

ROSIKRUCIAN DIGEST

May 1969 • 40¢

Featuring:

- *Mysticism*
- *Science*
- *The Arts*

▽ △ ▽

Walk for Health

**Beneficial for any age
or condition**

▽ △ ▽

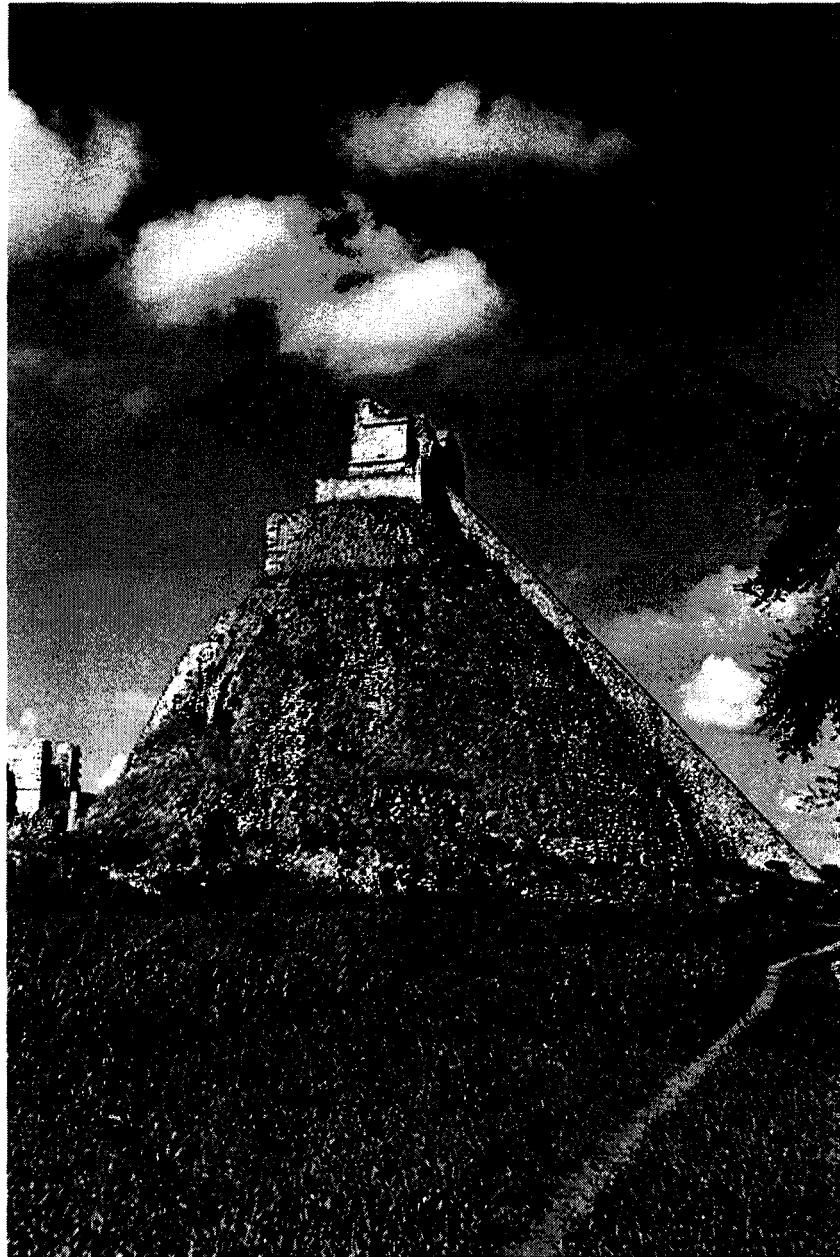
**The Dangers
of Prophecy**

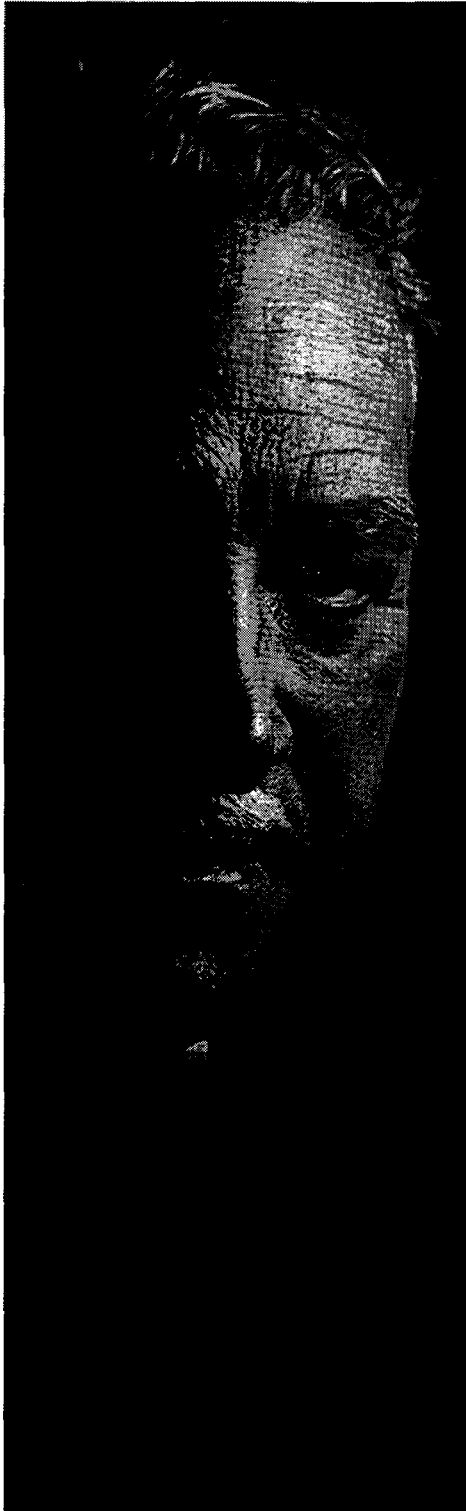
**It affects our thinking
and behavior**

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Next Month:

**Three Eternal
Truths**





Whisperings of Self

by

VALIDIVAR

Whisperings of Self is the interpretation of cosmic impulses received by a great mystic-philosopher, Ralph M. Lewis, who in this work writes under the pen name of Validivar.

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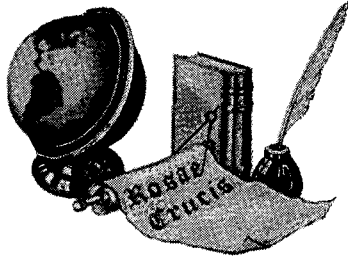
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COVERS THE WORLD



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**OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER**

Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian 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 all to live in harmony with the creative, constructive cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. 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 association, write a letter to the address below and ask for the free book, **The Mastery of Life**.

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SUPREME COLOMBE

Opposite is shown the new Supreme Colombe, Susan Whitfield, in her ritualistic regalia. She was installed by the Emperor in April in the beautiful Supreme Temple of AMORC in Rosicrucian Park. The Supreme Colombership is a ritualistic and symbolic office of great dignity and tradition. The office of Colombe, however, has no religious connotation, as the Rosicrucian Order is nonsectarian. On the same occasion, Lillian O'Handley was retired with honors as Supreme Colombe Emeritus.

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No. 5

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THOUGHT OF THE MONTH

By THE EMPEROR

ETHICS — ITS EFFECT ON SOCIETY

THE BASIS of society is collective effort for a common end. There are various ideals professed for such an end. However, from the pragmatic point of view the purpose of society is to accomplish what is necessary for the individual and which he cannot do for himself. With each passing decade, the individual citizen is made more conscious of his dependency in some manner on other members of society. Great personal wealth does not mitigate such reliance upon others. The luxuries one may wish to acquire, or even the cultural projects that a philanthropist may want to promote, require the intellect, training, and experience of many other persons to provide.

It has often been related in various ways by anthropologists and sociologists that the average seeming resourceful and successful man of today would be helpless if placed in a primitive environment without his customary facilities. He would not in most instances know how to acquire food from his environment and perhaps not even be able to identify it in its natural state. Most such persons would likewise be incapable of fashioning their own tools or building a suitable shelter.

Though equality among men as an idealism has long been expounded and is a term exceptionally popular at this time, actually men are not equal in the physical and intellectual sense. There are those who possess greater strength, have keener minds and sharper faculties. All men, however, are possessed of the same instinctive desire for survival, with the desire for pleasure and the satisfaction of their appetites. Consequently, those having the greater physical powers or mental capacity in pursuit of their personal interests are soon able to acquire an advantage over their less

fortunate fellows. This more especially endowed minority would soon in many cases, and as history records, have control of the majority of all the resources to the detriment of the rest of society.

It has been reported that if a group of people selected at random were given equally the same possessions, such as food, tools, and other essentials for living, and if these people were placed upon a desert island by themselves, in a relatively short time a *minority* of the group, by one means or another, would have *acquired a control* of all the materials of the group. In other words, the individual aggressiveness of some, supported by the superior personal powers, would soon assert itself.

Society, therefore, has in its normal progress long sought to counter this condition. In fact, without endeavoring to do so there would have been no true society. It has required a certain forfeiture of the exercise of freedom of the individual and that power's being transferred to society or the state, collectively. This is so that no individual, in theory at least, may be denied the common right that society has established or which it recognizes for the individual. More succinctly, the power of authority of men collectively must, in society, supersede that of any individual.

Law

How is this accomplished? By law, it is answered. And what are laws? This question could be answered from the historical, the legal, and from the philosophical point of view. For this purpose we can say, however, that law is a rule enforced against all members of society, based upon the assumption of what constitutes the welfare of that society. Immediately, then, there arises

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the question of *values*, the determination of what is *good* or *bad* for the individual and for mankind collectively.

History recounts the moral influence upon such values. The religious concepts of the lawmakers have more often been a principal factor in the writing of the precepts of their constitutions and governmental structures. Some such legal structures were attempted as a *theocracy*, that is, to establish a society conceived along man's idea of a God-directed community.

It is apparent that the religious conception and interpretation of individuals varies. The imposition of a system of laws for society that did not conform with or were in variance with the moral ideas of others would mean not only disunity but a defiance on the part of certain groups, often resulting in anarchy.

Ideas of Goodness

Therefore, to use a moral basis for the regulation of society which may be founded on the construct of some personal sectarian ideas will only invite the hostility of certain groups rather than the harmonious support of the populace. Ask the average man of what *goodness* consists, and he will fall back in most instances upon his individual conception of a spiritual interpretation of *goodness*. This interpretation will reflect his religious training—especially what he has heard should constitute the moral goodness of man.

A walking Socrates of today would find, upon interrogating the man in the street, that most of them would be but quoting some traditional moral decalogue of this *goodness* with which they were familiar. He would likewise find a great diversity in such ideas as to what constitutes spiritual goodness.

The moral codes that are workable, regardless of their implied divine origin, are those that are grounded in practical human experience and affairs. Each of us knows what furthers his own welfare in every category of self. We *know* what is wrong, what is harmful to us, *not because* it emanates as a tradition or has come down to us as a moral precept from some theological system or creed. We know that certain *behavior* cannot be tolerated in society, if not

only society but the individual is to survive and to enjoy peace of mind.

Deceit, lying, theft, assault, murder—these are rooted in the instinct of preservation of the self; that is, there is a natural opposition to them because of the necessity of personal welfare. Whether, for example, perfidy—deception in one's relations with others—is a religious or moral prohibition or not, it cannot be tolerated for its primary harmful effect on men generally. True, one may, by deceitful resort, gain a distinct advantage to himself. But if such conduct were condoned, that same individual might eventually be subject to the effects of deceit imposed against him by perhaps a more clever person than he.

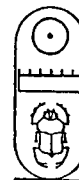
Ethics, today, is closer to our needs than most rules and laws professing a moral foundation. It is because ethics is more contiguous to society's affairs; it is more *intimate* to the individual himself. Ethics, strictly speaking, consists of rules of behavior and conduct with regard to the individual's relations to other members of that society in which he exists. Many ethical codes or rules are founded upon or can be said to emerge from certain moral principles. But, if there is this affinity between certain ethics and morals, it is because those particular morals were first established out of an insight and knowledge of the *practical necessity* of human relations.

Practical Content

Ethical codes are far less difficult to comprehend and to accept rationally than some morals. It is because the individual can more easily perceive their direct effect upon his personal well-being. Any normal person can see the value, the *good*, in prohibiting theft and advocating honesty. Virtue is an ideal. It is the desire for what is conceived as good because it satisfies a higher sentiment in persons—the spiritual nature of self as it is called. But honesty has a practical content, regardless of any virtue that may be attributed to it.

Ethics is a kind of *social insurance*. We are obliged to adhere to it for the self-centered reason of personal protection. In doing so as individuals we likewise extend this protection to others.

(continued overleaf)



The individual knows when he is unethical, because he will forcibly resist any similar conduct being exercised against himself. The thief will not tolerate any theft of his own possessions and thereby indicates his knowledge of the basic wrong of such conduct.

However, the self-discipline and the sense of righteousness of many individuals are not sufficiently strong to cause them to uphold the common ethics. They seek to evade them so as to gain their personal advantage at the expense of others. When in society there is a general acceptance and agreement on the enforcement of basic ethics, then the violators, when detected, are punished.

There can be and, in fact, there is prevalent at this time a tendency toward a general decline in ethics. This has been styled *permissiveness*. Let us look at this permissiveness and its effects upon ethics psychologically. As we now experience it, permissiveness is to a great extent a retrogression of the fundamental requirement of society. Simply, it is the granting of excessive freedom to the individual. It is the centering of the interests of the individual in the *narrowest* sense of self, in other words, to further one's instinctive aggression and self-interest, regardless of how such may infringe upon the welfare of others. This, then, is a disruption of the essential ties of the common welfare necessary for the continuance of society.

There has crept in a *perverted form* of ethics of which the permissiveness to

a great extent consists. This perverted ethics which is admired and encouraged both subtly and openly advocates "dynamic individualism." It contends that in a complex society where individual competition is keen, every resort of the intellect and experience must be exercised to gain personal dominance. A more terse way of phrasing this particular trend is: "the end justifies the means."

Further, *expediency* in itself is extolled as a virtue. In other words, use whatever means are at your disposal. Today the one who achieves an end by such means is too often admired as being the progressive and the successful individual. The effect of his acts upon others is submerged in the admiration for his personal achievement.

Primitive instinct is ordinarily stronger than moral restraint of the passions, appetites and desires. Once the individual believes he can circumvent the proper behavior and conduct, and the established ethics, and thereby gain, he will be greatly tempted to do so.

Today there is then the attempt, as said, to justify this lessening on the part of individual ethics. There is the claim that the current pressures, the uncertainty, the rivalry for enterprise necessitate relegating many common ethics to the past. What is the danger in all this? It is the eventual, complete disruption and decline of society. We are witnessing the creeping shadows of it in today's events. They are ominous reminders of past civilizations who likewise discarded these safeguards.



PENN-OHIO REGIONAL ROSICRUCIAN CONCLAVE

PITTSBURGH: May 17-18. For complete information contact Mrs. Mary V. Galuska, R. D. #2, Box 285, Irwin, Pennsylvania 15642.



ROSICRUCIAN DIRECTORY

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



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May
1969*

Walk For Health

by OTTO WOLFGANG

*Beneficial for any
age or condition*

A MODERN PROPHET has said that by the year 1995 we will have moving sidewalks and by the year 2000 these sidewalks will be outlawed and a law passed requiring everyone to walk an hour a day to preserve human health.

Those who are becoming concerned with their health in this age of labor-saving devices are walking already, and more are being cautioned by their doctors to walk to preserve their health.

A new United States Public Health Service study points a finger at a growing national problem: obesity. It is getting more serious as Americans eat more and exercise less. The report notes that obese persons are prime candidates for a number of chronic disorders including heart disease, diabetes, and respiratory infections. And if that is not enough, they are more likely to develop major illnesses and die young. These government experts found that most diets and appetite-controlling drugs are of limited value. If you suffer from obesity, or lead a too sedentary life, they advise following new and permanent eating patterns of well-balanced menus, and more physical activity, such as walking.

The punishment of not walking enough is the threat of arteriosclerosis, circulation ailments, and heart attacks. Dr. Benjamin Alexander of Austin, Texas, has said that persons who sit in a cramped position for hours, watching television or driving a car, are running a risk of developing life-endangering blood clots. Regular exercise such as walking offers an excellent form of protection. An appropriate maxim might be: if you drive a lot, you must walk a lot.

"Physical education has undergone an appalling deterioration in recent



decades," says Dr. Paul Dudley White, heart specialist and former physician to President Eisenhower, ". . . muscular fatigue is the best tranquilizer known."

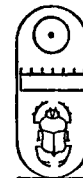
Even victims of angina pectoris can frequently walk their way to health, the American Heart Association was told by Dr. Albert Cattus of the University of California. Dr. Cattus started fifty patients walking on a treadmill every day. "Their symptoms got better and their capacity to perform exercise was greatly improved," he said.

The evidence is everywhere if anyone cares to look for it. "Walk. It's the healthiest thing that you can do. It'll help you live longer," says one hundred-year-old Mrs. Miriam Brothers of Buffalo, who was refused a life insurance policy when she was a child.

Need for Exercise

Most of us do not walk enough. We ride everywhere—even to the corner store for the newspaper. As a result we have become dangerously soft. Whole families in Europe get out and walk or bicycle together. Significantly, there is no overweight problem among children, as in America.

Walking is just what we need to improve our present generation and teach the youngsters the need for a more vigorous life. All of us should take an example from the increasing number of prominent men who are walking and running to preserve their health. Dr. George W. Calver, attending physician to the Supreme Court and Congress, recommends walking an hour each day to counteract mental strain. Chief Jus-



tice Earl Warren walks two miles to work daily.

Hippocrates prescribed walks to prevent emotional disturbances, hallucinations, and expansion of the waistline. (A walk of just one mile a day can fend off as much as eight to ten pounds a year.) Albert Payson Terhune once wrote:

"Of Christ, most of us have the wrong physical idea. He is often pictured as thin and frail. I lived for some time in Syria as a very young man. I used to try to duplicate His daily journeys from place to place, as the Bible outlines their course to us. I was an athlete and well shod. Moreover, there were somewhat better roads and trails than in His day. Yet, strong and vigorous and young as I was, I could seldom equal His pedestrian records."

Enjoyment

There is not only health but enjoyment in walking. Actually, Americans are discovering that they enjoy finding their feet again, and they are taking to the trails with gusto. The quiet call of a wood thrush, a meadow of alpine flowers sparkling in the early morning dew, a tumbling waterfall in a tree-shaded glade are yours alone to enjoy; these are only a few of the rewards in store for today's pioneer-hearted travelers who follow hiking trails into the byways.

The hardy hiker with a knapsack can savor the spectacular beauty of the hills and forests in remote, seldom visited areas. In all parts of the country Superintendents of the National Parks and Forests can provide well-marked maps, campsites, and sometimes even a lodge, tucked away out of range of the usual modes of transportation.

If you do not happen to be the hardy type, if your biceps will never take prizes and your feet are bunion prone, do not let the "remote area" bit scare you off. All states have nature trails that were made just for you—pathways off the highway that are neither too steep nor too long, but packed with enjoyment.

In the country you can rediscover all the picturesque streams and trails and woodlands hidden by highway bill-

boards. Soon you will walk because you like to walk; you will enjoy the exercise and you may be surprised to see and hear the lovely natural things of our earth again that thrilled you so much as a child.

Besides the enjoyment of walking, you may be walking away from your own funeral. Dr. Gerhardt Volkehimer, a German specialist from the Humboldt University Medical School, claims that complete rest after a heavy meal can result in a sudden heart attack since it can cause an accumulation of fatty fluid that can block a coronary artery. He advises a walk after a heavy meal.

Like any form of exercise, walking requires a period of gradual conditioning before an all-out effort. If you're out of training, start slowly with short hikes and gradually build up the time and distance.

The walking pace should be suited to the individual's capacity, so that not too great a demand is placed on the circulation. As time goes on, extend the distances slowly. An ideal distance to strive for at the beginning is two miles. Later you can work up to five- or ten-mile hikes. But try to increase your speed until you are moving briskly and breathing deeply.

(The fifty-mile hike mania can be dangerous and discouraging. You may do it once and never attempt another walk again!)

Shoes

Your most important piece of equipment for hiking is your shoes. Be sure they fit properly, are well broken in, and have no rough spots inside. Wearing two pairs of socks helps. On longer hikes your shoes should extend above the ankle to give protection and support. In lacing them, snug them up well around the instep, leaving the laces looser around the ankle.

A back pack is a must for carrying food, excess clothing, and other supplies, as it keeps the hands free for climbing. All clothing should be loose fitting for comfort. Do not forget the insect repellent when exploring heavily wooded areas.

Do not show off by running up hills: you may not make it the rest of the

way. Carry along a fresh supply of water but use it sparingly. Keep the rest breaks down to five minutes, otherwise your muscles may stiffen.

Another tip: the feet function best when the toes point straight ahead in walking. Walking with the toes turned in or out distributes the body's weight unequally on the feet.

Walking is beneficial for any age and condition. Patrick P. Thines, a former polio victim for eight years, walked from San Diego to New York in fifty-four days when he was in his seventies. Thines has walked sixty-six miles in a

day and could do eight miles an hour—faster than a horse trots.

If you care to challenge the nonstop record, which may be broken by now, it is 148 miles from Buffalo to Olean, New York, set by Ted Nowak, who covered the distance in twenty-nine hours and twenty-nine minutes.

It would be helpful if urban renewal programs would include more trails, walkways, and bicycle streets to take care of human health. Certainly, nothing would contribute more to perpetuation of the American way of life than a revival of the old-time hobby of walking.



Medifocus

Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them.

June: The personality for the month of June is George Papadopoulos, Prime Minister of Greece.

The code word is **TOLL**.

The following advance date is given for the benefit of those members living outside the United States.



GENERAL CHARLES A. DE GAULLE

August:

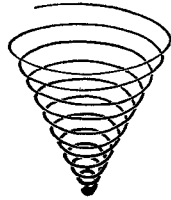
The personality for the month of August will be General Charles A. de Gaulle, President of France.

The code word is **POLL**.



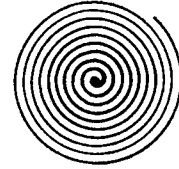
GEORGE PAPADOPOULOS





Spirals

by GASTON BURRIDGE



LIFE ITSELF may be a spiral. Schematic designs showing life's important DNA molecules present them as long spirals or helicoidal forms. Examine some tree trunks. You will not search far before coming across one showing a definite but gradual twist as it rises from the earth, a very special spiral known as a helix. Some say these twists are caused by the prevailing winds against the tree's growth. Others say the tree corkscrews in an attempt to follow the sun's path each day. A phonograph record, of course, proves to be a close spiral pattern.

Look at a few photographs of those vast star combinations in space called the galaxies. Again we will find spirals of tremendous size and importance. Our own Earth lies in an arm of one such spiral galaxy called *Milky Way*. In a drop of pond water one's microscope reveals minute objects swimming in definite spiral patterns. Spirals of different sizes and kinds appear to be basic influences in much of the material existence around us, in things which move and in things which do not move or move so slowly we recognize no condition we call movement. Many fingerprints have a specially modified spiral form.

I learned about spirals as a young boy. I had a friend who appeared possessed of a remarkable *sense of direction*. He never seemed to "get lost." He was justly proud of this ability. One day he visited me at my parents' summer cottage on the shores of Sand Lake, a small inland lake for which southern Michigan's Irish Hills are noted. Diagonally across the lake about a mile was the South Shore Hotel. My friend bet me he could row our boat to the South Shore Hotel blindfolded, from the middle of the lake, guided only by his innate sense of direction. If he made it we would buy some of the

special sort of candy this hotel kept—and I'd pay for it. If he didn't make it, he'd pay for it. That looked like a good deal to me. He was going to do all the work and I'd get a free ride anyway!

The day was calm, the water smooth. There would be no wind for him to use as guide. It was not long before I noticed my friend was compensating nicely for his stronger right arm in his rowing, but his path upon the water was not toward the South Shore Hotel at all! No. It was forming a huge spiral, plainly marked on the lake's calm water. Not many minutes passed before our boat scraped bottom on the east side of the lake!

Coiled Foramenifer

Common bolts and nuts, wood screws and many sheetmetal fastenings are practical applications of spirals or helices at work. Recently, some radiographic (X ray) studies of an ancient fossil sea shell were made by a new process developed at Eastman Kodak Company. These photographic films revealed beautifully formed spiral arms *within* the spiral-formed shell's outside. The fossil was judged to be between sixty and ninety million years old. The shell goes by the name of *Coiled foramenifer*. So, man did not originate the idea of putting the spiral to work on earth!

What makes a spiral? This geometric form, in graphic terms, can be described as a curved line that winds about a center point while also receding from that center in an orderly fashion. In three-dimensional figures this line may rise or fall, spirelike, from its fixed center. Then it becomes a helix.

Currents of both Atlantic and Pacific Oceans follow modified spiral forms. And, of course, with their ominous "funnels" of cyclones, anticyclones and

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waterspouts, the winds wind definite helical patterns. Watch the water from your bathtub or lavatory as it hurries down the drain. It spirals—sometimes to the right, sometimes to the left; Whether you are in the Northern Hemisphere or Southern Hemisphere makes no difference. You may have heard this water spins clockwise south of the Equator, counterclockwise north of the Equator. Science says this is not always true—that it can spin in either direction in either hemisphere depending upon *local* conditions.

Effects of Earth's Rotation

This movement is controlled by what is known as the *Coriolis effect*. It was named after Gaspard G. Coriolis, a nineteenth-century French mathematician who first made a complete analysis of this special whirling phenomenon. The Coriolis effect has to do with "the drift or moving of a rotating platform like that of the earth. It is a curious fact that all things which move over the surface of the earth tend to sidle from their appointed paths—to the right in the Northern Hemisphere, to the left in the Southern Hemisphere. The effect is due simply to the rotation of the earth and it appears in all motions as soon as we refer those motions to any coordinated system with respect to the earth." The Coriolis effect is greatest near the North and South Poles and decreases to zero at the Equator.

Again, as the cut grass spins out and back from a reel lawn mower it appears to wish to form a helical-like spiral pattern and probably would do so if it did not strike the ground so quickly. Some observers indicate that this particular spiral movement—or part of one—is to the right in the Northern Hemisphere, to the left in the Southern Hemisphere—because of the motion of the earth's spinning.

We do not think of our weather as being a result of spirals, but it is. Here on the surface of our globe we do not sense these spirals forming, growing, dispersing. But if it were not for their influencing movements upon the air currents we would have little of what we call "climate."

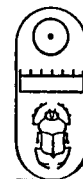
Our weather is a definite but invisible result of what science says is the

acting of the Coriolis effect on the air. If it were not for this effect winds of earth would rush *directly* from higher-pressure areas to lower-pressure ones and hence we would have no strong *highs* or *lows* of air pressure. Such a condition would leave no opportunity for the build-up of intense cyclones and anticyclones that control and give variability to our weather. This could only result in much less changeability in weather conditions. That is why the weather in the tropics follows a much more constant pattern than that of the temperate zones.

Another branch of science particularly studying light goes by the interesting name *photophoresis*. Here we find the movement of light takes on a special spiral form. If one thinly dusts powdered graphite (carbon) on the table of a vacuum pump with a bell-jar arrangement over the graphite dust; then creates a vacuum in the bell jar, he will note that, when a beam of light becomes focused through the glass bell jar onto the graphite, the light seems to pick up the graphite and whirl it in a spiral pattern. This could indicate that light travels in a helical contour and that when it strikes certain objects it may *bounce* somewhat as a rubber ball does—the bounce maintaining something of the same spiral motion of the original light's pattern. Not a great deal of research along these lines appears to have been undertaken in some countries, but in both Germany and France there are several research papers extant covering it.

Plasma

How far into some actions of basic atomic particles do spirals go? Quite a way, it would seem. A word describing one of the newer branches of physics in these regards answers to the tongue-twisting name *magnetohydrodynamics*, or plasma physics. Commonly observed phenomena of hydromagnetics revolve around the tendency of plasma to spontaneously form into shreds or thin filaments which often assume definite spiral or helical characteristics. The word *plasma*, as used here, has nothing in common with blood plasma. In high-energy physics plasma is considered a wholly ionized gas, at extremely high temperature, composed of positively



charged nuclei and negatively charged electrons.

When a plasma containing an elevated electrical potential becomes compressed within a strong magnetic field and at the same time is forced *around* another magnetic field acting as a "core," portions of the plasma will move into tight spirals around and along these magnetic lines of force and soon form rings. From these actions it would seem that a spiral direction appears to be one of the innate properties of either the elementary particles or the energy motivating them under these circumstances, or both. Such might be the answer or one of the answers to the "why" of other corkscrewlike movements found in nature.

If the above has foundation in fact, then perhaps it indicates all that will prove necessary for explaining the strange results that spiral patterns, both moving and quiet, appear to have on the human mind or on its operational device, the brain. However, there are those who testify that man's *mind* is *apart* from his physical make-up as well as a part of it. Either way, spirals do seem to make their presence known and felt on man's mind in unusual strength.

A spinning spiral proves an aid toward hypnosis. Certain types of spirals, when looked at intently a few

seconds, appear to be moving around and around at times; in and out, at others. Certain combinations of spirals also play tricks on the eyes or on the brain through the eyes. These conditions, along with others, have created a new kind of art form called *op art*. This new art form delights in exotic illusions, depending a good bit on the viewer's frame of mind when and as he views it.

While spirals play an important part in this new art expression, they are but one of the graphic forms used in its practice. The basis of the mechanics for this new art direction rests in what are called *moiré patterns*. At present the most active proponent of *op art* in this country is Dr. Gerald Oster, Professor of Physics, Polytechnic Institute of Brooklyn, New York. An exhibit of this art form, in which Dr. Oster figured prominently, was held at New York City's Museum of Modern Art, and the Edmund Scientific Company of Barrington, New Jersey, has published Dr. Oster's thirty-page booklet titled *The Science of Moiré Patterns*, in which spirals play an exciting part.

I find it fascinating that such a simple thing as spirals can intertwine themselves so deeply into the being of so much. Yet, should this seem strange? After all, basics must contain the seed of the seed!



HOMECOMING IN OAKLAND

May 18, 1969

**The
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Digest
May
1969**

OAKLAND, CALIFORNIA: The Fourteenth Annual Homecoming Day of Oakland Lodge, AMORC, will take place Sunday, May 18, at the Madison Street Temple, Madison and 15th Streets, Oakland. Registration begins at 8:30 a.m. For further information contact: William Soulis, 168 Wildwood Avenue, Piedmont, California 94610.

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A Look at Modern Literature

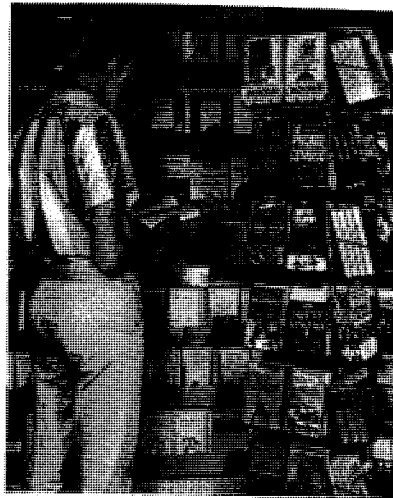
by W. N. SCOTT

THE CURRENT ROLE of literature appears to be to incite or excite, if the overabundance of morbid themes stands as able testimony. Usually the justifications for this position include realism, candor, "tell it like it is," which is all well and good, if meaningful. It is certainly understandable, since the monetary rewards for the writers and publishers are substantial. The fact is that depravity sells, violence sells, bloodshed sells! Writers and publishers are in business, and they are successful when they give the public what it wants! But over and above the business end of literature, might there not be a consideration, a purpose that lies a step beyond the level of financial survival?

Such as it is, this best of all possible worlds is endowed with opposites—love and hate, hope and despair, faith and disbelief. The endless movement from one emotion to its opposite provides the environment in which people live their lives. Their dissatisfactions lead them to other pursuits—money, power, authority, lust, crime—or merely dreams of them. Nevertheless, pursuits or dreams, they are reported adequately, accurately, and expansively in the literature of today. But is this enough? Does the chronicling of manifest human behavior satisfy equally the writer, the publisher, the reader?

Irrespective of the answer, it seems it is time to get on with it. That is to say, there is now need for raising the level of expression, to tell it as it might be! Not to becloud or belie the fact that life *is* as reported, but to offer the interested a measure of new hope!

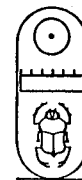
The dictionary defines literature as "writings in which expression and form, in connection with ideas of permanent and universal interest, are characteristic or essential features." What is of permanent and universal interest is cer-



tainly open to discussion. Those who are disenchanted with the general state of literature will find relatively few exceptions in the over-all unsatisfactory outpourings of many present-day writers. On the other hand, the proponents of modern-day literary practice and procedure will offer that never have truth, sincerity, and realism been so blatantly expressed. And as each side settles into the sanctity of its own opinions, the result is necessarily a stalemate. The understanding of literature—the meaning of literature—serves very nicely the opinions of both sides.

Perhaps the raising of this concern represents an exaggeration. Perhaps there are very, very few who think that literature in the present time is avoiding the *needs* of the reading public in deference to that same public's *wants*. The public seems not to be raising the hue and cry against the literary fare! And yet, paradoxically, this is precisely the point!

It is often the few who serve to influence the many. And one of the most important vehicles of influence is literature. And literature is in the hands of a few, if one compares the number of publishers and writers to the great mass that is the reading public. Therefore, if there is a concern at all, it must be with the few. And if they are to accept the charge which is theirs, then they must be attendant to questions of quality, responsibility, and permanent



and universal interest. If the few speak *for* the many, they also speak *to* the many, and their charge includes more than providing affirmations that life has most assuredly its vulgar side.

Katherine Mansfield once pronounced her intentions in writing to be "to make the commonplace virtues as attractive as ordinarily the vices are made: to present the good as the witty, the adventurous, the romantic, the gay, the alluring; and the evil as the platitudinous, the dull, the conventional, the solemn, and the unattractive." She was undoubtedly aware that the negative was and is as permanent and universal as the positive. But what hope, what expectation can there be with evil, except that it should renew itself and be the stronger for the homage paid it? Why can't the good emerge as Miss Mansfield described? That's where the real hope resides.

So those who are responsible for literature—the publishers and the writers—must take it upon themselves to en-

rich rather than get rich. This is no easy request. But there might be some who would be willing to subscribe to a formula of earning a little less in money and giving a little more in quality. A few might come to see *this* as their responsibility: to instruct and to construct in such a manner as to touch the deeper and more human aspirations of the general public.

The few of the publishing and writing fraternity must endeavor to increase their numbers. And they can manage this by injecting quality into the mainstream of literature. They can forego the sensational in favor of the inspirational, the degenerate in favor of the emendatory. They can strive to give the public what it might need, not only what it wants. They can serve the public not as spoilers of children but as instructors of adults.

So, literature, get on with it! The public is waiting for your leadership, and a well-ordered leadership will do much to effect a well-ordered world.



BORN AGAIN

Some famous people have believed in reincarnation. Benjamin Franklin was one, as is shown by the epitaph he wrote for himself. Versions of it differ because Franklin gave it to some of his friends and did not always write it just the same way.

The Body
of
Benjamin Franklin
Printer
(Like the cover of an old book
Its contents torn out
And stript of its lettering and gilding)
Lies here, food for worms.
But the work shall not be lost
For it will (as he believed) appear
once more
In a new and more elegant edition
Revised and corrected
by
The Author.

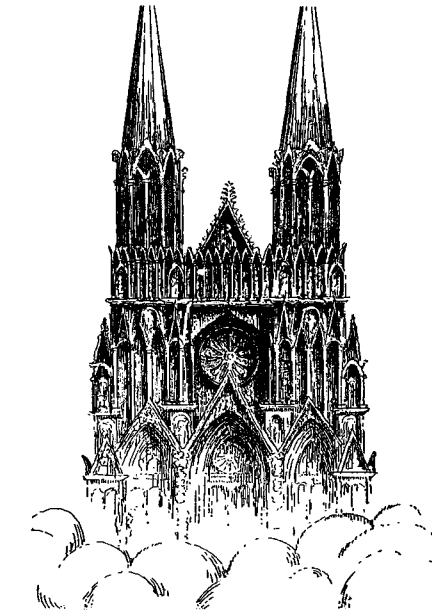
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The True Benjamin Franklin—FISHER

ACCOMPLISHMENT in life can come only through the application of knowledge and experience. Knowledge is confined to the brain and objective mind. All that we learn in a lifetime rests upon what we objectively acquire. Through the physical senses, which are the channels between our ego, our inner self, and the world in which we live, comes a multitude of sensations. These sensations, regardless of how we may perceive them, are assembled in the brain in the form of perception. Through the function of the mind, all the precepts resulting from the sensations of what we have been able to bring into consciousness are assembled and organized. Memory, attention, imagination are functions of consciousness that are built out of the sensations which we have perceived.

The ability to recall the assembled information makes knowledge usable to us and makes it possible to utilize today what we may have learned yesterday. Knowledge is therefore primarily associated with objective consciousness. We have innumerable facts immediately accessible in our thinking. Some may not often have our attention, and it may take some recollection to bring them to the surface of the conscious. But they are there, and consciously or unconsciously we use all elements of knowledge that have been attained as building blocks for present and future experience.

Experience, to distinguish it from knowledge, is what we ourselves do with knowledge. The whole scope of life is a process of obtaining knowledge and applying it. Experience, in other words, is the utilization of knowledge. It does no good to have a collection of facts in consciousness if we make no use of them, or, to use different terminology, if we do not experience them. For example, the average person has little use for algebra, and for this reason, although most of us had at least a year of it in school, it would take some experimentation and thinking to bring back the ability to utilize some of its fundamental principles. However, a certain basis of the knowledge is still there, and if we were put in a situation where we had to use some algebraic function, we might be surprised at what



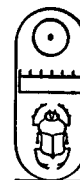
Cathedral Contacts

KNOWLEDGE AND EXPERIENCE

by CECIL A. POOLE, F. R. C.

little review would be required in order to again have that knowledge accessible for application.

Knowledge which is used consistently and repeatedly is closely related to our habit systems. Therefore, while knowledge is primarily a function of the objective mind, experience is primarily a function of the subjective mind. We learn a certain set of facts together with the knowledge of how to utilize those facts. Repeated use makes it possible for us to assemble the necessary habit systems by which they are put into effect. For example, we learn how to read music by understanding the meaning of the notes placed in their proper positions upon the musical staff. Then we learn where the equivalents of those notes are on a musical instrument, such as the piano keyboard, but it must be



emphasized that knowledge does not make one a musician.

Repeated application of the knowledge through practice—that is, using the fingers to pick out the notes in proper sequence and executing the notes as written on the musical staff—will eventually develop a certain degree of instrumental ability. The habit system of coordinating the fingers with the eye in reading the music and playing it upon the keyboard is the experience that is the difference between the knowledge of notes and of the piano keyboard and the producing of an actual melody.

Knowledge made effective for us is therefore a function under the direction of the subjective mind, not a function of the automatic nervous system. Habits become fixed or established so that it does not require volition in order to bring them about. If we had to stop and apply knowledge specifically, we would never have time to gain enough knowledge to be properly equipped to meet even ordinary situations in life, and certainly we would not be able to meet specialized situations, such as that of an accomplished musician. Experience is a transition stage in the development process. The more useful and productive habits we gain, the more smoothly our lives run, the more effective becomes the application of knowledge, and the more satisfaction comes from both knowledge and experience.

Complete development of one's abilities and potentialities is described by the term *harmonium*, which carries the idea of complete and final balance of body, mind, and soul. If it were possible to have a perfect body, a keen mind, and an awareness of our soul experience and its potentialities, then we would all be supermen, having attained absolute perfection. Since it is not probable that such perfection is obtainable, at least in one life, we can only direct ourselves toward a well-rounded development to the extent that it may be possible. Besides knowledge and experience, another step or process is necessary for the complete development of the human being, namely, initiation.

The word *initiation* is used in its broadest sense; that is, the ability to

look toward higher planes of thought and action, to feel the awe and reverence that come from the realization that we are finite but have access to infinite forces. Initiation reaches into the highest subtleties of the emotions. We may gain a vast store of knowledge, and through experience we may become highly specialized in certain parts of its application; however, such individuals could be nothing more than automatons, mere physical or mechanically functioning beings. It is through our desire to reach higher, to come into a closer relationship with the feeling of the situation, that makes us appreciate the music, for example, that knowledge and experience bring about. It is the emotional overtones of music or art that make these higher forms of man's knowledge useful to him and, at the same time, make the human individual appreciative of the arts.

Initiation, in the final sense, is man-made. It consists of processes, words, music, and action in a proper setting that creates the conditions for man to feel the immensity of all things and enter into a closer harmonious relationship with them. Man loves ceremony. It is commemorative of the transitions of life. The awareness of Divinity, the reverence which comes through the realization of our place in the universe, and our ability to attune ourselves to higher forces are brought about by initiation, whether that initiation process be elaborate or simple. All religious, philosophic, and mystical rites are of an initiatory nature. They tend to bring knowledge and experience into the realm of feeling, where awareness of time is impressed upon consciousness by means of that association with the Absolute.

The Cathedral of the Soul

is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. 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 Cathedral Contacts. Liber 777, a booklet describing the Cathedral and its several periods, will be sent to nonmembers requesting it. Address Scribe S. P. C., Rosicrucian Park, San Jose, California 95114, stating that you are not a member of the Order and enclosing six cents to cover mailing.

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May
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Is Life A Mystery?

by DR. H. SPENCER LEWIS, F. R. C.

FREQUENTLY in conversation with persons who are strangers to our organization we notice a sort of cynical expression come upon their countenances when we say that the Rosicrucian organization is principally interested in studying the mysteries of life.

Occasionally these persons will frankly state that such purposes seem rather unimportant and immaterial for, they say, they have not found that life contains any great mysteries except perhaps the mystery of birth and of death.

It has often been argued by those who have no real interest in the serious purposes of life that life is merely like a game of chance and that the only mysteries found in life are those mysteries which man makes out of nothing, in his attempt to look with the eye of the wizard upon natural and normal conditions as though they were some unusual form of strange mystery.

It is true that the two greatest mysteries in life are those that constitute the beginning and the so-called end of our earthly existence. The mystery of cell conception, growth, and development into a living form is not only a biological mystery but a cosmological and universal mystery. The separation of consciousness and soul from the body at transition is an astounding mystery when one comes face to face with it.

But between these two great mysteries are thousands of others that should occupy the attention of men's minds with the same degree of intensity, devotion, and universal comprehension as do the two great mysteries. Thousands of minds have spent sleepless nights and long daylight hours in laboratories working over microscopes trying to fathom or understand the mystery of cell life and of cell reproduction.

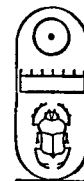
Thousands have tried to find the cause of so-called death, and millions



have devoted their time to ways and means of preventing the untimely or seemingly unnecessary separation of soul and body. But comparatively few have given any thought or much thought to the other mysteries that are so closely related to the active, living, vital hours of our lives that represent the span between birth and transition.

The mystery of thought is one which, as one analyzes it and attempts to fathom it, becomes startlingly evasive and complex. I cannot prevent the sense of admiration and wonderment that comes to me while I am dictating these words and ponder over the idea that a thought can be instantly formed in my mind, and before I have a chance to analyze it my lips have spoken it and produced sounds which enable a stenographer to write on a page of paper certain strokes which represent the sounds she has heard. I do not have to pause and deliberately form my words and think of them separately and independently, nor does she have to stop and analyze the sounds she hears and think long about their nature and the form in which they should be expressed with marks by her pencil.

The whole process seems to be instantaneous. The moment a thought comes to my mind, the words have spoken it, and I seem to listen to myself stating the things that my mind contains be-



fore I have a chance to realize that they are in my mind. It is a marvelous process and truly beyond human comprehension.

And then I want to reach for my pen. No sooner does the thought begin to form in my mind than my hand reaches out and grasps the pen. What marvelous mechanism and what marvelous power lie back of a human thought? The thought directs the mind and the mind directs an energy; that energy flows properly and intelligently into certain muscles and causes them to act, and my heavy arm is moved through space and my fingers formed and shaped into a certain position to grasp the pen and then move the pen toward me again.

To build a piece of machinery to do what my arm and hand do would require thousands of pieces of delicate apparatus, wheels, springs, levers, rods, and many jointed pieces of mechanism of a very delicate nature. It would require also a superior energy that would be able to exert itself instantly and with full force, if necessary, and all of these things must be done intelligently.

Therefore, the energy would have to be directed with some mechanical intelligence beyond man's ability to create. The most marvelous invention in the world would be a mechanical arm acting on impulse or thought urge, as does my arm. Yet man possesses that and many other forms of ability that he uses hourly and daily without considering the mystery back of them.

Inner Nature

The mystery of seeing and, through the sight impressions, understanding and realizing is another great mystery that is appreciated only by those who live in eternal darkness. The mystery of hearing and interpreting the sounds, the mystery of smelling and feeling, are too great for mere laboratory explanations. The mysteries of love and of anger, hate, envy, jealousy, and other emotions are ones which have puzzled psychologists, psychoanalysts, and others even when our organs themselves do not inspire consideration.

The mystery of man's mind and its control of the body is astonishing. The fact that I can merely create the

thought of rising from my chair and instantly have the mind create and direct throughout my system an invisible energy that will lift my heavy body upward is a mystery that the mystic and the student of life's great secrets will always look upon as worthy of his utmost attention and consideration.

Restless, curious man is ever seeking for mysteries and unsolved manifestations of invisible intelligence. He creates and invents devices that will take him to the bottom of the sea where he may discover something about the unknown depths of the great bodies of water. He devises and creates machines that will take him to great heights so that he may explore mysteries of the Cosmic.

The Outer World

He invents other devices that will carry him into the rarefied air that he may attempt to discover the mystery of the sun's radiations, the cosmic vibrations, and the invisible rays that produce so many strange effects upon our earth. He delves into the bowels of the earth and spends hours, days, and months in winding passages to find the key to the mystery of the earth's wealth and its mineral composition.

Thousands of minds are greatly concerned with the mystery of the lines that appear on Mars and the shadows that appear upon the moon and other strange conditions surrounding the planets. But such men and the majority of us take lightly the great fields for exploration that lie within our beings.

To explore the human mind, to visit inwardly the human soul, and to make the utmost of the opportunities which might be revealed by a study of man's own nature seem to be set aside as unimportant and unworthy of the great attention that is given to other matters. More attention, more discussion, and more concern are felt in scientific circles about the rings that accompany the planet Saturn in her movements through the space of the universe than are given to the here-and-now-problems of our own inner existence.

It is only when man turns the searchlight of inquiry inward and at-

(continued on page 183)



EXHIBITION OF PHOTOGRAPHY

The Light and Shadow Club of San Jose has held annual exhibitions in the Rosicrucian Egyptian Museum since 1953, many of which have been international in scope. The exhibitions have brought much pleasure and enjoyment to thousands of people interested in this artistic medium.

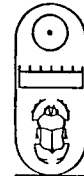
Included in this year's exhibition during April is this photograph entitled *Oriental Splendor*, by V. E. Broadbent.

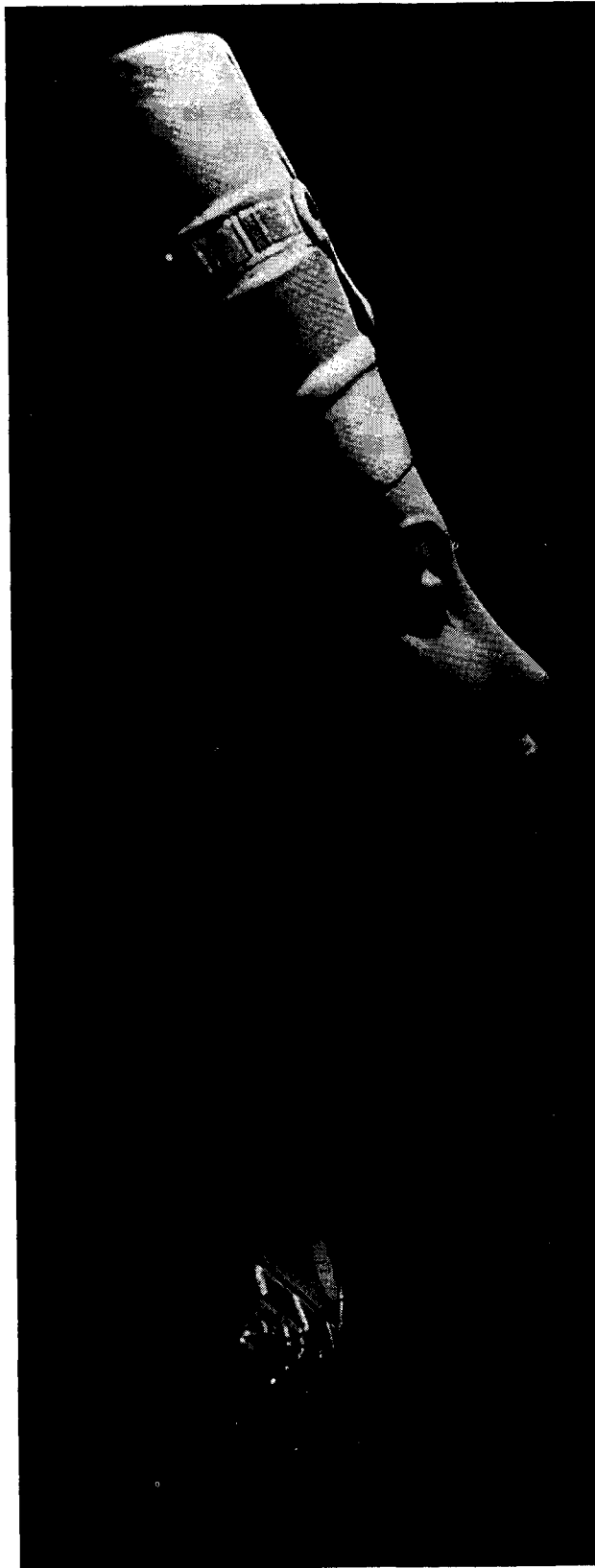
Evening Meditation

Sunset glory spreads across the sky and twilight is creeping in. Flower petals are gently folded against the night. The birds of Thy creation have ceased their songs and sleep in Thy protecting love. As evening shadows lengthen, we thank Thee, Lord, for the day Thou hast loaned us. We are grateful to Thee for sharing our burdens and making them lighter. We are grateful for Thy guidance and although all problems have not been solved they are in Thy care and keeping. We know that Thy thoughts of us during the night are as precious to Thee as those of the day, and we are not afraid. With thankful hearts we commit ourselves to Thee.

—ALICE E. LESLIE

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The Romance of the Mystic Queen

Traditionally, historians have shown an aversion toward dialogue. The great majority, if not all of them, have considered, up to a point and perhaps with good reason, that it is disrespectful—as well as possibly inexact—to put in the mouths of historical characters phrases they probably never spoke. However, they all conversed, and their dialogues must have been closely related to the events which were happening then, as is the case today.

If we analyze carefully our present forms of expressions and sayings, we will be surprised by how few ways there are of stating the same idea in words. This fact is what moved the author to write this episode of Egyptian history by having some historical characters themselves express the events in dialogue, telling of those occurrences that history has limited itself to only narrating, discarding oral expression and only detailing them, although they were lived through by actions, emotions, and words.

The author of this brief series does not attempt to qualify it as one of those "novelized biographies" made so famous by Emil Ludwig, André Maurois, and Stefan Zweig. It is merely an essay that tries to show, in a different way, that which is known about Akhnaton, Nefertiti, and those other contemporary personages who had a part in the following historical drama in which that pharaoh was protagonist. And while strictly limiting himself to what history tells us, his only departure from the norm has been in having some of these characters say some of the phrases they probably did speak, over thirty-three centuries ago—in accordance with the development of the events that happened at that time.

PART I

A Dreamer Is Born

Amenhotep III, called *The Magnificent*, who inherited the greatest empire of antiquity from his father, Thutmose IV, ascended the throne of Egypt in the year 1411 B. C. From Thebes, the Empire's capital—the extraordinary city, she of the one hundred doors, the marvelous one, the unique, which was the religious and commercial center of the world at that time—he carefully supervised and wisely ruled his domains,

NEFERTITI

by RAUL BRAUN, F. R. C.

Editor of *El Rosacruz*

which extended from the Nile Valley to the distant shores of the Black Sea, and from the Gulf of Persia and the Libyan Desert to the faraway frontiers of India.

Amenhotep loved his queen, the beautiful Tiy, his "principal wife," loving mother of his daughters, with intensity and tenderness. He had built the superb royal palace for her on the west bank of the Nile. That residence, surrounded by gardens and artificial lakes, a marvelous artistic conception of the royal architects, housed the sad anxiety of the Queen, her disconsolateness and hopelessness. She looked at Egypt's future with sadness. She had been granted everything by the gods: her royal position, a loving husband, beauty, and the admiration of women . . . all that, except a son. And this was the tragedy amidst which Tiy struggled. Her mind, tried from so much pondering, fearful of the future, resentful at times for not attaining what was desired so much, became more and more inflamed as she tirelessly asked herself, "Who shall inherit Egypt's throne?"

Famous queens had ruled the land of the Nile with wisdom. In that same brilliant Eighteenth Dynasty, the famous Hatshepsut had been an outstanding example. Many times Tiy thought that a sovereign might arise from among her daughters, who would make history, conquer more lands to extend the borders of the Empire, build more temples, and gather more riches. She was absolutely sure that there was no danger that the bloodline would end, or that a stranger would ascend to the throne, but she had a *premonition* that Egypt needed a male pharaoh to succeed her husband, a pharaoh who was their own son. In the most hidden corner of her mind, in that part into which

AKHNATON

(Photo by AMORC)



her subconscious would hardly allow her a glimpse during her frequent sleepless nights, the Queen felt in a vague, undefinable, unexplainable manner that only a male born of her would be capable of fulfilling an uncertain historical design which she could not quite understand or imagine, but which was surely included in the plans of the Absolute. Of what she *was* sure—absolutely sure—was that this male child *had to be of her bloodline*, have her blood—Tiy’s—and his blood—Amenhotep III’s—in order that this confusing and unexplained superhuman design could be fulfilled.

Tiy had already passed the forty-year mark, quite an advanced age for women of her time. Twenty-six years before she had married Amenhotep III, to whom she had given several daughters. The youngest of them was already twelve years old. During those last twelve years, Tiy had maintained a constant, anxious, sterile vigil.

That night, as in many others past, the words which formed the same dialogue echoed again from the high walls of one of the palace halls.

“Once again you are going to the sanctuary?” This was Pharaoh’s habitual question.



(Photo by AMORC)

TIY, AKHNATON'S MOTHER

This wonderful head shows us the Queen, already in her old age, her features depicting the ravages of the suffering caused by her son's religious revolution. Nevertheless, it is still possible to perceive traces of the beauty that made Tiy outstanding as the most beautiful queen of her time.

“Yes, I am going to the sanctuary.” That was the Queen’s answer; always the same.

“To pray again for that son that never comes, is that not so?”

“Yes, to pray for the coming of that son that never comes.”

“Can it be you have not abandoned hope as yet?”

“I shall never abandon hope.”

“Not even after ten years of unceasing requests?”

“Amenhotep, you well know our land needs an heir, and you and I have the duty to give it one.”

And upon finishing her sentence, in the same way she had been doing it for years, Tiy left the palace hall, like a shadow, bound for a small and private sanctuary to Aton—the god in whom she believed—which her faith had caused to have erected in a corner at the end of the imperial gardens. (The center of the cult to Aton and the place of his worship were not at Thebes but close to Anu, near the Nile’s Delta. Anu or On, the City of the Sun, was that which the Greeks later called *Heliopolis*.)

The small sanctuary’s torches that night once again delineated the Queen’s shadow when, with fanatic uncton, she neared the altar—her white, transparent tunic hardly silhouetting the shape of her body. As always, it was stiffling hot. That was a special night, for she would pronounce before the god, for the first time, a new prayer, one about which she had been dreaming for seven consecutive nights. She threw herself on her knees before the image of Aton, touching the granite floor with her forehead.

“O, Aton! O, Sun-God! Thou who art the Almighty One! Thou who art the Only One! Thou who canst do everything! Today I have realized that a new being stirs within my womb. I am horrified by the idea that Thy sacred will may decree the birth of another girl. Thou, more than anyone, knowest Egypt needs an heir . . . and Thou must grant me that grace! If that which I feel within me is born a male, I swear to Thee that he shall be The One who will restore Thy cult in Egypt, the sacred cult to the Sun Disk, and

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that he shall relegate Amon, the usurper, to second place.

The Queen remained in the same position of adoration for a long time, and when she finally raised her body and directed her glance toward the face of Aton her large, beautiful eyes were full of tears that flowed over her feverish cheeks that were already starting to fade. The tears filtered down into her dry mouth through her parted lips. That night Tiy realized, with astonishment, that the salty taste of her tears was different.

Tiy left the sanctuary prepared to continue hiding her secret. Nobody, not even Pharaoh, would know that she expected to give birth again. An undefinable smile brightened her face as she turned toward the changing light of the flame of the last torch. Why did the Queen smile? Because that night, in the small sanctuary, she had felt first, and listened afterward, to a message of Aton. She had heard it coming from within her.

"Think about him!" it seemed to her the god had told her. "If you think about him intensely, incessantly, untiringly, that which will be born of you will be a male. I shall allow you to have a son, but . . . you shall have to fulfill your promise!"

It is believed that this wonderful woman, prepared to meet any risk in order to fulfill that promise, impressed upon the child, even before his birth, the idea which would be the beginning of the tremendous conflict of beliefs be-

tween Amon and Aton, a conflict which unleashed the fury of the priesthood, caused the Empire to reel, beginning its dismemberment and, for the first time in all of mankind's history, originated the cult of the One God.

The nights that followed saw Tiy go to the sanctuary with unbreakable faith in the god and in herself, feeling responsible for the fulfillment of a task which would contribute, with the passing of the years, to completely change the concept that men would have about the Supreme Being. From night to night, covered by her white transparent tunic which torchlight transmuted into something phantasmal and superhuman, anxiously, feverishly, she glided in semidarkness, enveloped by silence, toward the altar of Aton, to repeat untiringly that prayer and that promise she had dreamed and that had found an echo in the god's goodness.

And in Thebes, in the year 1388 B. C., was born The Dreamer. During the first years of his life, of which unfortunately there is no record, he carried the name of his father and ascended to the throne of Egypt eleven years later as Amenhotep IV. He later changed his name to Akhnaton, the Son of Aton, ruled about seventeen years, and was the *first* monotheist, the poet and mystic *par excellence*.

The next part of this narration will tell of Akhnaton's first meeting with Nefertiti and the beginning of the romance that lasted throughout all of the short existence of the Poet-Pharaoh.—EDITOR

IS LIFE A MYSTERY

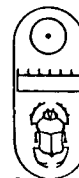
(continued from page 178)

tempts to know himself as the great mystery of all mysteries that he comes to understand God and the rest of the universe and at the same time becomes a true worker in the vineyard of God's Children of Light.

To know one's self is to know one's heritage and one's power. This is why we, as Rosicrucians, feel that the subjects of our studies are worthy of all the time and devotion we give to them and that they will lead man to greater

power and greater glory than the secondary studies and investigations of astral mysteries.

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



The Dangers of Prophecy

by RUTH PHELPS, F. R. C.

*It affects our thinking
and behavior*

THERE ARE SO many prophets in the world today and they are so well publicized that it seems to be time to take a good look at the dangers of prophecy. These dangers are not always a matter of being right instead of wrong, and they apply to anyone engaging in prophesying.

I do not mean by what I say to deny the possibility of accurate prophecy and prediction. Obviously these remarks present only one side of the question. However, it is a side seldom considered from either a psychological or a mystical point of view.

Neither the points I wish to make, nor any examples used, are aimed at any particular individual or group. Rather, they are aimed at prophecy in general and especially at the misunderstanding and misuse of the function of prophecy. It does not matter either what method is used, whether it is intuition, tea leaves, astrology, or what.

It is useful, first, to make a distinction between prophecy and prediction. Anything as brief as this discussion, of course, is an oversimplification.

Let us say, however, that prediction is based on a study of available facts, on reason, analysis, and experiment. It may also use intuition, cosmic impressions, and imagination, but in prediction these are not dominant.

Prophecy, on the other hand, is based primarily, if not exclusively, on intuition, cosmic impressions, and imagination, whether it is with or without reason and analysis.

In both prediction and prophecy, there may be other objective or subconscious functions such as imagination and fantasy, and these may be based on egocentricity and wishful thinking, that is, on one's own emotions and desires.

Most of the points I wish to make apply particularly to prophecy, and it is with prophecy that I am primarily concerned. The difference between prediction and prophecy may be illustrated by earthquakes. A seismologist may predict an earthquake, but he does so on the basis of careful study and examination of the facts available. A prophet may use this sort of information once it is available, but he is basing his prophecy of a destructive earthquake primarily on other impressions than does the scientist.

The most obvious danger in prophecy is that human nature prompts the prophet to receive impressions of disaster, of terrible events, rather than the pleasurable ones, or the ones that are really more or less neutral in effect. Also people, in general, remember the prophecies of doom and destruction better than the others, and people remember the prophecies which come true and forget those that do not. There have been prophets of doom foretelling the end of the world for centuries.

What We Want To Believe

People *do* prophesy good things sometimes, and these are even easier to believe than the prophesied disasters. Semantically and psychologically speaking, human beings tend to believe what they want to believe. This applies to things we don't seem to want as well as to the pleasant things.

This believing what we want to believe has a companion problem. Often both individuals and groups believe prophecies and predictions because they want someone to make their decisions for them, someone to tell them how to live their lives. This is related to responsibility, about which I will speak presently. Prophecies of an avatar or a savior are both made and accepted partly because we want someone to solve our problems for us; this relieves us of doing anything about them ourselves.

With these basic psychological dangers in mind, let us examine some other dangers. First, even if the prophecy is based on what the prophet considers to be fact, the supposed facts may be partially or completely wrong, no matter who the prophet is. Just because a prophet has been right before does not mean he will be right this time or always. We cannot *assume* that the

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prophet will be correct in any given instance.

It is true that people are human, and facts often turn out *not* to be facts. Nor is this always a simple matter of true and false. Facts are not always either right or wrong. They may be both right and wrong.

One danger in prophecy is that it is very easy for prophets to be unaware of the factual basis just because they are mainly intuitive or imaginative.

Interpreting Impressions

Second, prophecies, like all psychic or cosmic impressions, are received through the subconscious and made objective; that is, they are received by the subconscious, and then they are translated into objective images, words, or symbols. The process of reception may garble the original impression. Furthermore, the interpretation of the impression may be wrong. More likely, both reception and interpretation of the impression may be both right and wrong.

Third, in receiving and interpreting an impression, inevitably it is colored by the individual's own ideas and emotions. And inevitably there are conclusions based on the original impression. Frequently, neither the prophet nor those hearing the prophecy separate the basic impression, the associated ideas and emotions, and the conclusions.

These associations and conclusions are even more susceptible of error than the original impressions, and they are more unconscious.

There is a kind of corollary to this. Our ideas and emotions are affected by and depend on the environment and culture in which we live to some extent. If we could put the same prophet in different cultural environments at different times, his prophecies would differ somewhat. He might keep on prophesying Armageddon from his own psychological make-up, but it would be a different kind of Armageddon.

Fourth, prophets—and ordinary people like ourselves too—do not always understand that much of what comes out of our subconscious has been put there in the first place by us as a reaction and response to our daily experience. We put suggestions into the subconscious or accept suggestions from without, but we do this and do not

realize it. These come back into the objective later as what seem to be brand-new ideas straight from the Cosmic.

Fifth, psychologically, we project to the world around us our own repressed ideas and emotions. Because we have repressed them, we are unconscious of them in us. We see them only in the life, the environment in which we find ourselves.

We tend also to project our own desires and fears to the past or the future. What has apparently happened and what we think will happen is at least partly—and sometimes mostly—a picture of part of ourselves.

At the very least, what is prophesied is affected by the individual's own unconscious ideas and emotions. The world—past, present, or future—is largely a projection of our own *rejected* ideas and emotions. Atlantis and Lemuria as well as the next century look sometimes very much like the world today, partly because this is what we see and project.

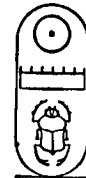
Annuling Creativity

Sixth, the prophet, by accepting his prophecy, does away with his own initiative by assuming that the event *will happen*, that it is inevitable and predestined. Fundamentally, the prophet is a fatalist, not a creator, and what we need in this world is creative people. The prophet is putting the responsibility on someone or something else.

A prophet seldom says the world *may* come to an end, or a city may be destroyed by an earthquake. He says it *will* happen; there is no doubt, no possibility of changing the event. If it does not happen, then something interfered, or the magnanimous efforts and meditations of certain people or masters prevented the doom.

Seventh, obviously if *we* accept and believe a prophecy, we too preclude doing anything about the event-to-come. We, along with the prophet, abrogate or annul our responsibility and our creativity.

Even if we do not go that far, accepting a prophecy affects our thinking and behavior whether we realize it and admit it or not. Often this effect is something we are unconscious of. We think we have not accepted a prophecy or even a suggestion, and all the time



it has gotten into the subconscious and is affecting our ideas, emotions, and behavior.

Eighth, a prophecy constitutes a suggestion to people to behave in certain ways, to think and feel in certain ways. It does not matter whether this suggestion is accepted consciously or unconsciously, except that the unconsciously accepted suggestion is many times more dangerous. Most suggestion of this type is unconsciously accepted. In this way, it is like much advertising.

Visualization

Ninth, the prophet and those who accept prophecy *help to bring it about* by visualizing what they accept. We all visualize our desires and fears. We do this without realizing it, and we do it without being trained in Rosicrucian principles. One thing our studies should do is to make us, or help us make ourselves, more skillful and efficient in the art of visualizing.

When we accept a prophecy or a suggestion, we automatically and perhaps unconsciously visualize it; hence, we help to bring it about. As we said earlier, prophecies are usually of undesirable, if not disastrous events; when we accept a prophecy, what we are often doing is *accepting and visualizing something we do not want*.

This puts at least part of the responsibility for the event, if and when it does happen, on both the prophet and those who accept it. Certainly we do not want responsibility for helping to bring about unpleasant and disastrous events either for ourselves, another person, or a group. But do we really want responsibility for creating even pleasant events in that way?

Of the dangers outlined, the last one—the responsibility for helping to create and bring about events—is the most important. It is, for instance, one thing to meditate on peace in the world, but it is quite another to prophesy that two nations will *either* go to war or stop fighting at a particular time. When we begin to do this, we begin to work out details as to how this is going to happen as well as when. We put a limit on what can be done and how it can be done, simply by limiting the time. Do we want the responsibility and consequently the karma involved?

For the sake of illustration, it is one

thing to say that man *may* destroy himself with nuclear bombs—this is serious enough. It is quite another thing to say that mankind *will* destroy itself by nuclear bombs. It is still another matter to say that mankind *will destroy itself at such-and-such a time* or within a particular time.

We are, first of all, predicting and visualizing something very specific in this last example. We have stated it in such a way that we have accepted it as inevitable. We have begun working out in our minds—perhaps unconsciously—details of how this will happen. And we visualize these details. We have also put a time limit on it. And we visualize this too. All this we have ourselves unwittingly and unknowingly accepted and released to the Cosmic. Whether or not the Cosmic acts on destructive suggestions is beside the point. We have released it on lower levels than that, on the level of our own emotions and ideas.

What can and should we do? Whether you accept prophecy is up to you; that is, you must decide whether it is possible to prophesy in the first place. I am not going to answer that for you.

If you accept prophecy in principle, then certain things should be kept in mind. Find out the facts; use reason, and analyze both the prophet and yourself. Why has the prophet made the prophecy in the first place? Why have you accepted it, or why should you? In other words, what are the motives on both sides?

Ask yourself whether any useful purpose is served in accepting a prophecy. Is it worth spending time and effort on it to think about it? Ask yourself whether this is something you want to happen. Do you want part of the responsibility for the event? Basically, we must question the motives, the purposes served, and our own responsibility.

The answers you give to these questions must go deeper than the surface responses of which you are aware. When you are concerned about something, there is usually a deep-seated reason for the concern, aside from but connected with the thing itself. We cannot understand the dangers of prophecy unless we make a serious, persistent effort to do so.

It Depends on Your Viewpoint

by CHRIS. R. WARNKEN
Grand Master

RECENTLY, while flying more than thirty thousand feet above the earth, we were repeatedly struck with thoughts about the effect of viewpoint on one's consciousness. From six miles up in the sky, the masses of people below seemed much less important, despite the fact that we shared mutually many of their problems. The relatively limited viewpoint of their environment became quite obvious to us. While crossing a modern large city, for instance, we realized there were many citizens below us who could not know of potentially hazardous conditions even two blocks away or around the corner. Some were in the shade of a small patch of cloud and assumed it to be a cloudy day, whereas we could see other areas nearby where their neighbors were enjoying the warmth of the sun.

From our viewpoint, we were enjoying a seemingly godlike broad perspective—a greater, more comprehensive vista than our earthbound friends. Here and there we would observe a tiny shining spot progressing along a thin ribbon, which previous experience convinced us was an automobile cruising along a highway. But that tiny auto seemed so insignificant in relation to the vast landscape in which we found it. Yet we knew that in that car was one human being with the power and skill to cause it to follow the road.

Musing, we recalled how many times we had gazed into the sky from below and spotted a tiny silver sliver which, experience again told us, was a great modern jet airliner such as we were now enjoying. How insignificant had seemed that little spot in the vast and endless sky! But returning our thoughts to our present environment, we could not help but marvel at the wondrous natural laws which made it possible for this huge multi-ton machine, with its

lavish comforts, to transport some one hundred and twenty people at nearly six hundred miles per hour, six miles up in the sky. In all probability, somewhere below, someone was even then looking up at this modern miracle in which we were so comfortable and dismissing the thought with bored indifference.

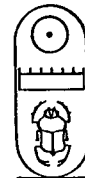
These thoughts encouraged us to continue our contemplation upon realities in our world and our own relationship to it. Only that world which we can realize is real for us. Actualities unknown to us may exist, yet they cannot be real for us until we realize them. Consequently, we tend to think that we—the knower at the central or focal point of our realization—are of greater significance than that which we behold as the known. To put it another way, we may think that our conscious self, the I AM, is the moving center of the great sphere of our realized world. We must acknowledge, however, that everyone probably feels the same way or holds the same conviction.

Wisdom

As each of us evolves and our consciousness expands, there follows an ever-increasing overlap or amalgamation of the total realization of man. This is wisdom. Robert Fludd, the famed Rosicrucian, said, "For since wisdom is the center, root or cornerstone of all things, how should the center be known and not the circumference, since the circumference of all things is nothing but what it pleases the center to make it. For this reason, this divine spirit is termed by Hermes, the center of everything whose circumference is nowhere, but yet it comprehends all circumferences that are."

From the viewpoint of man's realization, there are, in fact then, worlds within worlds. Each of us, existing in certain areas, certain cultures, or under the same influences, undoubtedly shares many realizations with others subject to the same conditions. Each of us seeks to expand his consciousness and world of reality. The ultimate attainment is Cosmic Consciousness—the totality of all.

At this stage of our evolution, we must realize that our viewpoint exists



from our personal knowing center to our personal limited horizon or circumference. Yet man is unique in that he alone is aware of self, possessing self-consciousness. He is the *microcosm* of the great *macrocosm*. Man alone knows I AM THAT I AM. He is significant. It is man, the microcosm, who, through expanding his consciousness, has realized the fathomless depths of the outer space of the universe in which he is immersed. It is man who has penetrated into the unbelievable depths of the core of matter of which this universe is composed. His concepts of the infinitely great and infinitely small rest upon his viewpoint at the present level of his evolution.

The problem of viewpoint has brought man face to face with the laws of time, space, and relativity. When Albert Einstein gave the world his theory of relativity, he opened the way for man to understand the truth of the Fourth Dimension. He said, "Every reference body has its own particular time—unless we are told the reference body to which the statement of time refers, there is no meaning in the statement of the time of the event." We place everything in time and space relative to our own center and within our circumference. As our consciousness expands and we realize there are other centers, we learn to allow for differences in viewpoint, since ours is not alone final or conclusive.

The Optimist and Pessimist

Viewpoint alone tags the optimist and the pessimist. It was neither an immodest nor flippant Archimedes who said, "Give me a fulcrum upon which to rest and I will move the Earth." The natural law involved in the principle of the lever fully substantiates his proposal. The classic comparison of viewpoint is the vessel containing half of its capacity: The optimist declares that it is half full; the pessimist acknowledges that it is half empty. It all depends upon how you look at it.

Human behavior is remarkably influenced by our personal viewpoint. It can affect many of life's situations happily or in a disastrous manner. History may depend on whether a general is

convinced his battle is half won or half lost. Success for the athlete depends upon whether the game is half won or half lost. A positive viewpoint will spur one on to greater effort and determination to succeed, whereas a negative viewpoint will inject a tendency to surrender and despondency.

The broadened horizons of an expanded consciousness are followed by tempered judgment of others. We will no longer judge all things and all persons by our own limited sphere of reality. We will seek knowledge of all the facts in a given situation, from every possible viewpoint. We will put ourselves "in the other fellow's place." Aware of our own inadequacies and limitations, we will realize that another's viewpoint, at odds with our own, is to him equally valid. Who is to say which is right or wrong?

Man must never put limitations upon his quest for knowledge. To do so is to lock himself within his immediate environment, depriving himself of whatever may await him "around the corner." Consciously or unconsciously, man seeks omniscience—the knowledge of all things in all times and in all places. Simply, he seeks God! He will eventually learn that God is all things, all times, and all places, and that He manifests through man. As we learn more about things, about other people—the more we learn *through* others—the closer we come to understand God. Cosmic Consciousness is truly understanding God, and it will never be attained with narrow and biased viewpoints.

We can easily learn to broaden our viewpoint, if we but will. We need only to put into practice such virtues as modesty, humility, simplicity, and tolerance. Tolerance alone will open many avenues to other viewpoints. We are not required to accept each view with which we come into contact, but we can never broaden our own knowledge if we refuse even to examine those views which may differ from our own. Tolerance means only that we should recognize that the viewpoint of another person is as true and indestructible to him as is ours to us. The effort to har-

(continued on page 196)

The Initiatory Drama

by DR. GERTRUDE SPENCER, F. R. C.

Various types of initiation

Part III*

Initiations of Shamans and Medicine-Men

WE PRESENT here our fourth group of initiations. By shamans we mean the medicine-men of north and central Asia, and of North America. The shaman is a specialist in the sacred, who succeeds in going into a trance during which he has a mystical experience. Those experiences are ecstatic and consist of: the soul's flight to heaven; its wanderings about the earth; its descent into the subterranean world where the dead are supposed to dwell.

The purpose of those journeys is fourfold: to meet the Supreme Being and bring an offering from the community; to seek the soul of a sick man which has wandered away from the body; to guide the soul of a dead man to its new abode; to gain further knowledge through contact with higher beings.

The shaman receives two kinds of instruction: ecstatic instruction in dreams, visions, and trances; traditional instruction from his superiors. This twofold teaching, imparted by spirits and the old master, constitutes initiation. Initiation can be public, or performed in the candidate's dreams or mystical experiences.

In the West, shamanism has often been associated with psychopathology. It is true that the initial call to this vocation is usually accompanied by a near-psychotic crisis, but the candidate cannot become a shaman until this crisis is resolved. We are not dealing here with ordinary symptomatology,

*This is the third of a four-part series. See March and April *Rosicrucian Digests* for Part I and Part II.



but with a syndrome which has an initiatory structure and significance.

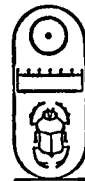
For about a week the novice remains in a trance in some solitary place and considers himself dead. Horrible things happen to him. He sees himself cut up by supernatural beings, his body fluids thrown away, his eyes torn from their sockets, and his flesh scraped off until only the skeleton remains—the skeleton being of great symbolic importance. Then the bones are covered with new flesh, and the novice is given new blood. Some see themselves climb up the Cosmic Tree, where they are given instructions by the Beings of the other world.

It becomes clear that the initiatory sickness follows our familiar pattern of isolation, torture, ritual death, resurrection, and revelation. The psychological symptoms of the initiatory illness are seen as resulting from the soul's journey to hell or to heaven, and physical pains are seen as resulting from dismemberment of the body. However, the sickness must be completely cured for the integration of the new personality to take place.

There seems enough evidence that the shaman, in his illness, acts out an archetypal scenario rather than a neurotic or psychotic illness.

Shamanic initiation presents three characteristic themes: dismemberment of the body; reduction to a skeleton; climbing the Cosmic Tree.

The skeleton has a particular significance and is often painted on the shaman's costume. We hear that the shamans of the Iglulik Eskimos are able, in thought, to strip their bodies of the flesh and contemplate their skeletons



for long periods of time. In Indo-Tibetan and Mongolian Buddhism, visualizing one's death by the reduction to the state of a skeleton is a favourite meditation.

The skeleton motif is a very ancient religious idea and seems to represent the source of life in the body and man's inner consciousness. As the shaman is stripped of his physical nature layer by layer, he is eventually reduced to his spiritual essence and his innermost nature, symbolized by the skeleton. And from here he builds his new personality.

The Cosmic Tree

Next we get the symbolism of climbing the Cosmic Tree. This is not only experienced in personal trances but is also enacted in public initiations. The Buriat people carve nine notches into the trunk, symbolizing the nine heavens which the candidate reaches in ecstasy, while other shamans play their drums. The body of the shaman's drum is supposed to be made from a branch taken from the Cosmic Tree and, listening to the sound of his drum, the shaman falls into an ecstasy in which he can fly to the Cosmic Tree and thereby reach the center of the world or the universe.

The ritual of climbing trees and sacred poles is also found in North and South America, Africa, Australia, and other places. In old Persian Mithraic initiations, the candidate used to climb a ladder consisting of seven rungs, representing the seven planetary heavens.

Through initiation the shaman learns: the technique of dying and returning to life; to walk the road to Heaven and Hell; to free the soul from his body; to orient himself in the regions he enters in this state.

Because the shaman claims he can leave his body, he is seen to act like a spirit. He flies through air, becomes invisible, perceives things at great distances, foretells the future, recognizes souls, captures them, and is resistant to fire. The shaman is a specialist in the sacred, and therefore his initiatory pattern is more complex and more dramatic than others that we discussed before. He becomes a supernormal

being because he is able to integrate into his personality experiences that the ordinary person can only realize in dreams, psychosis, or post-mortem states.

It is extraordinary to see how this peculiarly Siberian and central Asian pattern of initiation is repeated, almost to the letter, in the initiation of the Australian medicine-man. . . . Amongst some tribes, initiation includes being roasted in a fire. Australian medicine-men, just like the shamans of Asia and America, walk on fire unharmed.

A. P. Elkin describes, in the following short account, an initiation that he came across in the Forest River District of the Northern Kimberleys:

"A fully qualified medicine-man whose power comes from the Rainbow Snake (symbolic of Divine Consciousness), carries the postulant to the sky, which is the Rainbow Serpent's domain. The master takes the form of a skeleton (which means that he teaches his disciple through his own higher consciousness), and then transforms the novice into an infant, putting him into a pouch which he fastens to his waist. When near the sky he throws the postulant out of the pouch on to the sky, thus making him 'dead'. Reaching the sky the doctor inserts into the young man some little rainbow snakes and some quartz crystals. He then brings him back to earth, introduces other magical substances through the navel, and finally awakens the candidate by touching him with a magical stone. The young man returns to his normal size, and the next day tries to go to the sky by himself".

Other initiations concentrate more on the topic of dismemberment and the change of organs.

In passing, I would just like to mention that the symbolism of the snake is closely associated with the profession of the medicine-man, which is a concept not unfamiliar to us. Medicine and the snake enjoy a well-known relationship. In Australia, a certain snake is often seen as the guardian of all doctors of the tribe, and in some areas the doctors are even called "snake".

SANCTUM MUSINGS



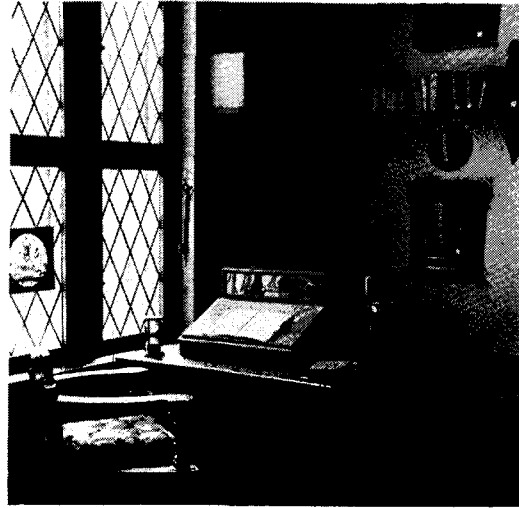
SELF-DISCIPLINE IN MYSTICISM

*The necessity of rules
to enhance attainment*

DISCIPLINE is the establishment and exercise of certain controls in the behavior of an individual. As most of our behavior follows as a result of our thoughts, our notions and ideas, this control, therefore, also applies to our mental states. Discipline, as related to mysticism, then, means the imposing by ourselves of certain restrictions upon our mental and physical actions. The discipline we impose upon ourselves is determined to a great extent by: (a) what we want to attain in the realm of mysticism; and (b) what we think contributes to that attainment and what interferes with it.

Mysticism, generally, whether Jewish, Islamic, or Christian, incorporates alike certain fundamental elements. It is these elements by which it is distinguished from all other philosophical or religious concepts. We may summarize these elements into two general definitions. First, mysticism is the union of the individual self with God. Second, the mystical union is an intimate experience personally acquired. There are certain implications that immediately arise as we analyze these two elements.

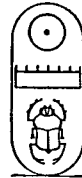
Let us consider the first of the two elements. It implies that the self-consciousness of the individual, the "I" or ego, ordinarily does not have that realization of God, that oneness, that constitutes *union*. Obviously, if it existed as a normal state, it would not need to be attained. The aspiring to this union does not imply that the individual is detached from God or the cosmic forces. For analogy, one can be a part of something and yet not be conscious of his



connection. One can be a resident of a dwelling and yet not know its history. The mystical aspirant, then, concedes that his being and his consciousness are of and in the stream of Divine Intelligence and creative force. The ego, the self, however, is not of this Divine stream or source, he believes, until it has *consciousness* of it.

Self is a state of consciousness. Unless there is reality in the nature of awareness, there is no consciousness. In other words, we cannot be conscious without being conscious of something. Insofar as our self-consciousness is concerned, then, we—our ego—are not of God or the Cosmic until we experience such a union. This may be said to be the pragmatic side of mysticism, incongruous as this term may sound. The mystic is a realist in the sense that he considers that of him which *is*, his self, is not of God until he consciously unites it with the Divine. All else to the mystic is but dream and aspiration. It is experience alone that provides the mystical knowledge. The true union requires a realization of the self as being one with the Divine.

The second element of mysticism places dependence solely upon one's own efforts. The mystical union is an intimate experience. The mystic is the *subject*; the union, or state of oneness with God or the Cosmic, constitutes the *object*. There is no intermediary to be



considered, as priest, prelate, master, or philosopher. All such intermediaries cannot create the mystical state into which one is precipitated. They, like ritual, liturgy, and rites, are at the best but preparatory media.

The transition in consciousness by which self has this experience comes as a result of personal effort and must be intimately had. Prayers, burning of candles, saying of rosaries, making of sacrifices are no substitute for the personal raising of one's own consciousness. All of these, from a psychological point of view, only aid in inducing that state of mind called the mystical or ecstatic experience. Where they have not done so, they have, in terms of mysticism, failed. We repeat: there is no vicarious mystical state. There is nothing independent of one, or done for him by another, that consists of the true mystical state.

Summum Bonum

Why this mystical state? What advantages has this union of self with God as of this life, here and now? All things are done by men because they are to satisfy some aspect of self. The phenomena of our being may be divided into the categories of spiritual or psychic self and the physical and mental ones. These are, of course, the various kinds of reality which are experienced in relation to our being. Our thoughts are of the self, so are our bodies and our moral inclinations. Each one of these has its respective gratifications. There are sensual satisfactions, as appeasing the appetites; there is also a sense of gratification in creative achievement and that subtle and profound pleasure that arises from conforming to what we term our spiritual motivation or conscience.

Each of these aspects of self has its ideals as well. These ideals are such qualities in fact, or we imagine them to be, as are the highest satisfactions of the different aspects of self. The spiritually inclined individual, the religionist, the mystic, the moral idealist conceive of God or the Cosmic, whichever term is preferred, as an absolute perfection. It is the ultimate in moral righteousness and moral or indwelling harmony to them. Also to them there

is no pleasure or ecstasy to equal this concord of self with the *Greater One*. All other satisfactions, though accepted for their worth, fall short of this *Summum Bonum*. The mystic consequently wants to capture, to realize this supreme pleasure here on earth.

The mystic may be distinguished from most religionists in that the advantages he seeks, through this union, are to be had in this life. His is not a preparation for another existence in a hereafter necessarily. The real mystic who transcends asceticism does not ignore his physical body or temporal existence. If self can realize something of the absolute and if such exceeds all other satisfactions, why not have such an exalted experience during mortal existence? Why wait until another life and disregard the possibilities of this one?

The real mystic is not trying to escape the reality of this life. Rather, he is trying to exalt it, transmute it into a series of transcendental experiences. To the mystic, heaven is not remote as a place. Rather, it is a state of mind which can be attained here by the raising of mortal consciousness to a plane of *oneness* with the Absolute. If there are experiences, realities to be realized which exceed in grandeur and personal satisfaction those of the body and intellect, they should be brought into the realm of this span of life. At least we can presume that this is what the mystic would consider the advantages of his methods and way of life.

Regulating Desires

Self-discipline, then, consists of such rules of thinking and doing as will enhance the mystic's attainment of such ends. He will, for example, keep all his desires within bounds. He will not suppress desires because he knows that they are inclinations and drives arising within his physical and mental selves. A desire is an urge to satisfy some need, whether it be food, sex, or the preservation of the ego expressed as pride.

The first step in such self-discipline is to face realistically our desires. One must determine their functional grounds and what purposes they serve. Each must be gratified only to that extent. We scratch an itch not for the pleasure

Computers Recreate Egyptian Temple

DR. FROELICH G. RAINEY, Director of the University Museum of the University of Pennsylvania, has announced that electronic computers are being used successfully in the visual recreation of an Egyptian temple. The temple, which was constructed at Thebes (Karnak) during the reign (1367-1350 B.C.) of King Akhenaten and Queen Nefertiti, was destroyed and is now a collection of 30,000 "scattered and scrambled" pieces found over the years in the foundations and inner parts of other ancient structures. Photographs of each piece are being matched and reassembled with computer assistance at Cairo. The University Museum, the Department of Antiquities of the United Arab Republic, Egyptian and American scholars and technicians, and the International Business Machines Corp. are all participating in the project, directed by Ray Winfield Smith.

Dr. Rainey said: "We are piecing together a gigantic jigsaw puzzle, too difficult, time-consuming and complex for solution by the human brain unaided. When we finish the job of correctly reassembling the photographs of tens of thousands of scattered and scrambled building blocks from the temple, modern man will be able to reconstruct visually one of history's great structural



SANDSTONE RELIEF

The Pharaoh Akhnaton is seen in the attitude of prayer—an offering to the sun-god Aton. In front of him are the offerings and the rays of the sun ending in hands.—TEL EL AMARNA, Eighteenth Dynasty [1580-1350 B.C.] (Rosicrucian Egyptian Museum)

achievements as it looked in the fourteenth century, B.C."

Unlike most ancient Egyptian structures, the Aten Temple of Thebes had been built of small sandstone blocks of uniform size, which were subsequently reused in nearby structures. Although the exact size and layout of the Aten Temple remain to be determined, it is already clear that its walls were resplendent with multicolored scenes painted on relief-cut stones.

Reprinted from *Museum News*

SELF-DISCIPLINE IN MYSTICISM

it will bring us in a positive sense but to remove the irritation. The mystic will let no kind of desire so dominate his consciousness as to exclude all else. He will so control and regulate his desires—not suppress them—that the whole of his being may express itself. The one who lives a sensual or an intellectual life to the exclusion of the expression of whatever moral inclinations he has is living subnormally. He is manifesting only half or less of the possibilities of his being.

In connection with all mystical exercises and studies, the mystic must exercise self-discipline. The fanatic in

esotericism is the one who has disregarded the basic principle of *self-discipline*. Impatience is an excess of desire. It is submitting to desires as such without any qualification. One who is impatient is one who is thinking only in terms of the ultimate end regardless of the consequences in achieving it. As a result, he may set into motion a series of events, happenings, that either will prevent him from realizing his end or will mitigate the pleasure of anticipation deriving from it. It is, then, essential for success in all mystical studies—as in almost all else in life—to discipline or control the desire of impatience.—X



Rosicrucian Activities

*Around the
World*

ON MARCH 14, in Paris, Frater Serge Wahart was formally installed as Grand Secretary for the French-speaking countries of AMORC by Frater Raymond Bernard, Grand Master of France and Supreme Legate for Europe.

Over four hundred and eighty-two members and officers from France, Belgium, Switzerland, and Morocco attended the impressive ceremony. Frater Brian W. Doyle, Director of the Commonwealth Office in England, was also present. The officers of the Jeanne Guesdon Lodge conducted the special ritualistic ceremony. Frater Bernard also used this opportunity to honor certain Grand Councilors and Public Relations Officers of AMORC, France.



A series of lectures pertaining to the Mystical Arts was given by Grand Lodge Officers and members of AMORC's Administrative Staff in connection with Rose-Croix University's Fall and Winter Program. The lectures began on October 25 and continued through March 28. The good attendance throughout the series indicated the lectures were much appreciated.



Julia Lobur, of New Kensington, Pennsylvania, publishes her own newspaper, the *Parnassus Picayune*. This indeed is an exceptional accomplishment, when one considers that she is only thirteen years of age and is reporter, printer, editor, publisher, and distributor. This bimonthly paper contains much local information. Julia says, "I just wanted people to know what is going on and to become less apathetic." She has many other interests as well and is also a *Crusader* of the Junior Order of Torch Bearers of AMORC.



The Rosicrucian Humanitarian Award was presented to the Reverend A. Daniel James of Toledo, Ohio, in a special ceremony held at the Y.M.C.A. Mr. James received the Award in recognition of his concern for youth and his efforts to provide scholarships for young Negro students.

He is pastor of the Spring Street Baptist Church and was one of the organizers of The Institutional Youth Guidance League in Toledo and is at present the Executive Secretary. Shown in the photograph from left to right are: Raymond Gruenwald, Master of the Toledo Pronaos; Mr. James; and Anna G. Pearson, Past Master of the Pronaos. Frater Hubert Nodine, Chairman of the Extension Committee, also officiated at the ceremony.



On Sunday, March 30, the Choral Group of the New York City Lodge (AMORC) gave a public performance of the beautiful cantata, *The Crucifixion*, by Sir John Stainer. It was directed by Frater Leonard Thompson.



Visiting members from various parts of the North Island of New Zealand attended a Special Convocation at the Auckland Lodge, AMORC. They were from Hamilton, Tauranga, Taumarunui, Tuakau, Rotorua. Frater Peter H. Havik, Inspector General for Northern New Zealand, gave the address.



**The
Rosicrucian
Digest
May
1969**



Stuart Christopher Ratcliffe is shown here with his father and mother, Frater Christopher and Soror Christina Ratcliffe, after the Appellation Ceremony at Harmony Chapter, Melbourne, Australia. Also present were Soror Gertrude Spencer (left), then Master of Harmony Chapter, and Frater Roland E. Vigo, Grand Councilor for Southern and Western Australia.



Soror Marjorie Sells of Winterville, Ohio, finds time for many hobbies and has many achievements to her credit. She has a fine doll collection. The oldest doll is from the 1860 era. For fifteen years she has been working with leather tooling and copper tooling, and in addition she knits, makes quilts, and does charcoal sketches. Both she and her husband are authorities on art glass and have a collection of many unique pieces, such as Sandwich dolphins from the 1850 era.

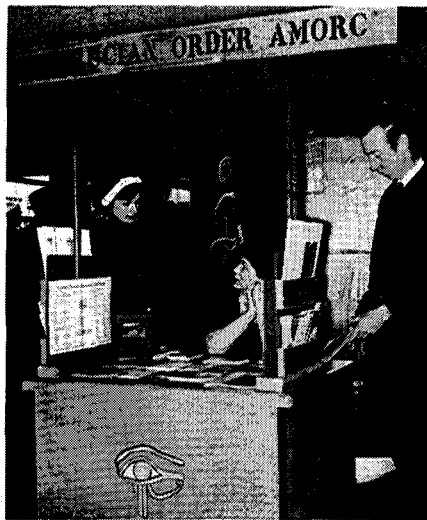
Baking, gardening, reading, and playing the organ, guitar, and piano make up other activities. She has taught crafts to Girl Scouts. Both she and her husband are dog fanciers. They have a Pekingese, a descendant of the Foo dogs of China. It has won several ribbons and trophies at dog shows. Soror Sells reflects the creative spirit so typical of many Rosicrucians and says, "I am forever grateful to my mother for teaching me to work with my hands."



Congratulations to Soror Dorothy Bannister who is the recipient of the first Martin Luther King Scholarship given by the Morningside Heights Con-

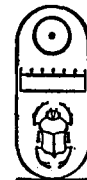
sumer Cooperative, Inc. She is the daughter of Mr. and Mrs. Fabien Bannister and a Colombe Emeritus of the New York City Lodge presently serving as Colombe Adviser.

Dorothy is a graduate of Junior High School 43, the High School of Music and Art, and City College of the City University of New York where she plans to continue graduate work, specializing in basic adult education. She is also a talented pianist.



An information booth set up and manned by members of Ottawa Pronaos, AMORC, at a local shopping plaza was the means of acquainting several hundred people with the work of the Order. Literature in both French and English was disseminated. The attractive booth was constructed by Frater Mike Benson who is shown here with Soror Brown (left) and Soror Benson, who was responsible for the art work.

Another extension activity in the Ottawa area originated in the Canadian Broadcasting Corporation TV Ottawa Studios in which Grand Councilor, Harold P. Stevens, together with two officers of the Ottawa Pronaos took part in a half-hour program devoted to questions and answers about the Rosicrucian Order.



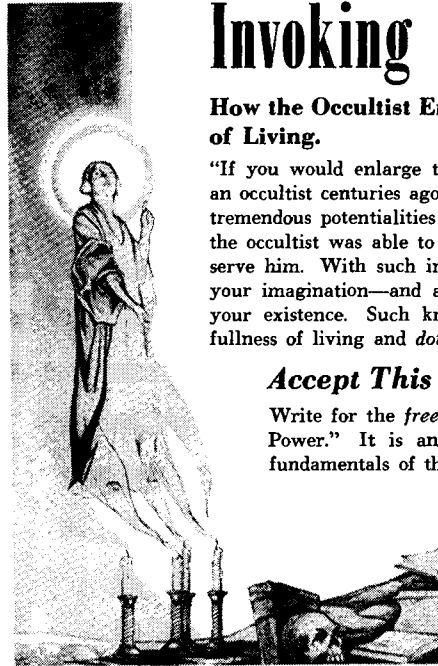
IT DEPENDS ON YOUR VIEWPOINT

(continued from page 188)

monize two or more differing viewpoints may produce another which more nearly approaches truth.

Perhaps the success and persistence of the Rosicrucian Order is because it is not bound to any particular philosophical, religious, ethical, or moral system. Its researchers have sought truth wherever it may be found; its philosophy is

eclectic. It has never "closed the book," so to speak, upon its findings. Its researchers and investigations continue on indefinitely, for Truth is ever on the horizon. Knowing well the limitations of personal viewpoint and of dogmatism, it seeks and weighs the viewpoint of all sources. What is Truth? It all depends on how you look at it.



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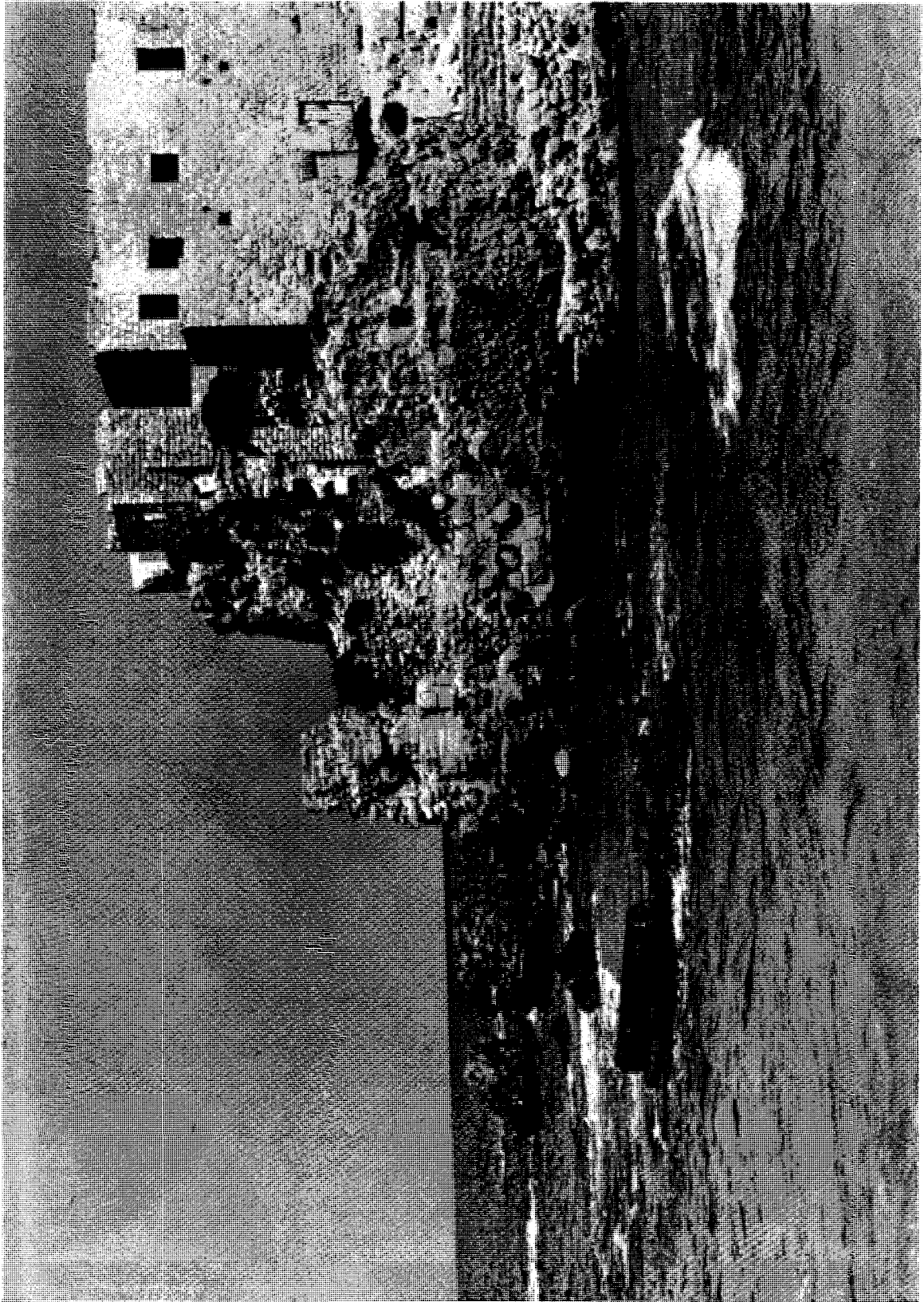
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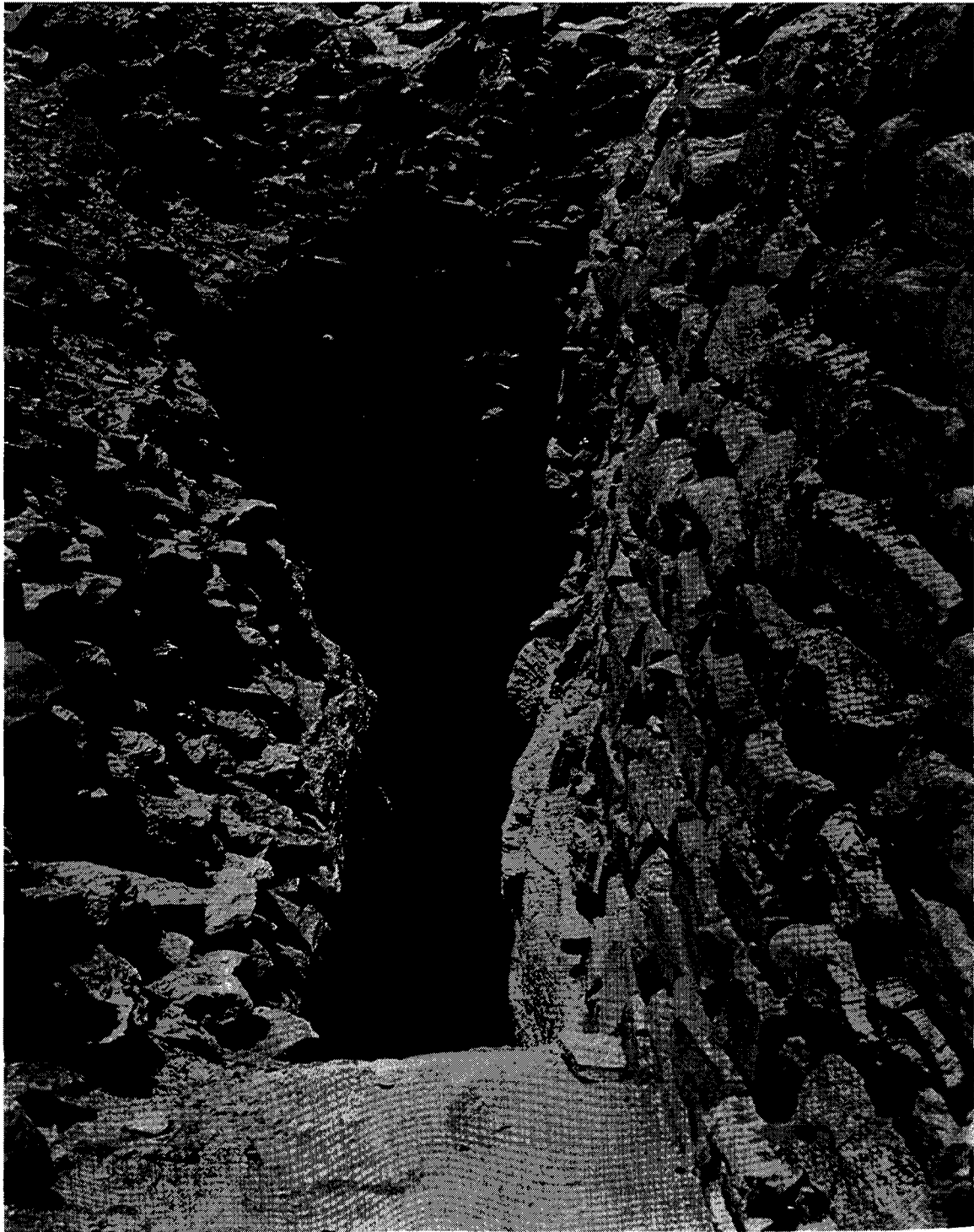
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PLACE OF THE HOLY GRAIL



The above is the seaport Caesarea in Israel. It was founded by Herod the Great (73?-4 B.C.) who was King of Judea at the time of the birth of Christ. The city was later the capital of Palestine under Roman rule. The Crusaders, in looting the city, included in their booty a green crystal vessel supposed to have been used at the Last Supper. In legend it was later celebrated as the *Holy Grail*.
(Photo by AMORC)





(Photo by AMORC)

KING ZOSER'S TOMB PASSAGE

The first pyramid was the ziggurat or stepped pyramid built for King Zoser by the famed statesman, architect, and physician, Imhotep. It is one of the oldest structures in existence in Egypt, dating back nearly six thousand years. This photograph shows the entrance made by Egyptologists to reach the sepulchral chamber in a pit far below the base of the pyramid.

RAINY-DAY READING

All Through The Year

Inside Information

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BRAVE NEW ERA

About three and a half million years ago a chain of islands rose from the water, forming a land bridge which joined North and South America. This isthmus also did something else: it isolated the Atlantic Ocean from the Pacific Ocean.

Until that time, Atlantic and Pacific maritime fauna mixed freely at this point, and although conditions on the two sides were different—environmentally speaking—even before the land bridge arose, there were still free access and a balanced ecological system, so that most species were found in both areas. When the barrier was complete, evolution continued on both sides, but as there no longer was any interchange and as conditions were now quite different on both sides, the paths which evolution traveled on each side became divergent.

Man is now about to restore things to their previous state of three and a half million years ago . . . almost.

The present size of ships and the tremendous increase in the volume of ocean-going traffic make it imperative that an alternate route be offered to offset the difficulties presented by the Panama Canal. Although for years it has served its purpose well, the Panama Canal has been outgrown, and its inadequate size bars far too many of today's ships from passage. This has caused plans to be drawn up for a wider and deeper *sea-level* canal—that is, one which will connect the two oceans *directly*, without the use of locks to compensate for the differences in level between the two oceans, again linking the planet's two greatest single bodies of water with a current which would constantly flow from the Pacific into the Atlantic.

Ecologists, remembering with foreboding how, in the 1930's, the Welland Canal opened the way for the invasion of the Great Lakes by the sea lamprey, wiping out an important fishery, are requesting that before this reconnection is undertaken detailed studies be first carried out in order to avoid another Welland Canal disaster, only of larger magnitudes. They point out that conditions on both sides of the isthmus have been different, without any interchange of maritime life from one side to the other in over three and a half million years, and that speciation (the divergent evolution of two closely related organisms to the point at which they can no longer cross-

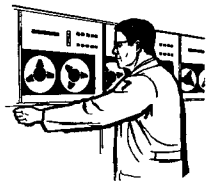
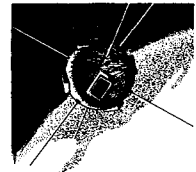
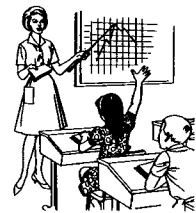
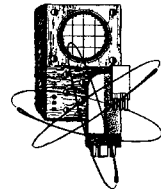
breed) requires a very long time, and the land bridge is so recent—geologically speaking—that, for the most part, the parent species which gave rise to some of the ones on the other side still exist. Relatively new species, the ecologists argue, might still be able to crossbreed with the old ones, and this might result in hybrids which could conceivably displace both parent species, wiping them out. These hybrids would not necessarily be superior to their parents; they could be inferior and still be able to displace them only to also die out later.

If the process of speciation has been fully developed, although these species could not then crossbreed, there would still be enough similarities in habit and feeding patterns to cause one or both to be wiped out in the competition for food and living areas. Another disturbing possibility is that predators might migrate from one ocean to the other, disrupting the life cycles of completely different species. On the Pacific side, for instance, there are a mackerel and a shrimp fishery, which are not found at the Atlantic side; it is conceivable that predators might travel through the sea-level canal and repeat the Welland Canal disaster on a wider scale.

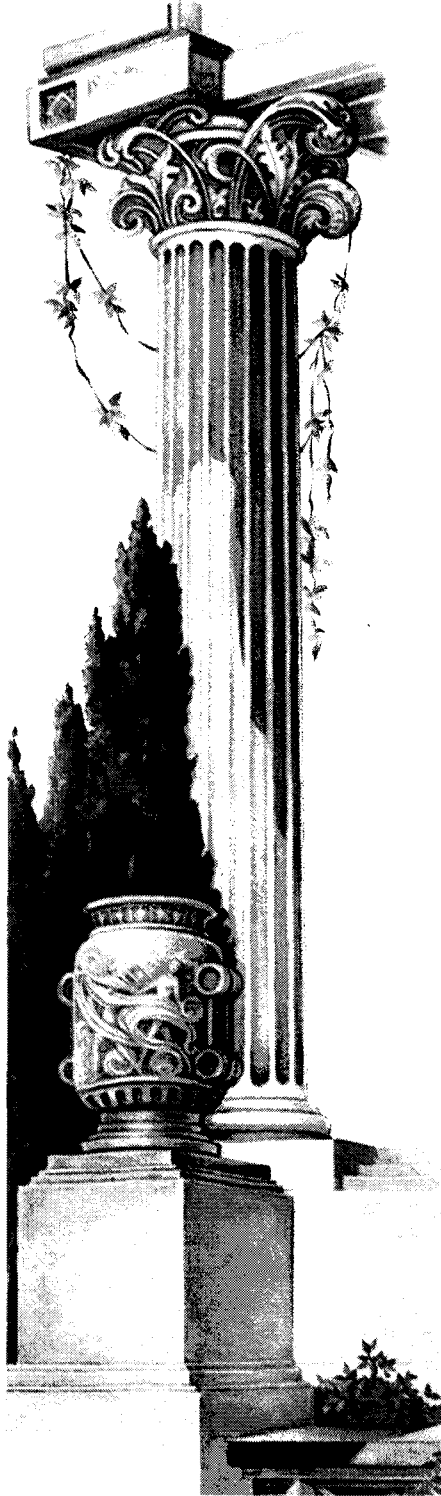
The possible changes which might be induced by a sea-level canal would not only be of a biological nature, but also of a physical one. The Pacific side of the isthmus has, on the average, a greater tide fall than the Atlantic side. At that point the Atlantic is warmer than the Pacific, and a cold water flow from the Pacific to the Atlantic could significantly alter the Caribbean marine environment and even weather patterns.

Doubtless, even under the best of circumstances, a sea-level canal will result in the extinction of some species and subspecies, and their replacement by others. What some of the long-term results can be, one can only guess.

Long-range studies should be carried out in order to determine what the results of rejoining the two oceans can be, but commercial pressures and other necessities are far too overpowering to resist, so the chance will probably be taken and nature's work of millions of years will be undone in a short time. Whatever results come out of it, they are certain to contribute powerfully to the shaping of this, our brave new era.—AEB



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