

Rosicrucian Digest

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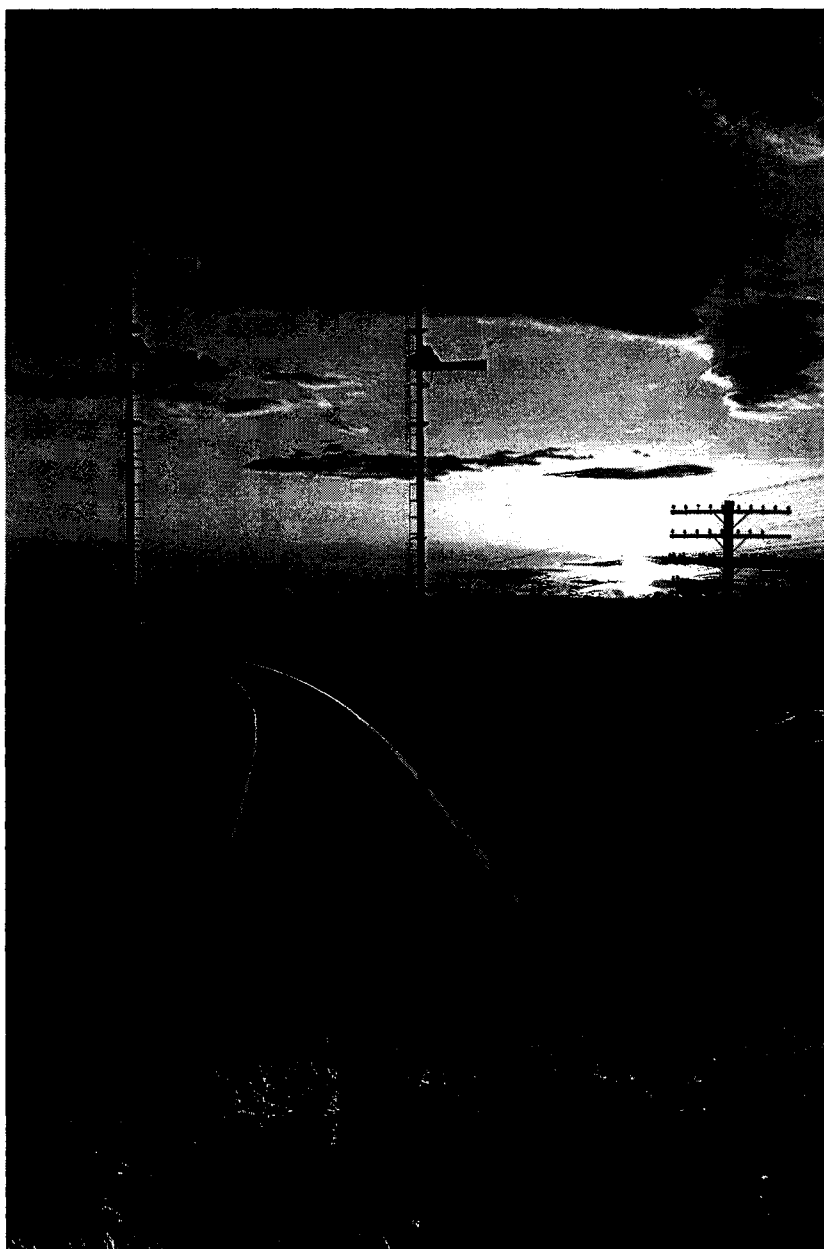
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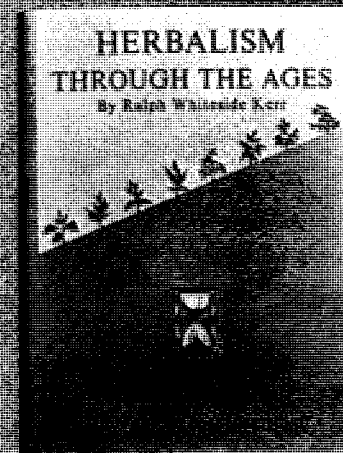
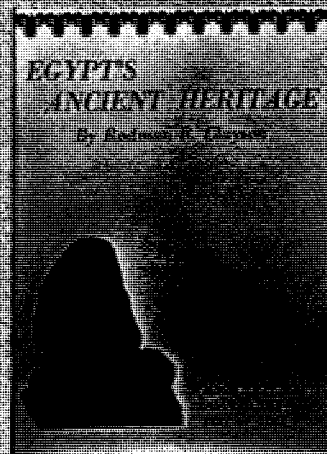
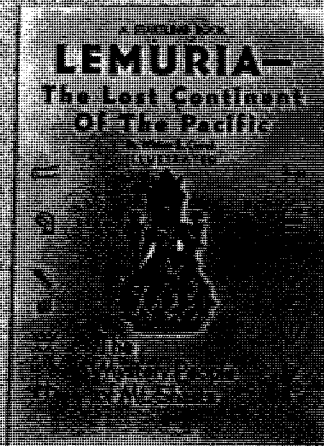
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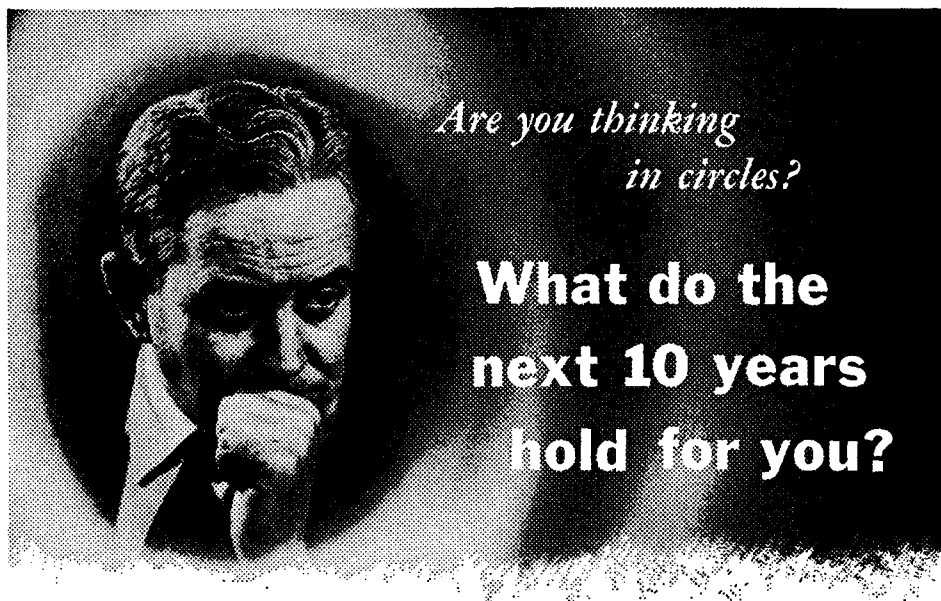
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DANCE TO THE GODS » » »

On the fascinating island of Bali, in Southeast Asia, may be found many temples dedicated to ancient mythological characters. The ceremonies conducted annually in front of the temples combine warding off demons and placating gods. Here we see one of the participants dressed in the traditional costume of the character he represents.

(Photo by AMORC)

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What Is Spirituality?

UNFORTUNATELY, the term *spirituality* has been commonly associated with devout followers of established religions, the implication being that unless one is an adherent of a religious sect, he cannot possess or exhibit those qualities which are accepted as spiritual. Succinctly, this could be construed as meaning that religious affiliation is a secular symbol of one's spiritual endowment. One who does not attend church is often regarded as having failed to pay homage to what are accepted as divine decrees.

A distinction must be made between spirituality, on the one hand, as an innate moral impulse, and, on the other hand, as participation in formalized religious customs and rites by institutions designed for such purposes. Spiritual motivation, however, existed long before the adoption of practices to objectively express and symbolize it.

Just when man became fully aware of the finite nature of self in comparison to the magnitude of the external world and its phenomena is not known. But the early hominid, far back in the Paleolithic Period—the early Stone Age—left indications that he was aware of a *transcendent* power. The beliefs held by early man are technically known as *hylozoism*. All matter is conceived to be alive, imbued with life. In the caves of these early humans are pictures and designs of what appear to be celestial objects; that is, the sun, stars, moon, etc. Beneath these objects, and of smaller size, are crude images of humans. Their size was probably meant to emphasize their finiteness in comparison to the magnitude of the celestial bodies. The pictures, though of crude design, show these human figures with their upraised arms pointing toward the astronomical symbols, strongly suggesting an act of adoration and supplication to what were thought to be superior powers.

With the passing of the centuries, this belief in hylozoism evolved into what is known in primitive religion as *animism*. This tremendous ascent in concept reflected the belief that all things were imbued with life. In other words, things were not just alive, but they were also apotheosized by man; that is, they were deified. They were thought to possess *spirit*, or a dual quality which made such "living" objects gods, or superior entities. This was the first recognition of a duality in living things. This spirit was thought to be an indwelling, invisible force or being. Man had thus arrived at an awareness of certain innate sensations of his being which were quite converse to the realization of his physical self. We can presume that spirit could seem to talk to him. It caused him to fear, love, hate, and to have those feelings take form in his dreams.

We can gather from these early cave paintings and records that no distinction was made between spirit, which man presumed dwelt within him, and that which was thought to dwell within the gods. In other words, he attributed the same emotions which he possessed to all those things which were thought to be imbued with spirit. However, since these gods were physically uncontrollable, it was assumed that their powers exceeded those of man.

Life and Breath

This assumed indwelling entity, this intangible spirit, was eventually related to *breath*. This notion was mostly engendered by the obvious fact that life began with breath and departed with it at death. Breath was *air*, and air was invisible, existed everywhere, and its nature was always the same to human perception. Therefore, it was believed to be infinite and powerful. With the cessation of breath and the coming of death, the



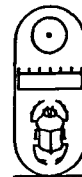
LEOPOLD DE POSTELS, F.R.C., 1940

spirit departed and the awareness of self disappeared, even though the material body remained. It would seem, from records and artifacts left by ancient man, that this phenomenon created many questions.

Where did this godly essence that gave life and spirit abide? If the gods in the sky had the same spirit quality as man, then the heavens must be the source of the spirit essence in man. Later, the habitat of the spirit was also thought to be beneath the earth after death; this was

a belief held by the Egyptians of a certain period and also by such Semitic peoples as the Babylonians and the Assyrians.

Magic preceded religion. From what we can ascertain from archaeological studies of early paintings and artifacts, primitive man most often feared his gods. Later, when polytheism—the belief in many gods—prevailed, some gods were feared more than others because of the powers they seemed to exert. At first, natural phenomena, the forces of nature, were revered as gods—thunder, rain,



lightning, volcanic eruptions, etc. Simply, they were thought to be deities and the forces were of them. They could ravage man by their powers if they were angered. It was therefore necessary for man to placate them, to appease them in some way to avoid arousing their displeasure. Here began the birth of elementary, that is, primitive religion. However, because primitive religion was preceded by *magic* and long related to it, scholars have called this the period of *magico-religion*.

Magic consists of a belief in supernatural powers that can be directed and controlled by man to do his bidding. These powers are often inverse to the forces of nature, that is, natural forces can be opposed and controlled by magic. Specific rites are used to command the magical forces to restrain the gods and cause them to act in man's favor. Psychologically, in using magic, man recognizes his own finiteness and weakness in contrast to the supernatural entities he imagines exist; he seeks to enlist these magical forces as allies, to avert any undesired acts on the part of nature.

Archaeological research and historical records show that a great transition occurred in man's magico-religious practices. He no longer attempted to command and compel the supernatural powers, but rather, tried to plead with them and placate them with gifts. Magical rites eventually became acts of *supplication*, *prayer*, and *sacrifice*. Since the gods were assumed to have human attributes, they loved fine food and drink, such as nectar and ambrosia. Therefore, meats, fruits, flowers, and drink were offered to the gods. Animal sacrifices were made at an altar, although in an earlier period—during which the rites went through gradual change—humans were immolated. Incense was also offered, not as a symbol, but so that its fragrance might be wafted to the gods and incline them to favor the prayers being offered.*

Another advance in religion, even while man was deeply involved in magical rites, was the belief in the *immortality* of the "spirit," the inner entity. The ancient

*The elaboration of these rites is specifically presented in the texts of primitive and comparative religions. Examples of such works are *The Golden Bough* by J. G. Frazer, *Primitive Culture* by Edward B. Tylor, *Primitive Religion* by Paul Radin, and a host of more recent works by eminent authorities.

Egyptians differentiated between spirit and what is now accepted as *soul*. The word *Ka* was given various definitions through the dynasties. In general, we may say that the *Ka* was thought to be a duplicate of the physical body in form, although intangible. It was more like the *personality*; that is, it exhibited the traits of the physical self. It followed the soul into an afterworld, just as modern religions think of the personality surviving death.

Ba was the name given by ancient Egyptians to a kind of *dream-soul*. *Ba*, too, was explained in many ways. In the early *Book of the Dead*—a collection of liturgies and prayers for the benefit of the deceased—the soul of the dead, that is, the *Ba*, was depicted in the form of a falcon. (Original specimens of the *Ba* are on exhibit in the Rosicrucian Egyptian Museum.) But even in the early dynasties, the soul was considered immortal.



Ba: Human-headed bird, symbol of the soul. From Abydos, 1350-1200 B.C. On display in the Rosicrucian Egyptian Museum.

To early man, as to most persons today, life was a mystery associated with the supernatural, that is, considered to have a divine source. In most religions, *life* and *soul* were thought to have an affinity. Therefore, the ancients naturally assumed that this phenomenon termed *soul*, like life, would return to its mysterious source after death.

Still another advance in religion was the doctrine of *salvation*. Its basic principle was that the necessary moral purification of the individual must take place

before entering a divine state after death, and that he might be eligible to reside with a god or gods. It would appear that the early concept of salvation was not so much the aspiration to acquire a personal sanctity as it was an *atonement* for any offenses that one may have caused the deity.

Babylonian Beliefs

Among the earliest beliefs in salvation were those of the Assyrians and the Babylonians. The Babylonians, whose principal deity was Merodack (Marduk), had a belief in a "merciful god." The Babylonians included others in their pantheon, however, from whom they undoubtedly also sought salvation. They apparently had no belief in an "original sin." Their sins were mostly involuntary ones committed on earth, the doing of some forbidden thing. The expiation for these sins was to be done *in this world*, and was to be accomplished by liturgies and prayers intended "to excite the Divine Being to commensurate and pardon. . . ." When pardoned, the sin turned to a *good*. If the sinner was saved in this world, "no saving power need to be involved in his behalf in the next."

Spirituality is a synthesis of these various notions that gradually dawned upon man as his consciousness of self expanded. However, it is not entirely free of the dogma and practices of magic, in which religion had its ancient roots. We propose to give an outline of those emotions and ideations which constitute the foundation of *true spirituality*.

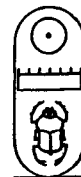
- A. Spirituality is the recognition of an eternal *transcendancy*, that is, the existence of an omnipotent and omniscient power.
- B. The transcendent essence is not dual; there is only a *monism*. Particulars and forms are but expressions of this *One*.
- C. Since this transcendency is the totality of *all*, it is therefore *perfect*, for there is naught to excel

it. For the same reason, it is conceived as *good*, for the perfection of anything implies its goodness.

- D. Since man, as all things, is of the *Transcendent One*, he too is *perfect* in essence. But man must acquire an awareness of his immanent perfection.
- E. There is no universal moral code of the transcendent (divine) *perfection* and *good* that all men accept. Each, therefore, must subscribe to a code that conforms to his own innate sense of the divine perfection and good.
- F. No man is born with a greater endowment of transcendent perfection than another. No man, in essence, is closer to the Transcendental One than another. Therefore, no man who seeks this union with *The One* needs another man or an institution to serve as an intermediary for him.
- G. Sins are of two kinds:
 - a) Violation of traditional moral codes which are said to be divine revelations.
 - b) Violation of one's conscience—a true sin because it profanes one's personal sense of goodness.
- H. Spirituality, therefore, is a sense of personal relationship with the *Transcendent One*, by whatever name or mental image appears to best express it. It is also an abidance by the motivation of one's higher sentiments and those codes of morality that conform to such personal feelings and thoughts.
- I. As the *mystics* know and teach, spirituality is not the mere acquisition of formalized creeds and rites. These but symbolize traditional ideals to be attained, and merely point to a way that is considered best to travel in attaining the Supreme Illumination. △

Man's forgiveness comes not from above, but from within. The highest good for man is the desire to do good. The particulars of that good, in words or terms, are not important, for no human concept of good can embrace the perfection and absolute good of Being.

—Valdivar



My Confession of Faith

I AM one of many submicroscopic particles abiding on an electron-like planet, and traveling with it on an orbit around a proton-sun, which, with other electron-planets, compose a single atomic solar system. As a unit, we are hurtling through space at an incomprehensible rate of speed around the central core of one of the millions of cellular galaxies that exist. Together with our own, these cell-galaxies make up the universe, of which we are a part.

Our universe, however, is only one of many "organs or limbs" which must all be considered together to make up the complete body, in which the Cosmic Mind, Energy, and God has eternal residence. Everything, from sub-electronic particles (such as I) to the Entity as a Whole, functions together as a single Cosmic Unit, yet all particles retain their identity—each is both an individual and a contributor to the Cosmic Whole. To the degree that one particle hates or fails, all suffer, and as one particle loves or succeeds, so all particles and the Cosmic Whole will feel the benefit. As one drop of water is related to all existing water, and one grain of sand to the entire beach along the sea, so do I exist as the microcosm, related to the macrocosm of infinity in space and eternity in time.

Because I exist, in size, halfway between the electron and star, I can (with microscope) see inward to the electrons, atoms, and cells of which I am composed; and I can (with telescope) scan the inconceivable vastness of space to experience with an ever-increasing

clarity other electrons, protons, atoms, cells, and organs—which, for want of better names—we call planets, suns, solar systems, galaxies, and universes.



As I grow in wisdom, I discover that there is a part of me which is conscious of its existence, and another ethereal something which is called the "unconscious," but without which I could not exist at all. The "conscious" is eternally surveying what is actual, and experiencing it as a continually expanding comprehension called "reality." Only the Great Over-Soul of God can fully realize all actuality as it is!

My "unconscious" is divided into: (1) a subconscious that may appear through instinct to challenge me, or through automatic action to keep me alive, and (2) a "superconscious" which sometimes speaks through conscience to warn, or through inspiration to illuminate me. It is through this superconsciousness that I can, in prayer or meditation, make telepathic contact with God.

With the passage of time, mankind's advancement has been greatly enhanced by the appearance of avatars, inventors, composers, mystics, and statesmen, who (like the moving blood cells in human bodies) appear on earth and impart their talent to the environment in which they were born. Each has been a Cosmic Messenger to a particular place or time. Significant to the Western world is the Cosmic Spirit which flowed through the Body of Jesus into the stream of mortal living, and spread over a wide spectrum of human experience.

—Richard D. Ames, F.R.C.

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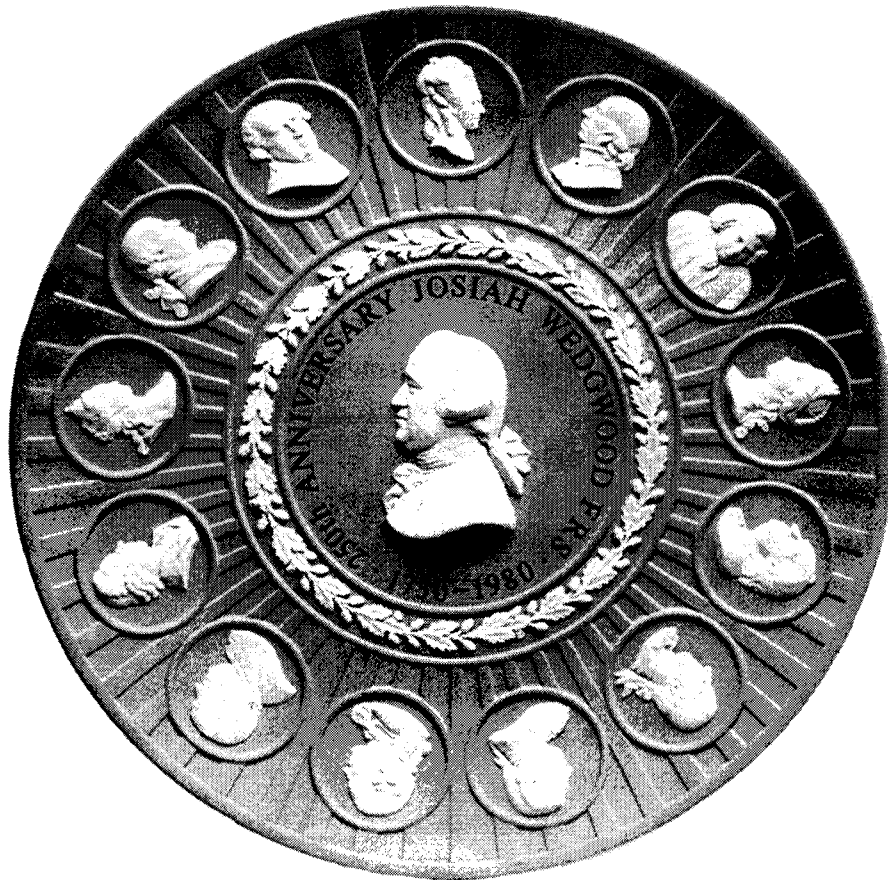
L O N D O N !

The name brings history into focus. London! A center linked with mystical growth through the centuries! The home of such luminaries as Francis Bacon, Robert Fludd, and Isaac Newton; the embarkation point for "New World" settlers who brought mystical traditions to the West; the scene of Arthurian legends and idealism; the home of the Magna Carta, that first great document of human rights!

In 1981, July 23-26, we have the pleasure of presenting the biennial Rosicrucian World Convention in this historic place. It is a moment when Rosicrucians from around the world meet as a body, join hands, come face to face with the officers of every Grand Lodge, indulge their questions in forums, and witness dramatic presentations of mystical arts and concepts by Rosicrucian staff members.

For our newer members who may not have received an original announcement, we recommend writing us as soon as possible for complete details of the convention, and transportation, tour, and housing options. Write to: *Convention Secretary, AMORC, Rosicrucian Park, San Jose, CA 95191, U.S.A.*





Josiah Wedgwood

Master Potter and Dedicated Humanist

by Trevor Holloway

MOST PEOPLE probably think of Josiah Wedgwood as a master potter, a genius unsurpassed in shaping lifeless clay into objects of exquisite beauty and great utility. But Josiah was more than a ceramics genius. He was a highly respected scientist, a great philanthropist, a social and industrial reformer, and a beloved employer ever concerned for the welfare of his workers. In the words of 19th century Prime Minister, William Gladstone: "He was the greatest man who ever, in any age or in any country, applied himself to the important work of uniting art with industry."

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Josiah was born in Burslem, in the "Potteries" area of Staffordshire, the thirteenth and youngest child of Thomas and Mary Wedgwood of the Churchyard

Pottery. The actual date of his birth is unknown, but his christening on July 12, 1730, is entered in the Burslem Parish Church register.

The Wedgwood family had been potters since the time of Shakespeare, when Gilbert Wedgwood (1588-1678) set up his "pot bank" in Burslem, a district rich in the clays then used for pottery making. But Josiah was mainly responsible for making the name of Wedgwood a household word and for revolutionizing the potter's art.

Two factors related to his boyhood were destined to exert a powerful influence on his future career. As a child he was keenly interested in fossils, shells, and other curiosities, and fascinated by nature—particularly its manifold and beautiful patterns and colors. The second major influence was that at the age of fourteen he suffered an attack of small-pox which affected his whole life. The disease affected his right leg, which years later was amputated, and since a potter's wheel is turned by kicking with the right foot, Josiah could no longer use this technique.

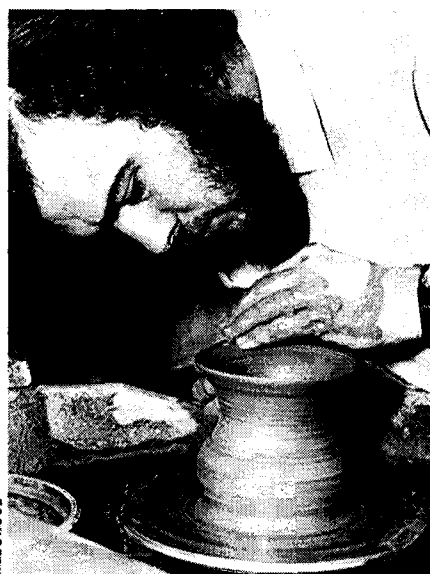
For years afterwards he was subject to illnesses arising out of this disability, but he turned these periods of immobility to good account by concentrating on experiments and other work, particularly in matters of research and design. This store of knowledge enabled him to raise his standard of craftsmanship far above his contemporaries'.

Up to the early 18th century only the wealthy people possessed dinner or tea sets, and these were usually made of gold, silver, or imported Oriental porcelain. Most other people used "trenchers," made of wood or a very crude form of pottery.

Josiah changed all this. Although today he is best known for his blue Jasper ornamented with white designs based on classical themes, his great success was largely due to the production of useful wares—plates, cups, saucers, and dishes cheap enough to be bought by all, save the poorest of the poor.

After working with the family firm and other partners, Josiah set up his own business in Burslem in 1759. For an outlay of £10 a year he rented two kilns, some sheds, workrooms, and a small cottage.

Josiah was a perfectionist. In the design of his "useful" wares he ensured that spouts poured well, that lids fitted, and that handles were comfortable to hold.



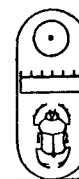
A potter at work in Wedgwood's plant in Staffordshire, England. The beautiful plate on the facing page was specially designed for the 250th anniversary of the potter's birth. Titled "Josiah Wedgwood and His Circle," the plate is in pale blue Jasper with white ornamentation.

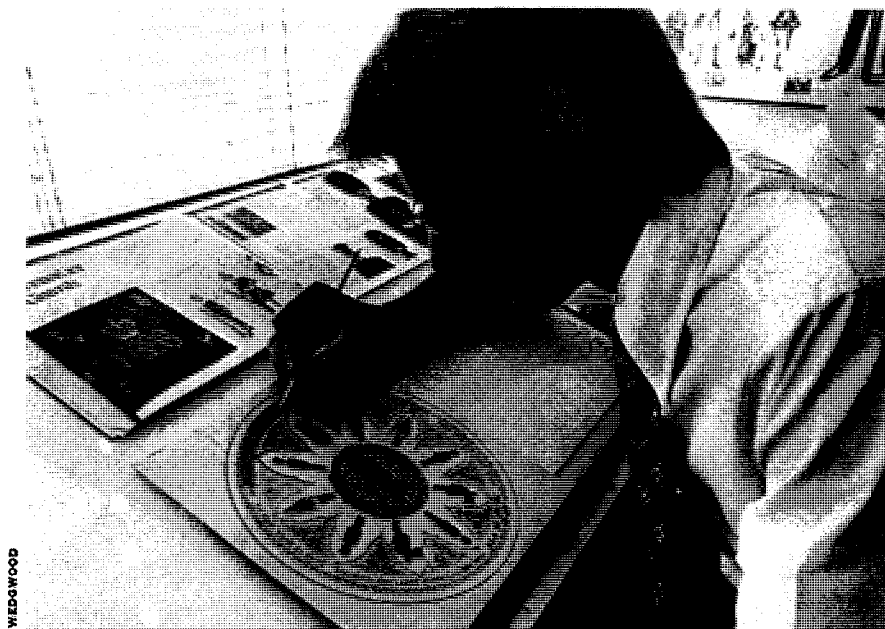
Furthermore, no new piece went into production until his wife, Sarah, had made exhaustive actual-use trials in her own kitchen and approved the design.

It is said that Josiah made a series of over 10,000 experiments before perfecting his now famous Jasper, a stoneware similar in many ways to porcelain. It was from Jasper that he made the first satisfactory copy of the priceless Portland Vase, which Joshua Reynolds declared to be a perfect imitation of the original. When the original was smashed by a madman in 1845, Wedgwood's copy was used as a guide to its restoration.

It is interesting to record that while searching for the best materials for his Jasper, Wedgwood went so far as to send an expert to the American colonies in order to obtain samples of a particularly fine clay said to be used by the Cherokee Indians in making their clay pipes. Today a marker is placed at Franklin, North Carolina, near the pit from which the clay was obtained.

(continued overleaf)





Wedgwood designer, Keith Williams, preparing artwork for his "Soldiers of the Queen" plate in Queen's Ware (fine earthenware) to commemorate the Queen's Silver Jubilee in 1977.

Josiah was far ahead of his day in methods of promotion and marketing, and before long his wares were being ordered from many parts of the world. In 1765, Queen Charlotte ordered a tea service from Wedgwood, and was so delighted with it that Josiah was granted permission to style himself "Potter to Her Majesty" and to name his ware "Queen's Ware," as it is known to this day.

One of Josiah's proudest achievements was the execution of an order from the Empress Catherine of Russia in 1774 for a complete dinner and dessert service of 952 pieces, decorated with 1244 views of British castles, abbeys, and famous houses, all hand-painted. A large corps of artists traveled the countryside, making the necessary sketches.

By 1766 Wedgwood had prospered sufficiently to purchase for £3000 the Ridge House Estate, between Hanley and Newcastle-under-Lyme. There he built himself a house and a splendid new factory of revolutionary design. He named the factory Etruria, after the ancient state in Italy whose pottery and arts were just being rediscovered. Production

continued at the Etruria works until 1950, when it was transferred to the fine new works on a 500-acre estate near the village of Barlaston.

Artist and Scientist

Josiah Wedgwood died on January 3, 1795, and is remembered as the "Father of English Potters," but as hinted earlier, it was not only as a pottery manufacturer that he was renowned and respected in his time. He was an outstanding chemist, a brilliant scientist, and was elected Fellow of the Royal Society "as a Gentleman likely to prove a useful & valuable Member."

Wedgwood introduced a wide range of apparatus in ceramics for use by chemists, druggists, apothecaries, and surgeons. In this field his greatest achievement was the production of the first stoneware mortar and pestle. There had been growing concern at the use of metal mortars with their possible dangers of contamination and fragmented metal. Wedgwood was invited to try to produce a ceramic mortar that would withstand abrasion and resist absorption of chemical sub-

A Wedgwood Potpourri



Clockwise from top left: a commemorative Jasper portrait medallion of Josiah Wedgwood; an exquisite diced goblet in three colors of Jasper bearing cameo portraits of Thomas Jefferson (shown) and George Washington; portrait of Josiah Wedgwood's talented wife, Sarah, painted by George Stubbs in enamels on a Queen's Ware (fine earthenware) oval plaque, size: 20 inches by 16 inches; the elegance of Wedgwood service in a classic table setting. Photos, courtesy The Wedgwood Group, England.





"Man of Science" plate, bordered with figures of Wedgwood's scientific associates.

stances. It took Josiah six months of intensive experimentation before he perfected a stoneware version that met all requirements. Before long he received urgent orders from many parts of the world.

Another of his scientific achievements was the invention of the pyrometer—an instrument for measuring extreme heat in furnaces and kilns.

He contributed time and money freely to causes in which he believed, and his energy was a vital factor in the completion of the Trent-Mersey Canal, which reduced transport costs by seventy-five percent. His championship of the cause of freedom everywhere led him to design a special Jasper medallion showing a slave in chains and inscribed "Am I not a man and a brother?" later adopted as the seal of the Slave Emancipation Society.

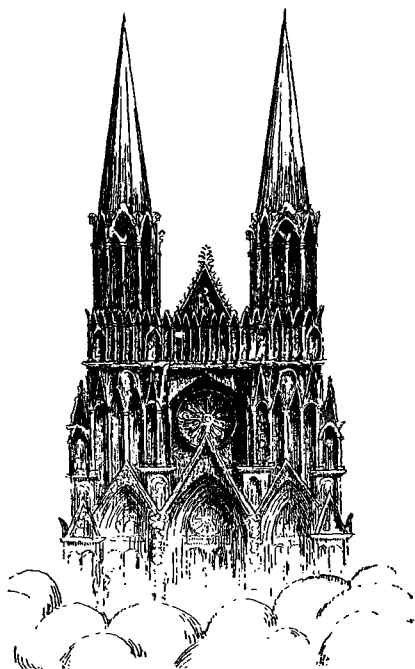
He gave unstinting approval to the French Revolution. He wrote, "I know you will rejoice with me in the glorious revolution which has taken place in France." He also approved of the American War of Independence: "I bless my

stars and Lord North that America is free."

He reflected these liberal views in the treatment of his workmen. Josiah was a man beloved and respected by all his employees, and their welfare was his constant concern. To work for Josiah was both an honor and a pleasure, for the "Father of English Potters" was also father to his work-force family.

To celebrate the 250th anniversary of Josiah's birth, the Wedgwood Company has issued a specially designed ceramic collection in Queen's Ware, Black Basalt, and Jasper. The collection, which includes some numbered and certificated editions, features plates, portraits medallions, and a statuette in white Jasper of Josiah himself. Prices range from £4.50 for a white on pale blue Jasper round tray, with bas-relief cameo portrait of the master potter, to £2000 for a Wedgwood copy of the Portland Vase.

If ever a man used his talents aright it was surely this dedicated seeker of perfection. He strove for the best in art, in industry, and in the brotherhood of man. △



The Celestial Sanctum

"Let Us Give— Not Condemn"

by Robert E. Daniels, F. R. C.

"Condemn not the judgement of another, because it differeth from thine own. May not both be in error?"

THE above quotation from a very ancient book, *"Unto Thee I Grant,"* brings a very important lesson to each of us. How often do we condemn other people and their views, thinking that we can rightly judge them! How often have we been proved wrong in our judgment! Such thoughts should cause us to reflect seriously upon our own views and ideas. This judgment of ourselves and others

can often cause many problems and difficulties, and even adversely affect our health and well-being. Therefore, criticism of ourselves and others is rarely justified, and should cause us to consider seriously any thought about other people and ourselves before we speak and send forth our criticism.

It is only natural that we be concerned about the welfare of other people and want to help them, but it is a rule of wisdom for the mystical student to learn to mind his own business and not interfere in the lives of others. There is considerable difference in offering to help those who are in need, and in *urging* others to follow our advice. We must encourage others to look within and seek their own solutions, which will bring them a much greater sense of satisfaction. Service to others must be placed in a common sense perspective. We should try always to help those who want to help themselves, but we should not do for others that which they must learn to do for themselves.

The mystical life inclines each of us to desire to give some form of service to our fellow men, but unless we are discriminating, we might try to help those who must first learn to help themselves. In our attempts at humanitarian service, we make them all the more helpless. To give encouragement and advice when sought is the only sure way of being helpful; thus we must avoid the tendency to prevent others from standing upon their own.

Looking at the world picture, depressing as it may seem, the average AMORC member may feel there is little he can do. Yet, he is mistaken in this. With a strong resolve and a steadfast purpose, we can begin to achieve seeming miracles in service. When we collectively draw upon the infinite powers of the Cosmic, we can do so much more than we originally conceived to achieve our goal of helpful service.

It is often asked, "If the Cosmic is infinite in its knowledge and power, why doesn't it do more to help humanity?" Quite simply, the cosmic powers to whom we look for guidance are fully aware of the needs of humanity. But they cannot and do not impose their will upon mankind. They need willing souls here on Earth who will become channels for serv-



ice, so that the cosmic powers can be expressed and manifested here on this plane. We, as Rosicrucians, through the principles expounded in our teachings, are striving to attune our minds to be receptive to impressions from the higher levels of the Cosmic, and ultimately, to be initiated into a higher contact with the Consciousness of the Cosmic.

However, unless we seek to be of service to others, the higher realms of the Cosmic will not be available to us. Therefore, we all have the task before us to unite and serve: that is our theme; that is our duty. We, who have been privileged to become Rosicrucians, are faced with a sacred obligation.

From the Heart

Our first task is to radiate peace and love at all times, to let the harmony of the Cosmic radiate from us. This radiation from our hearts will prove to be the best form of service we can render. Our influence upon others whom we will attract will be strong and helpful because they are seeking guidance and a way to a better and more useful life. Let it be our thought to radiate the knowledge we have acquired and the inner spiritual attainments we have reached. We will attract others to us in accordance with the vibrations which emanate from within each of us, and we will be able to assist those in need in a way we little realize. A word of comfort and encouragement, a smile or a thought, is often all that is needed to help those who seek greater understanding to bear the burden that life has placed upon them.

To become a channel for service to the Cosmic Powers, we must learn to radiate a spiritual consciousness in our daily life, and by our willingness to help in the smallest way, we will be prepared to assist the Cosmic in its greater endeavors.

Service has always been the center of the Rosicrucian ideal. It is through service that we truly express the soul consciousness within. As we develop and

unfold the beauty of the Divine Light from within, and allow it to radiate from us, so do we express the Divine Will. The spiritual life is one of service, expressing the Will, the Intellect, and the Love of God in action. Whenever we devote ourselves to useful endeavors, the Divine Spirit will seek to express itself through us and use us as a channel in its plan of service to man.

Only as we devote ourselves to the interests of others will the higher forces and intelligences illuminate and inspire us in direct proportion to our unselfish service. We can do so much for others in need, with only a little effort. We do not ask that you put aside your own interests and activities; quite the contrary, we would urge you to enlarge your field of interests and activities and allow your influence to grow in these fields. All that is asked is that you radiate the Love of the Cosmic and express the desire to help and serve others.

Others will be attracted to you; and often your friendship and your helpful and encouraging advice will be all you will need to give. Your progress on the path to the highest illumination will be assured through this path of service. It will not always be straight and rewarding. Success and failure will be yours. However, only in giving do we truly receive, and to receive the things of the spiritual life, we must give the spiritual part of ourselves.

The Celestial Sanctum

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

***The
Rosicrucian
Digest
January
1981***

WE THANK YOU!

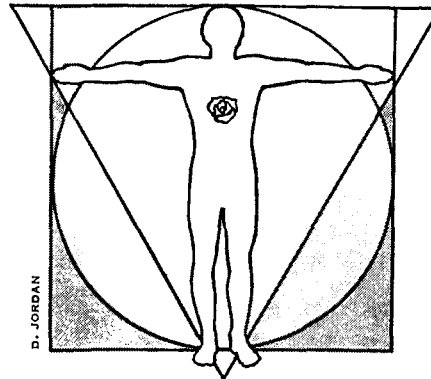
The Emperor, Supreme and Grand Lodge officers take this means of thanking our Frateres and Sorores throughout the world for their most kind Christmas Greetings. Because of the number of these Greetings, we must take this means of thanking each of you.

The Attainment of Perfection

by Cecil A. Poole, F. R. C.
Vice President
Supreme Grand Lodge
of AMORC

TO BECOME PERFECT is a worthy aim for any person. There are many individuals who have been branded as perfectionists. Such an individual—and I know well of what I speak because of my own experience—is sometimes not the most desirable companion. In other words, the perfectionist is sometimes a faultfinder, an individual who constantly irritates another, who is constantly trying to force everything with which he deals in the physical universe and in the field of thought to conform with his or her concept of perfection. Such an individual wants everything arranged in a predetermined order. He wants all matters to be carried out on a fixed routine. He wants everything to be in accord with a fixed law of order. Such a concept of perfection is most worthy, and every individual who is a perfectionist and wants everything to be exactly right in accordance with his predetermined standards is usually an individual of a high intellectual level and able to contribute to his own advancement and that of the society of which he is a part.

The perfectionist, however, frequently does not acknowledge the fact that his or her concept of perfection may not necessarily be the concept of someone else. We can all disagree on what perfection is, or at least disagree on the various degrees of perfection. Many individuals are satisfied in life to have things only

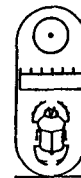


partly right. They arrive at a point where further work or further effort directed to the controlling of their affairs, or that segment of the universe of which they are a part, can be done to a degree. Others say that perfection is not a matter of degree, that, for example, two and two are four, and everything else must be worked out on a mathematical basis. Two and two cannot be three and seven-eighths or four and one-sixteenth. It must always be the exact combination of the two and two that make up the four.

Some people argue that, in a mathematical sense, perfection has to be based upon an absolute concept, but outside of the field of the physical sciences, there are those who believe that perfection is a matter of degree. An individual, for example, may devote a lifetime to developing a high moral sense, but he still may do little things that are not quite consistent with the highest moral concept, and yet not consider that he is falling too short of perfection.

What Is Perfection?

There are two questions worthy of man's consideration: What is perfection? Can man attain it? As I have already discussed, the nature of perfection is a part of the nature of man himself. Man cannot conceive of perfection beyond his ability to realize and interpret it. For example, going back to the physical sciences, man cannot conceive of anything being more level than level, or more perpendicular than perpendicular, or more square than square, and yet we know that man possesses no instrument that will produce an absolute level, an



absolute perpendicular, or an absolute square. As Plato pointed out so well, the absolute of any physical concept is not contained in the physical world. Perfection is an idea, not an actuality.

Therefore, if perfection is not a part of the physical world, we move to our second point of consideration: How can man attain it? Man can only attain perfection in his mind, or in his psychic being. The ideal that exists of everything, as Plato so definitely pointed out in referring to the ideals in the non-physical world, is a state beyond the reach of the individual man. I may, by improving my technique and by obtaining more and more sensitive instruments and guides, be able to draw a better square than I could draw yesterday, and certainly a much better one than I could the first time a pencil was placed in my hands when I was little more than an

to mankind. However, in all the complexity of existence within and about man, the individual who seeks to attain perfection in living will always fall short of the ideal itself.

If, then, perfection is unobtainable but in our involvement we develop a sensitivity causing us to be more sensitive to all that is a part of our environment, is a continued attempt to progress worthwhile? Some time ago, I gave a lecture upon the nature of suffering. I pointed out that the individual who develops a high degree of psychic involvement develops simultaneously an increased degree of sensitivity. With that sensitivity it is possible for him to develop the sense of intuition, the feeling of oneness with the Divine. This sensitivity is a phase of the nature of one who seriously advances in the study of mysticism, occultism, philosophy, and religion. In other words,

*“Is it worth the effort to try to
attain perfection? Can man ever live
the perfect life?”*

infant. In other words, the square that I may be able to draw tomorrow on an elaborate drawing board with the proper instruments is nearer perfection than any other square that I have ever drawn in all my life. I have moved toward the ideal, toward perfection. But, someone may ask, what have I obtained? I have done something a little better, but is the near-perfect square that I am able to produce of any more significance than the one that was less perfect?

Such a state of reasoning causes us to be aware that man in his physical existence will always fall short of perfection. The cynic, therefore, asks, “Is it worth the effort to try to attain perfection? Can man ever live the perfect life?” The perfect life should be a good life, a life that utilizes all the attributes of man and all the phases of his intricate being and the environment in which he is placed. We should consider the good man as one who evolves himself, who reaches out toward the Creator who made it possible for him to exist, and who utilizes the environment to the benefit of himself and

the highly evolved individual, the master, is one who has developed a great degree of sensitivity, but as with all experiences in life and the universe, anything that we gain—whether it be knowledge or experience—also carries an obligation. Sensitivity to psychic impressions also creates a sensitivity to all parts of the cosmic scheme. Therefore, it is within the realm of possibility that the highly evolved individual may be more sensitive to pain, to grief, and to those incidents in his environment that cause him to be thwarted in his progress, or unable to do all that he would like to do.

One reaction to this concept is, “Then why evolve? Why should we go ahead? Why should the individual Rosicrucian, for example, continue to study his teachings and apply the principles that he is attempting to learn? Why become psychically evolved if as a result of such psychic involvement we place ourselves in a position to have possibly more difficulties and more problems than we have now?” This question revolves about the same concept of perfection to which I

have already referred. If we are to move toward a complete state of mastership and a complete unity with the Cosmic, we must assume that the process is going to have its ups and downs, its points of reward and points of discouragement.

Man cannot accumulate physical wealth without hard work, without the pain that comes from hands that become irritated in handling various instruments and a back that gives pain because of the burden of the toil itself. Man cannot become psychically evolved unless he is willing to assume as a part of the evolverment that his lack of knowledge of the Divine and of the Cosmic is something that has to be rectified by knowledge and experience, and that knowledge and experience will bring both its rewards and its irritations. We cannot move without the expenditure of energy. We cannot evolve without the application of our selves to the philosophy of evolverment. Whenever man moves, literally or figuratively, he will gain, and he will find certain problems in the process.

In the end, the possibility of acquiring perfection is the aim which man must constantly strive toward. To become one with the Divine, to become all-perfect, all-wise, and in absolute harmony with the Cosmic is man's destiny, whether he wants it or not. As long as man permits the anxieties and pain of the process itself to be more important than what he may attain, then he may fall short of evolverment.

If man is to see what is on the other side of the hill, he will probably have to climb that hill. The going may be rough. It may make him short of breath. It may give him pain in various muscles of his legs and back and arms. It may cause

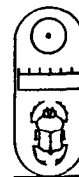
him to feel weak and distressed, but when he reaches the top, it also may be that what he can see will more than compensate for the troubles and inconveniences it took to attain the summit of the hill.

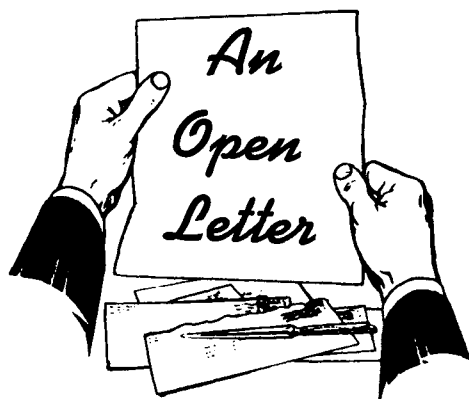
Now, man climbs many hills, allegorically speaking. Each incarnation is a hill that man must climb. As he reaches the top of each one, he has attained one more step in the evolverment of his soul personality. He gains glimpses of the Cosmic which were beyond the limit of his perception before, and he will also find the irritations and problems that were a part of his spiritual ascension were small in comparison to the glory of being more intimately a part of the cosmic scheme and to the direct realization of God.

The ecstasy of the mystics and the masters has been as a result of subordinating a personal sacrifice to the end to be obtained. The Law of Karma is a part of the statement that everything that man gains must be as a result of his own effort and initiative, and that he will gain in proportion to what he sows. If we live in a physical world that is sometimes unfriendly and uncooperative, we should know from the small events of our lives that the effort, inconvenience, and possibly even pain of some of the individual steps will be absorbed in the ultimate realization that we can attain. Those who have mastered themselves and the universe are unable to put into words their description of such psychic and cosmic realizations. We will someday experience this ecstasy. We can put it off for many reincarnations, or we can agree to take the responsibility and the consequences, then, regardless of our own individual inconvenience at the moment, give ourselves over to this progress, thus allying ourselves intimately with the Cosmic. △

Treasures From Our Museum . . .

Is a new monthly feature appearing on the inside back cover of this issue. These rare and valuable artifacts are from the large collection in the Rosicrucian Egyptian Museum. Some of these treasures were closely associated with the Egyptian mystery schools, from which AMORC traditionally traces its origin. Museum guides Doni Fraser and Juan Pérez provide written information on each of the artifacts. We hope you will enjoy this new feature.





*to our members
and readers . . .*

WE are taking this opportunity to share some of the experiences we have had with our correspondence. Since most of our contact with you is by letter, postal communication is vital to our mutual interests. When this communication breaks down for one reason or another, we both have problems, which result in frustration. Over the years, we have been able to isolate the following factors that cause postal problems:

- ***Changes of Address***

Perhaps the most notorious villain in communication failures is the enormous incidence of address changes. We cite a current statistic indicating that within a four-year period nearly 100% of mailing addresses will have changed. Add to this the fact that notification of such changes never quite matches our mailing dates, and there's an enormous overlap of mail going to old and new addresses. Also, many people procrastinate or *never* notify us of changes—again, you can see how much mail is not where it should be.

- ***Incomplete Information***

Very often we receive mail with incomplete information to either reply to, or to process a transaction. It will always be extremely helpful if you put your *membership key number* on each separate page or item you mail to us. And of course, on at least one page, include your name, complete address, and the date.

- ***Illegible Writing***

The most frustrating of our communication problems are the letters we can't read because of illegible writing. When we can't make out a name, address, or key number, we can't acknowledge the letter or the transaction that may be involved. We can't even tell you that it's illegible because we don't know who you are or where you live.

When you write, always do so with a thought about the person who must read your writing. You may have to slow down and form your letters in a more careful way, but if you want answers, we must be able to read what you write. If nothing else, take the time to at least print or type your *key number, name, address, and the date*.

- ***Separate Subject Matter***

When you write about more than one matter, please write to each department you are contacting—such as Instruction, Library, Supply Bureau, and so on—on a separate sheet of paper. Give each department the same basic information; that is, your name, address, key number, the date, etc. In this way, when your envelope reaches us, we can immediately dispatch each section to the department concerned, thus greatly shortening the time it takes to receive attention.

- ***Tampering and Lost Mail***

We have found that there is always the possibility of someone maliciously tampering with the mail. Unfriendly neighbors, family members, or postal workers have been known to seize and destroy mail before it can be delivered to a member. In such cases, a post office box may be the best solution. Again, when mail is tampered with, we cannot respond to a member's complaint, since our answer also will never reach him.

- ***Insufficient Postage***

Please do not *guess* at the amount of postage needed for your mail. Non-delivery for lack of postage creates long delays as a letter slowly wends its way back to you, or perhaps is lost in transit. When sending mail by air, especially, be sure to check the weight of the item.

- ***Slow Service and Human Error***

Granted, postal service is often slow, especially from distant points. It should be remembered that delivery of surface mail can take from three to six months. Also, on rare occasions, we may fail to respond to a given communication, but your letters *are* answered promptly and fully, and we make every effort to prevent any oversights.

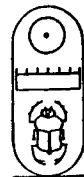


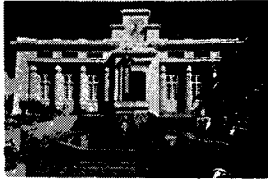
"If they'd only put their key number, name, and address on the letter. . ."

By keeping all of the above in mind, you may better appreciate the pitfalls that postal communication must surmount. Nevertheless, the written word is the lifeline between us, and with diligent attention, most of the aforementioned problems can be surmounted.

We do want to hear from you. We like writing to you. When the mail frustration comes, don't despair. See it for what it is, and together we will always work it out.

Your Grand Lodge Staff





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Inner Mysteries of the Brain the Limbic System, Part II Memory and Learning

THE LIMBIC SYSTEM'S ability to determine "this is it—this is truth," is vital to the creation of our mental realities. As "guardian at the inner threshold" it opens the heart to new understanding and facilitates the process of recollection and learning.

In the human mind, perceptions presented by the five senses are compared to memory perceptions. Through its instrument, the limbic system, the faculty of imagination harmonizes inner and outer perceptions. The images created by imagination then become material for the intellect. Thus, imagination is the intermediary between perception, memory, and thought. Indeed, thought and learning are made possible by the image-making part of the Soul.

Scientists have long sought the physical instrument wherein resides the capacity for imagination, memory, and learning. Many believe that these faculties are located in the outer brain, or the two cerebral lobes. In one famous experiment the American psychologist, Karl Lashley, searched for the elusive site of memory storage. He found that rats did not suffer significant deterioration of their ability to thread their way through a learned maze even though they were missing up to 90% of their cerebral lobes. From this and other experiments one may theorize that each specific memory is distributed over the brain as a whole. Perhaps the images of imagination and memory are developed in the brain in a manner analogous to a

hologram.¹ What is apparent from the study of many neural structures is that the brain relies on patterns of increasing refinement, simplicity, elegance, and wholeness.

If the images of memory are experienced over the entire surface of the outer brain and perhaps even throughout the brainstem as well, how are we able to evoke those memories which are important to us? What physical structures participate in our ability to recall images by processes of order and association? To investigate this question we must search more deeply into the inner mysteries of the brain. Deep within the temporal lobes of the outer brain we must seek out those structures comprising the *limbic system* (see *Figure*).

In primitive species, the only function of the limbic system is the regulation of the sense of smell. As the brain becomes more complex, the limbic system diversifies to regulate aspects of behavior, such as emotional expression, while retaining its tie to the olfactory system. It is interesting to note that Anubis—the jackal-headed god of Egypt, the guardian of the threshold, and our symbol for the limbic system—had a particularly acute sense of smell.

The portion of the limbic system which appears to be especially concerned with facilitating memory and learning is called the *hippocampus*, or sea horse. The hippocampus is a rather large structure reaching a peak size in man (see *Figure*).

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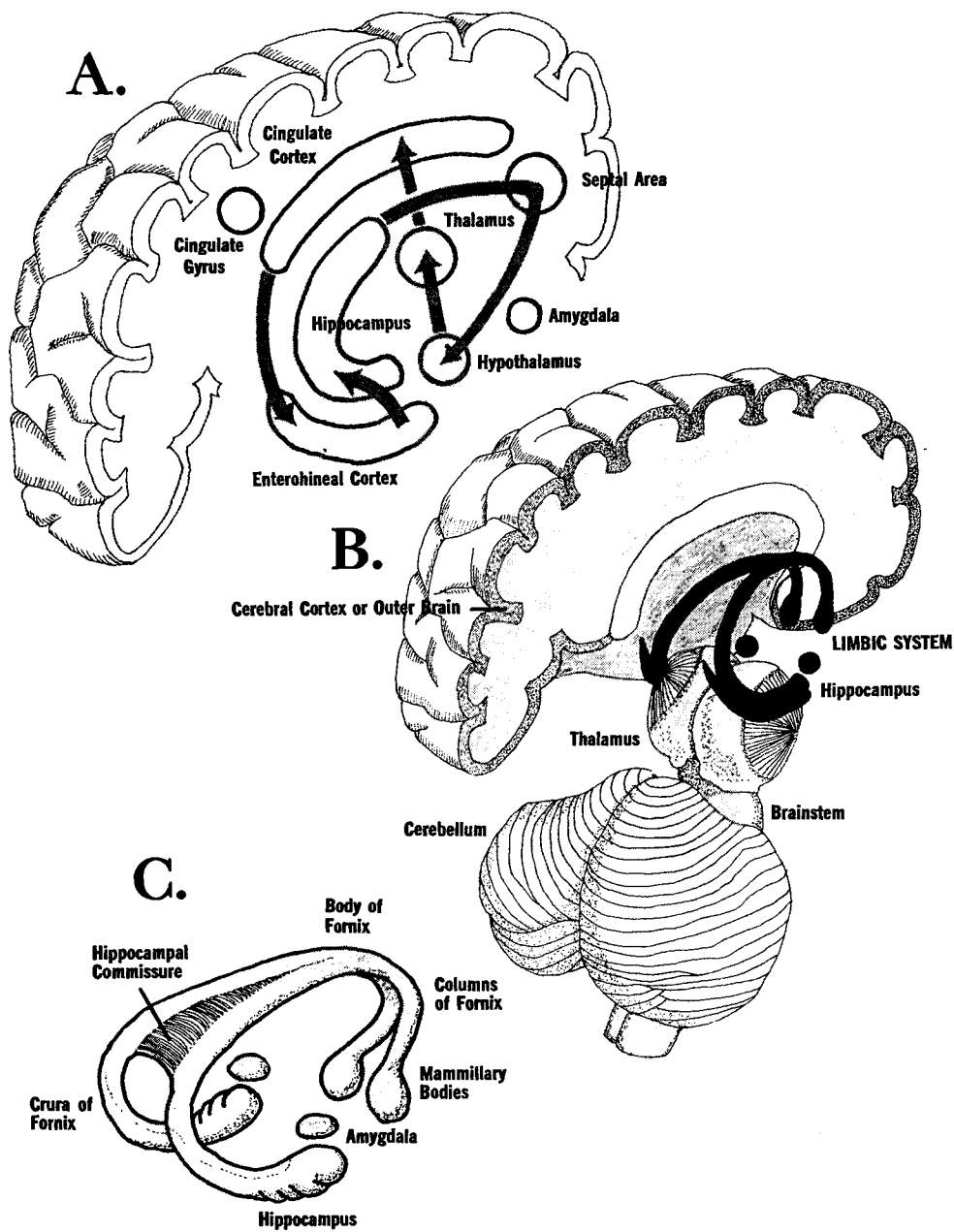
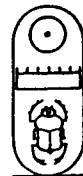


Figure 1A: Dynamic view of the limbic system connections associated with the integration of emotion, the inhibition of inappropriate responses, error evaluation, the coding of non-reward orientation, exploration, habituation, attention, memory recognition, spacial memory, spacial and cognitive mapping, information processing (for example, the comparison of present stimuli with past experience) and in providing a link between the internal and external worlds. **Figure 1B:** The location of the limbic system (shown in black) in relation to other major brain structures. **Figure 1C:** Major structures of the limbic system.



The internal architecture of the hippocampus is curious, resembling a series of leaves like the pages of a book. Viewed another way the hippocampus looks like a great number of circuit-boards arranged in stacks. The input lines from the sense organs run through the stack of leaves and make contact with the neurons (brain cells) in each leaf. The output lines connect with forebrain, other portions of the limbic system, mammillary bodies, thalamic and hypothalamic nuclei—all structures participating in the facilitation of memory and learning.

Importance to Memory

Damage to both sides of the hippocampal portions of the limbic system result in a severe form of amnesia, the inability to evoke particular memory images. The memory-image selection process is affected in a random way. The patient may experience the memory of the loss of a favorite pet, but not that of a favorite uncle. These patients can experience new information in the present, but the ability to recall is lost when the attention shifts. A few minutes after dinner, patients cannot recall what they had eaten or even whether they had dined.

Damage to just one side of the hippocampal portion of the limbic system does not produce such drastic effects. The degree of impairment appears to depend on the extent of hippocampal damage. Moreover, clinical observations indicate that the left and right hippocampi are respectively concerned with verbal and non-verbal memories, in line with the roles of the two sides of the outer brain cortex.²

Order or spacial memory is important to many animals. Birds can remember which flowers they have already visited. Rats placed on an eight-arm maze can remember which arm contained food. Rats can also do this on a seventeen-arm maze, though with more mistakes. Various experiments show that they remember by making a mental map. Electronic records from the hippocampus of a free-running rat show that there are specific hippocampal cells which fire only when the animal is at a specific point within a maze. In addition, these hippocampal cells fire consistently when three or four cues are present, but they fire erratically if only one cue is present. Other studies

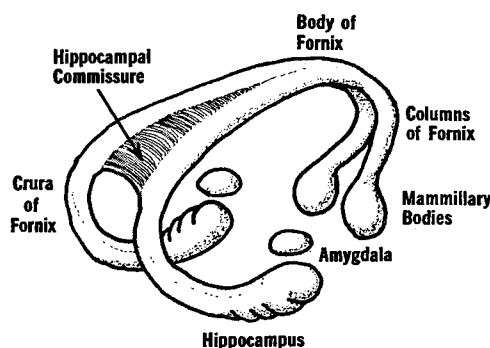


Figure 1C: Major structures of the limbic system.

show that learning is associated with hippocampal theta rhythms (4-7 cycles per second).³ If, on the other hand, the hippocampal connections are damaged, performance is profoundly impaired. So it appears that one of the functions of the hippocampus is to compare memories of spacial arrangements. This conclusion conforms with the evolutionary evidence.

Other Animals

Fish have no hippocampus.⁴ In the ocean there are few landmarks and fish are generally guided by broad environmental factors like temperature and salinity. Amphibians and reptiles have primitive hippocampi. Once creatures climbed on land there was an advantage to remembering where food, nests, and lairs could be found. The fully organized hippocampus appears in early mammals.

Russian scientists tested a range of animals for their ability to recognize the order in which three signals were given. These signals consisted of sound and light. Goldfish never learned. Turtles recognized the patterns some of the time. Birds were terrific. Rabbits which have a good hippocampus but a poor cortex needed much tutoring and were easily foxed by a change of order. Dogs and baboons were perfect. While imagination uses the limbic system to harmonize inner and outer perceptions, the quality of the experience depends on the development of the instruments employed. Thus, in addition to the limbic system, a well-developed cortex seems necessary for greater clarity and realization of the images presented by imagination.

Some investigators speculate that the hippocampus is needed for the appreciation of music and speech. The hippocampus is the tool whereby mental maps are surveyed in serial order. If we try to find our way we have to remember what came after what. Experiencing music and speech also necessitates remembering which of the many possibilities or positions proved rewarding. This constitutes learning. In this regard, the hippocampus has many connections with the brain's pleasure and reward centers. Some of the leaves of the hippocampi may hold a sort of "gold star" indicating "this is fun."

—George F. Buletza, Jr., Ph.D., F.R.C.;
Onslow H. Wilson, Ph.D., F.R.C.; and
June Schaa, F.R.C.

Note:

Language barriers between nations present great difficulties, but the greatest of language barriers lies between man's inner and outer selves. Next month we will discuss the marriage of inner and outer brains and the limbic system's contribution to the resulting experience of Cosmic Consciousness.

Footnotes:

¹Pribram K. (1971) *Languages of the Brain*. Brooks/Cole Publishing Co., Monterey, CA; Buletza G., Bukay M. & Schaa J. (1978) Mindquest: Rosicrucians thinking together III: The images of man. *The Rosicrucian Digest* 56 (9):22-26.

²Bukay M. & Buletza G. (1978) Mindquest: Split-brain research. *The Rosicrucian Digest* 56 (1):14-18.

³Berry S. D., Thompson R. F. (1978) Prediction of learning rate from the hippocampal electroencephalogram. *Science* 200 (4347):1298-1300; Winson J. (1978) Loss of hippocampal theta rhythm results in spacial memory deficit in the rat. *Science* 201 (4351):160-163.

⁴Dolphins and whales are not fish. Like all mammals, they have a well-developed limbic system.

When You Change Your Address . . .

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

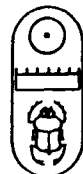
Be sure to let us
know as far in ad-
vance as possible
when your address
will change.

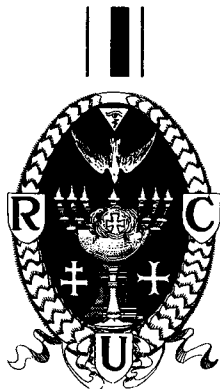
Please include your key number or subscription number. This *one* notice will change your master file and be made available to all departments. May we also remind you to be sure that you notify your local post office.

The Purpose of the Rosicrucian Order

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

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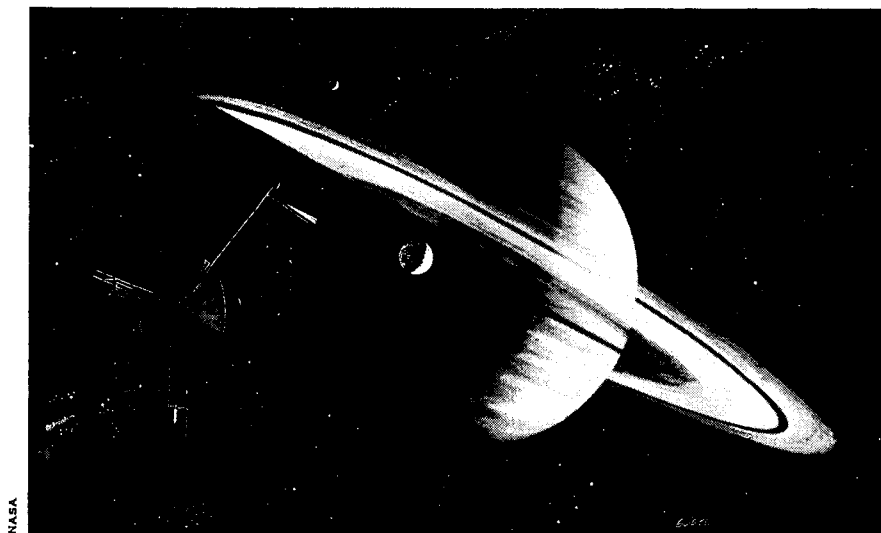
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Decade of Discovery Part II

—by Dave Stover—

DURING THE 1970s real advances were made in discovering more about the neighboring planets of our solar system. In last month's Rosicrucian Digest we discussed some of the facts collected by space probes sent to Mercury, Venus, and Jupiter. Now, let's continue with some of the other exciting discoveries made during the 1970s.

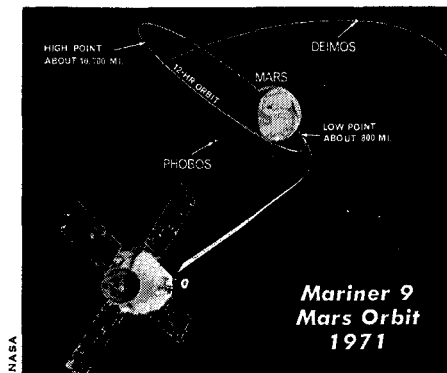
Moving in toward the Sun from Jupiter, through the asteroid belt, we come to a reddish-orange planet adorned with white ice caps. Midway in size between Earth and Mercury with a diameter of 4200 miles and an atmosphere 1% as thick as Earth's, Mars is not a prepossessing planet: it is dull in comparison with Jupiter's technicolor cloud display. But

for over a hundred years, Mars—name-sake of the Roman god of war—has been the planet men think of most often, when they think of planets at all.

Giovanni Schiaparelli, an Italian scientist, was the first to sight the infamous Martian canals in the 1880s. Schiaparelli called certain dark markings on the planet *canali*, which in English means "chan-

Above: artist's conception shows Pioneer Saturn emerging from Saturn's shadow after passing within 21,500 miles of the planet's banded cloud tops. Launched in 1973, Pioneer Saturn took 77 months to reach Saturn, and in 1979 returned the first closeup photos of the ringed planet.





nels.” That’s not how it was translated, though; instead, it was taken to mean “canals,” which are entirely different. Channels can be either man-made or natural; canals can only be artificial.

The American astronomer Percival Lowell was caught up in the romance of of the red planet, and began a life-long investigation of Mars in 1894 by building himself an observatory in Arizona. He was soon convinced the markings were genuine canals, the constructs of an ancient and advanced civilization—a civilization fighting for its survival. Mars, Lowell reasoned, was an old world, and much of its air and water must have dissipated into space. The Martians, it seemed, were dying of thirst, and had been forced to build the canals to bring the planet’s last water supplies from the polar ice caps to the Martian cities.

A romantic vision: a dying planet and a gallant people. The public loved it, bought Lowell’s several popular books on the subject, as well as fictional explorations of the Lowellian Mars (H. G. Wells’ *The War of the Worlds* and *A Princess of Mars* by Edgar Rice Burroughs are two that immediately come to mind).

Following a 248-million-mile journey from Earth, Viking 1 landed on Mars in 1976 and transmitted photographs and information, including this photo of the Martian surface and sky. The spacecraft’s gray structure is visible in the foreground and a cable leads to one of the descent rocket engines. The original color photo shows orange-red surface material covering this region of the planet, apparently forming a thin veneer over darker bedrock. The sky has a reddish cast, probably due to scattering and reflection from reddish sediment suspended in the lower atmosphere.

Professional astronomers looked on Lowell with less favor, however; most could not even catch a glimpse of the hundreds of canals Lowell claimed to be observing.

As the twentieth century wore on, the possibility of the existence of intelligent Martians seemed more and more remote. Mars was not only the red planet; it was also a cold and arid one, though it looked



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as if some sort of primitive plant life might grow there.

Mariner 4 was the first space probe to survey the planet in 1965; it sent back twenty-one photographs to Earth. There were no canals on Mars, but there were craters.

Mariners 6 and 7 confirmed the first ship's observations; even the possibility of plant life seemed to recede. Mars was even colder and drier than had been previously thought, and the planet appeared to be as dead as the Moon.

Came 1971 and Mariner 9, the first spacecraft to take up an orbit around Mars. It was a phenomenally successful mission, with thousands of photographs being taken, and some fabulous discoveries being made. Mars boasts the solar system's largest volcano, Nix Olympia (now Olympus Mons), 300 miles wide at its base with a crater forty miles across at its top. The planet's innards are laid bare in an immense rift valley that puts the Grand Canyon to shame; miles deep and wide, the Martian Great Rift Valley runs for thousands of miles, more than halfway around the world.

And there were even ancient riverbeds discovered, indicating that a billion years ago water must have flowed across the surface of a now-parched world. With water, was there life? Perhaps even intelligent life? At this time, it is impossible to tell; someday in the future an archeologist may find ruins a thousand times older than Troy in the barren sands of Mars. . . .

Viking 1 on Mars

The year 1976: two Jeep-sized robots land on the surface of the red planet. The first photographs depict a pinkish sky, red-rock landscape. Man—by proxy—sets foot upon another world.

The most important experiments the two Vikings carried out were biological. There was no Martian civilization, no plants—what of bacteria?

After months of testing, it seemed the answer was "No," though it was a very weak negative. Some of the results were ambiguous, but there was no unassailable evidence of even bacterial life on Mars. How the mighty Martians had fallen in but three-quarters of a century!



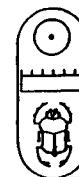
New Saturn Findings

And there is so much more. . . .

At decade's start, Saturn was believed to be unique in the solar system, perhaps (for all we knew) even in the universe, the only planet to be blessed with rings; by decade's end we knew that both Uranus and Jupiter possessed rings as well, though Saturn's retain the honors as brightest and most beautiful.

An entirely new sort of object was found orbiting between Saturn and Uranus. Named Chiron, it may be the

Above Photo: Voyager 1's recent encounter with Saturn has produced a remarkable series of photographs, including this one taken on August 24, 1980, when Voyager was 66 million miles away from the ringed planet. A series of dark and light cloud bands appears through high-altitude atmospheric haze in the northern hemisphere. Considerable structure can be seen in the rings: Cassini's Division, between A-ring and B-ring, is readily visible. The shadow of the rings on the planet's disk can also be seen. One of Saturn's many satellites, Dione, is visible just below the planet. Voyager 1's Saturn encounter began last August and the spacecraft made its closest approach (77,174 miles above the cloud tops) in November, 1980. After passing Saturn, Voyager 1 will leave the solar system. In August, 1981, Voyager 2 will encounter Saturn and then continue to the planet Uranus, arriving there in January, 1986.



largest, most visible of a belt of trans-Saturnian asteroids—or a member of the solar system in a class of its own.

New findings on Pluto, the Sun's outermost planet, indicate it is only 1000 miles in diameter (as opposed to 3600 miles, as thought before) and has a satellite a couple of hundred of miles in diameter. Pluto's downsizing makes it possible that somewhere out there a massive planet may lurk, far from the Sun. The potential tenth planet may be responsible for the changes in the orbits of Neptune and Uranus which led to the discovery of Pluto in 1930—but the tenth planet itself has yet to be found.

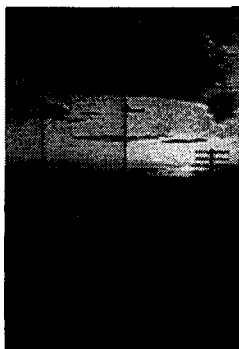
Of course, there is the universe beyond our solar system, a universe which the Seventies revealed as a violent place of raw energies, black holes and neutron stars, antimatter and supernovae.

The discoveries made within our system are smaller, easier to grasp, but no

less exciting. And the years ahead beckon . . . the Voyagers will reach Saturn in the 1980s, giving us an in-depth look at that distant world; in 1986 Halley's Comet will return once again, as it has every seventy-six years throughout much of recorded history; and at the very end of this decade one of the Voyagers may fly by Uranus.

The Seventies will be remembered, though, however brilliant the accomplishments of the future—not merely for Watergate, or the energy crisis, or for 500 million starving people in the Third World. No, the Seventies will be remembered, but for one reason.

In the 1970s, for the first time, the planets ceased to be mere lights in the sky, and became worlds—worlds as diverse and fascinating as the Earth that we inhabit. In the decades and centuries yet ahead, *that* will be the legacy of the past ten tumultuous years. Δ



Cover Our cover features a view down a Montana railroad track with no trains in sight.

In the United States, railroad passenger transportation has decreased, and with this a certain romance has also departed. Today there are fewer people who can recall the haunting whistle of the steam engine as it sped along through the dark of night while they reclined aboard in comfort. Perhaps these travellers can recall looking through windows into the inky blackness and suddenly seeing a mosaic of distant lights flash by—a little town or village. They may also remember falling asleep while listening to the particular rhythmic sounds of the wheels as they ran over joints

of the track; in the imagination the repetitive sounds almost seemed to form certain words. A vanishing era, but one that may return with today's rapidly increasing transportation energy costs.

(Photo by Woodrow F. McLain, F.R.C.)

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Medifocus: Due to certain changes which will be made in Medifocus, this feature is being temporarily suspended and will appear again at a later date. Meanwhile, Rosicrucians should direct constructive thoughts of peace, harmony, and goodwill to our world leaders.

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

What Are Selfish Interests?



THE question often arises in the mind of the student on the Path or the seeker for spiritual unfoldment as to how far he may go in urging or promoting his own personal evolution and development without transgression of what seems to be the unwritten law about selfish interest.

After all, one must carefully give consideration to a clear analysis of what constitutes selfish interests. If we stop to think of the very opposite of selfish interest, we will have what might be termed a condition of selflessness. Is such a condition at all possible and would it be of any value to any of us?

Those who claim that the true attitude of the mystic and of the humanitarian should be a total lack of personal interest or selfish benefits would seem to have in mind a vague and rather impossible condition of self-annihilation as the proper mental attitude to be assumed. Such persons contend that our every thought and our every desire, our every act, should be impersonal and should extend beyond the self or ego and find action and reaction wholly in the fields external to ourselves and in no way related to our own personal interests. This would contemplate a condition of self-annihilation to the extent that we would look upon the world and its problems as though we were not only separate from them but actually non-existent. We would have to take an assumed attitude of suspended existence and consider ourselves as either inferior or superior to the very conditions we are trying to improve, and unassociated



in any way with the human problems which face all mankind and which we hope to eliminate.

If we look upon the foreign missionary as an example, for instance, of devotion to the interests of others, we would have to say, according to those who hold to the above ideas, that the missionary should assume that all of the problems which face the ones he is helping are problems which do not affect him or cannot affect him and that all of the problems which he has believed were his own are no longer in existence because he as an entity does not exist.

Such a viewpoint on the part of the missionary would undoubtedly affect the efficiency of the work he is trying to do and would handicap him in his ability to sympathetically attune himself with the needs of those whom he is trying to help. Cannot the same be true regarding the mystic in his general studies and activities?

Sympathetic Attunement

Those who have devoted the greater part of their lives to the welfare of humanity have discovered that the first and most important step in their efficient work has been to sympathetically attune themselves with the mass of civilization and to place themselves in the very center of all the problems which face humanity. They must take the spiritual and phi-



losophical attitude that, except for the grace of God, they themselves would be in the same position as those they are trying to help.

The mystic is always brought closer to mankind by following the precepts of the philosopher who looked upon a worn and neglected specimen of humanity, ostracized by all and beaten by the conditions around him, and said to himself, "Except for the grace of God that is I!" Such an idea is the safest guide for the life of a mystic in any of his activities, and it eliminates any tendency on the part of one to become possessed of a superiority complex or a sense of superior being.

It is not necessary to lower one's real self to a humiliating position in order to assist humanity, for all of humanity is not in a humiliating position, nor is all of it in poverty, want, and privation. Those who are in possession of the world's richest bounties and are considered wealthy and fortunately placed, likewise have their problems and their need for light and guidance and help, and the mystic in order to help them must be able to attune himself with them and see life from their viewpoint as well as from the viewpoint of the most humble and the most lowly. But, after all, the salvation of the race or of a world of people is not a mass accomplishment but a procedure that is dependent upon the exemplification of principles by the individuals composing the mass. Reform of any nature must begin with the individual and proceed to the mass. Each person must be considered as a human being, not necessarily wholly independent of all other human beings but most certainly distinguished from the collective body.

Our own position here on earth, incarnate in a physical body, is a demonstration, or, shall we say, a salutary indication of the cosmic plan evolving human beings through personal experience and trials. It is as the fire burns in the crucible of the individual soul and purifies the outer physical self that the spiritual flame and cosmic guidance is fanned into a dominating power in the individual. To ignore our own incarnation here and ignore our own personal development and progress merely for the sake of helping others is to ignore the cosmic scheme intended for each individual including ourselves. We have no

more right to ignore what the Cosmic intended us to do for ourselves in this incarnation than we have to ignore what the Cosmic intended for every other human being. The moment we set aside our own development and our own progress and our own interests and give thought only to others, we are attempting to arbitrarily alter the cosmic scheme.

We may see the fallacy instantly in this method if we assume that what is right for ourselves is right for every other human being. That would mean that every human being would set aside his own personal progress and even attempt to hold it back in his desire to help others. This would lead to confusion so far as progress is concerned and the mass of human beings would find a very definite delay in spiritual and mental progress.

Self-Improvement

The truly ideal standard is that in which the individual makes every effort to promote his own best interests and to bring his own evolution to the highest degree in every sense. He should seek, first of all, to further his spiritual development to the broadest possible comprehension of universal principles. Then he should proceed to lift up his own physical and worldly situation to a degree that is compatible with the spiritual one. If he has risen to great heights in a spiritual sense he should also seek to raise himself in a worldly way to the greatest possible heights. At the same time, however, he should have in mind the needs of all other fellow beings and seek not only to give each of them the same opportunity to rise to great heights but should contribute in every way possible to the progress of all others.

Looking at it from the purely economical and social point of view, the great problem that faces the world today is not that there are insufficient numbers of human beings devoted to humanitarian activities, or an insufficient number of unselfish workers devoting their lives and thoughts and powers to the helping of others, but there is a great insufficiency of those who are attempting to promote their own best interests in the proper manner and to the highest degree.

We have in a general sense sufficient humanitarian and good-will organiza-

tions, including the schools, colleges, charity organizations, brotherhoods, individual workers, and other methods for the general help of individuals, but the great lack is to be found in the inability of the individual to help himself or perhaps in the lack of a desire to help himself.

One needs only to travel, for instance, through various nations, such as certain sections of Egypt, Palestine, Persia, India, as well as in the slum districts of Europe and America, to see that the great need there is for that ambition, that personal interest, that dominating desire on the part of each individual to lift himself up. The indifference to personal interest, the indifference to personal possibilities, and the indifference to the effect of this upon the mass of humanity is the great problem.

In each of these deplorable places where a section of the mass of humanity has allowed itself to slide downhill in all worldly progress and where one individual has suddenly taken it upon himself to promote his own best interests and lift himself to the highest worldly and spiritual standing, a great number have been influenced by his example. A younger race has tried to exemplify what he has done, and he is held forth by parents and others as a model of what may be done. The wholesome effect of such selfish promotion of personal interests is a matter that must be reckoned with because of its serious effects.

Wherever we see one individual promoting his best interest and lifting himself above the situations in which he was born, and doing this without becoming a parasite upon humanity and without injuring others, we may see an excellent example of good influence. When such a person is not wholly indifferent to the rights of others and is not miserly in his personal ambitions, he cannot escape the blessing that he will inevitably bring to those around him. When he is inclined to promote his interests and at the same time share some of them with others, we have the ideal example of humanitarian action.

It behooves every individual to make the utmost of his life. He need not be wholly selfish nor should he be wholly selfless in his viewpoint of his desires and ambitions. But he must in fairness to the cosmic plan and in fairness to the general scheme of things make the best

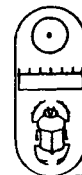
of each opportunity to promote himself and to rise to the highest worldly as well as spiritual powers.

He may be a chosen channel for the distribution of wealth after he has acquired it, and until he acquires it through personal ambition, he cannot serve in the Master's vineyard in the manner in which the Cosmic has decreed. It may be that his own personal advancement is desired by the Cosmic in order to stimulate the same ambition in the hearts and minds of hundreds or thousands of others. The life of every successful businessman is a standard of possibility for the youth of every land.

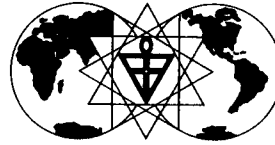
The attainment of happiness, contentment, and peace is a glorious demonstration to thousands. The ability to meet the obstacles of life and overcome them with the material things which one has rightfully attained is another excellent example that will help to fire the thoughts and actions of many others. We cannot bring complete happiness into our own lives without it flowing over the brim to bring happiness to others. We cannot possess great wealth without yielding to the temptation to spend it; in spending it we begin to share it with others, and even the act of spending is an encouragement to those who have suffered for the lack of inspiration.

Again it resolves itself into the element of motive. If our motive in seeking personal development is purely self-aggrandizement at the cost of happiness, peace, and the advancement of others, we shall be checked in our career sooner or later and find that we have created karmic debts instead of cosmic blessings. But if our motive is reasonable and not lacking in consideration of our obligations to the Cosmic and to all mankind, we will find that each and every personal ambition and desire is considered by the Cosmic and strengthened and fortified by it.

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



Rosicrucian Activities



MRS. ELEANOR LEE KINGMAN, volunteer grandmother, received the Rosicrucian Humanitarian Award for nine years of dedicated service. After reading a newspaper advertisement, Mrs. Kingman volunteered to care for "failure to thrive" babies at the Los Angeles County Hospital. She gives them the love and attention they need to eat and live. Our humanitarian says she feels privileged to care for these infants, many of whom have been mishandled, suffer from burns, or have birth defects. "Grandma Kay," as she is affectionately known, has twelve grandchildren of her own, as well as those she visits at the hospital. The presentation of the Humanitarian Award paid tribute to her years of loving work, and Grandma Kay still arranges her life so that she can help these children.

Family and friends gathered at Pomona College—Mrs. Kingman's alma mater ('18)—both to celebrate her 87th birthday, and to take part in AMORC's tribute to a sensitive and compassionate woman.



Grandma Kay receives the Rosicrucian Humanitarian Award from Dr. Frederick Sontag, Professor of Philosophy at Pomona College.

WHEN THE SUN crosses the celestial equator, signalling the autumnal equinox in September, as reckoned in the northern hemisphere, and enters the zodiacal sign of Libra, the Rosicrucian Order commemorates the building of the Great Pyramid of Cheops in Egypt. The Atlantis Chapter, AMORC, of Washington, D.C., held the annual pyramid ceremony on the steps of the United States Capitol Building. This marks the first time the ceremony had been held in such a prominent public place.

According to Rosicrucian traditions, the Great Pyramid of Gizeh was begun at the time of the autumnal equinox in the northern hemisphere. Unlike other pyramids built as a burial place during the pyramid age, the Great Pyramid was erected as a temple of learning and initiation. Its construction demonstrates a



Mike Keeney (left), Master of Atlantis Chapter, Washington, D.C., and Mark Long, Chapter Chaplain, conclude the pyramid ceremony held on the steps of the U.S. Capitol Building in Washington, D.C.

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knowledge of all the known sciences of the period, including higher mathematics, physics, and the fundamentals of astronomy.

The Rosicrucian Order traces its traditional origin back to Akhnaton, Pharaoh in 1350 B.C., sometimes called the first great personality in history. Thus, the

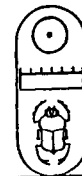
Order commemorates its ancient origin by the ritualistic and symbolic construction of a miniature pyramid, which symbolizes the reestablishment of the Order for its second cycle of activity, and the allegorical, esoteric pyramid of the Order's teachings, a pyramid of ideals and virtues.

ENTHUSIASM RAN HIGH as the First Rosicrucian Chapter between Washington, D.C., and Atlanta, Georgia, came into being—the new Triangle Rose Chapter in Raleigh, North Carolina. Over 100 Rosicrucians assembled in Raleigh from eight states and the District of Columbia for this special occasion. Also present were two Regional Monitors, Masters from several AMORC affiliated bodies in the Southeast, and Colombes from Washington, D.C. Grand Councilor

Mary Ann Fowler delivered an inspirational discourse appropriately entitled "A New Cycle." Members were especially moved by the words of each of the nine Past Masters of the former Pronaos who, through their years of service, had looked forward to, and worked toward, this day of fulfillment. The atmosphere was heavily charged with emotion and the warm glow of fraternal love. Congratulations and best wishes to Triangle Rose Chapter!



The annual meeting of AMORC Grand Councilors was held last summer at the Supreme Grand Lodge in San Jose, California. Shown standing are (left to right) Gene Bledsoe, United States; Jean-Paul DuBreuil, Canada & U.S.; Kenneth Idiodi, Nigeria; Philip Porep, Australia; Dr. D. A. Amaso and Johnson Ladipo, Nigeria; Grand Treasurer Ted Fisher; and Grand Secretary Harry Bersok. Shown seated in the photo are Peter Allen, England; Juan Alvarez, U.S.; Falth Brown, Canada and U.S.; Grand Master Robert Daniels; and Rose A. Galuska, U.S.





THE MYSTIC FIRE

Upon the altars of the ancient temples burned a mystic fire—ever tended by the vestal virgin. To this sacred flame were added special fragrances—incense of careful blending. What hidden value had those aromas? Was there a mystical significance to the passive atmosphere they created?

The Rosicrucians have prepared a fascinating discourse on "Incense—its Meaning and Value." This discourse is given free to all new or renewal subscribers to the *Rosicrucian Digest*. Just send one year's subscription only \$10.00* to the address below and ask for this discourse.**

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ROSICRUCIAN DIRECTORY

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

A WALK IN ROME

Rome, known as the Eternal City, has not lost its charm—an admixture of antiquity with the contemporary. The visitor finds streets and arches as shown here, reflecting various periods of the past—archways that intrigue and invite further exploration.

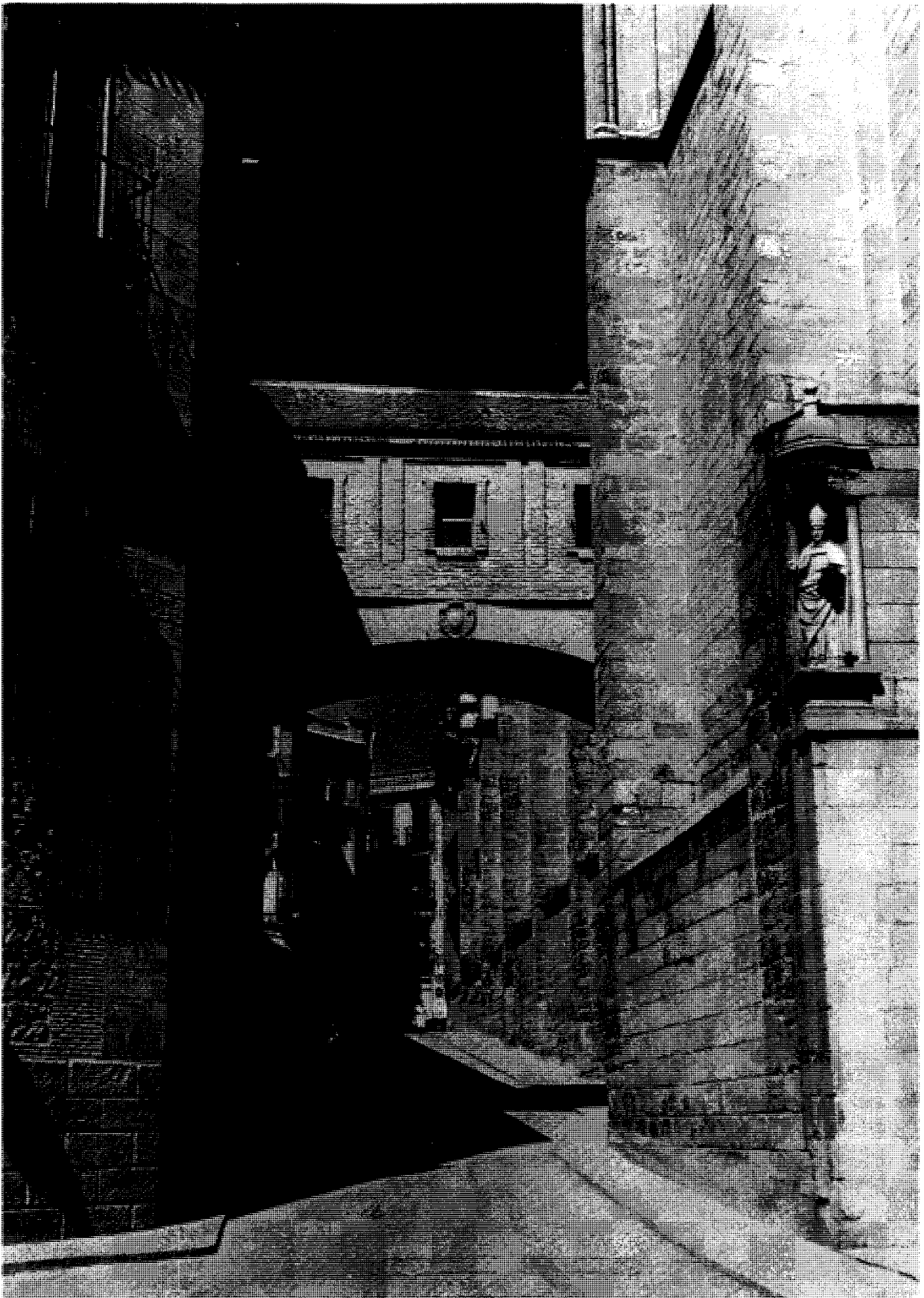
(Photo by AMORC)

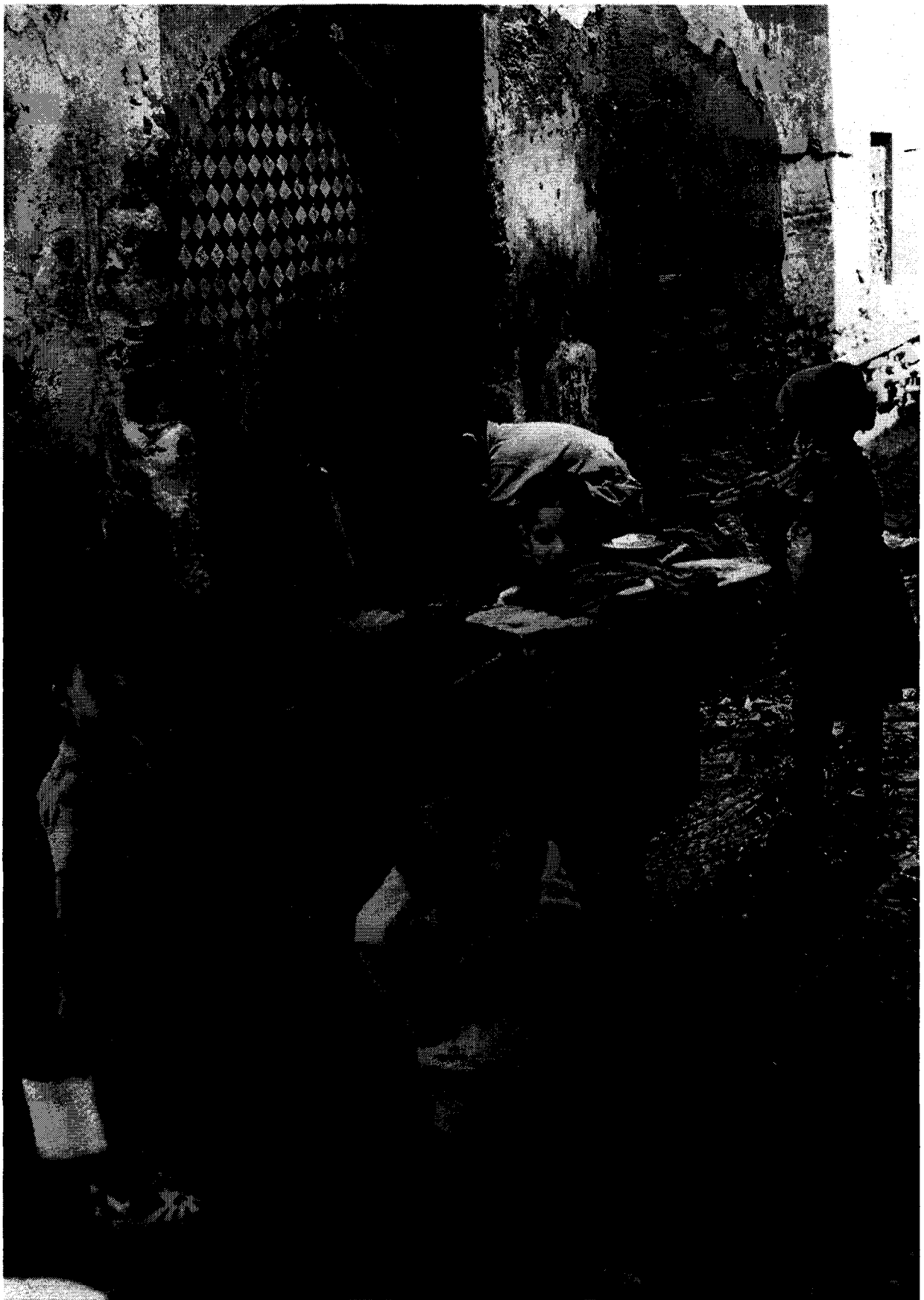
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THE PUBLIC FOUNTAIN (overleaf)

In this little Turkish village, the public fountain satisfies all needs for water, including drinking and the family laundry. For the children the fountain is also a source of daily fun. Many past generations of children used this same age-old water fountain.

(Photo by AMORC)





Yesterday Has Much To Tell

AN INTERESTING GLIMPSE
OF THE VARIOUS PLACES,
PEOPLE, AND THINGS
THAT HAVE SHAPED
OUR COUNTRY

It is a book that tells the story of the United States from the first settlers to the present day. It is a book that tells the story of the people who have lived in this country, the things they have done, and the places they have lived in. It is a book that tells the story of the United States from the first settlers to the present day.

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What Price I Am In

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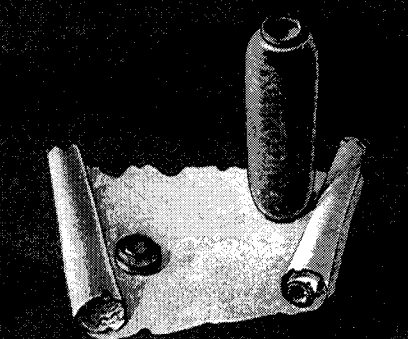
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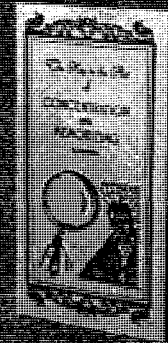
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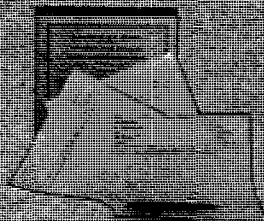
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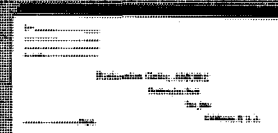
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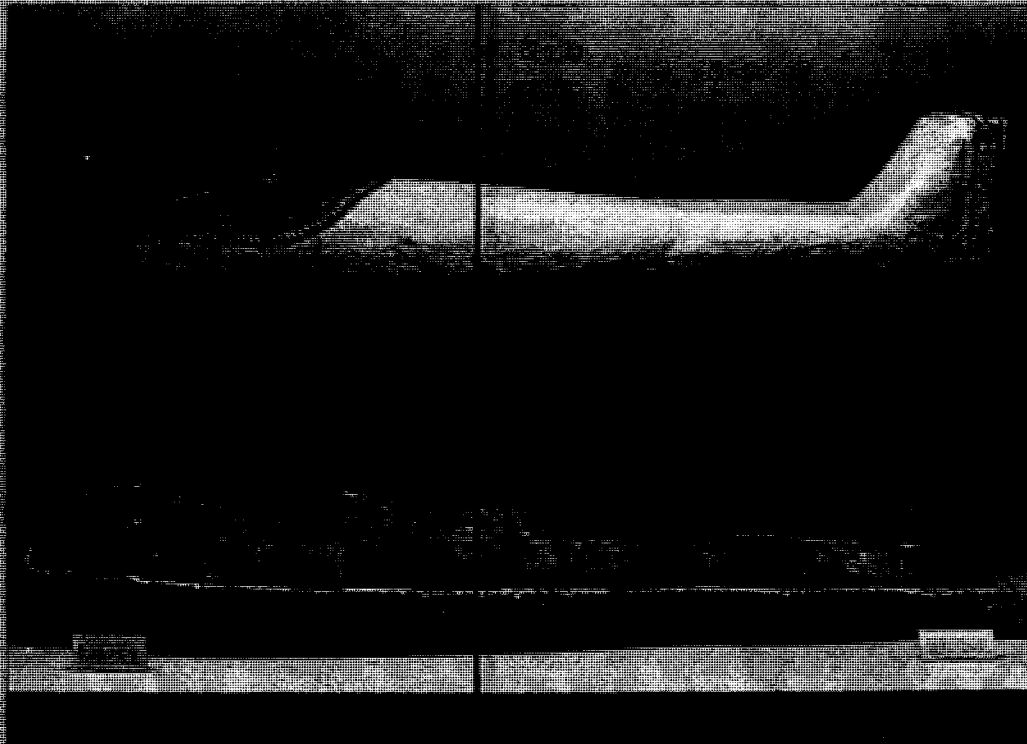
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Treasures From Our Museum



The High Priestess, Hatason

Within an original 2600-year-old sarcophagus (mummy coffin) lies the authentic Egyptian mummy of Hatason. She was a high priestess and vestal virgin in the temple of Amon-Re at Lycopolis, Egypt. Throughout the ages, young girls have been chosen to serve in sacred ritualistic ceremonies performed in temples. The ancient Egyptians mummified the bodies of the dead in the belief that the soul, or ba, would return to the body. Hatason's painted wooden sarcophagus is made of the cedar of Lebanon, which was used extensively in building coffins throughout Egypt. The lid depicts her wearing a false beard, which indicates her position of authority in life. The curl at the end of the beard symbolizes that she will be a goddess in the afterlife. —JP & DF

The Restoration Egyptian Museum contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States. Approximately 500,000 persons visit the museum annually. Admission is free.



ODYSSEY

Nicholas Roerich—Part I

CLEAR, RADIANT EYES survey the canvas. In the clarity of the Himalayan air, the artist composes the painting like a teacher guiding a student—firmly, with understanding, and with the wisdom of age. The far, frozen, wind-blown reaches of the Himalayas take form in luminous blues, hazy violets, and the flawless white of snow and cloud. "Kinchinjunga" takes form beneath the brush of Nicholas Roerich. The painting is later displayed thousands of miles from India in the Roerich Museum in New York City, yet distance detracts nothing from the haunting majesty of the Himalayas. Each brush stroke of the strangely compelling painting emanates the living breath of the planet. And still the artist paints on in his mountain abode.

Nicholas Konstantinovich Roerich was born to a respected family in September, 1874, in St. Petersburg, Russia. Roerich spent his early days exploring the area surrounding the family estate. He became fascinated with the artifacts he discovered beneath the earth. This early interest played a part in his later work and study of the Asian culture. He eventually amassed over 75,000 Stone Age artifacts, sensing primeval nobility and beauty in these objects and their creators. As he roamed, young Roerich became acquainted with the beauty of Nature. He began painting before entering Petrograd University.

Complying with the wishes of his father—an eminent attorney—Roerich became a student of law. Complying with his inner urges, he became a student of art as well, and completed both courses with honors. Roerich was in his early twenties, not yet a college graduate, when his first exhibition launched his career as an artist. An astute collector immediately bought "The Messenger," an occurrence typical of Roerich's instant appeal to the public, and of his role as messenger throughout his life. Coinciding with this public acclaim was recognition by initiates secretly serving in the Rosicrucian Order of Russia, which was quite active during those times, though unostentatiously so. They quickly recognized Roerich as an advanced mystic through the spirit of his art. This early association formed a strong, lasting, profound bond between Roerich and the Rosicrucian Order. Thus, Roerich's mystical comprehension of man and nature influenced his life's labor, which in turn influenced the world.

After graduating, Roerich continued his artistic and mystical studies, both of which he assimilated and mastered quickly. He became well-known in educational and artistic circles. At age 30, Roerich toured the ancient Russian cities he loved so well, to admire and study their artifacts and fascinating structures. Elemental themes figured largely in Roerich's art. During this period, he also painted highly religious subjects and occasionally graced churches with his work. Roerich was ever generous with his talent, preferring a modest sum to a great one when the buyer was sincere. He soon began other travels, through Finland and Western Europe. His work was exhibited throughout Russia with great success.

This exposure led to new friendships, and Roerich was soon a renowned set and costume designer for famous operas. There he found the opportunity to synthesize art, music, and literature in a sympathetic, emotional mode. This brilliant synthesis of art forms energized Roerich's artistic career. He soon was director of an art school, founder of a museum, member of fine art societies and other organizations—in short, Roerich became a public figure, a potent cultural force. By age 35, he was designing many famed operas and painting profound religious works, creating friezes for chapels and homes, and exhibiting his fascinating art all over Europe. Mastery, unity, beauty, simplicity—these bywords imbued Roerich's every action.

Roerich's career continued along this course for several years, his worthiness of fame increased, and his work took a prophetic turn. His paintings and set designs became increasingly mystical and evocative. Also, his first book was published. Twenty-five years of Roerich's creativity was celebrated in 1915, yet Roerich was to create much, much more in the next twenty-five years—and thereafter.—**DJB**

