

Rosicrucian Digest

June 1975 • 50c

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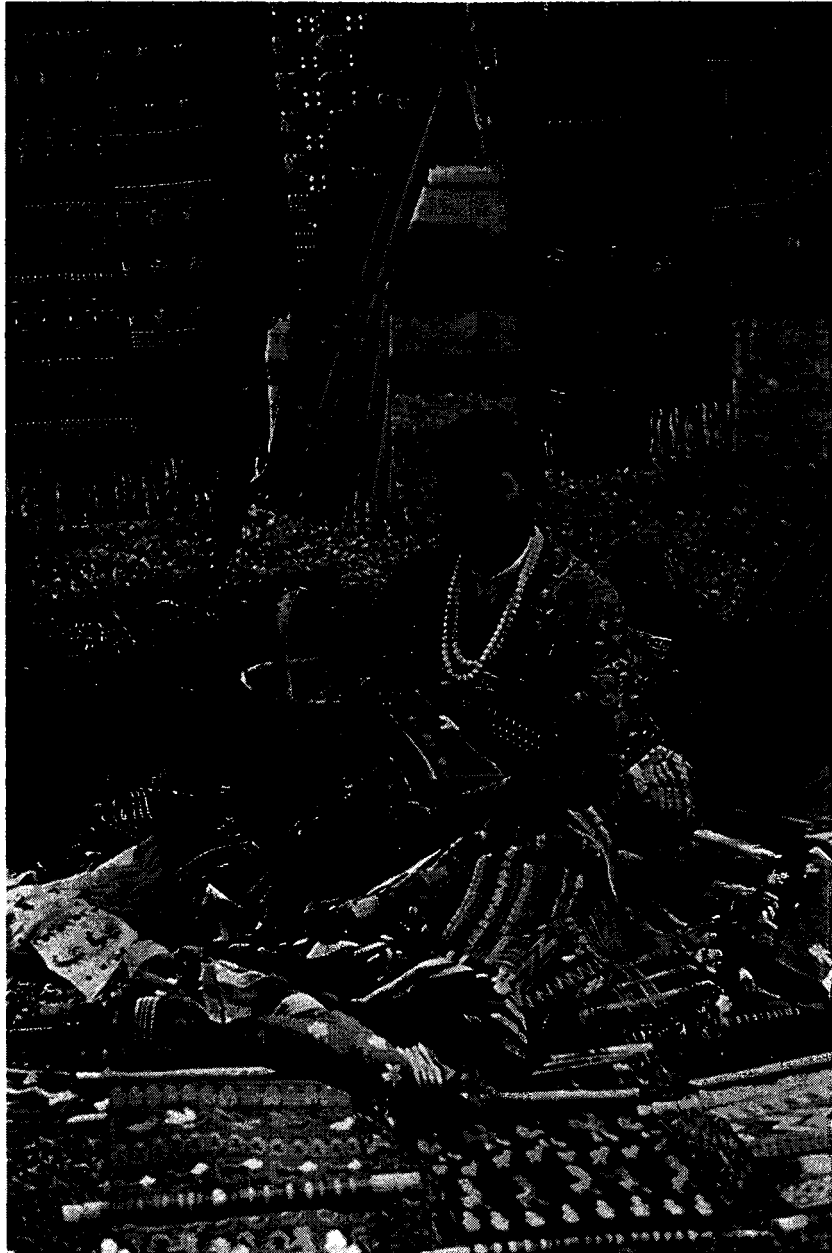
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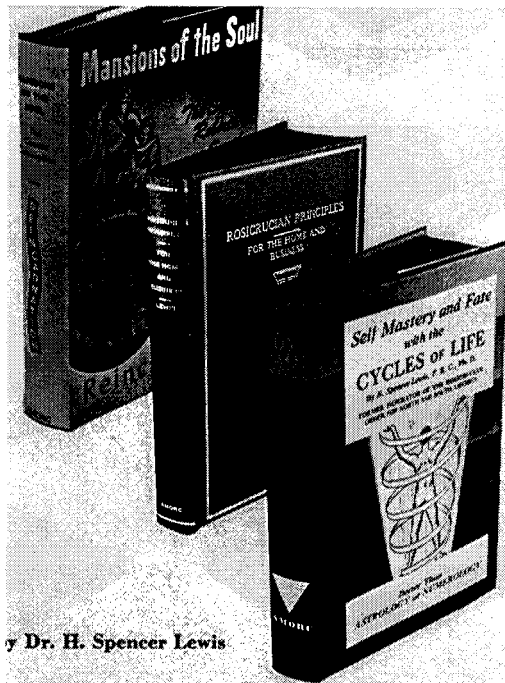
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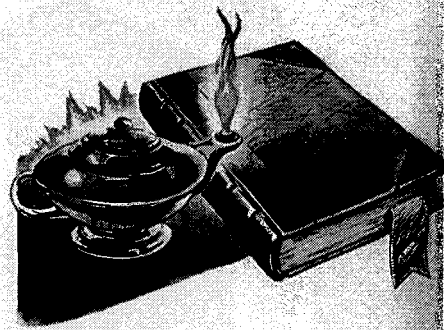
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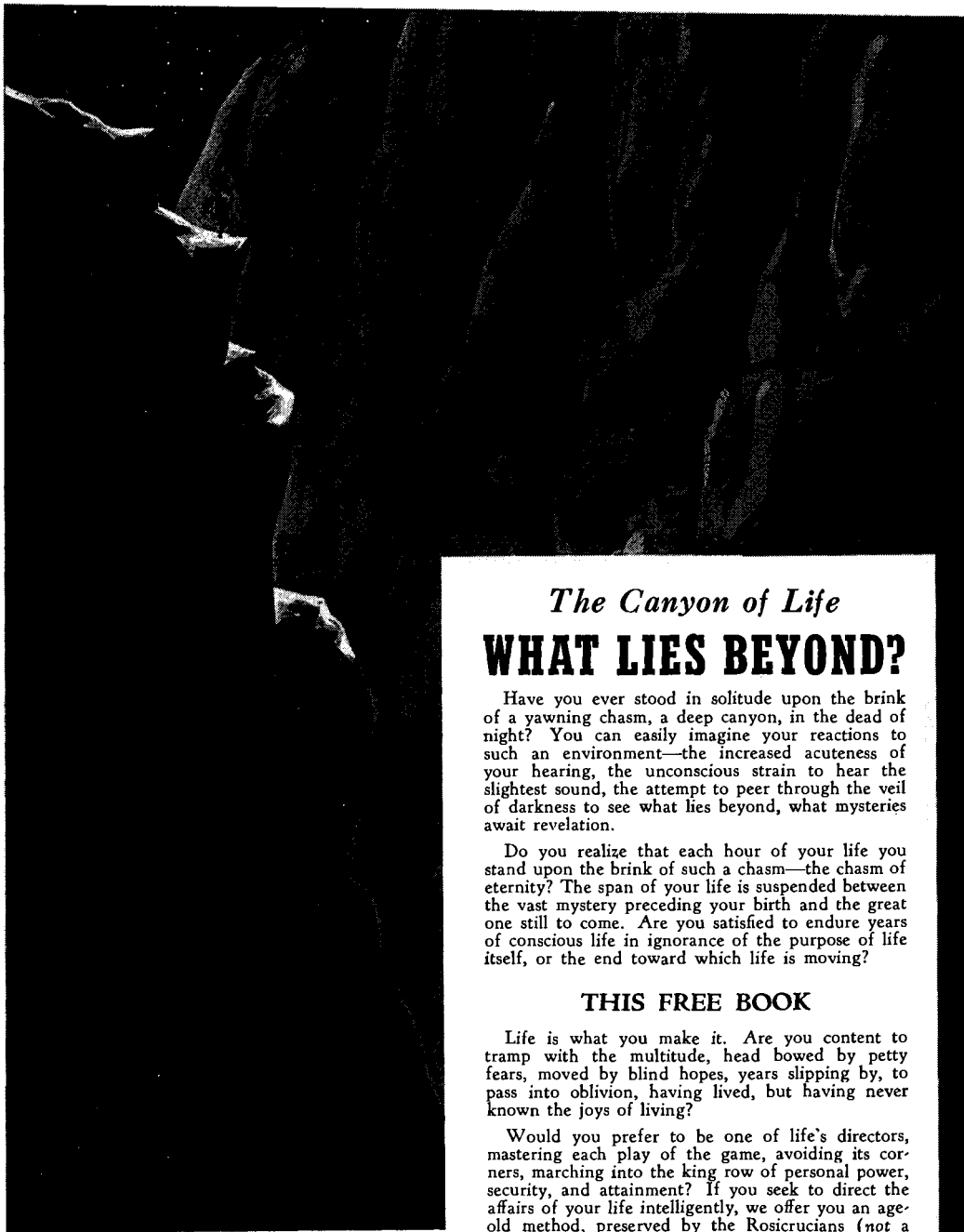
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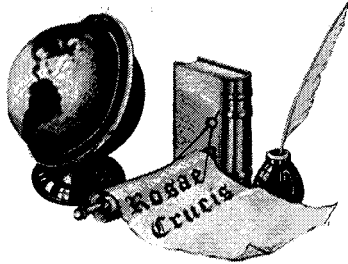
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COVERS THE WORLD



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Robin M. Thompson, Editor

**OFFICIAL MAGAZINE OF THE
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The Purpose of the Rosicrucian Order

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

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CONTENTS

Guatemala Indian Crafts (see page 22)	Cover
Crusader Castle (Frontispiece)	3
Thought of the Month: Meaning of Life	4
Our Heritage of Idealism	8
Physical Education	11
Carl Jung and the Hermetic Tradition	12
Much More Than Beauty	13
The Celestial Sanctum: The Pursuit of Happiness	14
Ancient American Indian Astronomy	16
The Mystic Rose	20
Spiders	24
Angels on Earth	26
Is Personal Initiation Possible?	29
Medifocus: Mohammed Reza Pahlavi, Shah of Iran	31
Don't Wait for Happiness	32
Rosicrucian Activities Around the World	34
The Old East (Illustration)	37
Landmark of Mayan Civilization (Illustration)	38

CRUSADER CASTLE » » »

This huge structure in the ancient city known as Byblos was constructed shortly after A.D. 1103. It is situated thirty-two kilometers (twenty miles) away from Beirut, Lebanon, on the old Phoenician coast overlooking the eastern end of the Mediterranean. Jubayl is the town's original Semitic name, meaning little mountain. The name, however, went through many transitions since the time of ancient Egypt. The name Byblos was given to it by the Greeks, it being a corruption of the word *Papyrus*, which the Greeks imported from Byblos. The word *Bible* is derived from Byblos.

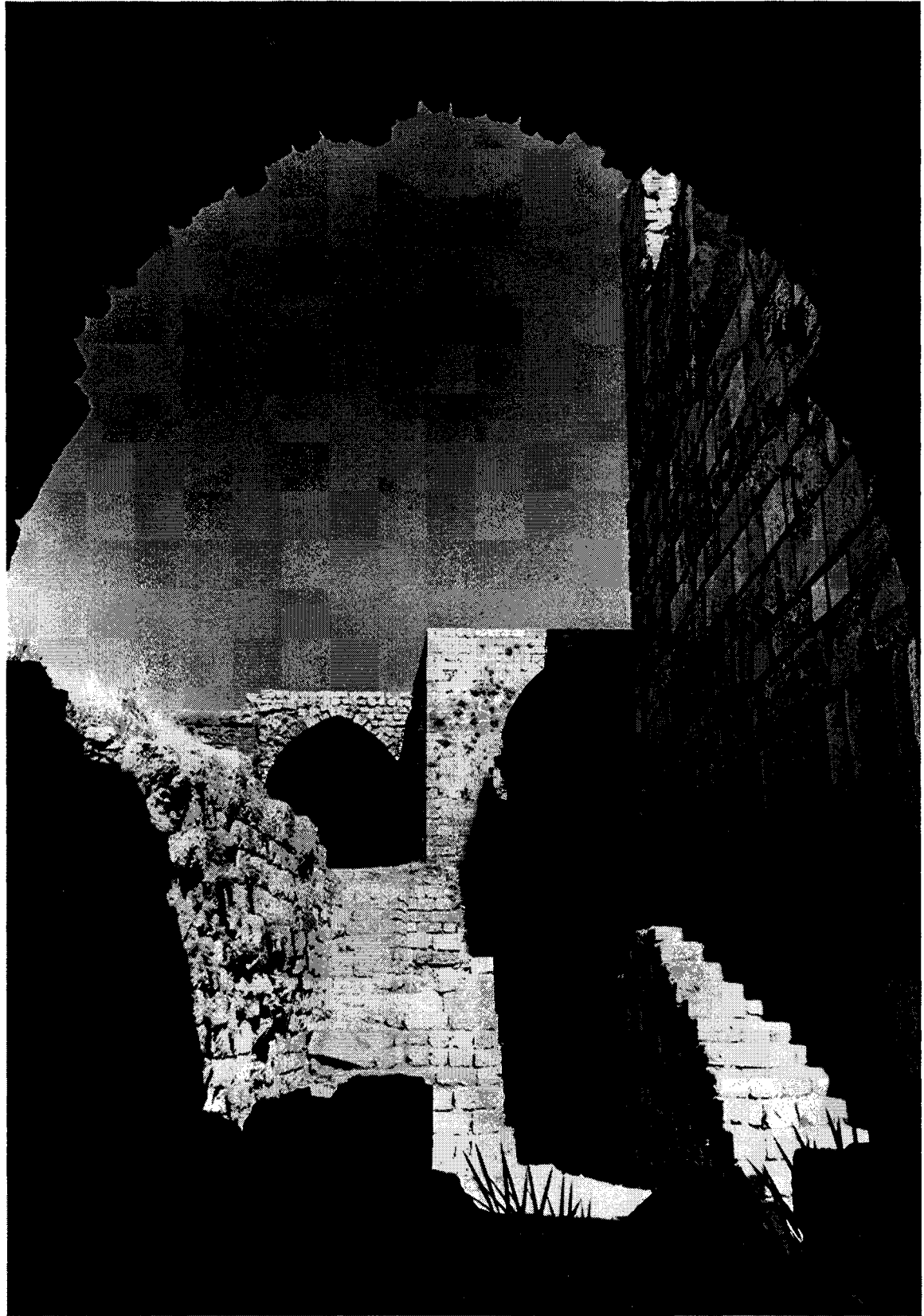
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June, 1975

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THOUGHT OF THE MONTH

By THE IMPERATOR

MEANING OF LIFE

IF WE were asked, "What is Life?" most of us would be hard pressed for an answer. Perhaps we would want the question further qualified. We might ask whether the question referred to the phenomenon of life, did it concern the distinction between animate and inanimate matter? Or, does the question have reference to the biological and physiological properties? Still other persons might say, "Do you mean the metaphysical aspect of life, that is, its primary causes and ultimate purpose?" The philosophical elements would likewise enter into such a question as, What is Life? In other words, would the question refer to the human use and value of life?

The first approach to this question is, "How do we recognize life? Why do we say that one thing is alive and another is not? Life is distinguished by the phenomenon of consciousness. But even that is too general a description or term. It is better to say that life is the response of a thing to its existence both internally and externally. A thing may not appear to respond to its external surroundings and yet it is living. A living organism responds to its own nature. It is sensitive to the requirements of its substance, the necessity of being what it is. This function is *consciousness*. It is the principal distinguishing characteristic of life.

Early man was evidently greatly impressed by this response of living things to themselves and to their environment. It suggested to early man intent, purpose, and will. These could be summed up as spirit, or mind. Thus, everything alive or which was assumed to be was thought to include will, that is, having intent, or purpose. This belief which man had about living things applied to all forms, whether a leaf, an insect, or man himself.

Since living things were conceived as feeling, thinking, and acting, they were

considered causative. Being causative they would be superior to that which was not alive. A living thing had a power which it could exert over inanimate objects. Man observed that there were many phenomena in nature which were beyond his control, or direction. The actions of these things were positive and they were forceful. Lightning crashes trees to the ground, the sun rises and sets, the tides ebb and flow. To primitive man all these phenomena seemed determinative; in other words, like men they appeared to be alive and causative. This belief that nature is alive is called *hylozoism*. Therefore, the quality of the vital force, the life which descended into earthly things, was thought to be divine. This was assumed because it partook of the causative, active attributes of nature itself.

Life Force

Among the primitive Malay people, the vital principle was thought to be ubiquitous, to exist everywhere. In this vital principle, or life, were replicas of each individual. These replicas entered and animated a body. It was believed that a small being was within the larger human form. In other words, to these primitive people, life force itself had a form. It was presumed that whatever was alive had a moving, causative thing within it.

Also, among many primitive peoples life is closely connected with blood. Life and blood are thought to be related. The ancient Egyptians said that death was a falsehood, for no man who lives has ever personally experienced it.

Lao-tzu, ancient Chinese metaphysician, said that life and death are like night and day; the source of life is death. There can be no separate principle as life itself, because life is just a reciprocity, an ex-

**The
Rosicrucian
Digest
June
1975**

change between two opposite states. On the other hand, the ancient Hebrews considered life a concrete entity resident in the human body. They called life *Nephesh*. To them it was a physical something which was endowed with many attributes. This life entity was related to breath; yet, it was not breath. Rather, breath was just the medium for conveying it.

Life and soul, among ancient peoples, were thought to be united in some respects. In fact, they were often considered to be dependent upon a common medium such as air. But what we call psychic, the nonphysical attributes, the emotions, will, and so on, were thought to be independent. They were not related to the vital principle, to life force. They were assumed to be a higher quality than life force. To the Brahmans of India, there is a Universal Cosmic Soul. This Universal Soul enters or flows through each human. In doing so, it creates the personal soul of each individual with its psychic attributes. The ancient Egyptians explained that the soul, or *Ba*, was different from self, personality, and conscience. *Ba*, it was thought, could enter and leave the body after death—which self could not. The ancient Zoroastrians separated man into body, life, and soul. The body and life are but instruments to the soul, according to Zoroastrian theology.

Soul Pre-eminent

In almost all of the subsequent religions, the phenomenon of life retrogressed to second place. The soul was pre-eminent. However, life was considered a mysterious active principle. It was generally considered to be a combination of divine and physical properties. But the soul was held to be entirely a spiritual substance. It was thought, however, that the soul was deposited or infused in man alone. This idea of the separation of soul and life was essential to certain theological doctrines. It was assumed that it was the soul that gave man his superiority over other forms of life. Further, it was this notion that confirmed man's religious theory that he was especially God's chosen being and that he was the image of his God.

This separation of soul from the vital principle, life, however, created problems for theology and metaphysics. Where was

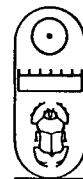
the seat of the soul? Where was it located in man? It had been long thought that life force was an infusion throughout the human body. The breath and the blood were declared to be life media in the body. But again, where was the soul? The substance idea of soul prevailed; in other words, it was assumed to be a substance, a material of some kind. The Hindus in their work, the Upanishads, said that the soul dwells in a cavity in the heart. Many primitive and ancient peoples thought the same. The Philosopher Descartes said that the seat of the soul was in the pineal gland, buried deep within the two hemispheres of the brain.

Then, advanced metaphysics, combined with natural phenomena, sought to explain the source and nature of life. One of the foremost of these concepts is that which is expounded by the Rosicrucians. It explains that there is a dual, binary force, a spectrum of energy and consciousness in the universe. This the Rosicrucians call *Nous*. It was two different polarities, one positive and the other negative. In their unity there occur the phenomena of matter on the one hand, and the vital life force and its attributes on the other.

Scientific View

For centuries, one of the greatest challenges and mysteries to science has also been the phenomenon of life. Scientists, of course, had to dispense with any theory of the supernatural concerning the origin of life. Also, they had to dismiss metaphysical and mystical notions. They had to conform to their avowed purpose—to investigate along strictly empirical and objective lines. Science had long contended that life was the result of chemical compounds producing that reaction which we experience as the phenomenon of life. However, an eminent biologist has said: "On the other hand it must be allowed that life is a unique activity." It was further admitted by scientists that: "Life is an activity of organisms which requires for its description concepts transcending those of mechanism." Here was the thought that mechanical principles, alone, are not quite the solution for life.

Today science believes that it has the chemical formula of life. The so-called



DNA, an abbreviation, is a molecule in the fertilized human cell. It is estimated to weigh ten trillionths of an ounce. All of the transmitted characteristics of life are crammed into this DNA. It is a helix, that is, coil-like in its shape. Its coils are tight and there are billions of them in one cell. These coils, their particular arrangement, form a code of transmitted information. The DNA manufactures its assistants. These are similar molecules and are designated RNA. Both DNA and RNA are nucleic acids. But how do the DNA and RNA know just what pattern they should transmit? How is it that they always select a templet which will produce their particular form and no other form? They never vary except through mutation, the result of some trauma.

Further, science has found that these acids, to begin a life function, must first be subject to a radiation of some kind. This radiation starts the unity of pure energy and matter. In this there is a remarkable resemblance to the Rosicrucian conception of the origin of life.

A Kind of Intelligence . . .

The Rosicrucians contend that this positive vital force is a cosmic intelligence that functions as mind. Earlier, science had rejected any metaphysical idea of mind being related to the cause of life. However, now science says: "Each RNA molecule of a gene has a memory." It is a kind of intelligence which as yet is mystifying to scientists. Are the RNA's proper selection of its elements and the formation of its templet just a matter of vibratory frequencies as in a computer? Is it possible that the so-called Cosmic Intelligence, or Mind, is not an ethereal thing? Could it be like a mathematical relationship of certain forces of attraction and repulsion which brings about the phenomenon of life? If so, would that make the cosmic operation of life any less impressive or less majestic?

But what of the application of life? Down through the centuries, man's investigation of the nature of life has paralleled certain other philosophical speculations. For example, Is there a purpose to life? Also, What value shall man place upon life? The first question concerning purpose arose out of religious

and metaphysical notions. In other words, if life is really a divine gift, then there must be some purpose inherent in it. Life is causative. It accomplishes things in whatever form in which it exists. That which bestows life, if it is good as religion teaches, must have a purpose for it. Particularly it was assumed that there must be a purpose or end for life in man. Most religions and many philosophies have expounded answers to this question. Principally, it is that life is for the purpose of recognizing, developing, and expressing the soul—the soul being considered the divine essence in man. The purpose of life, it is implied, is to emulate a conceived divine or spiritual way of life. Marcus Aurelius, Roman emperor and philosopher, said: "To live happily is an inward power of our Soul . . ."

The second philosophical question, that is, "What value should man attribute to life?" became more abstract. However, it was not to be considered just from the idealistic point of view. It also concerned the pragmatic, the practical aspect. Just to live, to survive satisfies the biological necessity of life. However, that alone leaves the intellectual side of life unfulfilled. Man's distinction as a *Homo sapiens*, a rational human, is in his intellect and creativity. This creativity is not to be confined to man's environment, to shaping things of the world around him. It is also to be devoted to himself. It concerns the refinement and development of self and its behavior.

Life's values, then, are a superimposure by the mind of man upon his biological urges, a very important addition to those primitive impulses. Many philosophies, like that of the hedonists, say that the greatest value in life is happiness. However, to them happiness means just sensual pleasure, but that kind of pleasure is just a conformity to the simple, biological urges of life; it is nothing more than freeing the life force from irritations and perturbation. It, in fact, accomplishes nothing with life itself. For analogy, it is like keeping a lamp burning but not availing oneself of the light which it casts. To do that is to disregard the lamp's function.

To know is a greater value of life. In knowing, in a realization and understanding of reality, man becomes consciously

integrated with the Cosmic. Only in knowing does man truly become a personal part of the Cosmic. After all, a blade of grass lives by itself, isolated, no matter how it thrives. It neither knows that it lives nor is it aware of the great existence of which it is a part. Certainly life should have a greater value than that to man.

But knowledge is more than just perception. It is more than the registering of the impressions of our receptor senses. It is also the comprehension of experience. It is the extraction of meaning from what we experience. It means contemplating and meditating on what we know, and how what we know affects our whole being. From this contemplation

and meditation there then emerges aspiration, the end to which life is to be employed. Such is the highest culmination of human purpose. However, such ends are not just for the furthering of life, for longevity, for to live is no unique state, nor is it a particular credit to man. But, to make life a radiance that illuminates the human understanding is most worthy of man.

That modern science is grasping this idea is summed up in the recent words of a noted sociological analyst. He says: "Our primary need is no longer one of coping with the physical universe. It is now instead a question of learning and of learning rapidly how to cope with ourselves." △

We live only after pain moulds us into pliable, strong instruments of God. Love is a divine power manifested through earthly instruments. It is imperfect as the instrument is imperfect. The way to perfect the instrument is through self-knowledge so as to become responsive to the Divine Hand.

—Ruby Delacroix

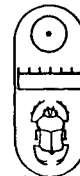
ROSICRUCIAN CONCLAVES

ENGLAND, LONDON—British National Conclave—August 30-31, Cafe Royal, 68 Regent Street. Grand Lodge will be represented by Soror Margaret McGowan, Grand Secretary. For information, please contact George D. Butler, Conclave Chairman, 5 Almond Avenue, Carshalton, Surrey, England.

GHANA, ACCRA—Ghanaian National Conclave—September 5-7, Auditorium of The Accra Technical Training Centre, Kokomlemle opposite "Silver Cup" Night Club or The Challenge Bible Book Centre. Grand Lodge will be represented by Soror Margaret McGowan, Grand Secretary. For information, please contact Mr. Emmanuel Adama either at his residence: House No. A585/1, Korle Gonno, Accra, Ghana (Telephone 64405); or at his office: P.O. Box 4223, Accra, Ghana (Telephone 66472 & 65415, Ext. 200).

MONTREAL, QUEBEC, CANADA—July 25-27—Bilingual Conclave sponsored by subordinate bodies of both French- and English-speaking jurisdictions. For information write c/o Dr. Robert A. Graham, P.O. Box 308, Côte des Neiges Stn., Montreal, P.Q., Canada.

NIGERIA, LAGOS—Nigerian National Conclave—September 12-14, to be held at 71 Coker Road, Ilupeju. Grand Lodge will be represented by Soror Margaret McGowan, Grand Secretary. For information, please contact Mr. A. A. Kajero, Conclave Chairman, c/o Isis Lodge, P. O. Box 1107, 71 Coker Road, Lagos, Nigeria.



Our Heritage of Idealism

by Cecil A. Poole, F. R. C.

THE PHILOSOPHY that constitutes the background or the basis of the Rosicrucian teachings is founded upon the concept of idealism. Throughout the history of man's thought there have always been various philosophies that man has advanced to explain not only the universe in which he finds himself, but also the very nature of man himself and his relationship to the universe in which he lives.

From the time he was a primitive being, man has advanced many ideas and concepts for the purpose of orienting himself to his environment. He has also sought explanations of the forces and powers which remained invisible to him or were not readily perceived in the same categories as those objects which constituted his material, physical environment.

Evidence from the very earliest times has shown that man has been aware of a dual expression of the universe, one expression of which he categorized as substantial, because he could measure, test, or perceive it through his physical senses. Then he realized there were other forces less perceptible or not at all perceptible through physical channels.

He advanced theories to explain both phases of his environment or of the total universe of which he considered himself a part.

Even though very crude at first, here began the two divergent philosophical concepts now known as *materialism* and *idealism*. Regardless of what these concepts or philosophies may have been called at various times in man's history and in man's thinking, the two general categories have always existed and probably always will exist as long as man is both a physical and a nonphysical being.

Those who stated or accepted as fact that the entire universe consisted of material objects, and that there was nothing more than material, theorized that this material was the ultimate reality of creation and that everything was a part of the material structure of the universe or derived from it. Others contended that some factors could not be explained by material, such as life itself, thought, concepts, reasoning, memory—all the phases of man's mental existence, as well as a consideration of his source, where he came from, and where he might go.

To the individual who questioned the finality of the physical world, it was obvious that he would put his trust and premise of philosophy in a nonphysical world. Idealism, therefore, developed on the basis that what endures and has ultimate value is not physical. The material world is transient, an environment in which man exists, lives, grows, and gains certain experience in order to fulfill ultimately a purpose that will continue to exist long after the physical world, which is a manifestation of material and energy, has ceased to exist.

Rational Idealism

The Rosicrucian concept of idealism is a concept of a rational idealism. The Rosicrucian looks at the world in a realistic manner. In that sense, the Rosicrucian philosophy accepts certain principles advanced by the materialist. In the Rosicrucian terminology we consider the components of the material, physical world to be actualities that are perceptible through the physical senses. That means that what we see, feel, hear, taste, and smell through our physical senses are impressions registered upon the senses by

*The
Rosicrucian
Digest
June
1975*

actualities, that is, physical, existing conditions.

But Rosicrucian idealism does not stop there. It goes another step. It says that we can also perceive conditions, ideas, and develop concepts that have their origin outside the physical or material world. We point to the fact that life itself is not a material entity and yet it is our most valued possession. We also point out that thought is a process not restricted to the physical world, that intuition is a means by which man gains knowledge other than through the five senses, and that intuition exists separate and free from any material limitation or experience.

Rosicrucian idealism, then, as a rational philosophy attempts to consider man in his true perspective, a physical being but of a nonphysical origin. Man is an incarnated soul, meaning that a nonphysical entity, being the soul and its life force, is placed within the confines of a physical limitation during its period of existence here in a material universe.

Balanced Concept

The concept of idealism is well balanced. It considers—to the extent that we are able to do so—both possible phases of man's existence, and it looks upon man as fitting into a cosmic scheme that is dual in nature. No philosophy provides all the answers to questions that man may ask about his existence, but Rosicrucian idealism does emphasize that the material world is a temporary condition governed by physical laws, and that man is incarnated as a living being in that world so that he can gain experience and therefore grow within the knowledge and experience of his own soul. He may possibly reincarnate in a physical existence numerous times until he will have so advanced that he can throw off the shackles and limitations of the physical world and thereby live in the area of soul or of the Cosmic.

Such an idealism causes man to base his ultimate values upon the principle that life and soul, being the ultimate expression of man, having existed before his physical experience and presumed to continue to exist after his physical experience, are the highest expressions of his being. Soul—to use one word—is the real seat of the self, and its area or func-

tion would have to do with the highest good and the highest values of which man could possibly conceive.

Therefore, to become aware of the soul, to live in harmony with the inner self, is to reach toward those values which will endure beyond any physical expression of time and space. Our present experience is like looking through a piece of colored glass. We are incarnated souls. The physical world and the physical body in which we are incarnated are the channels by which we look out of ourselves. The physical body, then, is like a colored glass through which we perceive the physical world, but we must not forget that we can also look within and perceive the inner self, that segment of the cosmic force residing in us.

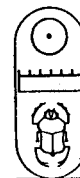
Our experiences, then, are changed by our viewpoint. We can look at man's history, at our heritage of philosophy, and at the teachings of those who have gone before, and interpret them in terms of our own needs. Upon the foundation of history and past experience we try to build concepts that will lead us toward the acquisition of those values which will endure beyond the limitations in both time and space of the physical world.

Man's material heritage has also been of value. The many achievements which have resulted in the possessions we prize today, which have made life easier and made it possible for us to have leisure time, are the accomplishments of the material application of the forces of the universe. When they are used constructively, they are all good. They are a part of our heritage, but we should remember that they are only a part. They can be misused. Therefore, they will not be the enduring values that we need in order to bring about the proper comprehension of the soul itself.

World of Ideals

Materialism fails because it restricts itself to a purely physical level. A rational idealism succeeds when it teaches man to perceive, use, and benefit from the actualities of his environment but at the same time to hold fast to the principle that the ultimate value, the source of all wisdom, of all that exists, including materialism itself, exists in a world of ideals.

(continued overleaf)



In contrast to a materialistic concept of the universe, the Rosicrucian teachings offer a rational and usable idealistic philosophy. This philosophy is not an extreme idealism that would deny the existence of a physical universe but, instead, holds that true value exists not eternally in the physical world which we objectively perceive but continuously in another world that lies outside the area of objective perception.

Matter is merely a tool for a temporary phase of our expression. If the Rosicrucian idealism to which we subscribe is permitted to become a dynamic force in our lives, we should broaden its basis and application, permitting it to become a force more truly expressed and manifested in the daily behavior of each of us.

The responsibility of our heritage prompts us to remember that the universe is finite and temporal. It is still a developing mass of matter and force. At the same time, the universe is also manifested in terms of living organisms, with all the struggle, passion, and pathos of humanity. The universe is a ceaseless manifestation of an energizing life force which constitutes the Cosmic and reflects

what we designate, for want of a better expression, as Divine Will.

Such a cosmic conception shows us not merely a universe of self-revolving thought but an eternally creative force. Furthermore, Rosicrucian idealism can establish the central peace that abides in the heart of all things, the inexhaustible fountain of energy, life, and thought. The cosmic and the divine wisdom which motivates man and the universe transcends all finite energy and manifests itself as being the eternally creative fountain. This cosmic force is the foundation and goal of all life, will, thought, and aspiration.

By adhering to this idealistic concept, by holding to a sense of values based upon Rosicrucian idealism, we may gain the ability to see and understand that there may still be peace in the midst of strife, harmony existing through the striving, struggling lives of living creatures, a good that overcomes and is richer for evil, a joy that swallows up and is deeper for suffering, a truth that is fuller and more concrete for all the fragments which, seen apart from one another, may appear to be error. △

Peace is like floating on the calm water in the warm sun, like a song un-
earthly heard with the inner ear.

It is the seed that remains when the husks of pain are peeled off. Peace
is between God and me alone.

—Ruby Delacroix

ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in and report on the following occasions.

First, *mark the dates* given below on your calendar. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Imperator, please indicate your key number and the *last monograph*, as well as your degree. The Imperator appreciates your thoughtfulness in not including other subject matter as a part of your Hierarchy report.

Thursday, August 21, 1975
8:00 p.m. (your time)

Thursday, November 20, 1975
8:00 p.m. (your time)

It is requested that those members of the Hierarchy who desire to participate in these periods prepare a little card showing these dates—to be placed in their wallets or some other convenient location where it will be a continual reminder of the next Hierarchy Contact Period. Such, of course, should be changed with each announcement of future dates.

*The
Rosicrucian
Digest
June
1975*

Physical Education

by Gil Layman

PHYSICAL education is education *through* the physical and not just education of the physical. Such a concept is based upon the unity and oneness of body and mind. Since the mind is located throughout the body and not exclusively in the brain, there is a deeper reason for examining the importance of physical education in contributing to the evolution of the individual.

Herbert Spencer stated in his book, *Education*, that the physical underlies the mental, and the mental must not be developed at the expense of the physical. The ancient and modern conceptions must be combined.

In Plato's *The Republic*, the best blend of the physical and intellectual sides of education in applying them to the training of character is stressed. Both methods of education aim at training the mind—initiative and reason—and insure a proper harmony between initiative on the one hand and reason on the other, by tuning each to the right pitch.

From the mystical book, *Unto Thee I Grant*, we read: "The greatest bounties given to man are, judgment and will; happy is he who misapplieth them not."

Does not the welfare of society depend upon initiative, reason, judgment, and will?

The blessings of one's external part are health, vigor, and proportion. Health, the greatest of these, is the daughter of exercise and results from temperance. Vigor is related to initiative and will. And proportion may indicate one's physique which is formed through inheritance but shaped by personal habits of breathing, drinking, eating, and exercise.

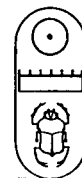
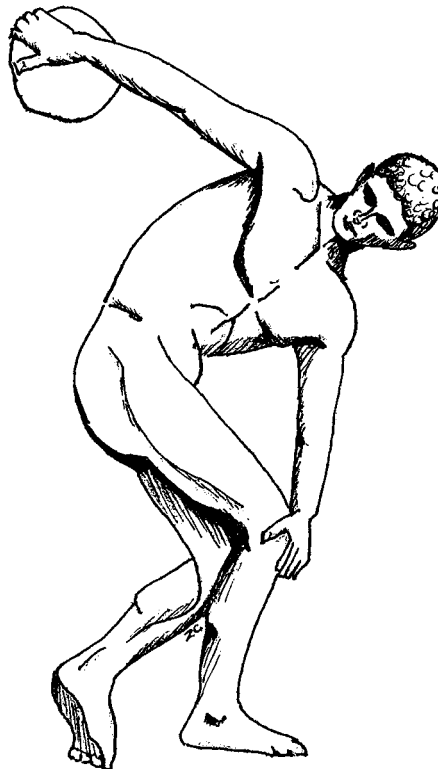
Education of the physical affects primarily the external part of man. It involves physical fitness (physique, motor

fitness, vigor, and vitality). But education through the physical involves the whole man—total fitness.

Total fitness not only involves physical fitness but includes emotional fitness, mental fitness, and social fitness. The learning of physical education skills necessary in sports participation is important since a certain level of skill is needed in order to give satisfaction to the performer throughout life.

Competitive sports under the proper leadership and striving toward the right ideal are a rich field for character development. Character is revealed in competitive situations giving one additional self-knowledge concerning his total fitness. Thus, if the right ideal is established, one can call upon his initiative and will for perfecting the personality.

Man's search for health, happiness, and peace cannot just depend upon one aspect of life for the whole of living. Man is a *unity*, and the glorification of only the physical or only the mental leads to disharmony. △



Carl Jung and the Hermetic Tradition

by Beverly June Schaa, F. R. C.

THE EMINENT Swiss psychiatrist, Carl Gustav Jung, felt that the subconscious mind which he called the "collective unconscious" was *equal* in importance with the objective and subjective consciousness of the individual. Jung also taught that Westerners need not turn to the Eastern heritage for numinous or deeply moving mystical symbols—for we have a largely untapped Hermetic tradition of our own! This Hermetic and alchemical heritage was reintroduced to the university community mainly through the efforts of Dr. Jung, who, in a sense, rescued it from the dustbins and comparative oblivion of modern chemistry.

But Dr. Jung's well-grounded empirical concept—that there are psychological meanings behind Hermetic philosophy—proved to be what limited him from clearly stating what he came to realize or intuit in his later years. Only after his transition in 1961 would he allow his philosophical and mystical views to be printed.

Down through the ages the Rosicrucian Order, AMORC, has presented universal and natural laws with the precision of the scientist, and because it also has its roots in the "stream" of West-

ern Hermetic and Kabalistic traditions AMORC is in a most enviable position of being able to offer you and me, as students, an ontological concept to aid us when we step from the clinical relativity of personal psychology into the realms of impersonal philosophy and mysticism. Around the same time that Dr. Jung first published his Types Theory in 1921, Dr. H. Spencer Lewis had already put into modern language a psychological interpretation of the Hermetic mysteries! In fact, the current philosophy of the Rosicrucian Order had been widely disseminated for about forty-five years before Jung's far-reaching Hermetic concepts became available to the general public in the late 1960's and early 1970's.

Oddly enough, it is not the years of carefully documented psychiatric work that endears the works of Jung to most Rosicrucians. True, we are always seeking factual knowledge, but emotionally we are intrigued by Jung's psychological use of universal symbols which "speak" to us. Dr. Jung had a truly humble spirit that constantly reminded us that anyone who uses symbols speaks in a thousand tongues. A poignant example of this can be found in the biography of Jung under "Retrospect."

When people say I am wise, or a sage, I cannot accept it. A man once dipped a hatful of water from the stream. What did that amount to? I am not that stream. I am at the stream, but I do nothing. Other people are at the same stream, but most of them find they have to do something with it. I do nothing. I never think that I am the one who must see to it that cherries grow on stalks. I stand and behold, admiring what nature can do.

On the other hand, Jung instructs us through "the fine old story about a student who came to a rabbi and said, 'In the olden days there were men who saw the face of God. Why don't they any more?' The rabbi replied, 'Because nowadays no one can stoop so low.'" Jung knowingly concluded "that one must stoop a little in order to fetch water from the stream."

In other words, when we allow our objective and subjective consciousness to become *exalted over* the subconscious

**The
Rosicrucian
Digest
June
1975**

mind, we cut ourselves off from the Source of Inspiration—we “turn away” and can no longer “see the face of God” within.

Perhaps from his most intimate philosophical thoughts at life’s end, Jung hoped to direct the one-sided rational point of view toward its complementary irrational mode of consciousness. The Hermetic material he had laboriously collected had taught him well that the equal balance between science and mysticism is imperative for the individual to find the Self within! △



Much More than Beauty

by Gael Robertson

HAVE YOU ever wished to be the rose, the sun that rises each day, or the bird that soars above the earth? At one time or another, we have all wished to be a part of these. With our souls, we can be a part of all of them. We are all a part of the spirit energy that makes up the elements of nature.

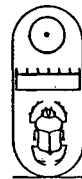
Often, we are unaware that we are a part of the whole that has created the wonders of nature that surround us. We are part of the flower and the bird. Our “spirit” understands intuitively what it means to fly with wings and to have the beauty of the flower.

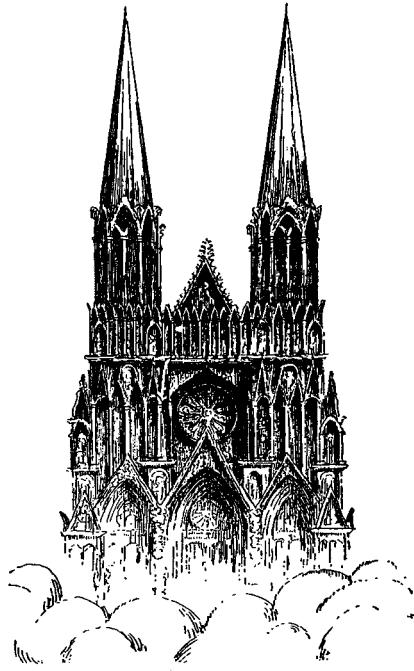
It is hard to understand, then, that there are those who see the rose only as an object that comes into existence, is watered, grows into maturity, is pollinated, and then dies; that there are

those that see the sun only as an object that rises in the East and sets in the West with the earth revolving around it; or those that see the bird’s flight only in terms of air currents and wind resistance.

Yet, they have a much more powerful meaning to our inner being; as creations of beauty they reach inside and help to create a sense of peace and oneness within. They help to develop our spiritual being.

When we understand the full impact of these wonders, we see that they are much more to us than just vibratory forces of nature; much more than just beautiful things to behold. They fulfill our need to find expression from within. They are fulfillment for our creative inner spirit. △





The Celestial Sanctum

THE PURSUIT OF HAPPINESS

by Chris. R. Warnken, F. R. C.

HAPPINESS appears to be a worthy goal of all human beings throughout the world. At least, we know of no organized group or activity that seeks deliberately to subdue or eliminate the attainment of happiness in its rules or teachings. Yet, in view of the ages of civilization in most parts of the world and the relative paucity of happiness found among mankind, it would seem to be a very difficult attainment. Why? Is happiness something in conflict with the natural laws that govern the universe? Does the attainment of happiness remain exclusively the responsibility of man? Would our world be better if happiness were the predominant condition for the inhabitants of the earth?

Precisely, what is happiness? The dictionary tells us it is the state or quality of being pleased or content. It is a general term often indicating little more than freedom from sadness or sorrow. In the world of today, happiness is scarce because man is preoccupied in creating much sadness, sorrow, and distress both for himself and his neighbor. But that need not be. It is true because man permits himself to be enslaved by ignorance, superstition, fear, and greed. If he would determine to free himself from these handicaps he would then be free also to pursue happiness.

Is happiness a natural law? Is it subject to mathematical analysis or manipulation? No! Someone has cleverly stated that happiness is a city in the *state of mind*! It is a humanly constructed entity of our own mental state. Is it because this idea is so pristine and simple that the majority of mankind cannot accept the actual nature of happiness? They seem to prefer chasing it "at the end of the rainbow." Many refuse to recognize happiness unless it is disguised as monetary wealth, power, beauty, or some other minor advantage over others.

The world is filled with many who are wealthy and, like Ebenezer Scrooge, are miserable because they have no real friends and are lonely, or they are plagued with poor health. If money could purchase happiness, rest assured they would have long since purchased *all* of it for themselves.

How many powerful world conquerors became famous for their happiness? Alexander the Great was so successful in his conquests that by the time he was twenty-five he began to show signs of collapsing under the weight of his own glory. After twelve years of unprecedented conquest he fell ill following a sumptuous banquet and died eleven days later at the ripe old age of thirty-two. Genghis Khan ascended his father's Mongol throne at the age of thirteen and devoted his life to conquest until his death at age sixty-five. It is estimated that he destroyed 5,000,000 people, but does one ever read of his having found happiness?

Napoleon Bonaparte spent most of his fifty-two years in brilliant conquest bringing glory to France, but how much is recorded of him as a man possessing happiness? Adolf Hitler, envisioning him-

*The
Rosicrucian
Digest
June
1975*

self as the savior of the German people, endured most of his fifty-six years in misery, even at the height of his despotic power. It is doubtful that he ever realized a moment of happiness. The lives of these people and the millions of other lives they touched, would have been entirely different if they had pursued happiness—personal, simple happiness—instead of their egoistic conquest.

On the other hand, some of us have visited parts of the world where the majority of the inhabitants live in what may best be described as underprivileged poverty. They have only the tattered clothes on their backs, a crude hovel in which to shield themselves from the most inclement weather. Any useful object that may come into their possession by any number of various ways is their personal treasure and closely guarded by them. And yet, the casual visitor to these areas will often find the little ragamuffin children produced in such communities playing gleefully together. Their eyes are bright with love and ecstatic happiness. Why? They have nothing but expect nothing. They love and appreciate life itself. They share the same sun that shines on the richest person on earth. They have loyal, unselfish friends with whom to play. When there is food, they receive a share like everyone else. Could anyone want more? Naturally, therefore, they are happy.

We can see, then, that happiness does not come necessarily with power or possession. It can come with unselfishness and simplicity. Remember, happiness means a state of being pleased or content. Such is a mental condition not dependent upon outward things, persons, or conditions. A positive mental state can never be in conflict with natural laws; indeed positive thinking is in harmony with the laws of nature. Thus the attainment of happiness is exclusively under the control of man. It is an opportunity and a challenge. He can be pleased or content with his personal environment if he so chooses.

Whether the world would be better if happiness were the normal condition for all persons is a question that must be answered by each for himself. Certain primitive tribes on earth enjoy relative permanent happiness because they are content with the culture of their tribe as it has existed for centuries. "Progress"

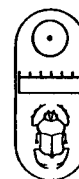
and desire are the factors that spur man on to greater accomplishment in those areas where civilization has "advanced" further. In these areas, man has dreamed dreams of greater possessions, greater health, more wealth, more security, and greater power over others. He has become discontent with life as he found himself living it and went forth in conquest of what he considered his "just due."

The question as to whether each successful conquest has brought more happiness is academic. Recall the former world conquerors mentioned earlier. Neither conquest nor possession can be equivalent to happiness. But it is doubtful that the majority of those enjoying the luxuries of more advanced society would accept a life of greater simplicity for the attainment of happiness. Is this why there is so much unhappiness in the world today? Do we insist upon both seemingly incompatible alternatives? Remember, happiness is not inherent in conquest and possession; it is emphatically a state of mind.

It is in the nature of man to seek to improve himself, his family, his community, and his culture, but he can do this and still be content with his progress at any given time. He need not demand satiety. Thus the impoverished can be content with his share equally as the more fortunate can be content with his. Each can equally appreciate whatever he has and whatever he receives in the pursuit of happiness.

The Celestial Sanctum

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 Celestial Sanctum Contacts. Liber 777, a booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S.P.C., Rosicrucian Park, San Jose, California 95191, stating that you are not a member of the Order and enclosing ten cents to cover mailing.



Ancient American Indian Astronomy

New Clues Discovered

by James R. Morgan, F. R. C.

A VISIT to the sprawling pre-Columbian Indian ruins at Chaco Canyon, New Mexico, on the occasion of winter solstice in 1972 was one of the highlights of my life.

After fifteen years of living among, and working with, modern Pueblo Indians of northern New Mexico, I had come to accept as commonplace the many remarkable things these *original* Americans had done; such as the development in prehistoric times of many of the staple foods of the modern world, including maize (corn), "Irish" potatoes, tomatoes, chocolate, and peanuts—not to mention the symbols of our Thanksgiving feast, turkey and pumpkin pie. We are indebted to them also for the rubber on which our modern automobiles glide so smoothly, and for the cocaine which the doctor might use to ease our pain if we wrecked the car!

But more importantly, I was by now conversant with the esoteric wisdom of the ancient Indian way as it has been faithfully preserved in the symbolism of their age-old ceremonial rituals and in the more subtle values of modern Indian life. I was therefore in search of something richer than physical artifacts as I set out for Chaco on a cold winter's morning. I was in search of a deeper understanding of the rich mystical values as well as the subtle references to im-

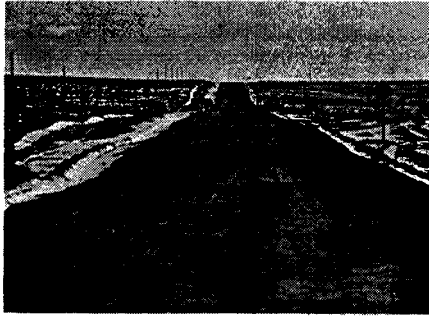
portant points of astronomy and biology to which I had seen tantalizing allusions in sacred rituals.

The drive from my home in Santa Fe to Chaco was a marvelous adventure in its own right. While skirting around the northern side of the mammoth Valle Grande volcano whose ten-mile¹-diameter throat towers to an altitude of two miles, I drove through the vividly colorful hundred million-year-old canyons of the Gallina country. After climbing out of the Rio Grande depression onto the 7000 to 8000-foot²-high Nacimiento Plateau, paved State Highway 44 stretched across sixty miles of treeless sagebrush and desert terrain. The thirty miles that remained after leaving behind the last visible trace of modern civilization—the paved highway—were over a meager dirt road that ranged from "washboard" to mud puddle as it wound through wastelands inhabited only by a few Navajos. The only life I saw along this stretch of bleakness was a little herd of Navajo ponies shivering in the wind-blown snow!

Fortunately for me, the last traces of the early winter storm that had whitened the countryside were disappearing over the continental divide which formed

¹ 1 mile = 1.6 kilometers

² 1 foot = .3048 meters



The road to Chaco Canyon National Monument crosses the high and desolate Nacimientto Plateau, inhabited only by a few Navajo Indians whose horses are seen here. The Navajos are not related to the original Chaco residents, and the plateau was probably green and forested when the Chaco Canyon culture thrived.

Chaco's eastern horizon, as I prepared to descend the steep one-lane road down into Chaco's 1000-foot-deep canyon.

One's first impression of Chaco is that of absolute desolation. There is not a tree in sight—and that is at least fifty miles as viewed across the desertlike Nacimientto Plateau in every direction. Though Chaco is a National Monument, its *only* accommodations are a museum and an excellent campground. There are no motels, no restaurants, not even a service station!

But that sorry impression changes as one studies Chaco day after day. Only then does one begin to really translate the cold "ashes" and fallen rubble of an all-but-forgotten ruin into a metropolis and to discover the "fire" that was a sophisticated and cultured way of life. With time, one discovers a giant pueblo ruin here; another there, until, scattered over an area of several square miles, there unfolds a complex array of a dozen or more pueblos of an obviously advanced civilization.

Just about one thousand years ago the whole Chaco area was bustling with the activities of maybe fifteen thousand healthy and happy Indians living under the rule of an intelligent and gifted hierarchy. Chaco, 1000 to 800 years ago, was THE metropolis of the Southwest. It was the provincial capital, religious Holy See, and commercial center of a vast

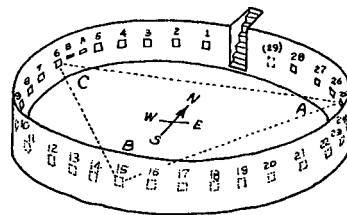
trade empire which also had important religious concepts. The benevolent leadership of Chaco was a highly sophisticated cadre of merchants and priests from the Toltec Empire centered in Mesoamerica (Central America).

Chetro Kettl

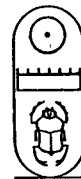
One of the first features I noticed when I settled down to study ancient astronomical practices at Chaco was the fact that Chetro Kettl pueblo was situated at a very special place in the canyon. A sharp bend made this the only place inside the canyon from which reasonably accurate astronomical sightings on both the setting or rising winter-solstice sun were possible.

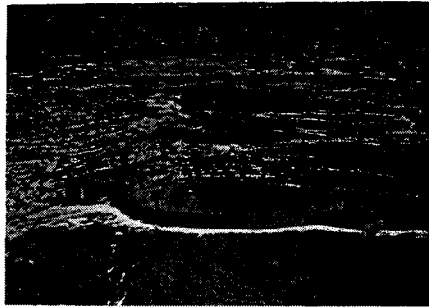
Chetro Kettl was therefore chosen as the most logical place at which to start a series of firsthand, on-site observations to see which astronomical observations the ancient medicine men had evidently made. The experiment was gratifyingly successful. It became apparent, as the December sun approached the southwestern horizon, that an unusual complex of walls, curving gracefully around the southern edge of the plaza, was falling into significant alignment. By noting the position around this curved wall at which the setting sun's last ray fell tangent, the ancient astronomers could have had an analogue device to "read" the successive special days of a solar calendar.

A strange arrangement of now badly eroded walls near the eastern end of this special unit, where an observer would logically have stood, ran at seemingly senseless directions. Cogitation on their probable use showed that, before their



Arrangement of counting niches around circular interior walls of Chetro Kettl Great Kiva. Was this used as a digital calendar device for the Indians at Chaco Canyon nearly one thousand years ago?





Casa Rinconada

tops had weathered away, they could have had notches or other sighting devices that would have enabled the observing medicine men to pinpoint the place of winter-solstice sunset *and to accurately measure small deviations from it.*

The ability to measure small deviations from the sun's solstice set point at once suggested that they were monitoring the *limits* of the moon's monthly north-south excursions as well as the solstice sun's position. This would have provided a key for predicting the *only* dates when eclipses of the sun and moon were possible! In short, this was a simple but highly dependable analogue calendar device that not only monitored the solar year but also predicted the approximate dates of solar and lunar eclipses. The precise day of eclipse would then have been predicted on the day of new moon for a solar eclipse and on the occasion of full moon for a lunar eclipse.

At dawn the next morning, I established an observation point in the midst of a doughnut-shaped pile of rubble in the western part of the Chetro Ketl ruins that apparently had been a circular tower in Indian times. From it I watched with awe as the winter full moon—which on that particular day occupied almost exactly the place of the summer-solstice sun—set *exactly* on a very distinctive notch in the nearby canyon wall. This must therefore have been a very ingeniously conceived permanent marker of the sun's northern solstice position to which the limits of the moon's rhythmic monthly excursions could have been referred as an independent prediction of possible eclipse dates.

Turning around—still in the same doughnut-shaped pile of rubble which I believe had been an observatory about one thousand years ago—I watched the winter-solstice sunrise as the sun's very first ray appeared in the midst of a field of unusually big, jagged boulders on the distant horizon. These boulders made an excellent natural scale against which the sun's minute daily north-south motion near solstice day could have been accurately judged. Furthermore, the winter-solstice sunrise point was accurately aligned directly over the tip of a conspicuous point of the mesa that jutted into the main canyon. The same astronomical operations of setting the date of winter solstice accurately by astronomical observation and the prediction of possible eclipse dates in terms of the moon's monthly north-south excursions were possible. This then was yet another eclipse-predicting solar and lunar observatory.

Casa Rinconada

By the crack of dawn on the following day I was at the Casa Rinconada site shivering in near-zero chill as I watched the frost crystals grow on my camera while waiting to photograph the rising winter sun, viewed from this very remarkable structure. With a diameter of sixty-five feet, Casa Rinconada seems overpoweringly huge and is in fact one of the largest great kivas yet discovered anywhere in America. It sits alone atop the only hillock on the canyon floor in this area and has several other features that distinguish it sharply from ordinary Southwestern Indian kivas and suggest strong elements of Mesoamerican symbolism. It must therefore have been a community civic center transcending in importance any of the great kivas that were associated with a particular pueblo.

It was a profound thrill to realize that I was quite literally standing in the footprints of Indian caciques and medicine men, who, as the supreme rulers of a vast empire of some eight or nine centuries earlier, had assembled here at this same unique moment of the year and shivered while waiting for the same spectacle I anticipated momentarily. Quite suddenly, the rays from the still invisible sun fell upon high cirrus clouds and lighted them in various hues of gold and crimson as though the Great Spirit

had turned on lights to signal the approach of the winter-solstice sunrise.

The excitement of seeing the first eye-piercing rays of the rising sun in circumstances like this is something that can be appreciated only by those who have experienced it. In any case, the sun rose among a field of gigantic boulders, which, like the Chetro Kettle instance, made an accurate scale against which the position of the solstice sun could be accurately gauged, the limiting positions of the moon observed on a monthly basis, and the data used for eclipse date predictions.

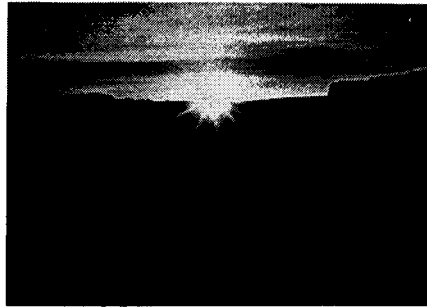
I saw much more here at Casa Rinconada. The very first rays from the rising winter sun fell tangent to the sixty-five-foot-diameter circle of the kiva at the site of two unique interior features. Thus the diameter of the kiva drawn between these two points defined a reference line exactly perpendicular to the direction of winter-solstice sunrise.

Furthermore, the early light of the winter sunrise, passing through the highly unusual T-shaped south-facing doorway of Casa Rinconada, fell directly on a special niche in the wall. This, therefore, afforded still another definition of the limiting southern excursion of the sun and the moon.

Casa Rinconada had a unique window in the northeastern part of its circular wall. As nearly as I could judge with a pocket compass, the rising summer-solstice sun would cast a similar definitive ray onto a companion niche of the one just described, thus pinpointing the direction of the sun and moon's northern limits.

Pueblo Bonito and Pueblo Tsin Kletzin are each shaped like a huge letter D. In each case the straight side points accurately east-west and affords long sight lines that would have definitely identified equinoctial sunrises or sunsets and marked the moon's half-way point between the extremes of its monthly excursions.

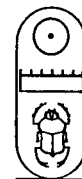
If all this is not sufficient to convince even the most obstinate materialist that



Winter-Solstice Sunrise at Casa Rinconada.

the Chaco intelligentsia of a millennium ago were astute observers of celestial events, it should be noted that the clinching bit of evidence is high on a cliff where the ancient medicine men came to get minerals for their medicines. Far above the observer's head is a beautifully executed representation of the crescent moon. Near it is represented a *huge* rayed star, perhaps half as big as the moon's diameter. Beside this is a palm print as if in signature of this most unusual pictographic message. I interpret all this as a faithful and accurate representation of the Crab supernova event that would have been visible here on the night of July 4-5, A.D. 1054! (Astro-archaeologists confirm that the moon was indeed a thin crescent on the night of the Crab supernova eruption.)

For the technically inclined readers, let me point out that the astronomical principle underlying the eclipse predicting observations described in this article is the five-degree inclination of the plane of the moon's revolution about the Earth relative to the plane of the ecliptic. The 18 2/3 year rotation period of this plane relative to the ecliptic causes a corresponding 18 2/3 year lunar cycle in which the limit of the moon's north-south excursion varies between about 35 and 55 degrees. This variation could easily have been monitored by Chaco medicine men with ample precision to permit approximate predictions of the dates of possible eclipses. The exact date could then have been correlated with the day of the new moon for solar eclipse and with the event of full moon for lunar eclipse.—Author.



THE MYSTIC ROSE

by Jean Gordon

*Its symbolism through
the centuries*

IN MANY of the ancient documents and books we find reference not only to the symbolism of the rose but to the effect the rose can have on the life of man. Abraham the Jew, the Troubadours, and the poets Henry Wadsworth Longfellow and William Butler Yeats are just a few of the truly illumined souls who thought in terms of roses.

In a curious document, the *Book of Abraham the Jew*, the fifth leaf or page is important:

*There was a fair rose tree flowered
in the midst of a sweet garden,
climbing up against a hollow oak;
at the foot whereof boiled a fountain
of most white water, which ran
head-long down into the depths, not-
withstanding it first passed among
the hands of infinite people, who
dugged in the earth seeking it; but
because they were blind, none of
them knew it, except here and there
one who considered the weight.*

This "fair book" came into the hands of a certain notary, Nicholas Flammel, who preserved it for future generations. The key words in this are perhaps, "infinite people who dugged in the earth seeking it, but because they were blind, none of them knew it"



Then there is a lesson in the masterpiece of Apuleius, *Metamorphoses*, or *The Golden Ass*. Here we find the eating of roses, that is, the methodical attraction of the rose-energy, performing the metamorphoses that finally transmute the wild ass into the chaste but powerful unicorn, symbol of Jesus in the churches and of the inner Immanuel. The unicorn, the alchemical symbol depicted as resting under the rose tree, is part of the Royal Arms of Great Britain as supporter of the kingdom.

Here again is a lesson in truth. We too must recognize the wild ass in ourselves, then do our best to metamorphose it into a Christlike unicorn. We can do this by attracting influxes of that divine love-energy that pulsates through the universe and develops roses wherever minds and hearts are properly prepared and purified.

The *Zohar*, to use another example, states, right on its first page, that the rose is a symbol of Israel; also that its five petals mean the five letters of the name of the Creator: 'LHYM (ELOHYM). Furthermore it states that these five petals refer to the five fingers with which the cup of wine has to be lifted up when the blessing is said upon it; whereby it becomes like a rose and the "cup of salvation."

In line with this reasoning it is interesting to note that in 1953 Israel issued a postage stamp, Desert Rose, to publicize the conquest of the desert. The design is a rose upheld by two clasped hands similar to the "cup of salvation," described above.

From the stories of the troubadours and other mystical situations developed in Europe at that time came the mysterious symbol of the rose. The rose,

*The
Rosicrucian
Digest
June
1975*

an acrostic from the Greek word *eros*, contains the same letters and has somewhat the same meaning—love. So to the Westerner the rose is the symbol of the heart of Christ, of man's humanity, nobility, and of his life.

Troubadours

In time the troubadours built up what was called the courts of love. These courts represented persons dedicated to the veneration of that part of the Gospel in which the emphasis is upon man loving his brother man. It was an entirely new relationship, not based upon fear or force, but upon a distinct application of man's love of God and his affection for his fellow man.

The rose which the troubadour held very close to his heart was therefore the symbol of his own purity, his own dedication, and his own recognition of beauty. It was the troubadours who realized completely the beauty of life, the beauty of a world unfolding according to laws beyond the laws of men, and that this beauty was available to everyone.

The rose or love symbol was often represented in a garden surrounded by a brick wall with only one small entrance. These may have been actual gardens or merely gardens in the heart where the rose of divine love was assumed to grow. It was here that it was protected in secret, and it was here, as in the rose garden of Saadi, the Persian equivalent, that the individual, retiring into himself, sought for the kind of world that he could not as yet find in the environment around him. So with our problems today, this idea of a secret garden or court of love has new significance. But before we enter our garden we must make certain that we will no longer make the universal mistake of closing our consciousness by the overdevelopment of self-centeredness, the desire to do as we please, which is what is wrong with the universe today.

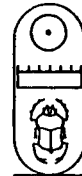
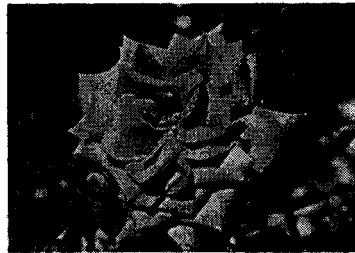
In this, our own private garden of thought, we can nourish, sustain, and protect the flower of life, the symbol of eternal love which sustains the universe. By law all things are fashioned; by love all things are brought to the fullness thereof.

The nineteenth-century Irish poet and novelist, William Butler Yeats, was ob-

essed with the rose. To him it was the emblem not only of supreme beauty but of spiritual love. He brought the rose to life on countless pages so that it is difficult to make a selection. One outstanding example is his description of the ritual witnessed by an initiate in the temple of "The Alchemical Rose":

The dance wound in and out, tracing upon the floor the shapes of the petals in the Rose overhead, and to the sound of hidden instruments; and every moment the dance was more passionate, until all the winds of the world seemed to have awakened under our feet. After a little I grew weary and sank into a half-dream, from which I awakened by seeing the petals of the great Rose, which no longer had the look of mosaic, falling slowly through the incense-heavy air, and, as they fell, shaping into the likeness of living beings of extraordinary beauty. Their dance now took on a more and more definite shape, so that I was able to distinguish beautiful Grecian faces and august Egyptian faces, and now and again a divinity by the staff in his hand or by a bird fluttering over his head. And soon every mortal foot danced by the white foot of an immortal, and in the troubled eyes that looked into untroubled, shadowy eyes I saw the brightness of uttermost desire, as though they had found at length, after unreckonable wandering, the lost love of their youth.

(continued overleaf)



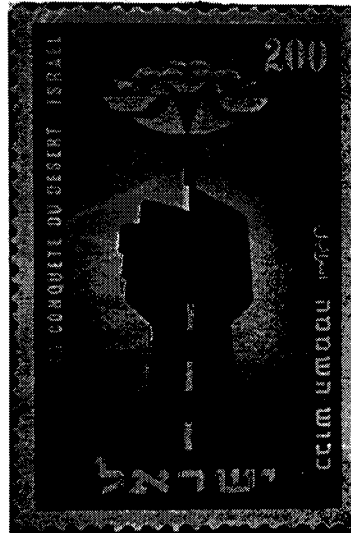
In America during the same century, Henry Wadsworth Longfellow, often called the poet of the people, was equally fascinated by the rose. He wrote in a letter dated March 20, 1859:

For my part, I am delighted to hear the birds sing again. Spring always reminds me of the Paligenesis or recreation of the old alchemists, who believed that form is indestructible and that out of the ashes of a rose, the rose itself could be reconstructed if they could only discover the great secret of nature.

These and other writings prove that the rose is a universal symbol. A mystic rose in an allegorical garden is met with in religious traditions of the Orient; there is a silver rose in the Garden of Heaven, which is the Brahman paradise. Buddha and the Hindu god Indra both suffered for robbing a paradisiacal garden of a flower. The garden of King Midas, who turned to gold all that he touched, was filled with roses of sixty petals, and the Peruvian Eye of the Garden of Eden sinned not for plucking an apple but a rose. On many of these pages reference is made to the mystical rose combined with the cross, a combination clearly understood by initiates.

From the beginning of time the rose has been associated almost exclusively with the spiritual side of man's existence, the process of the unfolding of the petals symbolizing a similar unfolding and development of the soul. Therefore the joining of these two, the cross and the rose, is the logical unity of two outstanding principles—the physical body of man with arms outstretched and the delicate unfolding soul-nature within.

Thomas Fuller, English divine and



Desert Rose Stamp
Israel
1953

chaplain to Charles II, wrote in his *History of the Worthies of England*:

Sure I am that a Rose is the sweetest of flowers, and a cross accounted the sacredest of forms or figures, so that much of eminency must be imparted in their composition.

This thought is shared by many advanced souls. By our ideals and principles will each of us find himself attuned to the mystical power that enables him to unfold the self within as the rose unfolds on the cross in all of its glory of color, beauty, and perfection. △

Cover The Indians of Guatemala, Central America, are noted for their exceptional craftsmanship in producing colorful textiles and their own clothing. Examples of some may be seen on our cover for this month. These tribal people are also renowned for their excellent personal cleanliness and appearance. Their religion is an admixture of Roman Catholicism introduced by the early Spanish invaders and the continuation of many of their traditional so-called pagan rites.



*The
Rosicrucian
Digest
June
1975*

Society of Western Artists

The Rosicrucian Art Gallery's May exhibit consisted of works executed by thirty members of the Society of Western Artists. This organization numbers 1300 members from three western states and is traditionally devoted to representational art. Lee Dalton's contribution to this exhibit uses a sense of impressionism to produce a romantic atmosphere for his oil entitled "My Friend, Ann Marie." His use of textured background and sketchy brush strokes produce an oil rendering with a markedly pastel-like quality.



My Friend, Ann Marie

Between June 14 and July 29 the Rosicrucian Art Gallery will feature the varied works of Thomas C. Leighton and Margery Lester.

—Jerry Chapman, M.A., F.R.C.



Art From the Age of Akhenaten

by R. A. FAZZINI

The pharaoh Akhenaten, who reigned for only seventeen years (about 1378-1362 B.C.), has generated more controversy than any other ruler of ancient Egypt. He has been called a genius and history's first individualist.

Now, a most interesting new booklet revealing the art from the age of Akhenaten is available from the Supply Bureau.

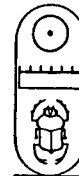
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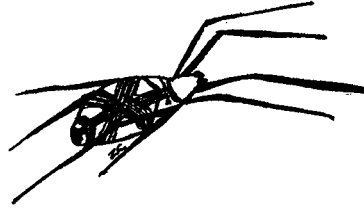
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Spiders

by Bonnie Newton



Fascinating and friendly web weavers

THE SPIDER spins the strongest, finest silk thread in the world. And, in doing this, she manufactures her own product inside her body!

Through six spinnerets, or "spinning fingers," each having some one hundred holes, a glutinous secretion is pulled out by the two back legs. Spiders use combinations of different size threads for various needs. This secretion then hardens, forming a slender silken line stronger than steel of equal size. But the thread's most useful quality is its elasticity: it will stretch one fifth of its length.

Because spider silk retains this great tensile strength and incredible elasticity even when submerged in water, the native peoples of the Pacific utilize it as the principal ingredient in making fishing nets and lures. In the United States, the silk of several species, particularly the black widow, has been used extensively as cross hairs in the optics of engineering and surveying instruments.

Orb weavers are spiders that build the beautiful wheel-shaped webs. Some build a new web daily; most rebuild only when the web has been partly destroyed. The spider lives on or near her web, which she uses for trapping food that consists of flies, grasshoppers, and other insect pests.

Spiders spin many kinds of silk thread. The orb web is made with three kinds of silk. The strongest silk is used for the outside guy lines. The radiating lines—on which the spider runs out to meet her

dinner guests—are made of a dry cord; and the circular lines, for the guests themselves, are extremely sticky. Another kind is the spider's lifeline—she lets herself up and down with it. A thick, often brightly colored silk is used to encase the spider's eggs.

Each kind of shimmering silk is produced from a different gland in the spider's abdomen. Seven kinds are known and, though no one species has all seven, every species has at least three. Each gland opens through a different-shaped tube. The spider chooses the right one by instinct.

Wherever the spider goes, she plays out a silken line that is attached at intervals to some surface. This "dragline" is a constant companion of spiders. It is used the same way that humans play out a rope as they climb steep mountain slopes.

Ballooning

On windy days, spiders go ballooning. A spider fastens her dragline to some tall rock or fence post. Threads from her spinnerets are seized by air currents until they are long enough to maintain her weight, and then she lets go. Such ballooning spiders have been seen floating over the ocean some sixty miles from land!

The orb weaver uses an alarm system. She pulls a thread tight, to the web's center. This line is carried to her sleeping place. When an insect strikes the web, the line vibrates, waking the spider. Using this alarm thread as a bridge, the spider hastens to the web's center, and then to the captured insect.

There are still many mysteries about spiders that scientists are trying to solve. For example, when the golden silk spider

*The
Rosicrucian
Digest
June
1975*

replaces or repairs her web between 4 and 8 a.m., the silk she spins out is white. But later, when the sun strikes it, the web becomes yellow. Is the change in color in the silk itself? Or is it caused by the change in light? No one knows.

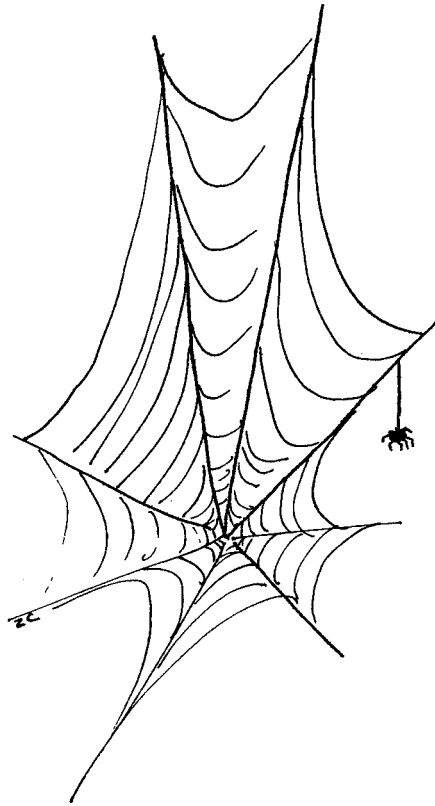
The urn-shaped egg sac of the golden garden spider is a miracle of beauty and practicality. One inside layer is a thin white lining; another is soft curly brown silk, a fluffy blanket for the baby spiders. The outside covering is tough, water-proof parchment. All this comes from inside the spider's inch-long body. Within this envelope the eggs withstand the frosts and storms of winter. In the early spring, the eggs hatch. After a while, the young spiders chew their way to freedom. They remain together near the abandoned cocoon for a time. Then they disperse, settle down, and start spinning little orb webs no bigger than a quarter.

Spider Webs

If you closely examine the various webs of the different kinds of spiders, you will find distinct variations in individual styles that are delightful. Lacy webs of *Dictynidae* are attached to weeds and grass; the spider lives beneath the stem in a silk thimble nest. The bowl-and-doily web of *Frontinella pyramitela* is made of two silk sheets, with a roof of tangled lines to capture flying insects. The dome-web spider suspends within its haphazard superstructure a finely built dome, beneath which the architect hangs upside down.

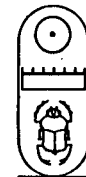
On the ground is the home of the funnel-web spider. She spins a flat sheet, or front porch, attached to a solid tube; this tube, made of thousands of lines of silk, is open at each end. The tube retreat is for feeding, hiding, and keeping her egg sac. Supporting lines, sometimes 152 centimeters (five feet) tall, resemble a white waterfall.

Because spiders do not trap enough insects every day, they have developed their own refrigeration system. They preserve the surplus insects they do catch by injecting them with a liquid. This paralyzes the insects but does not kill them. The spider then spins her silk thread, winding it around the victim's body. Thus the victim can be kept for weeks, then fed live to the baby spiders.



Sometimes the spider seems frightening to us, but this intelligent, fascinating creature does much good. It is the culture of modern man that has developed this feeling of aversion to spiders. Our predecessors on this continent lived in close harmony with the earth and its various forms of life. Spiders were included in many American Indian legends; they were usually regarded as friends of humans, rather than enemies.

Many tribes told tales in which Indians in danger sought help from friendly spiders, who spun ropes by which the men could escape. The Apache and Shoshone regarded spiders as the source of their own expert knowledge of weaving.



Angels

on

Earth

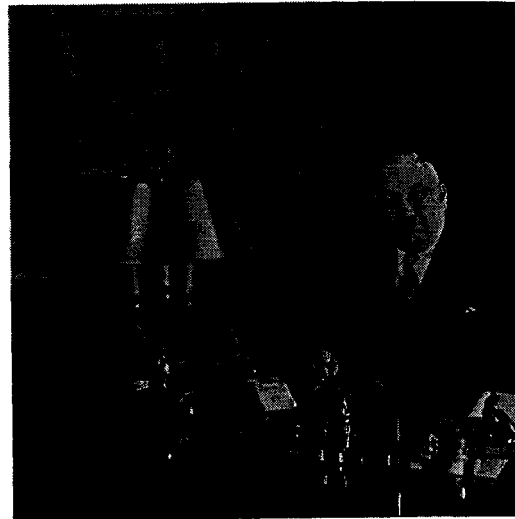
by Dr. H. Spencer Lewis, F. R. C.

IT is quite common for us to think that angels are an essential part of the heavenly kingdom and reside exclusively in the spiritual world beyond our present ken. It is also almost universally believed that only men become angels. Wherever one sees in Europe or foreign lands the magnificent statues supposed to represent angels, they are always masculine. Even the Latin word for angel is associated with the masculine gender.

The early Church Fathers especially did not believe that women had souls or could become sufficiently spiritualized to permit them ever to be angels. A great many seem to feel that St. Paul is responsible for this early attitude on the part of the Christian Church because St. Paul seemed to have had unpleasant experiences in connection with women.

There are pages in his writings which plainly indicate his antipathy toward them. However, he did not deny the possibility of a female's becoming highly spiritualized, for in a spiritual sense he recognized neither male nor female gender. In his writings, he states that in heaven there will be found neither male nor female. He believed in the universality of the soul.

We cannot, therefore, trace this attitude of early Christians to anything that St. Paul wrote, but rather to an early pagan belief regarding women. It is notable that the mystics of the Orient did not have this pagan attitude, for in the earliest Mystery Schools of Egypt and other lands women were permitted to enter into the spiritual work on the same basis as men.



We have always been happy in the knowledge that the earliest foundation of the Rosicrucian work guaranteed women equal standing with men and permitted them to hold the same high offices. In fact, there were certain branches of the work in these early schools that were assigned exclusively to women because of their spiritual development. In our organization today there are official duties of a spiritual nature assigned exclusively to the female sex.

Souls of Women

The truth of the matter is that if we are honest and unprejudiced, we will admit that the real angels of today are the highly spiritual souls of women, and that no higher degree of spiritual development is attainable than that achieved by the average woman who seeks it. The nature of women is essentially that of the spiritual, protective tenderness that more easily attunes itself with cosmic principles and therefore more easily develops a spiritualized expression.

In all of the ancient writings of the Mystery Schools, the quality of God's nature is often and variously treated. It is only in the Occidental world and in the Christian religion, especially, that

*The
Rosicrucian
Digest
June
1975*

we find this duality of God's nature overlooked in the attempt to express God as a part of the Trinity.

Most oriental religions speak of God as the father-mother Creator of the universe. It is true that in the religion of Egypt, God was symbolized by the Word *Ra*, but it is also true that, among the mystics of that land, the word *Ma* represented the mother element of the dual nature of God, and by combining the two we have the word *Rama*.

It may be noted that the word *Ma* or the sound of *M* followed by almost any vowel sound represents the vibrations of the mothering, protective, maturing nature of the cosmic vibrations. And in nearly all languages the word for mother begins with the *M* sound.

In all countries and among all races of beings, the first sound produced by a child in its attempt to express itself with words is generally of the "Ma" combination of sounds. It is surprising in foreign lands where no word of English is known, especially to young children, to find the infants crying the words "ma, ma" or others similar to them.

There is something specialized in the nature of woman that makes her especially fitted to be a more refined expression of spiritual vibrations. Not only are her natural intuitive faculties more developed than are man's, but many faculties and functionings of her objective inner self are spiritualized to a very high degree.

Understanding

Her sympathy and understanding; her quick and complete attunement with the mental and spiritual thoughts of others; her abundant and quick flowing magnetism, which soothes the suffering; her warmth of affection unassociated with any sex nature, and her greater inclination toward the pure and higher things of life, easily show the high degree of spiritual development which she has attained throughout the past generations.

We are very likely to look upon the Adam and Eve story in the Christian Bible as a unique story of creation. When casually read, it tends to give the Christian the impression that the creation of Eve or of a female partner for man was secondary or an afterthought.

If we take the fact that Eve was created after Adam as an indication that it was only an afterthought and, therefore, of less importance, we should take the same attitude regarding the soul in man. The physical part of man was created first and the soul breathed into his body afterward. This, we find by carefully analyzing the entire processes of creation, does not indicate that the soul is of secondary importance.

In many other sacred writings, however, we find the story of Adam and Eve presented in a manner that illuminates our spiritual understanding, for there has been no wilful or accidental misrepresentation as we find in the Christian Bible, which gives undue importance to the creation of the male side of the race of man.

The Duality

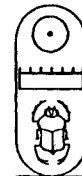
Most of the ancient stories depict the creation of the first man as being the crude, material side of the human race, and the creation of woman as the spiritual, refining element necessary to make man, as a race, a perfect expression of the Divine Image. In these stories, God is pictured as both male and female, or as a dual expression of cosmic creation.

From this primary creation came forth love, and out of this love there evolved first the body of man with the strength and power to supply the material forms of creation, and then the woman to supply the spiritual and protective forces for the human race.

In such a story we see at once that woman is elevated to a higher spiritual status than man. Man is distinctly a creature of force and material power necessary on the earth plane in order that the spiritual nature of woman may have the material foundation on which to raise a race of healthy beings.

It has always been the tendency of the mystics of the Orient and all lands to pay continuous homage to the beauty, tenderness, spiritual sympathy, love, and understanding of woman. To the mystic, woman is God's highest and most beautiful creation, and he never loses either his respect or his adoration for woman-kind.

If you have read the writings of Elbert Hubbard of Roycroft fame, one of the



early associates with us in the establishment of the Rosicrucian work in the United States, you will have noted in his book entitled *Hyacinth* the adoration of womankind and the homage he paid to his own wife. You will see in his words and thoughts the typical mystical appreciation of womankind.

It is true that in some of the early religious movements initiated after the Christian era, woman was feared because of her spiritual power and higher spiritual understanding. For this reason, there were any number of sects in which woman was forbidden to take part.

Jewish Religion

It is a strange coincidence that this attitude toward women developed in the Jewish religion just before the Christian era and reached a state of distinction wherein women were considered less important in a spiritual sense than men—although in the heart of every Jewish man there is an immutable and greatly enlarged adoration and respect for womankind.

It is a notable fact that Jewish men are ever anxious and wholeheartedly expressive in their desire to pay homage to their mothers and female relatives. But every religion that thus excludes women to some degree represents the attitude of fear of woman's high spiritual development.

The inconsistency of this attitude in the Jewish religion went so far in the Christian religion that woman was even denied the possibility of having a soul that might become sufficiently spiritualized to become an angel. In spite of this the most holy of its saints are female, and the Virgin Mother has a high place in the early Christian religion, which is still retained in the Roman Catholic Church.

The average man of today, especially in the Occidental world, shows a higher degree of respect toward womankind than is found in many oriental countries. He does not have the same prejudice in regard to woman's place in worldly affairs.

In the Orient, where the spiritual nature of woman is recognized, she is considered incapable of assuming material responsibilities solely because of her spiritual nature. Here in the Occident, the average man gives little thought to

the spiritual nature of woman but does recognize in her the possibilities of worldly development co-equal with men.

On the other hand, the more intelligent and discerning man of the Western world, and especially in the United States, has come to realize that woman's highly developed intuition and keen analytical mind are valuable business assets. He is not only ready and willing to allow her to hold a place in business, but also consults her in regard to those matters in which he will not trust his own judgment or intuition.

The World Without Woman

Without the influence of woman today, the world would be a sorry place and conditions would be a sorry mess. Woman's higher nature, her tenderness, her natural desire for wholesomeness and cleanliness, and her appreciation of the finer things in life have not acted as a restraining influence upon man's naturally broad nature. They have inspired him to create more beautiful and attractive things in order to please the nature of woman.

In every crisis or disaster, in every wave of suffering or perplexity, it is the influence of woman and her natural powers that come to the rescue and restore peace and patience. In any community lacking the influence of woman, there is a marked evidence of the fact as well as the evidence of future deterioration. In every such community where a woman has entered to become a part of it, there has been an immediate change for the better. In this regard, we cannot help but look upon women as angels on earth. If their influence can be such in this material world, we feel certain that in the future spiritual kingdom, if there are any angels to maintain peace, beauty, sweetness, elegance, love, happiness, and adoration for all that is good and godly, it will be because women are angels there, too!

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.

Is Personal Initiation Possible?

by Samuel Rittenhouse

THE WORD *initiation* has its origin in the Latin word *initia*, which is a generic term for mysteries. However, long before the Romans the mysteries were extant in the Oriental world. The mysteries, generally, meant not something which is weird or awesome, but esoteric or private knowledge.

The mysteries were, in fact, a gnosis or higher wisdom. By higher we mean a knowledge which transcends the usual profane information of the day. It consists of uncommon knowledge about man, nature, and the gods which was considered of a sacred nature and, consequently, exalted.

Because knowledge, such as the early sciences of mathematics, astronomy, and the religious ideas of immortality, was the result of great study and mental labor, it was treasured and not to be contaminated by profane discussion. Only worthy persons were to be the recipients of the mysteries.

To receive initiation, the candidate must display the proper qualifications. He must show dissatisfaction with the prosaic order of life. He must desire to come into a new power, to bring about a transition in his thinking and in the affairs of his life. His purpose must be in accord with the great value attached to the knowledge and powers he would receive from his initiation.

He must, by tests and preparation, show a readiness to receive the great honor to be bestowed. This readiness

consisted of moral purity, a mental capacity to comprehend, and often certain physical qualifications, such as a fair degree of health.

Psychologically, the elements of initiation, so far as the individual is concerned, are:

(a) A resort to introspection, the function of honestly analyzing oneself and his life and coming to a conclusion as to one's insufficiencies and needs, whether they be spiritual, moral, or intellectual.

(b) The engendering within the individual of the aspiration to attain the ideal which to his mind will surmount the inadequacies which he has realized within his own nature.

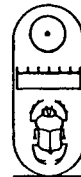
(c) The exacting from the individual of sacred obligations, a formal promise, either made to himself or to others, that he will strive to realize his aspirations, notwithstanding any sacrifices that may have to be made.

The structure of all true initiatory ceremonies, wherein one is to be introduced to the mysteries or exceptional knowledge, consists of four elements. The first of these elements or basic rites is known as *separation*. This consists of a ritual by which it is impressed upon the candidate that a transition in consciousness is to occur.

Change

There is to be a change in his order of thinking and living. He is to depart from the old regime of thought and action. This separation from the old order is often dramatically effected by blindfolding the candidate or having him enter a darkened chamber which may even be intentionally quite noisy, so as to represent the chaos of change from one state of mind and living to another.

The second element is the rite of *admission*. The candidate, by various fascinating acts, is made to realize that he is now entering upon a higher plane of thought, that he is in consciousness being *reborn*. He must come to know that he has left behind him his past concepts and erroneous ways and has risen to a more lofty perception and apperception of existence. He may, during this ceremony, actually be lifted from a sarcophagus or coffin which is symbolical



of the rebirth to a plane of advanced thought.

The third rite is that of *exhibition*. There are revealed to the initiate the sacred signs and symbols, precepts and truths, of the new gnosis with which he is intrusted. Such signs are often indicative of the learning that is to be imparted to him as he progresses through the mysteries.

The fourth fundamental rite of initiation is *re-entry*. It is a preparation for the actual return of the initiate once again to the profane world whence he came. There are first exacted from him solemn obligations, in which he must promise to keep his experience secret. Also he is told to apply his experiences to his living, for, although he returns to the world after being reborn, in his spiritual and mental image he has undergone a transition and he must live according to his new enlightened status.

Thus it can be seen that fundamentally initiation *begins within the mind* and emotional nature of the individual. He must be critical of himself. He cannot be smug or self-satisfied. He must have the aspiration to rise above his present moral and intellectual status. He must desire *improvement of self*. He must seek those conditions, those things, which will contribute to his moral, intellectual, and psychic satisfaction.

True initiation is fundamentally of a mystical nature. It is the elevation of the consciousness by which a transformation of the manifest personality occurs. The self must be illumined, endowed with a new gnosis, by which new horizons of understanding and accomplishment are revealed to him. Unless there is that psychic, intellectual, and emotional gratification, the individual has *not* been initiated.

The external formalities, the ritual consisting of acts such as genuflection, circumambulation, music, incense, chanting, and the like, are principally symbolic. They depict the significance of aspects of the initiation. They suggest states of mind through which the consciousness of the candidate should pass.

In fact, these external features are intended to aid psychologically in inducing the proper conscious state or psychic experience by which the candidate is

actually and inwardly initiated. Unless this state of consciousness prevails and is an intimate, immanent experience, there has been no real initiation, regardless of any elaborate ceremony.

Initiation must be more than a noetic or intellectual experience. A logical presentation of symbolism and the elucidating of philosophical principles are not sufficient. There must be an esoteric experience and emotional uplift, a kind of spiritual regeneration by which the individual feels a change occurring within himself, not just in his environment.

It is, therefore, absurd for anyone to claim that initiation is not possible except in pretentious surroundings and with a number of persons officiating. Such perhaps would be conducive to *assisting* the candidate to initiate his own consciousness—but initiate himself he must. No one can initiate another. He can act only in the capacity of a preceptor or guide.

Private Sanctum

Since esoteric initiation is, therefore, of a mystical nature, producing a transition in the consciousness of the self, the ceremony can be accomplished by the candidate in privacy. One can arrange his own sanctum within the confines of his own home whereby he can experience that exalted state, which is the end of initiation, without others being present. A candidate alone within the privacy of his own home can, in performing the proper ceremony, come to realize the rites of separation, admission, exhibition, and re-entry, or the return to the daily world. He can exhibit to himself the sacred signs and symbols and contemplate their explanation as given him in the ritual.

After all, one who in the depths of a forest seeks communion with nature or the Cosmic, or who within the silence of himself and with great humility and sincerity prays for enlightenment and a resurgence of cosmic power and receives it, has been initiated in the mystical sense. Consciously or unconsciously, he has employed the necessary elements of initiation by which its effects are induced.

In fact, initiation ceremonies, in which many persons participate and which include many external functions, must be very studiously prepared by those who know the *technique of initiation*. If such

is not done, the ritual itself may defeat its purpose. It may become so objective, through its appeal to the reason and to curiosity, that it prevents the candidate from entering even momentarily into the subjective state by which initiation is accomplished.

As to whether an initiation ritual sent through the mail can be effective, the answer, of course, is yes. If the ritual is prepared in such manner that, in per-

forming it, the psychic conditions and state of consciousness necessary to initiation are induced within the candidate, then that is all that matters. Whether the ritual is introduced to the individual in a printed form and he performs it by personal acts, or whether it is revealed to him orally by others, is of little consequence. We repeat: it is first essential that the individual truly seek initiation in the mystical sense. △

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

July: Helmut Schmidt, Chancellor, West Germany, is the personality for the month of July.

The code word is **EXPED.**

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



MOHAMMED REZA PAHLAVI

September:

Mohammed Reza Pahlavi, Shah of Iran, will be the personality for September.

The code word will be **GRANT.**



HELMUT SCHMIDT

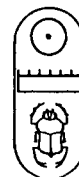
CONSTITUTIONAL GUARANTEES

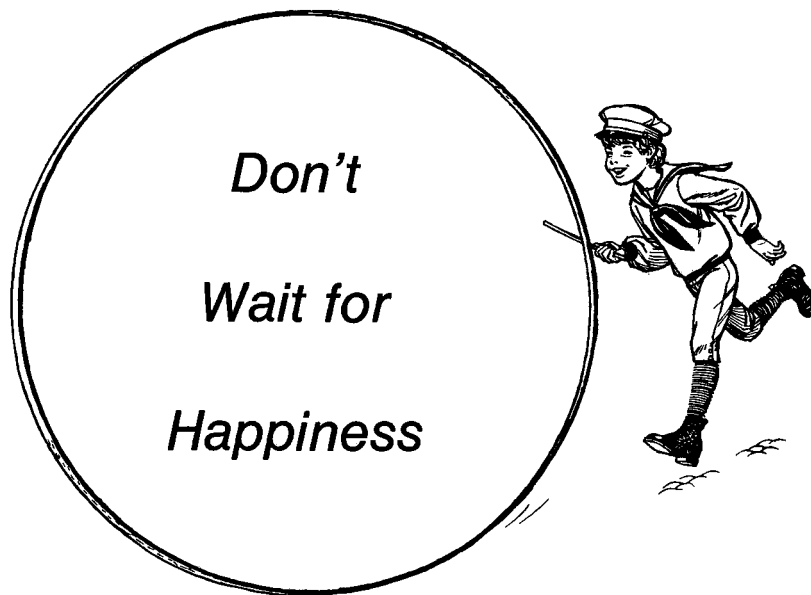
The Rosicrucian Order, AMORC, operates under constitutional rule. This assures each member certain rights and privileges in connection with his membership. We feel that every member should be aware of these rules as set forth in convenient booklet form. The twenty-seventh edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for 75 cents*. Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A.

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by Margaret Ross

*To be free with your talents today
is the only way to store up real
contentment for tomorrow.*

I WAS still a high-school girl, full of literary daydreams, when I had the opportunity to meet the late Pearl Buck. I remember how my heart pounded and how difficult it was for me to breathe as I admitted shyly that I, too, wanted to be a writer.

Her face softened with understanding. "Are you willing to work hard?" she asked me.

"Oh, yes," I answered.

"And you won't be discouraged or impatient if it takes a long time?"

"No."

"Well, then," she said, "there's one thing for you to remember."

I trembled with excitement. What a wonderful thing to happen to me! Pearl Buck was going to share with me her own secret, magic formula that would make me a great writer!

"Just remember this, my dear," she said, "and the rest will come to you: You

will never write well unless you are *happy* writing, and you'll never be happy at your work unless you give your best effort to each thing you attempt. There will be the ever-present temptation to save your 'best' for the great story or great novel you are going to write 'some day.' Remember what I tell you: *be a spendthrift with your work each day, and you'll always have the best left.*"

I tried to conceal my disappointment. Miss Buck meant well, I told myself, but why didn't she give me something *tangible* to work with, some sure-fire rule of technique instead of a simple platitude?

In the years that followed, however, the wisdom of her advice began to unfold. I never sat down to my typewriter but that I was faced with the temptation to save a bit of dialogue or a new simile or an apt phrase for the "next" story or article—one that would surely be much better than the one I was working on *now*.

At such times, I remembered Pearl Buck's advice, and now, years later, I can see that without her warning I probably would never have had a piece of work accepted. What is even more important, however, is that I have her to thank for the most valuable of all gifts—happiness in my work.

*The
Rosicrucian
Digest
June
1975*

I mentioned this one day to one of the consulting doctors of a large psychiatric clinic.

"Of course," he nodded. "The rule she gave you applies to every phase of life, and if everyone would remember it, we wouldn't have nearly as many patients here as we have now. You will notice, if you look through our case histories, that there are far fewer cases of maladjustments due to the fact that men and women are doing the wrong kind of work or are in the wrong location or are married to the wrong partners than there are because certain persons have never learned to give their best effort to the work they are doing. They expect life to begin tomorrow or next week or next year. They seem unable to realize that their life is *now*."

Every day there are thousands of people—husbands and wives, sons and daughters, friends and neighbors—who pass up chances to do small things for the ones they love because the favors they are able to give *now* seem so puny in comparison to the lavish gifts and attentions they intend to bestow in the nebulous future.

And so they go on year after year, until the opportunity is gone, or, worse still, until the impulse of generosity has atrophied from disuse. And then they

wonder why other people seem to get the "breaks" and other lives are so much fuller and richer than their own!

Don't wait until you move to a larger or "more interesting" neighborhood before you start to make friends. Do it *now* and you may be amazed at how interesting the people are who live beside you.

Don't wait until you have acquired your "dream home" before you give your best in the way of homemaking and hospitality. Do it *now*, and the most ramshackle cabin will reflect rich, gracious living.

Don't wait until you have a better job before you do your best work; give it *now*, to the one you have, and the boss will know when you have outgrown it.

Don't wait until you can take that dreamed-of trip before you start appreciating the beauty of nature. The man who sees the most beauty in the Grand Canyon is the one who first recognizes the beauty of a single flower or weed in his own backyard.

If you are not as happy as you would like to be, or if you feel that life is pretty grim, try living to the fullest *now*. You will be amazed at the difference it makes—and while you are making the most of the present, your future will take care of itself! △

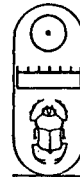
Wind

At dawn on the dunes I saw the rippled sands and bent seas grasses, and my mind was still awhile. Then it thought: "Always moving, the Wind goes through the world touching this object then that, sometimes briefly sometimes for a longer span of time, but certainly affecting everything it meets."

My mind rested for a time then realized: "People do that too! Always moving, people go through life touching one person then another, sometimes briefly, sometimes for a longer span of time, but certainly affecting deeply every person that they meet."

I realized then that each time I am with another person I am a wind, rippling and bending him somehow. Am I a wind gentle and warm, or cruel and overpowering? I bend each and every person I am with. Do I harm him or do I bend him toward good, toward God, toward Love?

—Frances Ono



Rosicrucian Activities Around the World

MISS GLADYS RAWSON of Hobart, Tasmania, Australia, was a recent recipient of the Rosicrucian Order's Humanitarian Award. The distinguished award was presented to Miss Rawson by AMORC Regional Monitor Bernard Ludeke at the Hobart Pronaos Annual Dinner.

Twenty years ago, while serving as Secretary for the Tasmania Farmers' Federation, Miss Rawson became concerned over the plight of a large number of neglected dogs roaming the streets and countryside of Australia's Island State. A public meeting was called, a committee formed, and the Canine Defense League came into being with Miss Rawson serving as its secretary. With only fifty cents cash on hand, she began a door-to-door appeal, and from this beginning the League now has a home for stray dogs with a resident manager in Hobart and kennels in Launceston, Latrobe, and Devonport. Today the Canine Defense League helps nearly 2000 stray dogs each year, and as founder of the League Miss Rawson can be proud of the fine work she and her co-workers have done.



Apollonius Lodge of Calabar, Nigeria, sponsored its First Annual Conclave in February. The two-day program featured many interesting convocations, lectures, and discussions, and concluded with a banquet at Calabar's Hotel Capitol. A special feature at the banquet was a message from Brigadier Frater U. J. Esuene, Military Governor of Nigeria's South-Eastern State. Another special feature of the Conclave was the mystical

*The
Rosicrucian
Digest
June
1975*

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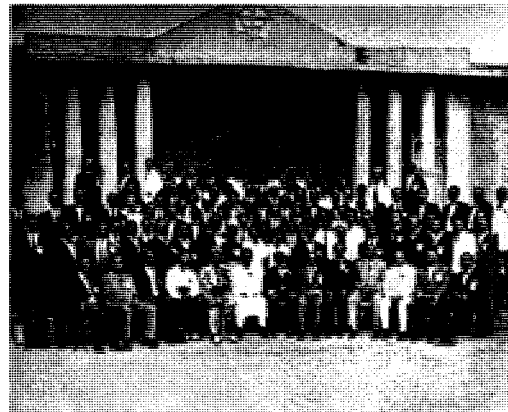
Recipient of Rosicrucian Humanitarian Award Miss Gladys Rawson (center), accompanied by the Secretary of Hobart Pronaos, Mrs. M. D. Morgan (left); and Pronaos Master, Mrs. V. J. Graham.

Photo: The Mercury, Hobart



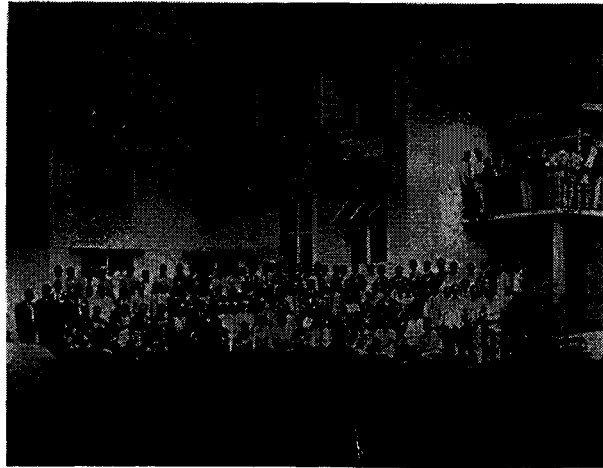
drama, *The Asian Brother*, presented by members of the Lodge's Dramatic Society.

In the accompanying group photograph, seated front row (center) is Frater Okon E. Okpo, Conclave Chairman, flanked by Frater E. U. Ibanga, Master of Apollonius Lodge (left); and Frater H. Bolaji Iriah, AMORC Grand Councilor for Nigeria.



Rosicrucian Conclave
Calabar, Nigeria

During March, Nigeria's first Rose-Croix University classes were conducted by Rose-Croix University faculty member, Dr. John Bradley of British Columbia, Canada. Two courses, *Rosicrucian Healing* and *Man's Psychic Structure*, were offered to the nearly 200 students in attendance. Because of the success of these classes, this will become an annual event to be offered each March in Nigeria. Pictured in front of AMORC's Nigerian Administration Building in Lagos are students of the *Rosicrucian Healing* class and Dr. and Soror Bradley (seated, second row, center).



To know is to form a thought image about an experience. It is to establish an understanding of what is realized in consciousness.

—Validivar

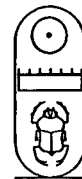
Two Plays at R.C.U.

The **Rosicrucian Actors' Studio** will present two plays during this summer's Rose-Croix University session:

Devil's Delusion, a light-hearted "allegorical fantasy," is a full-length original script written by Frater Howard J. Herstein of Des Moines, Iowa. This play will be presented to R. C. U. students on June 21 and 28, followed by its first public performance on July 4 and 5.

George Kelly's **The Flattering Word**, a comedy about pre-conceived notions, will be presented at the R. C. U. Banquet on June 27.

Resident Director, Frater Alan Robertson, says: "After having been in existence less than a year, we are pleased to see this new group, **Rosicrucian Actors' Studio**, take such an active role in the creative development of Rosicrucians, and the cultural outreach of the Order in general."





The Mystery of Time

SINCE the advent of Einstein's theory of relativity, more and more scientists are studying the enigma called *time*.

Is time duration—the relation of one thing to another? Does this duration imply *substance* or, in other words, has time a substance separate from our consciousness of it? How do time and space relate?

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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*.

THE OLD EAST

» » »

Shiraz, Iran, notwithstanding the gradual infiltration of modernization, has not lost much of its atmosphere of ancient Persia. This photograph is an example of the romantic past. It is an entrance to one of the great bazaars, little changed by time. The portal is of beautiful colored mosaic. The city is noted for such handicrafts as gold and silver works, mosaics, and carpets. It is also the birthplace of two of Persia's most noted poets.

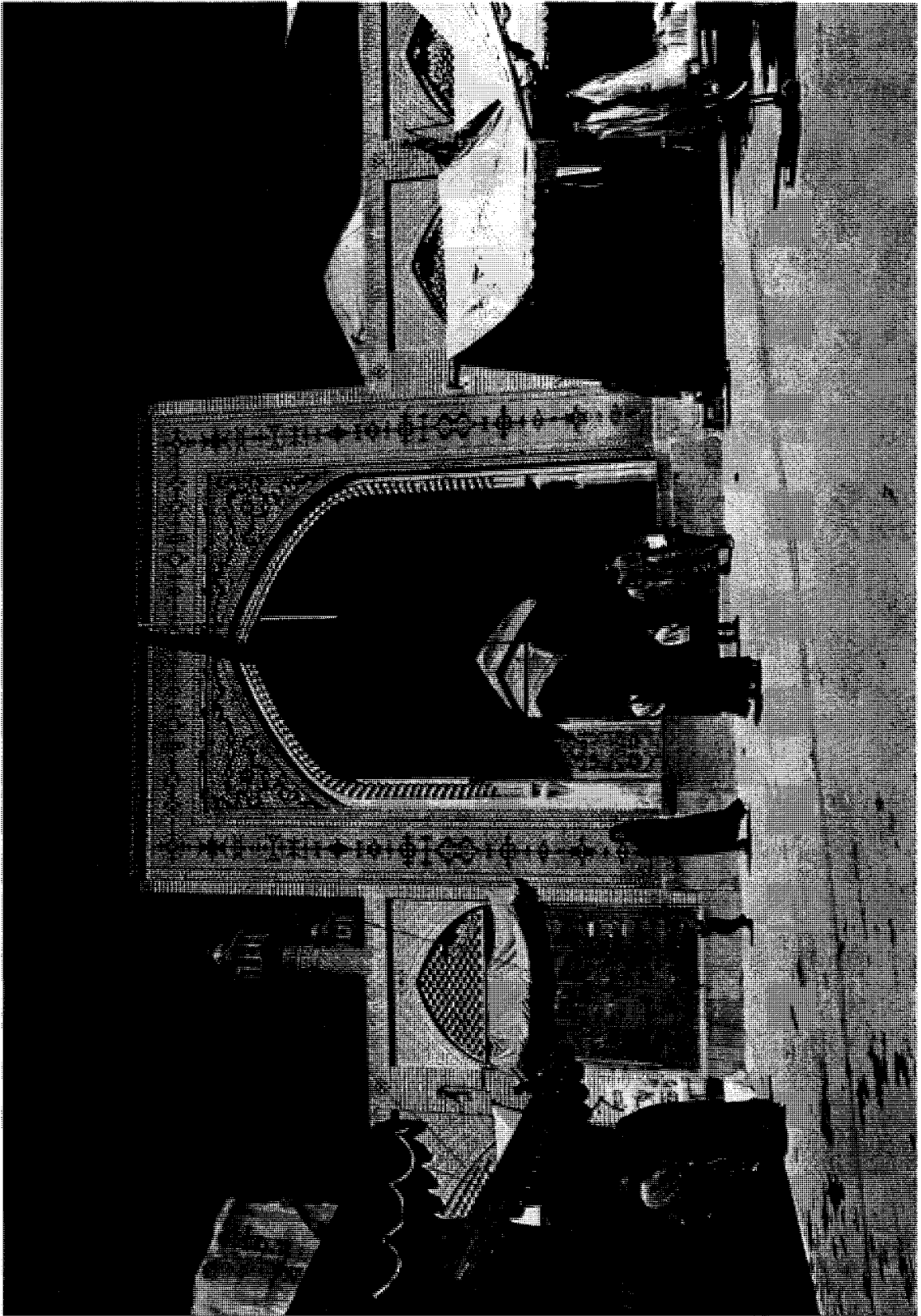
(Photo by AMORC)

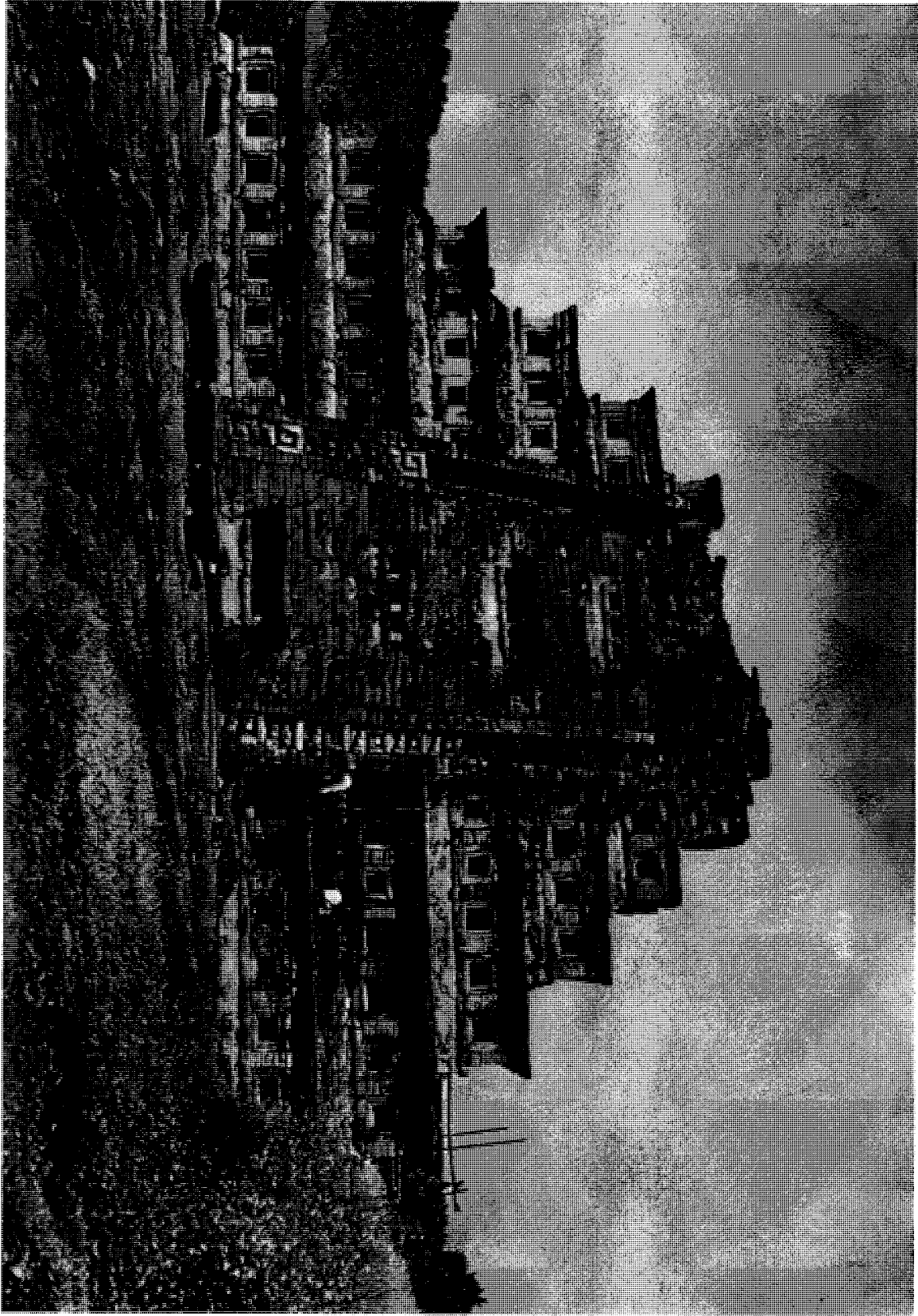
LANDMARK OF MAYAN CIVILIZATION (overleaf)

This ziggurat, or stepped pyramid, built by the ancient Mayans is popularly known as the Pyramid of the Niches. In the niches were originally found small statuettes. The Pyramid is located in southern Mexico and is one of many such pyramids which have been reclaimed from the ever-encroaching jungle. It is here shown in the process of restoration. The highly advanced Mayan civilization at one time spread over an area including many of the countries of Central America.

(Photo by AMORC)

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by H. Spencer Lewis, Ph.D.

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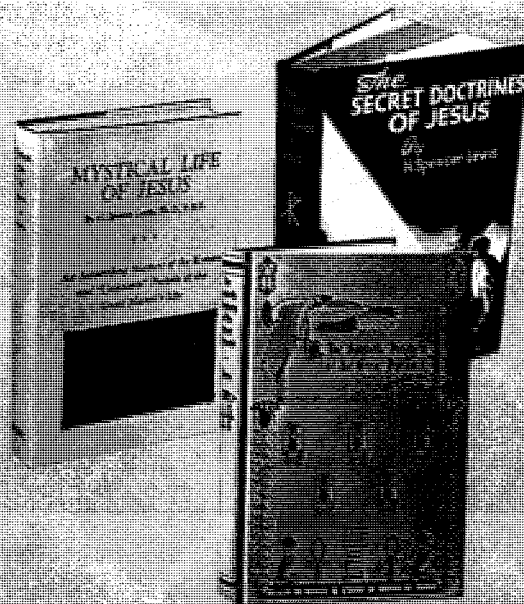
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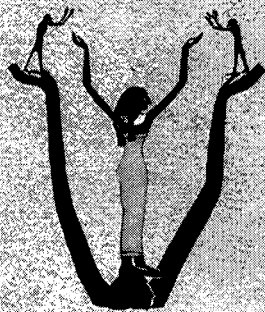
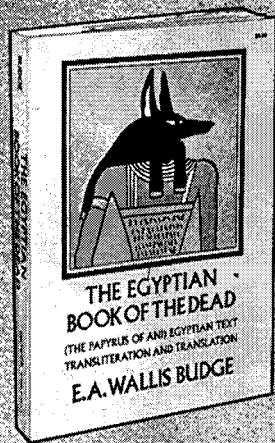
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The Book of The Dead



The Mystical Ka, the immortal self said to dwell in every man, is depicted here with arms upraised and a goddess standing on its head. This Ka was distinguished from the soul. It was the first concept had of self, or the inner awareness.

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BRAVE NEW ERA

A few years back, when the debate over the legalization of marijuana was at its height, there were no definite scientific results to show whether continued use of this drug caused any brain damage and, if it did, whether the damage was permanent. At that time, preliminary indications and suspicions were that some damage (extent unknown) could possibly result; however, the few voices warning of this and asking for time to test it were, for the most part, drowned out. Whenever any mention was made of these possibilities (see *Brave New Era*, January 1969), the result was a spate of angry—often unsigned—letters, pointing out in sulfurous tones that no scientific proof existed, and generally condemning the Establishment for “attempting to legislate morality.”

Well, now there is scientific proof. At a recent meeting of the Ontario Psychiatric Association, Dr. Harold Kalant, professor of pharmacology, University of Toronto, and associate research director of Canada's prestigious Addiction Research Foundation, revealed findings of long and careful investigations.

Dr. Kalant's research, carried out with animals, provides what has been termed a “reasonable model for heavy drug use in humans.” As stated by Dr. Kalant, “Cannabis (marijuana) users . . . are often multiple drug users and despite their middle or upper class origins, they often choose a life style in which malnutrition, infection and other factors confound the interpretation of drug effects.” This is why the research term's experiments were set up to eliminate these other variable factors and determine whether the drug alone is capable of producing any permanent brain damage.

The results obtained by the research group show that regular use of marijuana can lead to a slowing and interruption of normal mental processes, making the subjects tested commit significantly more errors than the control group, leading to irritability, loss of interest in maze problems which led to various rewards for the effort, and finally causing them to become aggressive.

An interesting aspect of these findings is that tolerance does not seem to develop to marijuana's impairing effects, but only to its anorectic, or appetite-loss, effects.

After six months of testing, the subjects were taken off the drug and given one to three months to recover, then

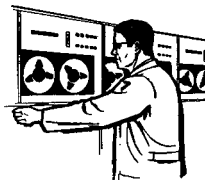
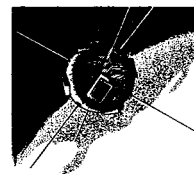
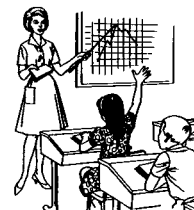
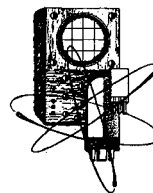
tested again. The groups that had been taking the drug showed significantly higher impairment levels than the control groups which did not take the drug at all. Though, according to Dr. Kalant, marijuana remains in fat deposits for some time, residual levels by the end of the resting periods would be so low that intoxication can be ruled out as an explanation for the learning disability. The observed impairment, therefore, seems to be a direct toxic effect which increases the natural attrition of brain cells; in other words, *there is a marked acceleration of the brain's natural aging process.* This means that the impairment to both cognitive learning and motor abilities caused by long exposure to marijuana is permanent.

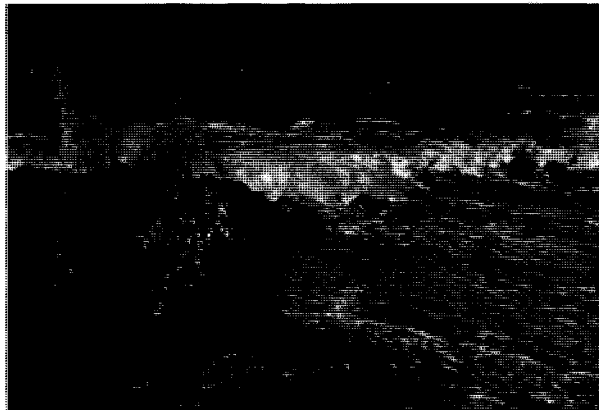
Of prime importance in research of this type is an understanding of the connection between learning deficit and organic brain damage. Many organic brain damage syndromes are recognizable first as behavioral impairments before organic damage becomes apparent; at this stage damage is often still reversible, not so at later stages.

The emphasis in this series of experiments by Dr. Kalant has been to define brain damage in terms of functional impairment instead of in terms of cellular damage. The necessity of treating test subjects for six months before getting to this stage of impairment is not surprising since drug users do not exhibit symptoms of organic damage until after five or ten years of continued use. The results of the present experiments tally perfectly with the type of brain damage expected from an increase in the attrition of brain cells with age.

Advocates of marijuana legalization often point out that use of this drug, at worst, is no more harmful than the use of alcohol. There are now definite, solid indications that this is not so. Assuming for the sake of argument, however, that it were true that marijuana's effects are no worse than alcohol's (and knowing what alcohol's effects can be), is it advisable to unleash upon an already shaken society another drug of this type, of such potentially widespread use? It would seem that enough problems already exist, without knowingly adding further to those now confronting this, our brave new era.—AEB

(This article is being offered as a point of news but does not involve AMORC, nor necessarily represent the organization's viewpoint)





ODYSSEY

Le Pathétique

A WORM gnaws continually in secret in my heart. I suffer from torments which cannot be put into words." Perhaps it was the insatiable appetites of these personal demons that drove from Peter Ilich Tchaikovsky the music that the world has since heralded as some of the greatest ever composed. Tchaikovsky was born in Votinsk, Russia, on May 7, 1840. His tours as a composer and performer took him many times from his native soil, but never was he happier than when he returned from the crowded concert halls to the solitude of his private rooms.

Tchaikovsky was an extremely private person, close to his family but rarely offering the public a close look at his true, sensitive personality. This sensitivity is perhaps one of the reasons that the loss of his mother in the cholera epidemic of 1854 affected him so deeply. After his mother's passing it was his brother, Modeste, who carefully shielded him from people and situations that might have injured his artistic development.

Tchaikovsky worked for three years at the Russian Ministry of Justice. This was the work chosen for him by his family, who thought to give him security in a world where the artist lives on perpetually shaky ground. For this reason he did not devote himself entirely to music until the age of twenty-two, when he discovered that the rewards of musicianship could not be compensated for by the security of a State job.

In spite of the belated inception of his studies his phenomenal aptitude soon found him under the patronage of Madame Nadezhda Filaretovna von Meck. Madame von Meck was a wealthy widow with a keen appreciation of Tchaikovsky's music. Throughout the thirteen years of her continued patronage they never met formally, though there is some speculation of accidental meetings at one time or another. She too was a very private person and preferred the solitary joy of Tchaikovsky's music to the clash and bother of formal introductions.

Peter Tchaikovsky's one venture into the world of polite society was his marriage to Antonina Millukova in 1877. It was a grave error as they were temperamentally unsuited and separated almost immediately. Tchaikovsky faced this failure and went on to compose some of his greatest music—including his Sixth Symphony: **Pathétique**. Antonina did not recover so well from her hasty and ill-conceived marriage. She went almost immediately into a mental decline and was finally hospitalized in a home for the mentally infirm in 1896.

In St. Petersburg in October of 1893 Peter Tchaikovsky drank unboiled water and contracted the cholera that was to cause his death. The same disease that claimed his mother carried him through transition on November 6, 1893. His last days were a reflection of his life: very personal and very private. At his death he was attended only by his brother, Modeste, and a nephew who had been a close friend—NSR

