosmic to manifest its solution, but no manifestation occurs. Naturally he wants to know what is wrong.

Focus on the True Goal

Now let us look at Mr. Jones' problem and see whether or not he has been doing the right thing. In the first place, when this man consulted me—and I have selected this case from an actual occurrence (the name "Jones" is, of course, fictitious)—he impressed upon me very strongly that his great desire was to sell his property to one of these three prospects so that he could get the money and move out West.

That was the uppermost thought in his mind in all of his concentrations and appeals to the Cosmic. But, in reality, what my friend wanted least of all was to sell his property and get the money. In fact, the sale of his property and the securing of money was not the vital issue or the real thing Mr. Jones desired most. What he really wanted was to move out West. I convinced Jones of this by asking him, "Suppose you did not sell your property, but had an offer from a firm in California to come out and manage one of its big assembly plants, and this offer was accompanied by a promise to pay all your traveling expenses and aid you in locating a nice home. Would you accept that offer?" He immediately replied, "That is the very thing I want, and I would gladly accept the offer."

So you see, Mr. Jones' first and foremost desire was not to sell the property. However, in his limited material, earthly viewpoint, that was the only way he could see to move out West. He never, for one moment, thought of the possibility that the Cosmic might have other ways of bringing about a fulfillment of his desires. So he proceeded in all the rest of his thinking, planning, and concentrating to use his arbitrary decision, his final conclusion, his reason and judgment as being the ultimate, the perfect, the only way to bring about a realization. Having once decided this way, he proceeded then to tell the Cosmic that it should or must accept his decision, his plan, his solution and work it out for him. Certainly that is an imposition upon the Cosmic, and at the same time it was the worst thing he could do to bring about the realization he expected.

In appealing to the Cosmic, first we must decide *when* to ask for cosmic help.

Mr. Jones, you see, was appealing to the Cosmic to *sell* his property, instead of appealing to the Cosmic to help him move out West and start a new life. He was saying to the Cosmic, "I want your help in bringing about a realization of my plans; but listen, Cosmic, I have decided *how* it should be done and *how* it can come about and *how* you should assist. I am going to tell you just what I want you to do, and I want my plans fulfilled in just this way and no other. I don't want you to drop any money out of the sky into my lap. I don't want you to have any money come to me through a will or through a gift or through any other channel.

"I don't want you to have a representative of a California company call on me and offer to pay my expenses, but I want you to give me the money *solely* through the sale of my property. I don't want you to have any company offer me a position or a home in the West. I want to go there with my family, and hunt a position, find one in my own way, and bring about that end of the plan through my own efforts. I don't want you to do anything unique or original that I have not thought of, but simply follow my instructions and then I will know that the Cosmic is my partner."

Move Beyond the Details

I will leave it to my readers' common sense as to whether or not such reasoning and appealing to the Cosmic is apt to bring the desired results. The proof lies in the fact that after I had talked to Mr. Jones and pointed out the limitations he was putting around the solution of his problem and the dictatorial attitude he had taken toward the Cosmic, he went home and proceeded to concentrate in the proper manner, after which he succeeded in having his hopes fulfilled abundantly. After our talk he concentrated on the following picture:

He saw himself and his family traveling to the West. He pictured himself meeting a group of people who offered him a good position. He saw his family entering into a cozy home, without attempting to visualize that home with a porch or without a porch, two stories or one story in height, painted red or painted green, with a big yard or little yard, but just a home, comfortable and in accordance with what he actually needed. This is all that he had in mind when he concentrated and appealed to the Cosmic. He was absolutely indifferent as to whether he bought the tickets or someone else bought the tickets; whether he traveled by train or automobile; whether he went this week

or next week; or what part of California he reached or what kind of position was offered to him. All of these minor details and ways and means he left entirely to the Cosmic.

What was the result? One of Mr. Jones' friends, who had casually written to an acquaintance in the West about his friend's desires, received a letter stating that there was an opening in a new shoe factory to be established in the West, and since Mr. Jones had been a former superintendent of a shoe factory, there was a possibility of a position for him. This letter from the West was shown to Mr. Jones and he wrote directly to the new factory in California and was offered the position, plus an advancement of his salary sufficient to bring him and his family to the West.

Twelve days later Mr. Jones was westward bound. Precisely three weeks after coming out West and settling in his new home and new position, a New York real estate firm notified him that a large corporation heretofore unconsidered as a prospect for buying his property had—"out of the blue"—made a very good offer on the property. Hence our friend found himself comfortably and happily settled in a new home, in a new position, and in a new part of the country, plus being the holder of a nice sum of money which he could put away in a savings bank and hold for a rainy day. All of his dreams and hopes had been fulfilled, and even more, and yet not one detail of the realization was similar to what he had been concentrating upon in his original attempts to demand of the Cosmic its cooperation.

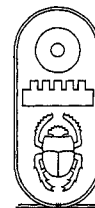
Next we must ask

***how* do we bring**

about cosmic help?

Don't Place Limits

In another illustration, Mrs. Smith, a widow, sought a means of earning an income in order to support her fourteen-year-old son so that he might continue his education and prepare himself for the business world. Before appealing to the Cosmic for help, Mrs. Smith thought about how she could bring about her hopes, and she decided after talking with a number of people that the one thing she could do to earn an income was to make paper flowers and have her son either peddle them or deliver them to stores or novelty shops in various parts of the city where she lived. She had



reached this conclusion by analyzing herself and determining, as she explained to me, that since she had no business training, and none of the skills useful in the business world, and she was not an artist or a musician, there was no other way for her to earn an income.

In other words, after fifteen or twenty minutes' self-analysis, Mrs. Smith was fully convinced that she knew all about herself and knew all she could possibly do in this world to contribute to its needs or to produce anything useful. I may say, in passing, that this is one of the big mistakes a great many persons make in

Assuming that the Cosmic can help through unlimited means and methods at its disposal, we must realize at once that any attempt to tell the Cosmic how to bring about the desires or plans uppermost in our minds is not only an imposition on the intelligence and universal wisdom of the Cosmic, but it is one of the most frequent and positive reasons for the negative results that are so universally attained.

connection with their personal problems. They attempt to decide what possibilities they have in this world. And whatever conclusion they may reach regarding their capabilities and limitations is always ultimate, final, supreme, and quite definite. It never dawns upon the minds of these persons that there may be a higher and better judge, or that there may be an intelligence that knows better than any living being just what they can do in life. It never seems to come to the minds of these

persons that each one of us has a certain mission to fulfill in life, that in order to fulfill this mission there are various means by which it may be brought about, and that God or the Cosmic may know more about this than we do.

However, Mrs. Smith proceeded to concentrate day after day for several weeks, asking the Cosmic to help her sell these paper flowers, which were inferior in quality and unattractive in finish because of her inexperience. Her poor son, neglecting his studies, was tiring out his young body trying to sell these flowers in various locations. He had little success, and as the family funds became exhausted, and cold weather threatened many days of suffering and privation, the widow came to me in desper-

tion and explained her problem. She wanted to know how to get the Cosmic to help her sell the flowers! All she could think about was making and selling these pathetic flowers!

When I asked her why she wanted to sell flowers, she replied that she wanted to earn an income. When I asked her why she wanted to earn an income, she answered it was so she could maintain her home and her son could go to school. When I asked her why she wanted to maintain a home and let her son go to school, she said it was because she wanted him to complete his education and go into business. So you see, Mrs. Smith's real problem was not selling flowers, but keeping her son in school and maintaining a home.

But that was not the picture she had presented to the Cosmic—that was not the picture she had concentrated upon. She had been asking the Cosmic to help bring about the ultimate desires of her heart, but at the same time she had been telling the Cosmic that it could be done only through selling flowers. Since the Cosmic probably did not agree with that plan or decision, it did not cooperate. Although the Cosmic always has ways and means of its own of bringing about our desires, Mrs. Smith had placed narrow limits on the Cosmic's cooperation, and so the Cosmic offered no other form of help.

After explaining to this good woman how to concentrate upon the real desire of her heart, and how to refrain from concentrating on the method the Cosmic should use in working out her problem, a solution to her problem came about in one week. A family living in a fine home in a nearby neighborhood engaged Mrs. Smith as a housekeeper, with the understanding that her son could live in the home as a companion to their only son. Mrs. Smith's son continued at school, and the widow continued to live more comfortably, freer from worries and doing more constructive work for the two boys and the couple who had engaged her, than she could have done for anyone through the making of paper flowers. The solution of her problem was one she had never conceived of and one which had never been suggested to her.

These two examples clearly illustrate the necessity of concentrating on the ultimate desire of your dreams, the eventual hope in your plans, without *limiting* the Cosmic to ways and means of bringing it about. Understanding this concept is the fundamental principle necessary in bringing about your hopes and your dreams.

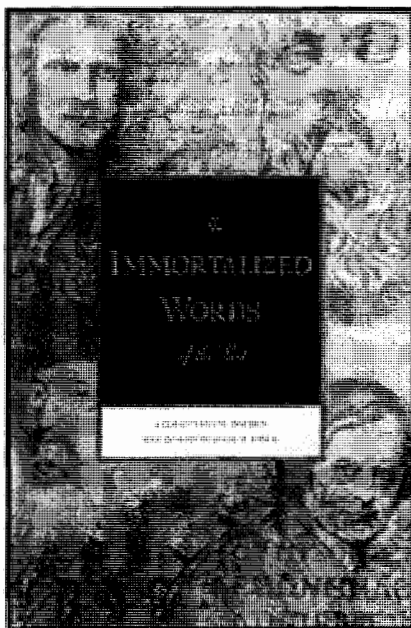
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New Edition Just Released

The
IMMORTALIZED
WORDS
of the Past

Ptah-hotep
Lao-Tse
Buddha
Herodotus
Socrates
Aristotle
Epicurus
Cicero
Lucretius
Seneca, the Younger
Epictetus
Marcus Aurelius
Plotinus
St. Augustine
Mohammed
Avicenna
St. Anselm
Moses Maimonides
Roger Bacon
Jan van Ruysbroeck
St. Thomas Aquinas
Meister Eckhart
Thomas á Kempis
Nicholas Copernicus
Paracelsus
Michel de Montaigne
Sir Francis Bacon
Johannes Kepler
Jacob Boehme

Thomas Hobbes
Johann Amos Comenius
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Sir William Crookes
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Elbert Hubbard
Albert Einstein



On the tenth anniversary of the passing of former Rosicrucian Emperor Ralph M. Lewis, the Rosicrucian Order, AMORC, published a new edition of *The Immortalized Words of the Past*—the last AMORC book prepared under his direction. In many ways *Immortalized Words* represents the culmination of Frater Lewis' lifelong study of philosophy and the great philosophers.

In the preface to the first edition, Frater Lewis wrote: "The greatest wealth that a civilization has is not alone its buried natural resources . . . The advance of mankind is determined by relation of the past to the present, and which also is often a prescience of the future. There is a touch of the divine, of *immortality*, in the preserved works of the great thinkers of the past. At least they gave us a foundation upon which to stand to envision a tomorrow."

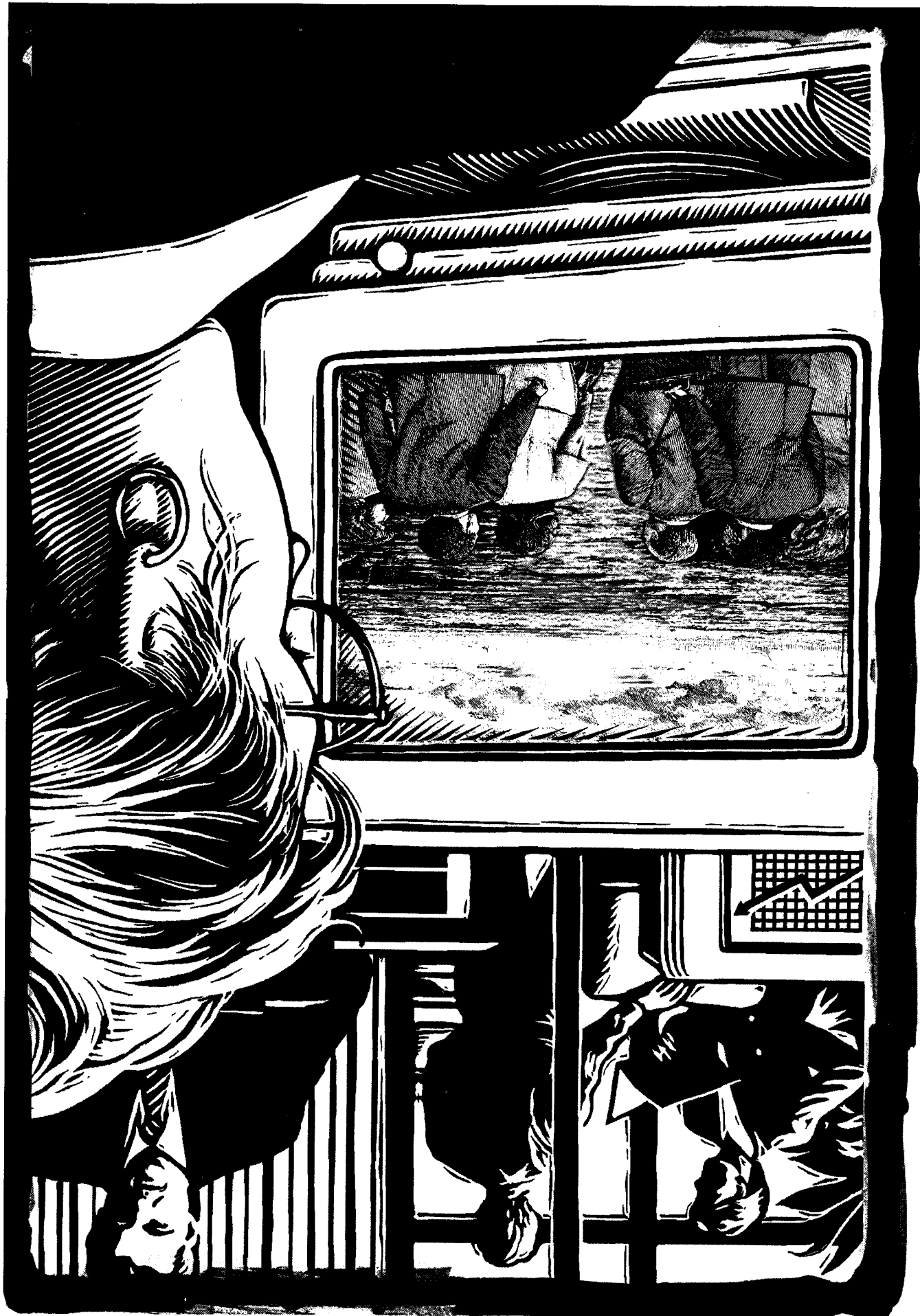
This collection of inspired writings represents the vast body of knowledge reflecting the advancement of humanity through the ages. Presented in

chronological order so the reader may discern the pattern of civilization, each excerpt is accompanied by a brief biographical sketch of its author.

Some of these enlightened personalities were honored during their lifetimes as great statesmen, scientists, and educators, while others, forced by circumstances to work at menial tasks, stole precious moments to write down the knowledge they received through the influx of Cosmic Illumination. Many of these courageous thinkers struggled against persecution by dogmatic, narrow-minded authorities, suffering poverty, imprisonment, and death through their efforts to bring the light of truth to the world.

The collected works of the individuals included in *The Immortalized Words of the Past* would fill many volumes, but within this book you will find the quintessence of philosophical, metaphysical, and scientific thought. You will be guided through a fascinating journey of the mind and spirit as you experience the wisdom revealed by those who pioneered the highest avenues of human expression.

501950 • \$12.95 • Paperbound • 293 pages





by David Whyte

PRESERVATION of the SOUL

FOR THE MODERN CORPORATION

the twenty-first century will be anything but
business as usual. Institutions must now
balance the need to make a living
with a natural ability to change.

They must also honor the souls
of the individuals who work
for them and the great soul
of the natural world from
which they take their
resources.

in modern
corporate life*

[the path begins]

But finding the soul
in American corporate life
is blessedly fraught with dif-
ficulties. The seething, snap-
ping, boisterously self-referential

*Credit Line: "excerpts", from *The Heart Aroused* by David Whyte.
Copyright © 1994 by David Whyte. Used by permission of Doubleday, a
division of Bantam Doubleday Dell Publishing Group, Inc.

American way of business is like American life itself, at once a gift and a tempting poison.

Facing the invitation to write on this subject, I grew fainthearted at the prospect of melding the fluid language of the soul with the dehydrated jargon of the modern workplace. A large part of me simply wanted to wave the challenge good-bye and do what I do best—stay in my own world, writing and performing poetry. Yet as one of few contemporary poets working in the corporate world, I felt a responsibility to at least attempt it. Two events finally convinced me to take it on.

First came a beautifully written, front-page article in the *Atlantic Monthly* by the poet Dana Gioia, calling on contemporary poets to rise out of their self-referential world and bring their talents back into the mainstream of American society. Gioia's essay had a profound impact on many poets; it forced them to see themselves in a far wider context, a context that asked for more participation than the poet's tradition as outsider usually allowed.

But the more telling moment of decision came on a visit to my local bank to get a construction loan for, of all things, a new writing studio. I knew the manager well from previous business, and he knew something of my work. He had always struck me as a cheerful and very vital man, but that morning he looked exhausted. His desk was filled from one corner to another with memos, notes, blinking telephones, and piles of forms and loan applications. Greeting me, he looked as if he carried the weight of the world on his shoulders.

Seemingly tired of this existence he waved his arm vaguely over the array of pressing details and began to ask me questions about my work as a poet. After a brief tour of my travels, he asked me if I was presently working on a book. "Well," I said, "I haven't written a word, but someone, for heaven's sake, wants me to write about the *life of the soul* in corporate America." There was a moment's pause, then he leaned across the desk, placed his hand on mine for the briefest of instants, and with the weariest and most soulful look I could imagine said, "Tell me about it." I looked at him, nodded back wearily and said nothing. Inside I felt something rise up; almost against my will, I heard myself saying, "Ask me like that, and I will tell you about it."

My book, *The Heart Aroused*, is dedicated to that weary questioner and all others like him, myself included, struggling with the increasing complexity of the modern workplace. Work is struggle. It mostly *has* been

struggle, it mostly *will* be struggle. If we are to talk about soul life and work life, we are not speaking of some Elysian field where we can lie down and rest. There is in work, in the ancient sense, a dustless place, a place to find rest and repose, but the soul's attempts to find home and rest in work can be done only by accounting for and living through the chaotic battleground of everyday existence. As Wallace Stevens said in his "Reply to Papini":

The way through the world

Is more difficult to find than the way beyond it.

Any man or woman working in the pressure of a modern corporation is making their way *through* the world, but it may be a world that seems, as the years roll by, to have less and less room for soul.

SOUL

But what is soul, and what is meant by the preservation of the soul? By definition, soul evades the cage of definition. It is the *indefinable* essence of a person's spirit and being. It can never be touched and yet the merest hint of its absence causes immediate distress. In a work situation, its lack can be sensed intuitively, though a person may, at the same moment, be powerless to know what has caused the loss. It may be the transfer of a well-loved colleague to another department, a change of rooms to a less appealing office, or, more seriously, the inner intuitions of a path not taken. Though the *Oxford English Dictionary's* lofty attempt at soul is *the principle of life in man or animals*, depth-psychologist James Hillman describes it in far more eloquent terms in his provocative book of selected writings, *A Blue Fire*:

To understand soul we cannot turn to science for a description. Its meaning is best given by its context . . . words long associated with the soul amplify it further: mind, spirit, heart, life, warmth, humanness, personality, individuality, intentionality, essence, innermost purpose, emotion, quality, virtue, morality, sin, wisdom, death, God. A soul is said to be "troubled," "old," "disembodied," "immortal," "lost," "innocent," "inspired." Eyes are said to be "soulless" by showing no mercy. The soul has been imaged as . . . given by God and thus divine, as conscience, as a multiplicity and as a unity in diversity, as a harmony, as a fluid, as fire, as dynamic energy, and so on . . . the search for the soul leads always into the "depths."

Entering the "depths" and entering a corporate workplace are rarely seen in the same

light. Looking over the vast amount of management literature, very few authors are willing to take the soul seriously in the workplace. The soul's needs in the workplace have long been ignored, partly because the path the soul takes to fulfill its destiny seems troublesomely unique to each person and refuses to be quantified in a way that satisfies our need to plan everything in advance.

Preservation of the soul means the preservation at work of humanity and sanity (with all the well-loved insanities that human sanity requires). Preservation of the soul means the palpable presence of some sacred otherness in our labors, whatever language we may use for that otherness: God, the universe, destiny, life, or love. Preservation of the soul means allowing for fiery initiations that our surface personalities, calculating for a brilliant career, would rather do without.

Yevgeny Yevtushenko says:

*Sorrow happens, hardship happens,
the hell with it, who never knew
the price of happiness, will not be happy*

Trans. Peter Levi

Preservation of the soul means giving up our wish, in the scheduled workplace, for immunity from the unscheduled meeting with sorrow and hardship. It means learning the price of happiness. Preservation of the soul means refusing to relinquish the body and its sensual appreciation of texture, color, multiplicity, pain, and joy. Above all, preserving the soul means preserving a desire to live a life a man or woman can truly call their own.

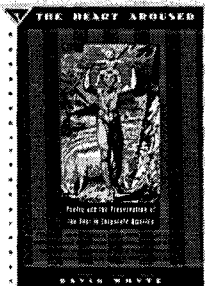
For consultants and management gurus, the soul is a slippery customer. On the one hand it may be dismissed completely. Many trainers and consultants maintain that the soul belongs at home or in church. But with little understanding of the essential link between the soul life and the creative gifts of their employees, hardheaded businesses listening so carefully to their hardheaded consultants may go the way of the incredibly hardheaded dinosaurs. For all their emphasis on the bottom line, they are adrift from the very engine at the center of a person's creative application to work, they cultivate a workforce unable to respond with personal artistry to the confusion of global market change.

On the other hand, many progressive management gurus ask that the person's soul life be included fully in their work but imagine that the vast, hidden Dionysian underworld of the soul erupting into everyday work life can only be positive. The darker side of human energy is very often sanitized and explained away as the product of bad work environments. Change the environment, they say, and all good things will fall into place, but this displays an untested middle class faith in the innate goodness of humanity that is only partially true, one doomed to fail when faced with the terrifying necessity of the soul to break, if necessary, every taboo, and wend its vital way onward, irrespective of family, corporation, deadline, or career.

There are no easy answers as to the way that home life and work life, career and creativity, soul life and seniority, can be brought



David Whyte is one of the few poets to have taken his perspectives on creativity into the field of organizational development, where he works with many American and international companies. Mr. Whyte brings the poet's ever-deepening imagination to the world of work and business. His words steady us, give us grounding, and offer profound images for locating our work deep in the soul—showing us how to use the language of poetry and enlightenment to give voice and strength to our most creative but most hidden desires. This article is excerpted from his ground-breaking book—*The Heart Aroused: Poetry and the Preservation of the Soul in Corporate America*—which is available through Alexandria Books and Gifts (item no. 511200).



together. What it does do is chart a veritable San Andreas Fault in the modern American psyche: the personality's wish to have power *over* experience, to control all events and consequences, and the soul's wish to have power *through* experience, *no matter what that may be*. It offers the poet's perspective on the way men and women throughout history have lived triumphantly or tragically through both their daily work and their life's work. For the personality, bankruptcy or failure may be a disaster, for the soul it may be grist for its strangely joyful mill and a condition it has been secretly engineering for years.

I use poetry to chart this difficult fault line in the human psyche not because the fault line is vague and woolly, but because, like human nature, it is dramatic and multidimensional, yet strangely precise. No language matches good poetry in its precision about the human drama. "My heart rouses," says William Carlos Williams, "thinking to bring you news of something that concerns you and concerns many men."

My heart rouses
thinking to bring you news
of something
that concerns you
and concerns many men. Look at
what passes for the new
You will not find it there but in
despised poems.
It is difficult
to get the news from poems
yet men die miserably every day
for lack
of what is found there.

None of the thought processes that have been brought to bear on the individual working in a modern organization have the rigor of poetry in dealing with the cussed, not-to-be-believed, patterned chaos of the human soul going through the average workday or a life's career. "Yet men die miserably every day for lack of what is found there."

THE DIFFICULTY AND DRAMA OF WORK

Work is drama, and our inability to live vitally upon its stage has as much to do with

the modern loss of dramatic sensibility, the lost sense that we play out our lives as part of a greater story, as it does with the acknowledged alienation of the twentieth-century work environment. To quote a Shakespearean cliché, repeated to death because it is so stubbornly true: *All the world's a stage*. Work is theater, the place where life unfolds to our tragic or comic satisfaction.

Through drama we find that the operative tools of poetry and myth grant meaning even to failure. Drama is vital, quirky, humorous, tragic, and by its playing out of the stuff of life, lends magnificence to the commonplace. Myth is the greater story of which we are a part, without which the commonplace becomes a burden.

Work is the commonplace and feeds the enormous need in humans for getting things done; but also for money, respect, community, conflict, meaning, and spectacle. Spectacle? Witness Oliver Stone's loving camera panning the frenzied brokers and their vital, exhausting work environments in *Wall Street*; or recall *It's a Wonderful Life*, the old forties movie, with James Stewart picturesquely jammed into a small-town office. Look up, next time you are downtown, at the highest floors and see the towering, cinematically splendid, almost Egyptian seclusion of upper corporate officers. Across the Atlantic, I vividly remember an astonishing wall of London commuters, recently released from a jammed train, advancing across Tower Bridge like an angry tsunami.

In drama, as at work, the stakes are always high. We take a chance every day, whether it be the intense and elaborate engineering of a collective laugh, or the gut-wrenching presentation of financial loss. Our nervous laughter at the prospect of being fired encompasses both. Our mouth turns dry at the very thought.

In work, the stakes are *dramatically* high. You can be fired today, this very moment. Your company can go under. Even if it seems as invulnerable as the Titanic, you may be busily and efficiently rearranging the deck chairs even as it disappears beneath the waves. Loutish and brutal takeover specialists may break in through the back door, take over the company, break it up, and sell it off for breathtaking personal gain. Your husband may hate your job and ask you to give it up, your wife may leave you because of your unstoppable, Faustian worship of career. Like drama, everything is at stake and everything can happen, and real human souls are living at the center of it all.

If work is all about *doing*, then the soul is all about *being*: the indiscriminate enjoyer of everything that comes our way. If work is the world, then the soul is our home. This time is about exploring the possibility of being at home in the world, melding soul life with work life, the inner ocean of longing and belonging with the outer ground of strategy and organizational control; to reconcile the left-hand ledger sheet of the soul with the right-hand ledger sheet of the corporate world, a kind of double-entry bookkeeping that can bring together two opposing sides of ourselves.

The time seems right for this cross-fertilization. It seems that all the overripe hierarchies of the world, from corporations to nation states, are in trouble and are calling, however reluctantly, on their people for more creativity, commitment, and innovation. If these corporate bodies can demand those creative qualities which by long tradition belong so directly to our being, to our soul, they must naturally make room for their disturbing presence within their buildings and their borders. But the human ability to innovate and follow an individual vision depends also on a sure foundation of continuity and community. The corporation must make room for an equally strong need for stability and tradition, reverence and respect, continuity and contemplation. Above all, the corporation demanding creativity from its own employees has as much changing to do as their workforce. Like water flowing from an underground spring, human creativity is the well-spring greening the desert of toil and effort, and much of what stifles us in the workplace is the immense unconscious effort on the part of individuals and organizations alike to dam its flow.

WORK AND THE SOUL

Work has to do with cornering and controlling conscious life. It attempts concrete goals. It loves the linear and the defined. But the soul finds its existence through a loss of control to those powers greater than human experience.

Work helps us to feel safe. The soul is safe already. Safe in its own experience of the world. Work is bounded by time. The soul of a person lies outside of time and belongs to the unknown, it is the sacred *otherness* of existence. Work belongs to the personality, but the soul is owned by no one, not even by the personality formed around it. The personality will, we are continually amazed, kiss any required part of the anatomy to rise in the world; the soul refus-

es to kiss anything but life itself, and then, as Blake says, only *as it flies*.

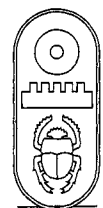
Work is slowly mastered. The soul life of a person is always larger and greater the more we come to know it. We go to work. But it is our *soul* we put into it. Work is a series of events. The soul, as James Hillman says, turns those workaday events into *experience*.

Our lack of soul is our refusal to open to a full experience of the world. Work, paradoxically, does not ask enough of us, yet exhausts the narrow parts of us we do bring to its door. Old notions of the virtue of work for its own sake are coming into question; in some ways the world is dying from our willingness to work at all and at any cost. Presented every day with the degradation of earth, sea and atmosphere through our virtuous effort, we have enough evidence to suppose now that work itself may mean a further tearing at the fabric of life. The soul must often live and work in places we have made more and more inimical to its desires.

The core of difficulty at the heart of modern work life is its abstraction from many of the ancient cycles of life that allow the silence and time in which true appreciation and experience can take place. The hurried child becomes the pressured student, and finally the harassed manager. The process is begun very young, and can be so in our bones, depending on the pressure of our upbringing, that the inability to pay real attention to our world may be difficult to recognize.

THE WELLSPRINGS OF CREATIVITY

The field of human creativity has long been a constant battleground between the upper world we inhabit every day and the deeper untrammelled energies alive in every element of life. Camille Paglia has written brilliantly on this tumultuous relationship between the two worlds, one seen everyday, the other half-hidden, in her recent book *Sexual Personæ*. Tracing a line from ancient Egypt to contemporary popular society, she investigates the way artists and poets have long seen the deeper uncharted territory in the human psyche as a subterranean landscape they wish to describe, map, and bring to light. The world of commerce has, until now, run a mile from this hidden world; organizations have more often seen these underground and seemingly eccentric desires as a source of continual interruption into their production and purpose. This is now changing. Continually calling on its managers



and line workers for more creativity, dedication, and adaptability, the American corporate world is tiptoeing for the first time in its very short history into the very place from whence that dedication, creativity, and adaptability must come: the turbulent place where the soul of an individual is formed and finds expression.

These first tentative corporate steps toward understanding personal artistry and individual creativity are bringing to life a swirling natural boundary where human beings have always lived uneasily; one foot planted solidly in the light-filled world, the other desperately looking for purchase in the dark unknown. Whether we spend our days as an artist painting in a studio-garret in Greenwich Village or as a manager in the streamlined lineaments of the modern office, we are subject to the roiling interplay between these worlds. Despite our best hopes for ourselves and for humanity, this other, hidden energy is constantly welling up from the very ground of existence. The ancient Aegean civilizations called this hidden, ever-present dynamic the Dionysian.

In preclassical Greek thought, the light-filled part of existence was represented by Apollo. If we want to imagine the Apollonic in our lives it might be to think of ourselves, one August day, whistling happily as we work, painting a white picket fence in Dade County, Florida, proud of our home and our plans and happy that God is in his heaven. The Dionysian is Hurricane Andrew the very next day, blowing your fence, your house, and your kids' future, without qualm or conscience, off God's green earth.

It is the part of life that carries passion, sound, and fury, or frightening emptiness, and often no immediate meaning outside of the cruel. It is the part of life at which we might gladly shake our fist. It is Job lamenting at the perfidy of God's justice. It is everything we were afraid could be true about existence, and astonishingly, and despite everything we would wish to the contrary, it seems to be an energy without which we cannot appreciate the gift of the light-filled, ordered world; remove it, and our soul life becomes puzzlingly empty and impoverished.

Yet the sound and the fury of an individual's creative life are the elemental waters missing from the dehydrated workday. The frightening emptiness of existence also contains a place of nourishment and repose, a blessed opportunity for calm at the center of the corporate whirlwind. From the organizational side, if the corporations ignore the darker underbelly

of their employees' lives for a well-meaning approach, emphasizing only the positive, they will be forced to rely on expensive management pyramids to manipulate their workers at the price of commitment. Adaptability and native creativity on the part of the workforce come through the door only with their passions. Their passions come only with their souls. Their souls love the hidden springs boiling and welling at the center of existence more than they love the company.

Taking a step toward soul life during the full light of the workday, we begin a journey toward a subterranean world that until now we have only explored after-hours, during the drive home, or in the silence of the small hours. Like any journey into neglected places, this journey has a natural drama to it. The cost of failure is very high, but the prize is an experience of work that can benefit the spirit as much as the pocket, a nourishing approach to work that may make the moment equally as fulfilling as the years of patient sacrifice.

* * *

These inner wellsprings form deep pools of soul energy within us. For many of us, it has been difficult to allow ourselves to drink from them. We know intuitively that the first sip of intoxicating revelation is bought at very great cost. As if in preparation, the strategic part of our mind has already done a thorough cost-benefit analysis and is advising us not to go through with the bargain.

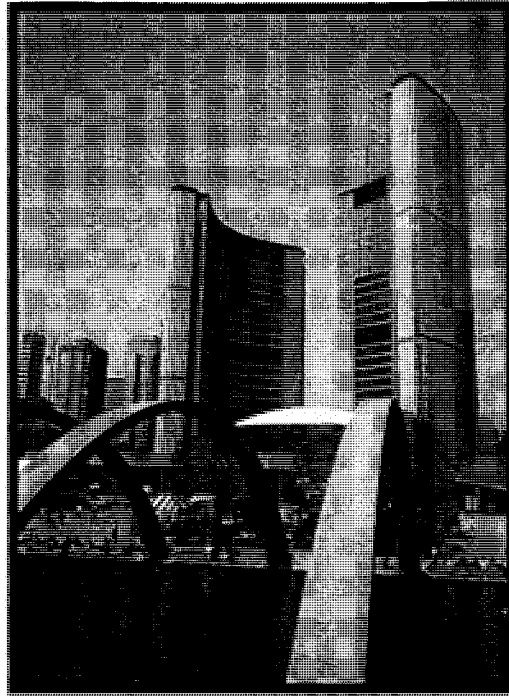
We experience a form of internal sticker-shock, that the price of our vitality is the sum of all our fears, that the price of our passion and commitment involves the shattering of deep personal illusions of immunity and safety. We stand to gain a marvelous involvement in our labors, but must relinquish a belief that the world owes us a place on a divinely ordained career ladder. We learn that we do have a place in the world, but that it is constantly shapeshifting, like the weather and the seasons, into something at once new and beautiful, tantalizing and terrible.

Confronted with the difficulty and drama of work, we look into our lives as we look into deep water. We kneel, as if by the side of a pool, seeing in one moment not only the fleeting and gossamer reflection of our own face, clouded and disturbed by every passing breath and the lives of all the innumerable creatures that live in its waters, but the hidden depths below, beyond our sight, sustaining and holding everything we comprehend.

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Convention Excitement Builds!

North American
Rosicrucian Convention
August 13 - 16, 1998



by Robin M. Thompson, F.R.C., I.R.C.

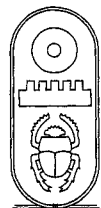
THE North American Rosicrucian Convention is just weeks away and excitement is building throughout the jurisdiction! Rosicrucian students from far and wide will soon be gathering in the Toronto area's International Plaza Hotel, and we will bring with us our excitement, our warmth, our mystical development, our love and our light for one of the greatest Rosicrucian conventions of all time.

It has been a few years since our last Convention and this one promises to be extraordinary. The Convention opens on Thursday, August 13, and runs through Sunday, August 16, 1998. These four days will be filled with many exciting and wonderful events. The Convention's location will be the beautiful International Plaza Hotel, 655 Dixon Road, Etobicoke (near Toronto), Ontario, Canada.

Imperator Christian Bernard will be the Convention's special guest dignitary and keynote speaker, and Grand Lodge will be represented by Grand Master Kristie E. Knutson. This will be a great opportunity for you, the member, to meet these two dynamic and inspiring Rosicrucian leaders. Other excellent speakers will include Sandra Huff, Vice President of the English Grand Lodge Board of Directors; Edward Lee, Grand Lodge Chaplain; Dennis Kwiatkowski, Manager of the Grand Lodge Instruction Department; to name just a few.

The Convention's theme—"Lighting the Way: Toward the Next Millennium and Beyond"—sets the tone for greater personal growth and the Rosicrucian Order's increasing expansion in the new millennium. Soror Ingrid Hutchinson, Grand Councilor of Eastern Canada and Western New York offers this insight into the Convention's purpose: "We must ask ourselves how we might best serve the membership and the Cosmic. We seek to contribute to raising global consciousness and express through our daily lives Cosmic Understanding and the Way to Personal Mastership. We demonstrate our commitment and level of understanding by our individual example and our working in the world as leaders, teachers, and students of Light."

As mentioned earlier, the Convention's days and evenings will be filled with inspiring and joyful events. The Convention opens Thursday evening with the First Degree Initiation. A Convention highlight on Friday will be Grand Master Kristie E. Knutson's special presentation—which will bring to students a powerful and inspiring experience of Rosicrucian attunement. Throughout Friday, Saturday, and Sunday there will be a series of fascinating workshops and classes offered by Rosicrucian instructors, including Dennis Kwiatkowski, Sandra Huff, Edward Lee, Robert Waggener, Alberto LaCava, Georgia Lambert,



LIGHTING *the Way*

Toward the next millennium and beyond . . .

PLAN now to attend the most exciting and inspiring Rosicrucian event of this decade—the 1998 North American Rosicrucian Convention to be held in beautiful Toronto, Ontario, Canada, on August 13 - 17, 1998! This first North American Rosicrucian Convention in several years will bring you together with thousands of Rosicrucians from throughout North America and the World, and promises to fulfill your desire for mystical, intellectual, and fraternal inspiration. The lovely and comfortable venue will be Toronto's sophisticated International Plaza Hotel.

AUGUST 13-16 • 1998

REGISTER now to attend this wonderful Rosicrucian Convention which is being planned and prepared for your total mystical enjoyment. You won't want to miss this historic event!

north american
Rosicrucian Convention 1998

NORTH AMERICAN ROSICRUCIAN CONVENTION

INTERNATIONAL PLAZA HOTEL • 655 DIXON RD. • ETOBICOKE, ON



• AUGUST 13-16 • 1998 •

Our worthy **Imperator Christian Bernard** and our respected **Grand Master Kristie E. Knutson** will be the distinguished guests at this joyful and exhilarating Convention which is being hosted by AMORC's Eastern Canada Regional Committee. And, as an added incentive, other great speakers and programs are on tap—all designed to stimulate and inspire you, the serious mystical student of Rosicrucian philosophy. As a Rosicrucian student, you will also be interested in the RCUI classes offered during the week before the Convention.

SPECIAL CONVENTION EVENTS INCLUDE:

INITIATIONS • IRC INSTRUCTORS ARE PART OF THE PROGRAM • SIMULTANEOUS AMORC AND TMO PRESENTATIONS • EXPERIMENTS • SPECIAL MEDITATION ROOM • COUNCIL OF SOLACE SESSIONS • DINNER CRUISE ALONG TORONTO'S WATERFRONT • BANQUET • ENTERTAINMENT • INSTALLATION OF REGIONAL MONITORS • TWO RCUI CLASSES TO BE HELD A WEEK PRIOR TO CONVENTION

REGISTRATION FORM

Name: _____ (Please Print) Key No.: _____

Address: _____ Apt. No.: _____

Province/State: _____ Postal/Zip Code: _____ Country: _____

Telephone No.: _____ Fax No.: _____ E-Mail Address: _____

AMORC Companion Member?

Name: _____ Key No.: _____

Officers' Positions in August 1998: Grand Councilor Provisional Master Regional Monitor
Master Colombe TMO Master (Past and Present) Year _____

	(Canadian Funds)	(U.S. \$)	
Registration	\$110.00	\$80.00	_____
Companion Registration	88.00	65.00	_____
Single Day Registration	65.00	48.00	_____
Banquet (Buffet Style)	50.00	37.00	_____
First Degree Initiation	10.00	8.00	_____
TMO Membership & Associate Initiation	37.00	29.00	_____
Associate Initiation	10.00	8.00	_____
Dinner Cruise, Sunday Evening	70.00	51.00	_____
RCUI: Fr. Edward Lee	65.00	48.00	_____
RCUI: Fr. Robert Waggener	65.00	48.00	_____
Public Events (K. Knutson/G. Lambert)	20.00	16.00	_____*
AMRA Donation			_____
(*To offset cost of meeting room)			TOTAL\$ _____

Please pay by cheque (made out to the North American Convention) or by Visa:

Visa Card Number: _____ Expiration Date: _____

Name as shown on card: _____ (Please Print)

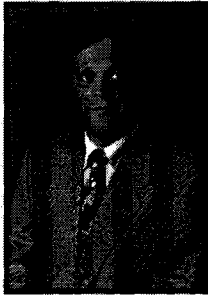
Signature: _____

Mail to: North American Rosicrucian Convention, c/o Toronto Lodge, AMORC,
831 Broadview Avenue, Toronto, ON M4K 2P9.

IMPORTANT NOTICES: We would like our members to be able to fully participate in all planned activities and, if at all possible, we urge you to take your First Degree Initiation at a Lodge near you prior to the convention. The First Degree Initiation at the Convention is limited to 50 participants.

- RCUI Classes are available from Monday, August 10 to Wednesday, August 12. For more details, contact '98 RCUI, c/o Hamilton Pronaos AMORC, P.O. Box 57273, Jackson Stn., 2 King Street West, Hamilton, ON L8P 4X1.
- A block of guest rooms has been dedicated to our members, and you may reserve your room by calling: 1-800-668-3656.

Jack Huff, and other informative and illuminating RCUI/IRC instructors. Topics for these workshops and classes include "Rosicrucian Concepts of the Qabalah," "Exploring the Human Potential," "The Practical Application of Rosicrucian Teachings in Everyday Life," "The Word Went Forth: Ancient Travelers in the New World," and many other intriguing topics. Your mind will be stimulated; your soul refreshed!

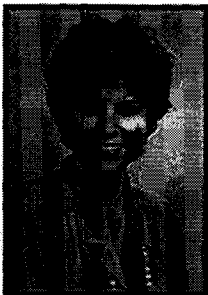


Imperator
Christian Bernard

On Saturday, Imperator Christian Bernard will present a special program on the history of the Traditional Martinist Order and what it means to AMORC and to all Rosicrucians.

Throughout the weekend there will, of course, be inspiring Lodge and Pronaos Convocations with Rosicrucian dignitaries as speakers. There will also be initiations, Council of Solace sessions, and on Saturday a TMO Conventicle will welcome all Martinists.

Two Public Events—to which non-Rosicrucian friends and family are invited—will be presented on Thursday and Friday evenings during the Convention. In the first of these events, occurring on Thursday, Grand Master Knutson will present "Visualization: Seven Easy Steps to Manifest Your Dreams."



Grand Master
Kristie E. Knutson

On Friday evening Soror Georgia Lambert will present "Internal Disciples—the Modus Operandi of Spiritual Alchemy." Both of these events will be intensely interesting and rewarding to Rosicrucians and nonmembers alike. And both events will be followed by receptions where members and nonmembers can mix and get to know each other.

On Saturday evening a cocktail hour will be followed by a sumptuous buffet and entertainment.

Convention Closing Ceremonies will occur late Sunday afternoon with Imperator Christian Bernard delivering the Convention's heartening and enlightening Keynote Address. An optional gala dinner cruise will bring things to a beautiful closure on Sunday evening.

Our members will be interested to know that we will have one French-language presentation (by our beloved Imperator) and one Spanish-language presentation (by Frater Alberto LaCava). The two presentations will be repeated in English.

Rose-Croix University Session Precedes Convention

Two Rose-Croix University classes running concurrently will precede the Convention. These classes are offered for three days: Monday, August 10 through Wednesday, August 12, 1998, at McMaster University in Hamilton, Ontario. Students who sign up for either one of these classes will stay at the university (about a 45 minute drive from Toronto) for three days and then be transported to the International Plaza Hotel for the Convention. The classes are: "Mysticism Brought to Life: Putting the Rosicrucian Principles into Action," taught by Frater Edward Lee; and "Number, Form, and Geometry in Architecture, Art, Music, and Nature," taught by Dr. Robert Waggener. Frater Lee is well-known to members for his 35 years of service to AMORC as a manager and speaker. Currently he serves as the Grand Lodge Chaplain, oversees activities in the Grand Temple, works with affiliated bodies, and conducts workshops in the field. Dr. Waggener is a professor at the University of Texas where he conducts research and teaches continuing education courses to physicians, physicists, and engineers. These intellectually-invigorating classes will serve as the perfect prelude to the excitement of the Convention.

You won't want to miss this exciting Convention and RCUI session. In the words of Frater Dennis Kwiatkowski: "So much is accomplished by our gathering together in such a conclave. There are, of course, the insights we receive from the various presentations and experiments. However, beyond this, there is the exoteric enlightenment which manifests whenever individuals come together as a group for a noble purpose. At such conventions we receive an impetus, a boost or insight, and an experience of attunement which is very helpful when we return once again, after the Convention, to the often challenging affairs of everyday living."

As Rosicrucians, we're all in this together. Let us come together, share in our energy, and move forward into the exciting years ahead. Don't put off your decision to be part of the Light we will generate in Toronto for several days this August. Join Rosicrucian students from far and wide in a wonderful celebration of Light, Life, and Love. We *can* and *do* make a difference!

Parental Love in Nature

J. L. Knighton, F.R.C.
British Columbia, Canada

Behind our house the long edge of the mixed forest of fir, alder, and maple provided excellent cover for the wildlife that lived there. And the silent creek wending its way along the forest-meadow border provided excellent habitat for the water-born insect world—thus providing an unlimited amount of food for our friends, the swallows.

For many years our modest back porch served as the home for these birds—not all of them, of course, but a single pair who returned there to nest year after year.

Our roof was slanted, providing an overhang, and it was underneath this overhang, about seven feet above the ground, that the swallows built their mud nest. My easy chair was just below the nest, but, of course, a little to one side with its back against the wall. I sat there occasionally throughout the day, but mostly in the evenings, just before dark.

About four feet from the nest ran a heavy insulated wire that suited these parent birds as their perch for many years.

However, one morning a sad scene greeted my eyes when I found the dead form of the mother bird lying directly underneath the perch.

That evening, just about dark as I was relaxing in my chair, the father bird swooped in from the open porch to his perch. He sat there for a little while, then tucked his head under his wing. He must have been quite tired, I

thought, for now he had to double his efforts with five young ones to feed.

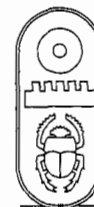
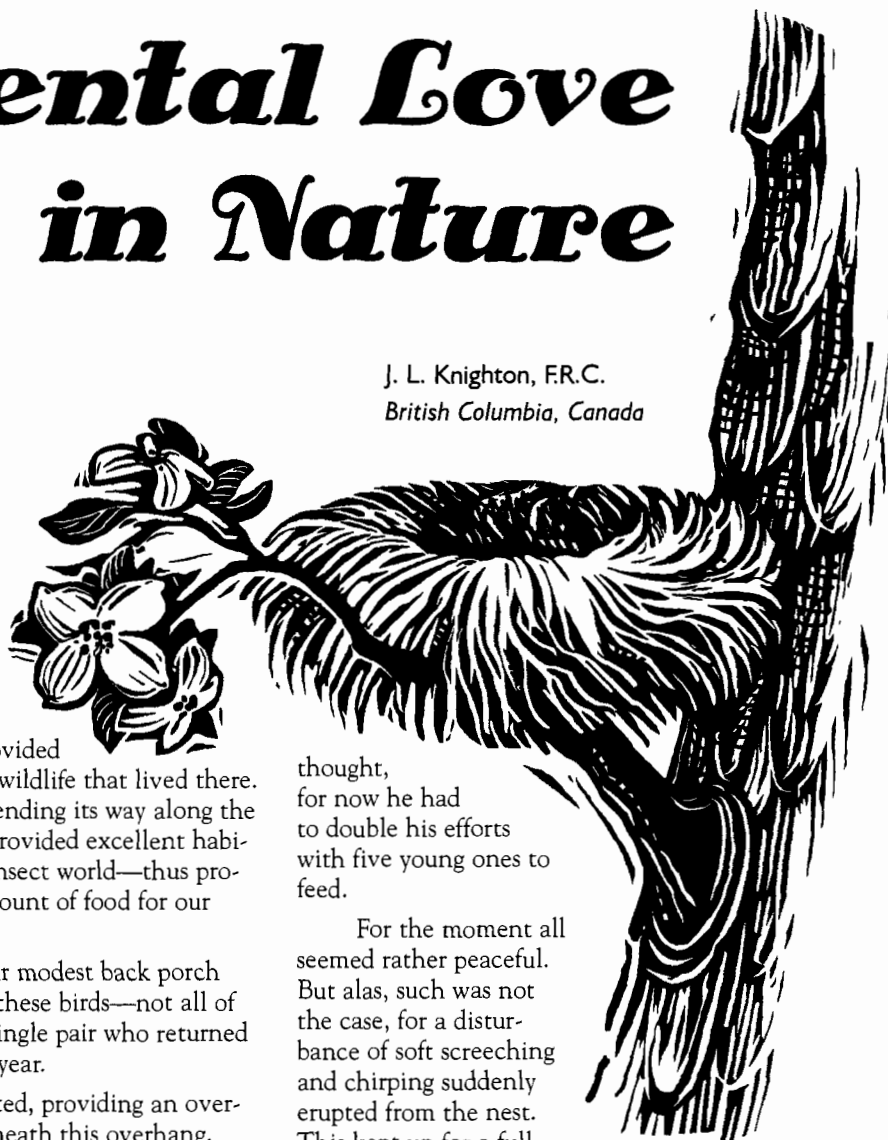
For the moment all seemed rather peaceful. But alas, such was not the case, for a disturbance of soft screeching and chirping suddenly erupted from the nest. This kept up for a full minute, causing the father bird to pull his head out from under his wing and give out with those soft raspy chirps.

All became quiet again. But then a second disturbance, and the same thing happened.

The third time this happened, the father bird silently fluttered over to the nest and, just like the mother bird had always done, spread his wings to cover all the young ones while chirping softly with those soothing notes of raspy chirps.

It had become quite dark by now, and I am not sure how long he remained there because I had quietly slipped away.

△





The "What's Good Aboutcha" Game

Building Self-Esteem in Our Children

by Ann A. Dagenais

THE CUTE LITTLE BOY of yesterday has grown into a tall and sensitive man of twenty-four. There is a gentleness and a maturity about him which stem from a quiet knowledge of who he is. That old-fashioned virtue of kindness toward himself and others is firmly implanted in his emotional being; it pervades his actions and attitudes, and glows in his eyes when he smiles. He is my son.

He is also the veteran of many a session of playing a wonderful game with his mother since his earliest memory—a game which can be played at any time, and in any place. It is a game which requires no game pieces, playing board, dice, or fake money. This special game allows all players to be winners by virtue of its built-in guarantee. You see, it is a game which builds self-esteem, and wellness of spirit, and an ability to appreciate one's unique personality and character strengths. Pretty crucial stuff, in this game of life.

I am convinced that a woeful lack of self-appreciation runs rampant in nearly all of us today. My own struggles to discover my self-worth have led me to the conclusion that many of society's ills stem from various types of self-destruction, and could be virtually eliminated from life as we know it. But in order for that to happen, each generation of parents will have to learn to value themselves for all the wonderful qualities they possess, and then pass that sense of self-esteem along to their children, who would, as instinctively as breathing, pass it on to *theirs*.

So, what is this magical game I can positively guarantee to make winners of all its players? I call it the "What's Good Aboutcha?" game, and it's as easy as pie to play!

Matt and I began when he was three years old, and we continue it even today, although we are now so far apart geographically that, in the game's second decade, we have to do it by phone. That doesn't matter.

The "What's Good Aboutcha?" game started in our living room twenty-something years ago, after Matt burst into tears of frustration because his building-block tower kept falling down. Underneath it all, I sensed anger directed at himself for his inadequacies. I was appalled that such feelings could develop in one so young. But I could certainly identify! I quickly pulled Matt onto my lap and instinctively began this scenario, inventing as I went along:

"Matt, it's time to play the 'What's Good Aboutcha?' game. I'm going to tell you one thing that's good about you, and then *you* are going to tell me something else that's good about you. Are you ready?"

"Let's see . . . you're always sweet and gentle toward our cat, and you would *never* let her go hungry. That's one thing that's good about you.

"Now it's your turn."

Profound silence met this statement. I waited, then waited some more, totally dismayed that my precious child was unable to think of *one* good thing about himself! It was a habit he was going to have to cultivate. Obviously, we had started none too soon. I continued:

"Well, I can think of something else that's good about you. You always go with me to the nursing home to visit old people, when lots of little boys wouldn't want to go. And you eat

food that's good for you, and you always give me a goodnight hug and a kiss . . ." and I continued on with a recitation of things that were good about my child until he finally ventured a contribution of his own.

"Well, Mom, I finally got myself potty-trained, and that's a good thing about me!"

A radiant smile illuminated his face, and frustrations over building blocks were, at last, forgotten.

Over the years, the "What's Good Aboutcha Game?" has changed as my son has grown and changed. We certainly don't get to play it much any more, just as Matt, who towers over me from a height of 6 feet 7 inches, doesn't sit on my lap any more!

But the basics have always stayed the same. In high school, for example, my son's self esteem could be threatened by teenage peer pressure, the rejection of a would-be girlfriend, a poor grade on an Algebra exam, the taunts of classmates who jeered that he was too tall for his age. Matt's battered ego in adolescence tended to show up in angry temper tantrums and the anguished cry of teens everywhere: "Why me?"

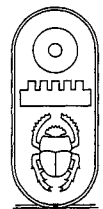
There wasn't then, and isn't now, an answer to that universal cry of despair (except for the one none of us likes to hear: "Why not you?"). But life's troubles and injustices seem to go down better with a healthy dose of what's good about Matt. And so, twenty years into this story, I can assure you that all the cats under his care since the game began have received the same kind and loving treatment. His sensitivity toward elderly acquaintances has only grown in measure throughout the years, and his mother still receives goodnight hugs and kisses on his infrequent visits home.

Best of all, he is still potty-trained!

I truly believe I owe the joy of parenting this fine young man to the "What's Good Aboutcha?" game. I wish all of us could play it with our children, all through their formative years, at least. Perhaps, if enough of us would, we'd raise a generation of young people who fully appreciate themselves.

What a thought. A whole generation of healthy people to take care of this world of ours.

Δ



Psychic Sensitivity

BLESSING OR CURSE?

by Erwin Watermeyer, M.A., M.Sc., 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

Erwin Watermeyer, a longtime Rosicrucian, was a very popular RCUI instructor for several decades, teaching both in the United States and abroad. He also served on the Board of Directors of the Grand Lodge of Germany, and under the supervision of Imperator Ralph M. Lewis, directed Research and Development at Rosicrucian Park for many years. Paramount in Frater Watermeyer's concept of Rosicrucianism is that students must be trained to understand what they perceive. Through the comprehensive Rosicrucian system of exercise, explanation, and experiment, students will be better able to understand, respond to, and benefit from the experiences that come their way.

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.

Neophytes, starting their studies, enter upon a period of intensive training. They are

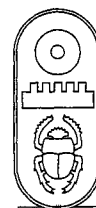
entering a new world: the world of the Inner Self. The training which they receive is designed to acquaint them thoroughly with this inner world. An important part of the Neophyte's early training consists of a series of carefully graded exercises designed to develop and sharpen their faculties of interior perception, their psychic senses. Through actual experience Neophytes learn that there exists a vast inner world which is just as real as the outer world, and that they possess organs of perception with which they are able to experience this inner world just as definitely as they possess 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, their sense of inward seeing, inward hearing, and inward feeling. The acuity of these senses is continuously being sharpened: Students become aware of impressions which never before reached them. And as they continue, their sensitivity to psychic impressions continuously increases. The worlds surrounding the Neophyte—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 students become increasingly aware of very subtle impressions. Such impressions reach students from everywhere, from objects, people, situations. They reach students from the outer world as well as from the inner world. Students naturally respond to such impressions. However, their response must be based upon understanding. If they do not understand that which they perceive, then their response to it will be inadequate and their errors in interpretation will lead them astray in their development. Consequently, performing exercises and becoming sensitized is not sufficient. Paralleling sensitivity there must grow comprehension and understanding. Students must be trained to understand what they perceive. 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 students face as a result of sensitized psychic perception. Naturally, having become very much aware of their perceptions, they expect other persons, their fellow students, to be equally as sensitive. The student expects others 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—inwardly as well as outwardly—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.

Living Situations

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.

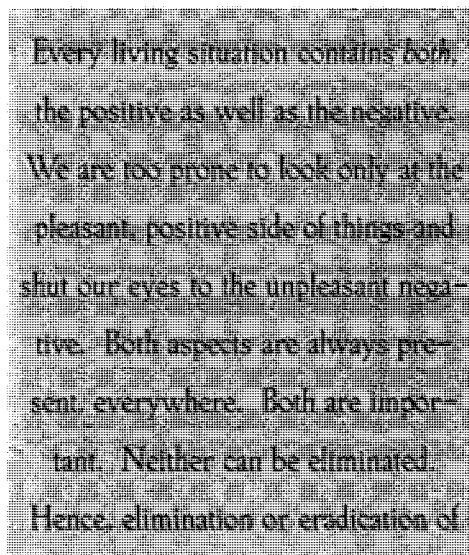
A positive element alone, by itself, does not exist. Together with a positive element there is always associated a negative element. Every sound follows a silence. Every light casts a shadow. But as every sculptor knows, it is the shadows which give three-dimensionality to an object in space. Without 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 or herself properly—and do so continuously—using the principles of mental alchemy—it easily happens that wherever he or she 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 the person better, we become increasingly aware, also, of his or her negative qualities. If, now, we do not watch ourselves carefully, we can become so preoccupied with the negative aspects of that individuality that we



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 eradication of

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 humans at all times are both, positive as well as negative. The negative is just as much an integral part of us as the positive, and therefore cannot be eliminated or 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 us with vibratory raw materials. We sensitize ourselves and become aware of them. This is merely the preliminary step. Now begins the real work, the next step: How will constructive action proceed from our 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 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.

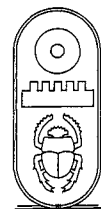
In certain situations the negative aspect sometimes is more valuable than the positive. In other situations the reverse may be true. Hence, sensitivity to impressions must be followed up by understanding, discrimination, and balance, resulting in a perspective from which to

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

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.



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 we have been brought into this incarnation to gain experiences in order that we may evolve. Experiences are acquired through our action and interaction with living elements, namely, our fellow humans. 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 or her.

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.

△

How to Achieve Peace



by April Mantonya, F.R.C.

WE HEAR SO OFTEN the expression "The Brotherhood of Man." And yet, with the world in such turmoil, there must be a question in our minds of the validity of this expression. Is this just an ideal, or is this an enlightened idea implanted in the hearts and minds of all human beings by the Masters? I prefer to think it is the latter.

Down through the ages, spiritually-aware men and women have given us many examples of hope and enlightenment. Martin Luther King once said, "Sooner or later, all the people of the world will have to discover a way to live together in peace and thereby transform this pending cosmic elegy into a creative psalm of brotherhood. I refuse to accept the view that humanity is so tragically bound to the starless midnight of racism and war that the bright daylight of peace and brotherhood can never become a reality. This is why right temporarily defeated is stronger than evil triumphant."

Regardless of race, creed, or religion, none of us can be totally free unless the whole world is free, for in essence, we are a part of all humanity. We may come from different cultural backgrounds and our paths may be diversified by different experiences, but there is one thing that makes us psychically attuned as a one-cell macrocosm, and that is, we are all a part of the Cosmic Plan.

To understand our higher selves, we need to refine our lower natures, and in our refining, we discover that all humans wear our faces. We dis-

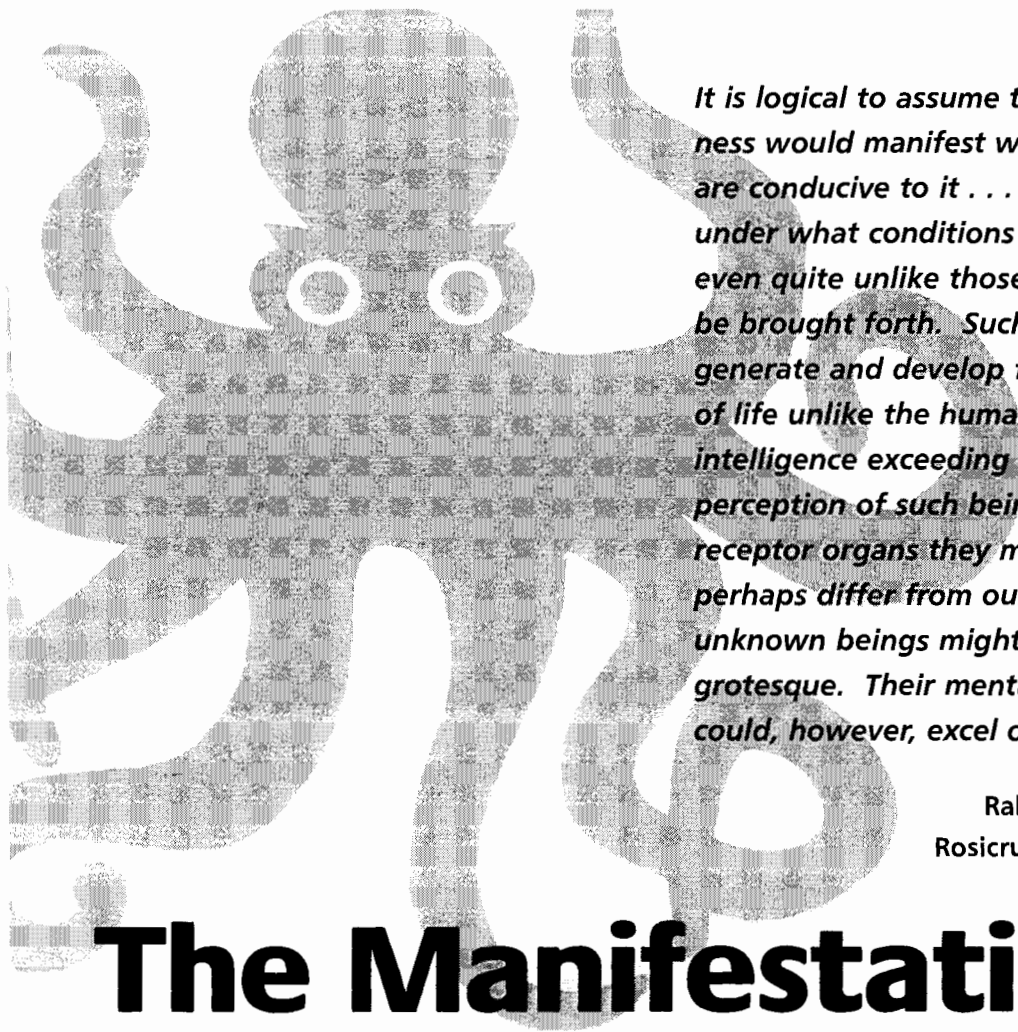
cover each other in ourselves. We learn to relate to others, and through our relating, we feel akin to all human beings who walk the surface of this good earth. We can look through time and identify our own emerging selves with the enlightened ones as well as the sinners. We are part of all humanity that has been, is now, and will be in the future. We are "in-brothered" to every time in history, to all peoples.

This is the universal love the mystics were referring to when they spoke of Cosmic Consciousness. By understanding ourselves and the part we play in the stream of life, we can mentally raise our brothers and sisters on the path upward to the mountain tops. We cannot hibernate from others or the Cosmic, nor can we evolve completely by ourselves. We are committed to Life, Light, and Love. Through our commitments, we become workers in the vineyards for the good of our fellow human beings. Let us send out our best thoughts with compassion and understanding for our own suffering humanity.

As Rosicrucians, we are more aware of the part we play in the universal scheme of life than others outside of the Order. Humanity is emphasized through our symbol of the Rose Cross—representing the unity achieved through the Rose and the Cross. The Cross symbolizes the trials and tribulations of our lives, and the Rose, half-bloomed, symbolizes the unfolding of the Soul Personality evolving to a higher state of evolution.

Let us elevate our level of consciousness, thereby raising the level of consciousness of every man, woman, and child. In this way we are assured of the Law of Cause and Effect fulfilling our destiny with the promise of a peaceful world for this lifetime and for generations to come.

△



It is logical to assume that . . . consciousness would manifest wherever conditions are conducive to it We do not know under what conditions unknown to us and even quite unlike those of earth, life could be brought forth. Such conditions could generate and develop forms or expressions of life unlike the human and yet having intelligence exceeding ours. The manner of perception of such beings, the kinds of receptor organs they might have, would perhaps differ from our own. . . . These unknown beings might appear quite grotesque. Their mental capabilities . . . could, however, excel our own.

Ralph M. Lewis, Emperor
Rosicrucian Digest, Sept. 1952

The Manifestation of Consciousness

by Clara Elderkin Campbell, F.R.C.

*From Deep Space to the
Depths of the Oceans
the Creator's Great Plan
Is In Motion*

MANY YEARS AGO while vacationing on the coast of Oregon, our family visited a marine research facility that featured a small aquarium. The aquarium contained a fairly large circular white tank separate from the other exhibits. The tank—not covered and about half full of water—was home to a very large octopus whose response to humans was far from the normal shy reaction.

When the octopus swiftly moved toward us, I was alarmed, but one of the employees assured us of its friendly intent. In moments I was watching my young children putting their hands into the curving tips of up-reaching tentacles. I even found enough courage to put a fingertip into one of the suckers on the lower surface of the animal's limbs. It was not the largest such grasping device on the arms of that cephalopod, but my fingertip fitted into it nicely.

When the group on our side of the tank grew small and the other side of the tank became populated, our amazing octopus quickly moved over to that side of the tank to visit with the newcomers. It seemed obvious that the bland surfaces of its confining vat offered no stimulation to its intelligence, and I would assume that its interaction with visitors was a defense against utter boredom. We were later told that when the institution had been shut down for some repairs and no visitors came to interact with our oceanic friend, the watchman found the octopus out of its tank and traveling across the floor.

There was a period in our evolution, biologists tell us, when the creatures that eventually would become humans lived in the ocean. Even today the salt content of our blood is equivalent to the salt content of that primeval ocean. The ocean is home to any number of amazing and intelligent creatures. The current form that human evolution has given us is strongly owed to our primate ancestors. What if another intelligent species had been given the task of evolving to the dominant intelligent form of this world? Biologists inform us that the whale, for example, had moved from the sea to take up an evolutionary niche on land, but returned to a less demanding life in the ocean. Did they refuse a challenge from nature?

What if on some other world, some other planet, another sea creature similar to those that inhabit Earth's oceans had moved into the place, the niche, that is currently inhabited by humans? Perhaps it would be a creature well equipped with prehensile organs that could make tool manipulation a natural consequence of developing intelligence in a challenging situation.

After our visit with the friendly octopus, it would not surprise me if somewhere in the outer reaches of space there might not be a race of intelligent beings equipped with a ring of clever tentacles and 360° vision so that they could look wherever their tentacles might wish to explore.

VISITORS FROM OTHER PLANETS

From antiquity—and continuing today with increasing frequency—there have been reports of visitors from other worlds to planet Earth. The question of extraterrestrials visiting Earth is complicated by the lack of hard evidence, although much has been written in sup-

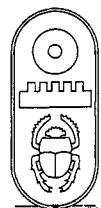
port of the theory in fascinating and highly plausible—though not always logical—books. If such explorers originate outside our solar system, the chief stumbling block is the impossibility, as our best minds see it, of travel at a speed faster than the speed of light. If these explorers come from some other location within our solar system, then we have to deal with the improbability that life could advance to our stage of technological development on a planet other than our own. The taming of fire, for instance, depends on the availability of a portable fuel source. On Earth, fuel is almost entirely from a plant base; even petroleum was formed from growing things.

Nevertheless, assuming that such travel and exploration is possible and that extraterrestrials could be exploring this arm of the Milky Way, we may speculate and make some suppositions about them.

Exploration of uncharted space would demand both courage and caution. In the simplest of terms, exploration is moving into the unknown, and the unknown can kill you.

It would seem, then, that it would be both prudent and economical for such explorers to send out unmanned probes to discover areas of the galaxy or planets worthy of more intensive examination. If evidence of life were found, then a more sophisticated follow-up would be in order. Even a probe should be capable of gathering enough evidence about our planet, for example, to indicate the appearance of plentiful and varied animate beings with a carbon-based, oxygen-breathing physiology.

Based on our own recent technological advances, the next step would probably be to use robots for entry into proximity with the denizens of another planet—especially if it was a planet with life forms somewhat resembling Earth. It would also be prudent to construct such robots in a form somewhat similar to that of the dominant population of the planet under observation. They would thus be less conspicuous if their duties took them to the surface of the planet but their programming might not have taken into account an intelligent and self-conscious, rather than animalistic planetary population. Any glimpse humans might have of such robots would cause us to expect their makers to have the same general shape, and this might indeed be so. But we can make some other interesting speculations including such “grotesque” forms as mentioned in the prologue to this article. Even something like the octopus-like creature that I have imagined



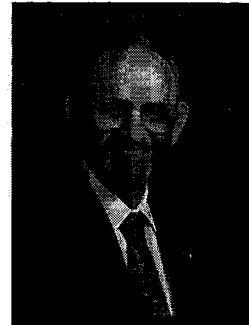
might have developed on some other world. Perhaps we will, someday, learn to communicate with even the octopus dwelling in our oceans, shy though it is in its native habitat. Perhaps, if what we have been considering could have an existence in reality, we might even meet their interstellar cousins.

To paraphrase Emperor Lewis, consciousness manifests in varying forms or expressions of *human* life. From the very tall to the very short, from emaciation to obesity, from angular to curvaceous—whatever the shape, human consciousness manifests. It is, after all, not our human shape, linguistic skills, or ability with tools, but our ability to turn toward the Light and to be of service to the Divine that gives us value in terms of the Cosmic. What part other such beings on other planets might

play in the Creator's Great Plan is not our concern. It is our own evolution, our own duty to raise our consciousness to heights where we can be touched by the Sublime that need be given first consideration in our lives.

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BOARD MEMBER RETIRES



Frater C.E. (Gene) Bledsoe

Frater C.E. (Gene) Bledsoe, F.R.C., I.R.C., retired in January as a Grand Lodge Director. Elected to the Board of Directors in 1992, Frater Bledsoe has worked tirelessly to further the Great Work of the Rosicrucian Order, AMORC, throughout our jurisdiction. His loyal service to the Order is deeply appreciated and will long be remembered.

A member of the Order since 1956, Frater Bledsoe served as Master of Dallas' Triangle Lodge in the late 1960s, and in the mid-1970s was appointed Regional Monitor. In 1978 he was appointed Grand Councilor for Texas, Oklahoma,

and Louisiana, and served in that capacity until 1987. Upon becoming a member of the RCUI faculty in 1992, Frater Bledsoe's classes became very popular with students. Originally from Arkansas, Frater Bledsoe and his wife, Maurine, live in Arlington, Texas, where Frater Bledsoe is Vice President and Chief Operating Officer of Bledsoe Brace Systems, a firm he founded in 1983.

Frater and Soror Bledsoe look forward to completing the retirement home they are building on their ranch in East Texas, and plan to continue their service to our beloved Order.



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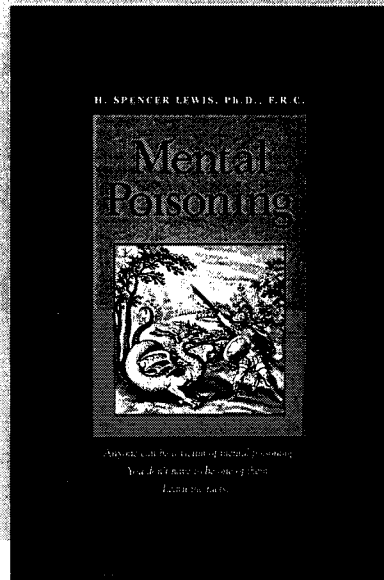
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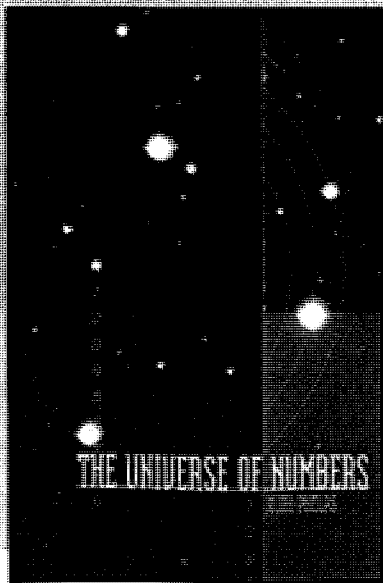
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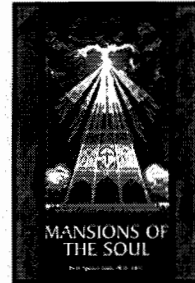


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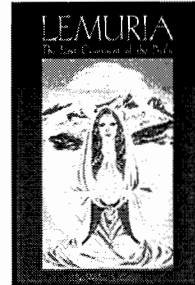


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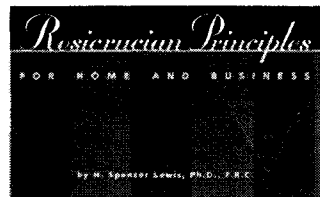
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