

Rosicrucian Digest

June 1977 • 75c



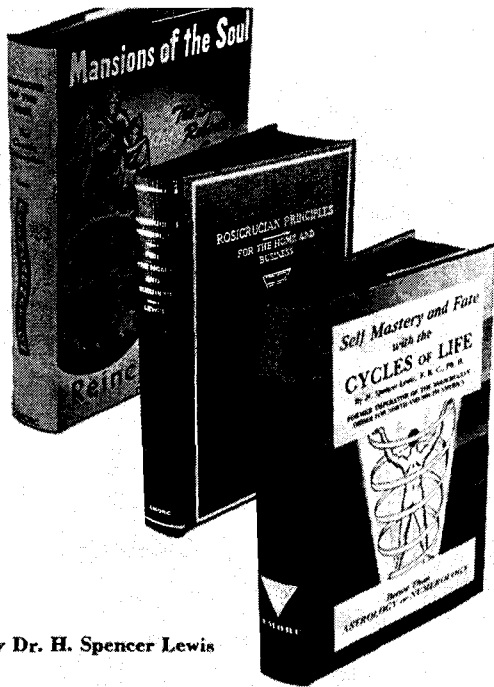
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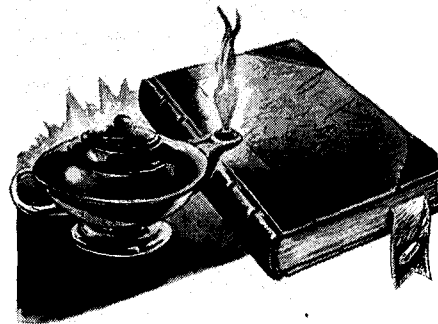
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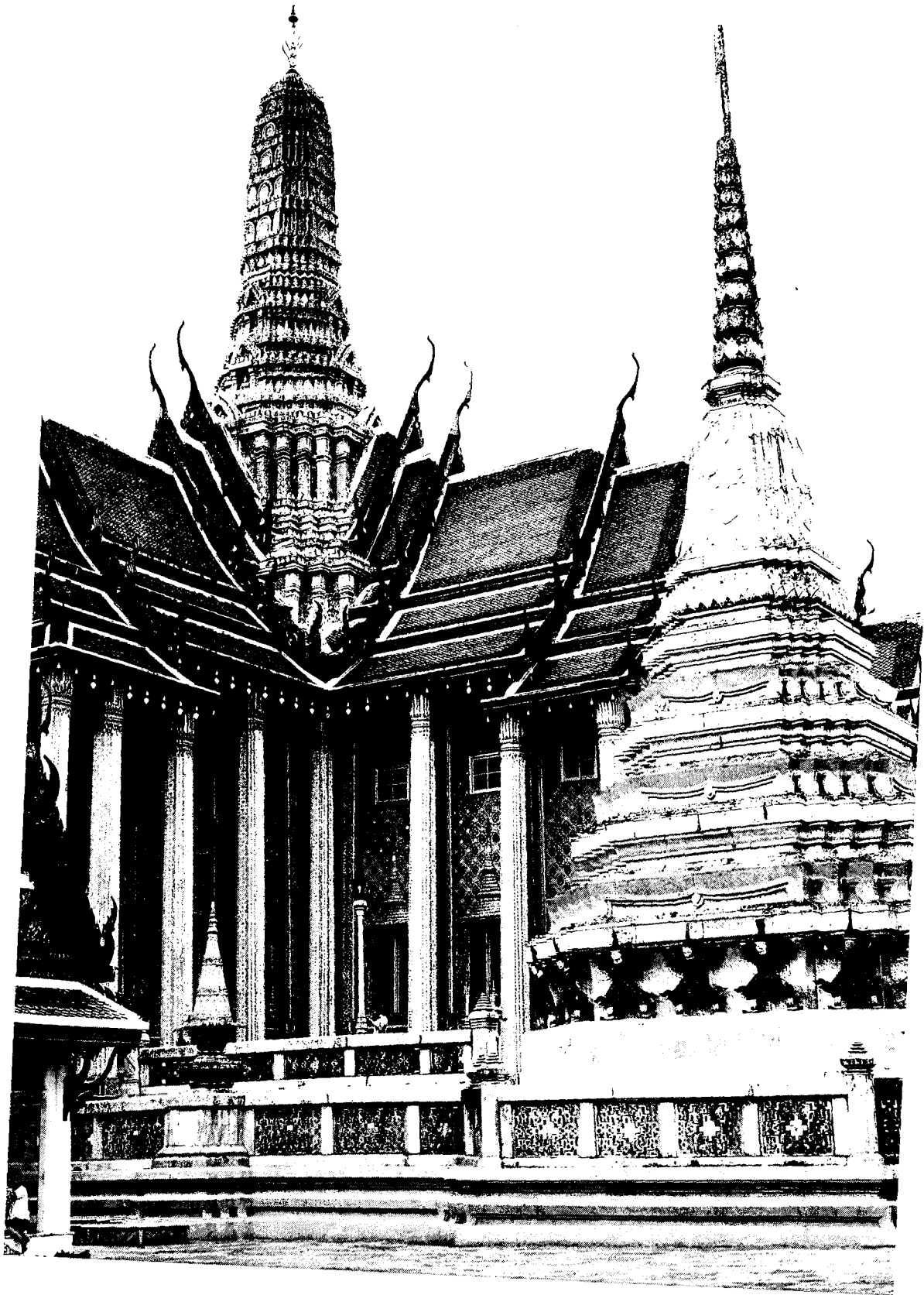
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THE EMERALD TEMPLE » » »

This magnificent structure of splendid mosaic and gold ornamentation is in Bangkok, Thailand. It is popularly known as the "Emerald Buddha Temple." Its native name is *Mandapa*. The spired structure houses Buddhist scripture termed the *Tripitaka*. Inside is a large statue of Buddha, venerated by Buddhists throughout the world. It was carved from a huge block of jade in India during the fifth century of the Buddhist era.

(Photo by AMORC)

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THOUGHT OF THE MONTH

By THE IMPERATOR

DETERMINING TRUE VALUES IN LIFE

IT HAS BEEN THEORIZED that man has evolved from one branch of the order of Primates. This does not necessarily imply that he is descended from any particular species of anthropoid ape; rather, man is a *Hominidae*, one of the several branches of the Primate family tree.

Man's eminence and distinction in the animal world has been attributed to his development of and exceptional dependence upon his brain. Simply, it is his *intelligence* which elevates him to his superiority over other animals to whom he may be inferior in other ways.

There are several functions which have been set forth in defining the nature of intelligence. But there is one specific function that has given man his prominence in the animal world: It is the attributing of values to his *volitional* acts. The word volitional has an interrelationship with the term *rational*. In other words, there is not only man's determination to act but also his *understanding* of why the action is done.

In contrast, an animal is motivated by instinct to seek out food. He has no knowledge or thought of *why* he so acts. There is no cause and effect chain of thought. However, rational man has an idea of why the food is attained, and what its value is to his life. The reasons a person may give for his actions are not always the right ones, but there is generally some conceived purpose for so doing.

Such a purpose has a *value* to the acting individual. By value we mean that the thing or condition has a quality which is thought to in some way serve the individual. The things we do not like to do are done because they have a negative value to us. There are, therefore, both

negative and *positive* values. A negative value is primarily a defensive one, leading to performances preventing something thought to be harmful or distressing.

A *positive* value is the result of an act which has been experienced or is imagined to be of benefit to the individual. For example, one relocates his home because he thinks such will provide either economic, time-saving, esthetic, or health advantages to him.

Intrinsic Value

Do things have an intrinsic value, that is, a value in themselves? What, for example, is the difference in value between a chip of limestone and a diamond of equal size? The difference in value is immediately apparent to us but from whence does this idea of value arise? Value is not an integral part of the "diamond." It is not a tangible thing that can be perceived. Rather it is an appraisal of the qualities of the diamond in connection with some purpose to which we can put them.

Value, then, is transient. It is related to human experience and how the mind relates such experiences to the interests of the self.

Let us use a simple analogy to show the transient nature of value. If one was starving in a remote area far from civilization and was offered the choice of money or food, which would he select? The common value ordinarily associated with money would be transient. Its positive value would be transferred to the food.

Each of us can recall such transiency of values in our own life experiences. With time many values become fleeting. If, for further example, we divide our

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lives into four periods: childhood, youth, middle age, and old age, we immediately recognize the transference of values. In each period we discarded certain previous values and assumed new ones.

The polarity of the values themselves change with time and experience. What was once a *negative* value may become a *positive* one, and vice versa. In fact, for example, a certain ore for centuries had a negative value as ballast in cargo ships returning empty to their home ports. At a later time this same ore was found to have a positive value. It was discovered that this ore had a monetary value in itself, over and above its use as a ballast contributing to or supporting the value of a cargo vessel.

It seems most appropriate that as a *Homo sapiens* man, a rational thinking being, should establish certain objectives and values for his life. More succinctly, toward which end should one dedicate his life? Is there a *universal value* which all human life has and which all men should accept? The universal value that life affords man is the opportunity to use his intelligence for self-appraisal and for his relationship to other reality. In other words, "I am and all else is, and therein exists the unity between them."

This is *idealistic*, however, and confers upon certain kinds of knowledge an *a priori* value. Shall man pursue a course in life just determining his place in the cosmic scheme—if there is such a scheme? What about the values that man places upon the doctrines of science, art, religion, and philosophy? Are they worthy values and how do they relate to the basic universal value of the appraisal of self and all other reality?

We see here a conflict between expediency and principle, that is, idealism on the one hand and the so-called practical values of life on the other hand. Expedient or practical values are primarily ones of necessity and therefore are compulsive. These may be put in the broad classification of sustenance, food, shelter, and clothing. But what about *pleasure* as an objective or value in life? There are many persons that place pleasure at the apex of their whole hierarchy of values.

Pleasure is the gratification of a desire. There are natural desires such as the

appetities which must be satisfied in order to retain the normal state. Therefore, certain pleasures can by their necessity be termed as practical, that is, as expedient values. However, the urges of the physical or the sensual desires are limited in their function, and the gratification or pleasure coming from them is likewise limited to the fulfillment of such functions. Hunger, for example, is gratified by food; nothing but food, nourishment, will appease the hunger. Such physical pleasures in themselves do not engender any other pleasure. We may say they are a closed cycle of an wholly similar cause and effect.

Intellectual Pleasures

The values in life which we designate as *idealistic* are also pleasurable. There is, for example, the astronomer who has the idealistic motivation of endeavoring to prove a cosmological theory of how the Cosmos came into existence. His attempt to confirm his hypothesis and the research accompanying it constitute an *intellectual* pleasure. The sculptor, who creates an abstract image to depict a symbol of an idea, derives great pleasure from his efforts. The inventor, who accepts a challenge to overcome what he considers some inadequacy, finds a sustained pleasure in his labors. The philosopher, who seeks a solution to an enigma of nature, derives a pleasurable mental stimulation from his abstract thoughts.

Such pleasures of the intellect, of idealistic values, are not evanescent, not fleeting. When idealistic pleasures are pursued they broaden in what they encompass thus intensifying the pleasure derived from them. The person who has an idealistic value in life never experiences ennui. At no time do such kinds of pleasure diminish. Each suggests others which possibly provide an equal satisfaction.

What then is the real, positive value in life that each human should strive for and which will afford a sustained pleasure? It is to achieve, to accomplish something as the result of one's own mental and psychic powers, the products of imagination, reason, inspiration, and intuition. The value should not be the consequence of the compulsion of neces-



sity. Rather it should be idealist in the sense of a striving for perfection.

The value sought need not be an elaborate accomplishment so long as it is creative and *represents* the idealist aspect of self. It is then a true value in life. Every such accomplishment is never

limited to the personal pleasure of the doer. It likewise becomes a value to mankind as a whole. Has there ever been anything of real beauty that was brought forth, of new knowledge or the solution of a mystery, from which all receptive men did not benefit? △

The Purpose of the Rosicrucian Order

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

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Cover Our cover features another of the works of Bill Bender, famous artist noted for his ability to capture the spirit of the Old West. Depicted here is an Indian maiden, waiting for someone special, and looking over the land which is the heritage of her forefathers.

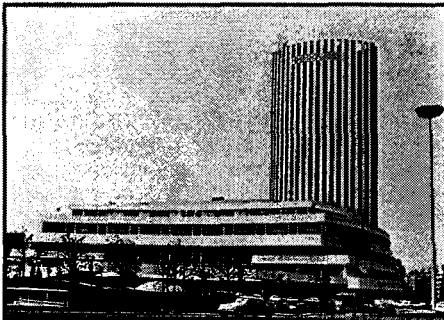


ROSICRUCIAN CONCLAVES

ENGLAND, LONDON—British National Conclave—August 27-28, Café Royal, 68 Regent Street, London. Grand Lodge to be represented by Grand Secretary Leonard Ziebel. For more information, please contact Derrick W. Malpas, Mérida, 18 Fleetwood Road, London NW10, England.

SOUTH AFRICA, JOHANNESBURG—Southern Africa Regional Conclave—September 17-18, Southern Cross Lodge, 7 Natal Street, Bellevue, Johannesburg, South Africa. Grand Lodge will be represented by Grand Secretary Leonard Ziebel. For more information, please contact Mrs. Nelly Snyders, Conclave Secretary, P.O. Box 55020, Northlands, Transvaal, South Africa 2116.

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Convention

August 5-8

Convention Center

This, the 1977 Rosicrucian World Convention, will be the largest gathering of Rosicrucians ever to assemble in the world! The official opening session will take place August 4 ("A" Group at 5:00 p.m.; "B" Group at 8:30 p.m.) Then, for four full days, enjoy the thrill and fascination of the most exciting Rosicrucian convention to date! A great banquet is included—enjoy the gourmet fare of France!

See the September *Rosicrucian Digest* or *El Rosacruz* for full tour details, or write to Sky Tours, 60 East 42nd Street, Suite #2028, New York, NY 10017 U.S.A. You may purchase the land portion of the tour separately for \$445.00 (includes room and sightseeing).

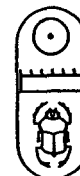
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Enjoy the benefits of inspiring Convocations, demonstrations, dramatic presentations and lectures by Rosicrucian officers and dignitaries from all parts of the world.

Experience the inspiration and grandeur of a Rosicrucian World Convention as directed by the French Grand Lodge.

Paris, the City of Light, is your playground on our fun-filled tour. But, if you haven't registered yet, please do so right away. Don't be left out! See you in Paris!

Note: In order to expedite your registration, please do not send money to the Grand Lodge.



The Circle

American Indian Guide

to Personal Understanding

by Michael Bukay, M. S.

THE CIRCLE is perhaps the most important mystical symbol ever used by the American Indians. Knowledge of the circle allowed the Indians to penetrate beyond the veil of sensory illusion, map out the human consciousness, and gain a holistic understanding of their environment. The circle provided deep insight into the nature of Self and helped them to achieve unity of mind in a systematic way. The mysticism of the American Indian has much to offer the modern man. As a guide to personal understanding it is as universal today as it was hundreds of years ago.

The earliest mystical teachings given to Indian children concern perception and illusion. A teacher and a group of young Indians might go to the prairie and sit in a circle. Each child describes the play of light on an eagle feather placed in the center of the circle. The children observe that each individual sees a different image of the feather due to his or her unique position on the circle. They discover that there are as many ways to perceive the feather as there are points on a circle. The children also learn that individual perceptions are much more complicated than just position on the circle.

One Indian may be near-sighted, another far-sighted. Many are in-between. Some may be color-blind, and others completely blind. All perceive the feather differently due to individual differences in their senses.

On still another level, a psychological one, each Indian sees the feather in a unique way. One Indian may help make feathered headdresses for the chief, another may be allergic to feathers, and a third Indian may feel neutral toward feathers. Again, each child in the circle perceives a different image of the feather, this time due to past experiences with feathers.

Through this simple exercise with the circle, the Indians taught their children that there is an unlimited number of ways to perceive anything. All sense perception is illusory. What is important, is not the actual nature of what is perceived, but the understanding of our perceptions and those of our brothers and sisters.

The circle, or Medicine Wheel as it is called, is the Total Universe and can be understood as the mirror in which man's consciousness is reflected. "The Universe is the Mirror of the People," the old teachers say, "and each person is a Mirror to every other person."¹ Every idea, person, and thing can be seen as a mirror giving man the opportunity to discover himself—if he is willing to see his own reflection.

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The Powers

American Indian mysticism taught that each thing within the Universe Wheel, except man, knows of its harmony with every other thing. Only man is born with a fragmented view of the world. To achieve harmony he must seek to understand his own reflection in the Four Great Powers of the Medicine Wheel.

The Indians taught that at birth each person is given at least one of the Four

His perception of the world is primarily a mental one. Like the north wind and snow, however, a Buffalo person is cold. His intellect makes him a wise person, but one without feeling. A Buffalo person must try to include his heart in his decisions. He must first seek the gift of the South.

A person born only with the gift of the South perceives the world like a mouse. Because of their habits, mice

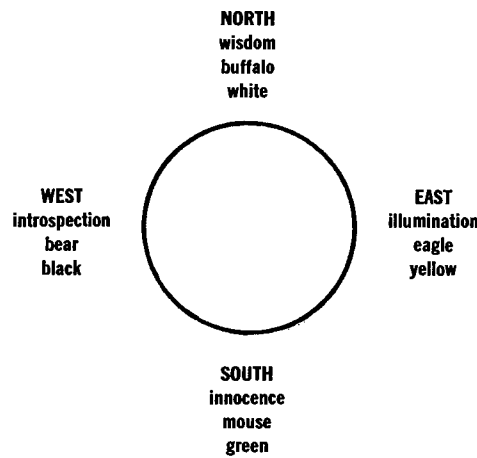


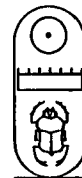
Figure 1. The American Indians taught that at birth each person is given one of the Four Great Powers of the Medicine Wheel: wisdom, innocence, illumination, or introspection. The purpose of man's spiritual existence is to obtain the remaining powers and become a whole person.

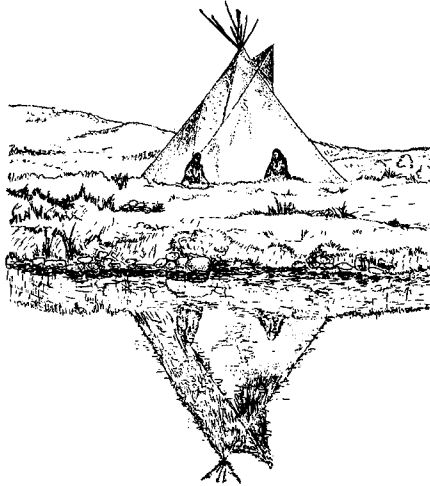
Great Powers: wisdom, innocence, illumination, or introspection. The purpose of man's spiritual existence is to obtain the remaining gifts and become a whole person.

The Indians symbolized each gift by a cardinal direction, an animal reflection, and a color (see Figure 1). For example, there are Buffalo people, Mice people, Eagle people, and Bear people. A Buffalo person is born with the gift of intellect.

have an intimate touching and feeling relationship with the Earth, but cannot see beyond their immediate vision. Mice people cannot understand all they see and feel because they cannot connect their experiences with the rest of the world. A Mouse person might first seek the gift of the East, the far-sighted vision of the eagle.

Eagle people can see clearly, far and wide, and into the future. Although very





"The Universe is the Mirror of the People, and each person is a Mirror to every other person."

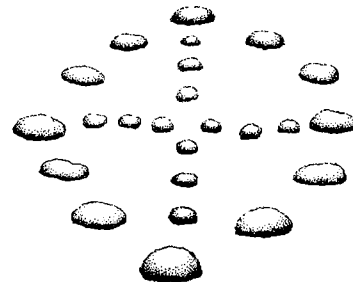
perceptive, they understand little of what they see. Eagle people are "above it all" and seldom touch the Earth. They are concerned primarily with outer experiences and have little knowledge of their inner world. An Eagle person must seek the gifts of the North, South, and West.

Bear people from the West are introspective. They tend to run the same ideas over and over again in their mind. Bear people have the ability to look within themselves but become so occupied with inner realities that they fail to see, understand, and touch the external world. They must seek the remaining Powers to achieve harmony and balance.

To determine which of the Four Powers were innate and which ones were to be acquired, the adult Indians carefully evaluated the children's behavior and their accounts of dreams and visions. When the child reached adolescence, the elders had an accurate understanding of his beginning place on the Medicine Wheel. They constructed a shield depicting the young person's beginning gift and the Powers he must seek to become a whole person. Essentially, the shield was a map of the youth's consciousness that he carried everywhere and displayed for others to see. This way, fellow seekers would know of each other's inherent strengths and weaknesses, and could help one another in their spiritual quest. The shields brought the Indian people together with a common philosophy and a common goal of living in harmony with every other thing in the Universe.

There are many similarities between the Four Great Powers of the Medicine Wheel and the Rosicrucian method of concentration, contemplation, and meditation (see *Figure 2*). Concentration corresponds to the gift of the South; meditation, the gift of the North. Con-

The teachers among the Indians usually constructed medicine wheels from stones or pebbles placed on the ground—each stone representing one of the many things in the Universe. Thus the wheel, or circle, represents the entire Universe.



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templation involves both inductive and deductive reasoning. Inductive reasoning corresponds to the gift of the West. Deductive reasoning corresponds to the gift of the East. The Rosicrucian method of concentration, contemplation, and meditation is an orderly and holistic process of study that leads to that knowledge and wisdom which permeates mystic

The American Indians discovered the universality of the circle because of their close relationship with the forces of nature. The symbol of the circle provided them with a holistic understanding of their physical environment and a sense of immortality.

To the American Indian, everything the *power* of the world does is done in a

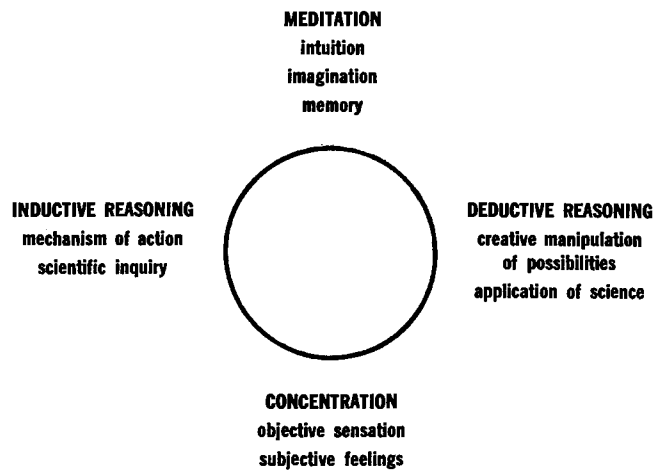
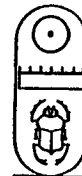


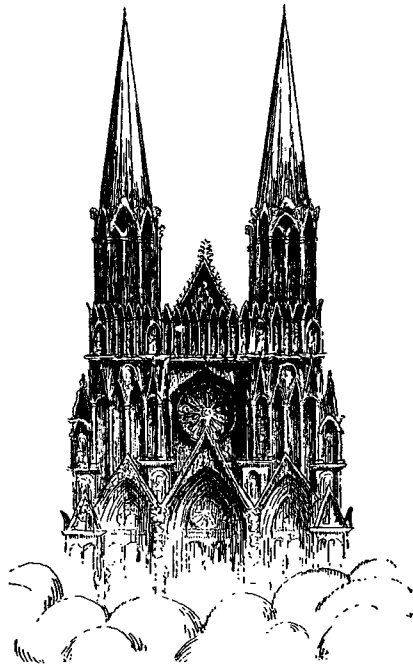
Figure 2. There are many similarities between the Four Great Powers of the Medicine Wheel and the Rosicrucian method of concentration, contemplation (inductive and deductive reasoning), and meditation. Both the American Indian and Rosicrucian systems of study lead to knowledge and wisdom that permeates mystic experience.

experience. Since it draws upon recent findings from the fields of psychology, neurobiology, and psychiatry, as well as ancient mystical knowledge, the Rosicrucian system is much more thorough than the Indian method. For a more detailed explanation and diagram of the Rosicrucian system the reader is referred to a previous *Rosicrucian Digest* article.²

circle. Black Elk, a Holy Man of the Oglala Sioux explains, "The sky is round, and I have heard that the earth is round like a ball, and so are all the stars. The wind, in its greatest power, whirls. Birds make their nests in circles, for theirs is the same religion as ours. The sun comes forth and goes down again in a circle.

(continued on page 32)





The Celestial Sanctum

SMILE

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

EVERYBODY KNOWS the meaning of the word smile. It is a pleased or amused expression of the face, characterized by a raising up of the corners of the mouth. But do we know much about the meaning of a smile? A newly born infant will often smile in its sleep, at least according to this definition of a smile. Some of the simian members of the animal world smile, insofar as the formation of a smile is concerned. We are taught from childhood to smile. Some people do and some people do not. We are not often taught *why* we should smile except if we are in training for a selling or public relations career. Perhaps the subject of smiling is worth a bit of study and exploration.

Under certain emotional circumstances a human being will smile involuntarily. Indeed, there are times when a concerted effort must be made to suppress a smile. At other times, a definite and specific effort must be made to form a smile upon the countenance. One may try an experiment in order to realize, perhaps for the first time, the effort and muscles involved. Slowly smile and relax alternately while concentrating on the muscles about the face. Feel the pull on the muscles immediately at the sides of the mouth, on the cheeks under the eyes, the neck just under the chin, and for an open smile, the muscles just above and below the lips. Notice the actual effort necessary to smile. This exercise, like all exercise, is good for toning the muscles involved.

Now try to frown. Much less effort is required to pull in the muscles just above the bridge of the nose, the muscles around the eyes, those under the lower lip, and above the corners of the mouth. Frowning seems much easier! Is this why people frown more than they smile? No. Both frowns and smiles are merely "parts of speech" in body language.

People smile for many reasons. Perhaps in admiration. When a baby makes those unique sounds of a baby while attempting to talk to us, or tries to walk and falls, or does anything beyond its present ability, we look upon it in admiration for striving to advance. Baby's actions cause us to smile. When we observe an adolescent performing an adult deed very well, with dignity and poise, we gaze upon him with appreciative admiration, and our natural impulse is to smile admiringly. Perhaps we smile in appreciation. When we are relieved from the cares of the day or the moment, whether through entertainment, bewilderment, or diversion, we tend to smile in appreciation. Studies of the causes of laughter have suggested that when we observe the feint of some minor misfortune by a clown, or hear a story of such an occurrence by a comedian, we laugh because we are relieved that the nuisance or misfortune did not happen to us. The smile is a lesser form of laughter which may be caused under the same circumstances.

Sometimes we smile in encouragement. We may have the duty of teaching people

to perform a certain task. If they are learning well we should tell them so. But if we tell them "well done" in cold emotionless words, there is little encouragement. When we tell them "well done" with a smile, it is like underscoring our words or finishing them with an exclamation point. The latter provides certain incentive to even greater effort. Probably the smile of encouragement is one of the most wanted in the world.

We must not forget the smile of patience. When anyone in our circle of involvement is doing his best but is obviously nervous because of a feeling of inadequacy, we can immediately bestow upon him tranquillity, and probably improved proficiency, with nothing more than a smile of understanding patience. If a child makes a mistake or misbehaves in ignorance, we can create a serious traumatic condition by impulsively scolding or, we can correct the child for the future with a smile of patience. Be assured, the grown child will always remember!

Beware of the smirk! A smirk is not a smile by any means. A smirk is like a distorted smile created by negative emotions such as smugness, lust, or conceit. A smirk involves the eyes, unintentionally but unavoidably. It reveals the snare or trap of the deceiver. If we study our body language well we cannot be deceived. A smile is always completely open and innocent; a smirk is always guarded and testy.

The smile of strength is probably the most difficult. When we are subjected to the valley of shadows, as each of us inevitably must be, when all of our best efforts seem to fail, when our trusted friends fail us; when every impulse within us moves us to cry out in anger and protest, when it is so difficult to refrain from weeping, the supreme test is to force a smile. Then, a smile means "this, too, will pass away." It means that we have faith and confidence in ourselves, and we realize that each of us must experience *both* the pleasant and unpleasant, and that we should not add our burden to that of others. It is not easy! But it *can* be done. Each smile of strength is a great step forward on our path of life.

The epitome of all smiles is the smile of love. It is the most revealing; it is

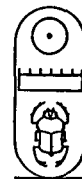
the easiest if sincere; it is the most needed smile in the world. It is the most disarming weapon in the world. Few can resist a genuine smile of love. But, like all smiles, it is the body language of certain emotions. If the emotions are wrong, it will manifest as a smirk. The smile of love is complex, for it embodies the mechanics of all smiles: admiration, appreciation, encouragement, patience, and strength. It is finished off with a distinctive glow that makes it unique and unmistakable. Whether it is directed outward singularly or collectively, it is all-powerful.

Man has a long way to go before he can think of all mankind generally with love. We believe that he is increasingly more loving and improving with each century, and improvement is good enough in this imperfect world. But it must be a mutual effort. We cannot expect the other fellow, or other side, to make all of the moves. It is natural to test and spar. Then spar with a smile! We cannot hate or hurt those who look straight into our eyes with an open smile. If both of us will smile the battle is won and the problems are solved. Too simple or too easy? Only if we distrust both ourselves and others. We are all searching for a "magic wand." That which costs least and can do the most is a smile.



The Celestial Sanctum

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



Solo:

A Time for Introspection

by Gil Layman, F. R. C.

ONE DAY a fourteen-year-old school girl sat weeping in the guidance counselor's office and remarked, "Sometimes I just want to get off by myself, away from people, and think in order to find out who I am. But I have no place to go!"

Her statement depicts a problem among the young and old alike. People need solitude, freedom from noise, and a place to go in order to find themselves. Today's society has almost abolished solitude. Our civilization has all kinds of demands and diversions. We cannot become truly free because we are not in a position to command ourselves. Our consciousness is "bounded in" by the interferences of a man-made environment which gives us only a materialistic view of life.

"Where do I go from here?" We must ask ourselves this question from time to time. Often we are on a merry-go-round with no direction, no purpose, and no place to get off. What do we do? What can cause us to have a reconsideration of our aims and goals? How do we find the self and our purpose in life?

Henry David Thoreau once wrote, "I went into the woods because I wished to live deliberately, to confront only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived." It is the natural environment—the wilderness—that gives us a place to

go in order to find solitude, peace, and introspection. In such a setting, the person experiences more than what he just sees and hears. Such an experience is a deeply profound experience of a subjective nature. It is in the wilderness that the person feels a oneness to the earth, and a unity within himself.

One of the schools that has prompted its students to really do some deep soul-searching is *Outward Bound*. The Outward Bound School puts its students through a series of physical, mental, and emotional experiences that bring out their own inner strengths.

One such experience is called "Solo"—an excursion into the wilderness for at least three days and nights. Many students are alone for the first time in their lives. With only a knife and a few matches, they must survive on what nature provides them. *Solo* means different things to different people: to some, rest and loneliness; to others,

The author is a graduate of the Colorado Outward Bound School, a former teacher of health and physical education, and a Rosicrucian. He conducted a special course called the "Outward Bound" phase for Upward Bound—a project for disadvantaged students at Murray State College. Some of the material in this article was collected from the student's notebooks.

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contemplation and new direction; to others, fear, boredom, or peace. But to most—a mixture of all of these.

The purpose of *Solo* is to enable each person to learn more about his inner self through solitude. "I feel safe and cool out here," writes one student, "I think that this is a wonderful feeling and good experience for a lot of folks. I think this thing takes fear from a person, makes him feel that he can handle himself, and solve a lot of problems. I believe that *Solo* will help me in various ways in the future."

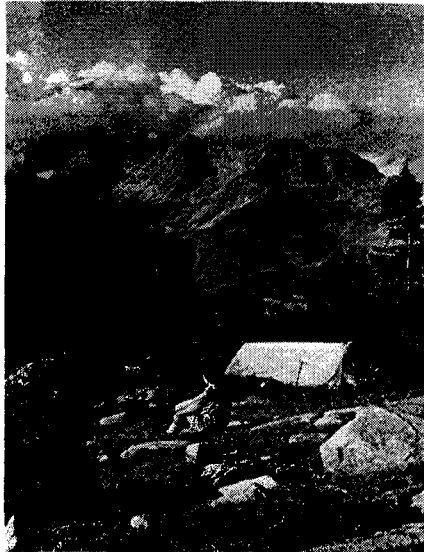
Students on *Solo* experience more than they can see, hear, feel, or touch. Such a subjective, profound experience gives that feeling of oneness and unity that only solitude can allow.

Building human relationships is one of the prime objectives of education. One student stated upon completing his Outward Bound experience: "Perhaps the *Solo* was the best part of the course for making you aware that human companionship, love, is what we should strive for in life. Getting along with and helping your fellowman is more important than getting a bit to eat three times a day."

The *Solo* experience is one of absolute aloneness and absolute quietness. It does not have to take place in a wilderness setting. One can experience it at home—for instance, in the backyard, in the corner of your bedroom, in a spare room, or even in a large closet. The important thing is that one should be as free of distractions as possible.

We need freedom for our ears. Noise does damage to both body and mind. Today, it is one of our worst enemies and is becoming more serious than other forms of pollution. Cars, trains, airplanes, radios, television, tape recorders—household and industrial sounds of all kinds are constantly polluting the suburbs as well as urban communities. A degree of hearing impairment is present in approximately 24.4 percent of the total population. Man *needs* silence, and an opportunity to meditate. When constantly pounded with noise, how can we accomplish anything truly of value?

Everyone has a vast accumulation of life experiences—each experience needing an "incubation period," time for the expe-



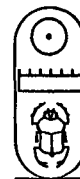
*Beauty is scattered meanings—
Loving the people I'm with,
Being the mountains I see,
Feeling the sky in my body.*

*Crystal boxes, alabaster sand,
Loneliness to the depth of being free,
Embracing the sea with brown body
And feeling every fantastic muscle in my body
Being teased by the sun.
If the only price was sand-drenched hair
And a hunger in my belly,
Let me suffer forever.*

—from a student's journal

rience to "soak in." One may even need to isolate himself temporarily from outside interference to be able to think through and assimilate his experiences, to attain understanding and insight into them. By watching for the illuminating gleam of intuition, listening for the whisper of the inner self, one can find new answers to his problems, new directions for his life, new ways to fulfill his dreams.

Solo creates the introspective mind that is often the most instructive kind of learning. Life is not all fun and games; it must be balanced with serious thought. Our continued growth depends



upon our ability to correctly channel our thoughts and knowledge into constructive achievement.

During the course of a lifetime, we encounter many situations that can prove to be either beneficial or detrimental to us. The way we react to a situation determines its outcome and the effect it will have upon our character.

Normally there is a distinct division between the subject and his "problem." As human beings, we are aware that there is a difference between the self and some problem at which we look. The problem may be perceived as having no solution. We cannot all become profound thinkers, but most of us can learn to think at a deeper level than we ordinarily do; and it is often this thinking at a little deeper level that is just enough to give us insight into solving a present problem.

Education does not necessarily determine depth of thought. But intelligence, observation, meditation, and reason do, if you give yourself a chance. The genuine moral progress of an indi-

vidual is the result of efforts which he himself initiates. Progress often brings about change of habits, change of life styles, change of environmental interactions, and a combination of insight and foresight. When such changes are made, the gap between ourselves and our problem is transcended or bridged. The being of the *knower* is merged with that of the *known*, and a new relationship grows out of the experience itself.

The next time a problem arises, go on your own *Solo*. Focus your concentration on one subject, one problem, or one intention. Do not diffuse your desires to several purposes. Visualize and imagine a mental picture of what you want and see it develop. Then release it from your mind and go about your normal everyday affairs. Eventually, and it may take several attempts, you will gain a new depth of understanding into the problem that you face. One *Solo* student sums it up in writing, "Why is it that being alone makes you feel closer to yourself? Is it fear, or is it loneliness? It is neither of these, it is self-searching that does it." Δ

Generosity is a sharing of pleasure. But real charity is always accompanied by a willing sacrifice.

—Validivar

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MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Creative Expression: A Marriage of the Mind

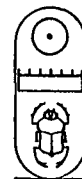
Prepared by
George Buletza, Ph.D., F. R. C.
Project Director—Research

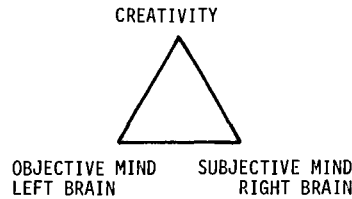
PROBABLY the most controversial claim made today for the processes of visualization and meditation is that they can increase creativity and native intelligence. Of course, the mystic is not simply concerned with enhanced ability to produce creative products or to raise IQ scores. Rather, the mystic is engaged in enhancing in himself a more universal perception of the world and other people, as well as promoting better choices for his activities.

Creativity and intelligence are processes, not products, and are therefore difficult to measure. But there is some evidence that visualization and meditation can enhance a person's skill in sports, business management, and daily living (see "Mindquest," May, 1977), and can improve a person's performance in some intellectual subjects. A recent experiment by William Linden indicated that third-

graders trained in meditation were less anxious when taking tests. Certainly there is a good deal of evidence from other studies that the less anxious a person is, the more effectively—within limits—he or she can think and act.

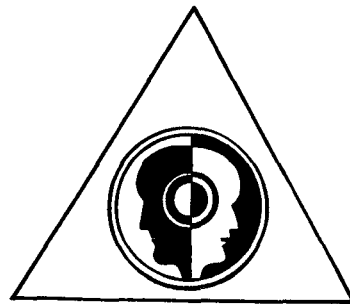
It is worth asking, though, if relaxation is the right state for *all* kinds of activities. Basic research indicates that too little as well as too much arousal can lead to inferior performance. Moreover, there appears to be an optimal level of arousal for a given person during a given task. Recently, Dr. Gary E. Schwartz tested sixteen teachers of a currently popular form of meditation involving repeated intonation of a personal mantra, and a group of sixteen controls using standardized measures of creativity (the Barron-Welsh Art Scale, and a battery of tests devised by M. A. Wallace and N. Kogan). These mantra-meditators scored no better than the non-meditators. In fact, on some scales the meditators did consistently worse. This result was especially interesting because the mantra-meditators were trying hard to succeed. However, on other tests including a story-telling task used as a philosophical or projective measure of





creativity, the meditators scored consistently higher than the controls.

Perhaps the explanation lies in the distinction between the functions of the left and right sides of the brain. Split-brain research indicates that the two halves of the brain (the left and right cerebral hemispheres) correspond to two potentially independent "minds." The left brain hemisphere is logical, verbal, and sequential; the right hemisphere is visual, timeless, and intuitive. To the extent that visualization and meditation lead to the kind of low-arousal, and self-reflective behavior typical of right-brain activities, visualization and meditation enhance spontaneity and creativity, especially in free-association tests such as story-telling. On the other hand, too much introspective, self-reflective behavior may interfere with a person's logical, left-brain activity, or the sort of problem-solving creativity required by the Wallace-Kogan test.



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This universal symbol of thought was anonymously submitted to the Masterthought Experiment (see "Mindquest," February, 1977). The thought expressed could also be taken as a symbol for the marriage of the mind.

[18]

What we can learn from such studies is that the germinal stages of creativity are enhanced by meditation, but if practiced to excess without concurrent development of rational thinking, it may reduce the chance of the mystic's producing and manifesting a recognizable, creative product. The distinction is important if the mystic's inner realities are to be actualized. The creative visualization-meditation process allows for novel integrations and for the devising of new methods and ways of doing things and reaching goals; these creative ideas often emerge from relaxed, drowsy, or twilight states of consciousness. But the ex-



This illustration, from an Indian painting, represents the "union of irreconcilables"—marriage of water and fire. The two figures each have four hands to symbolize their many different capabilities.

pression and the validation of these ideas often requires activity, excitement, and a good deal of rational and sequential thought. Creativity in the fullest sense involves focused attention in both sides of the brain. We are indeed fortunate that these two modes of consciousness exist within each of us, and that when properly and attentively focused and harmonized, the two modes can function in a complementary and dynamic manner.

In contrast to the simple mantra form of meditation, the Rosicrucian system endeavors to recognize, value, and

creatively incorporate into daily life both modes of consciousness. For this reason the ancient Rosicrucians developed concrete, step-by-step exercises for discovering and developing the powers of an integrated consciousness. The result is a "combined brain power" many times superior to the normal use of mind. The ancient Rosicrucian alchemists referred to this union of the mind as the "mystical marriage." Today, science has begun to explore the possibilities and values of both modes of consciousness, and new evidence is now available substantiating the old Rosicrucian knowledge that the *marriage of the mind* resolves psychological conflicts, promotes health, harmony, balance, and peace.

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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. Our purpose in using metaphysical principles in *Medifocus* is to inspire moral judgment in the decisions which these leaders are called upon to make—more simply, to think unselfishly as humanitarians in the interest of the people whom they are leading and serving. Further, it is to help them to perceive clearly and to evaluate circumstances which arise so that their decisions are as free as possible from all extreme emotionalism and are formulated intelligently and justly.)

July: Edward Gierek, Head of Communist Party, Poland, is the personality for the month of July.

The code word is MAAT.

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



MICHAEL MANLEY

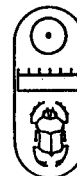
September:

Michael Manley, Prime Minister, Jamaica, will be the personality for September.

The code word will be FRUIT.



EDWARD GIEREK



SELF PITY

by Ralph M. Lewis, F. R. C.

OUR OWN BURDENS are the easiest to carry. There is an old parable to the effect that each of us should think of our tribulations in life as being a huge pack with which we are laden. If then, each of us were to place these packs in a huge pile and select from it the one we preferred to carry, we eventually would choose our own. The psychological principle implied in the parable is that we have become familiar with or *conditioned* to our own problems and are thus better able to cope with them than with any others. Further, a comparison of our own affairs with those of others who are troubled often reveals how fortunate we really are.

Pity is a *sympathetic* feeling which an individual evinces toward the misfortune or hurt of another or others. It is quite natural that we should be very sympathetic toward any distress, physical or mental, which we personally experience. The ideal toward which we all, consciously or unconsciously, strive is the harmony of our nature, the proper functioning of our being. This is interpreted by us objectively as *happiness*. Fundamentally, it may be construed as a state of our being that is experienced as pleasure of mind and body. One can be quite healthy physically and yet be distressed mentally. This distress may not be due to any organic disorder of the mind. It may be self-induced by desires which we have developed and which, being unfulfilled, cause frustration and an aggravation of the emotions.

Aspiring to the wealth of another or setting ends for oneself that are beyond one's capabilities are examples of self-

induced torment and unhappiness. Avarice and jealousy may cause illness of both body and mind in the psychosomatic relation of our being. The pains, aches, and general disturbances we experience arouse a sympathy for ourselves—a self-pity. We note others actively participating in affairs and apparently without distress or even inconvenience. They may smile and give every objective evidence of the very happiness to which we aspire. This only further inculcates self-pity. It causes us to think of our own state of affairs as especially unfortunate.

There is a positive and a negative side in life. The *positive* side is the active one. It is the fullness of living. By contrast the other side, the *negative*, is the inhibited or arrested state of living with its apparent failures. Positive living is the full functioning of one's innate powers. It consists of the utilization of all our faculties and functions of mind and body to the extent that we can use them without abuse. It is likewise the attainment of all objectives one sets for himself with a degree of success. Positive living is, therefore, to a great extent, an arbitrary or voluntary state of the human being. An interpretation of what constitutes the positive existence lies wholly within the province of man.

Insofar as nature is concerned, as one anthropologist has stated, "she cares little for the individual but her concern is with the species." If one conforms to the natural urges and inclinations of his being, he will know positive living in the physical sense. He will experience to a certain extent, within the limits of his physical constitution, the pleasures and satisfactions of good health. He must not, and cannot, expect that such a physical existence will endure indefinitely. It is also natural that change will occur. The cycle of deterioration, that is, old age, will manifest with its consequent discomforts and pains.

This unfavorable condition or old age is in a sense likewise positive. It is the actual fulfillment of the expression of nature. In nature, the withering of the flower is as important as its blooming. They are both phenomena which are a part of a series of changes called *cause* and *effect*. In a sentient being, such as man, there is an idealizing of one of

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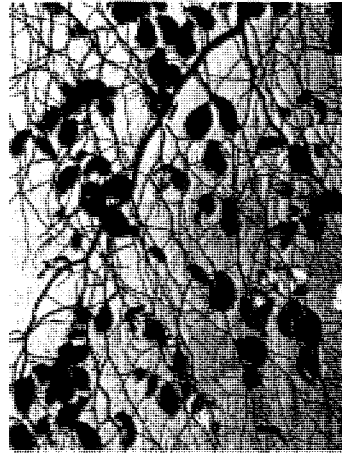
these changes more than of the other. Man arbitrarily divides nature's cycles, calling the beneficial phase *positive* and the other, *negative*. He seeks to evade the decline because it is unpleasant to him. He has successfully prolonged life but he can never evade the eventual retrogression which must follow to complete the cycle of life.

Need of Reorientation

As one grows older, he should, of course, endeavor in every way to lessen the severity of the impact of physical deterioration. The former pleasures of living in the physical sense, which have meant so much, should be mitigated in later years by new mental and emotional satisfactions. Those persons who seem happy in life and yet disclose that they are possessed of the infirmities of life and with the distress that accompanies them, are those who have established *new positive values* for themselves.

It may seem amazing to others that some persons crippled with arthritis, having cataracts, or whose physical activities are restricted by cardiac afflictions, are apparently deriving happiness from life. These persons, being less physically active, have substituted mental and moral activities. They have extended their interests beyond their own former physical participation in the events of society. They may now find joy in the encouragement of children in their studies or in helping younger people to fulfill their youthful dreams. They may also impart, if so invited, the benefits of their experiences to others so that the latter can even exceed them in accomplishments.

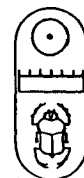
In the mellowness of life, new positive living may be found in a response to the higher sentiments and *psychic* inclinations. The aggressive healthy younger person often finds too many satisfactions in objective living to concern himself deeply with the mysteries of life. The cosmic role that one should play in his relationship to all reality, however, usually provides a greater satisfaction to the mature mind. The physical desires which once seemed ultra-important and the notions and things associated with them lose their luster with the passing of the years. One finds to a great extent that the pleasures associated with them



were either illusionary or evanescent. The interests of a psychic or moral nature which seemed intangible in the past and, by contrast to material satisfaction, less stimulating, can be more assuredly cultivated in the later years. One will then find much happiness in the expression of his aesthetic tastes which may have been unawakened or unexpressed.

During the full vigor of youth or early adulthood, the realm of the aesthetic, painting, sculpture, opera, classical dancing, singing, may have seemed an idle pastime. Other activities may have appeared more fruitful of life's enjoyment. Powers of the mind and the pursuit of the higher sentiments lessen slowly in relation to sensuous interests. Instead of becoming embittered by the advance of age and its gradual physical retardment, one should reorient his interests. He should venture into the realm of his psychic inclinations and his meditations. He should find in life images or symbols to objectify the reactivated feelings of impersonal love and sympathy that pour from the depth of his own being as he allows himself to be conscious of the more subtle impulses of his nature.

When did you last visit an art gallery? What concerts have you attended recently? When was the last time you walked along a river, whether its banks were shaded by trees or whether, in the winter, fringed with ice and snow? Can you re-



call when you visited a historical museum and carefully, not superficially, examined the handicraft of people of past ages? Did you study the objects representing the harmony of color and symmetry of form as they were conceived by minds of centuries ago?

Change of Views

It is not always admirable of human character to escape continually the realities of life. In fact, it is beneficial for one to have an occasional assault upon his emotions by the austerities and severities of modern existence. It has the effect of lessening self-pity. It may cause one to be humble and grateful for his fortunes in life, which he may not have properly evaluated. It likewise may cause one to be ashamed of his continual carping at his own circumstances and to realize the opportunities for happiness which he lets go by.

Visit a veterans' hospital in some capacity, if only to bring books or magazines to some ward. Make the sacrifice and effort to visit any public or county hospital occasionally. There you will see victims of nature's indifferent assault upon human life. In many instances you will perceive persons with infirmities far exceeding your own which you have been lamenting.

Such a visit, such an experience, is admittedly depressing unless one adjusts

to the meaning it conveys. It is depressing to realize that this is the ultimate way of all flesh. But it is also inspiring to note how these victims have, in most instances, found new and *simple* channels for happiness. They collect stamps, they read books, they broaden their mental vision. They find joy in each other's company and the intimacy of the spoken word. They cling with rapture to a little vista of a tree or lawn seen from a window. A plant or flower to them is the whole universe at work. They now appreciate such an experience in a way that their former "normal" life never had permitted.

Detach your consciousness from the myriad changes, the events and happenings in the stream of life. Stop struggling with the tide, for a time at least. Climb up on the bank and watch the course of life itself. To an extent we can impose our will upon life and convert its stream into channels to serve our purpose. In time it will, however, and must rush past us, unchecked by our lessening efforts to control and direct it. The stream itself, however, has majesty and beauty. When it can no longer serve our finitely conceived plans, it can nevertheless evoke our admiration of its pulsating power and omniscience. It becomes a pleasure in itself to but know that we are of it and that we have this brief moment in eternity to realize it. △

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 Emperor, please indicate your key number and the *last monograph*, as well as your degree. The Emperor appreciates your thoughtfulness in not including other subject material as a part of your Hierarchy report.

Thursday, August 18, 1977
8:00 p.m. (your time)

Thursday, November 17, 1977
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.

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Let's Look Beyond Our Borders!

How to extend your environment

by Ernie Holyer

AS A WRITER of children's books, one area of my concern is to show young readers that other countries have wonderful qualities unique to them.

In my native Bavaria, the expression "local patriot" (*Lokalpatriot*) was coined. A kingdom until 1918, Bavaria commanded loyal subjects who congratulated themselves on being Bavarians. Even today, many Bavarians still pledge personal allegiance, not to the Federal Republic of Germany of which Bavaria is the largest land, but to their own particular state.

True, Bavaria is a beautiful and unique region. Tourists from all over the world admire its castles set in Alpine scenery, and applaud folk dancers who perform in quaint old costumes. Munich's Oktoberfest and Oberammergau's Passion Play never fail to draw international crowds.

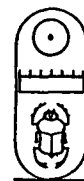
Bavarians gladly share these features with outsiders. But sometimes they forget that other regions also feature wonderful attractions. This is "local patriotism"—innate regional pride.

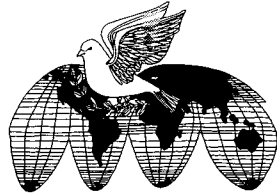
I grew up thinking Bavaria was best. Everybody said so, except my mother. She would counter questions like, "Mama, people say . . . is this really so?" with,

"Do not accept everything at face value, child. Investigate and find out for yourself."

The first time I visited another country—Italy—I had the surprise of my life. Italy boasted a climate so fine that it grew the sweetest peaches I ever tasted. Italy had architecture, art, and music to rival anything we had in Bavaria. My cousin and I stopped at villages where fishermen pulled ashore boats heaped with shellfish; where family-style restaurants served seafood with polenta, cheeses, and regional wines; where local people joined newcomers and brightened the guests' stay. Italy had everything; it even had Venice, and there was positively nothing in Bavaria that compared to that marble city on stilts!

(continued overleaf)





Back home, I told wide-eyed compatriots about my travel experiences. "Bavaria is wonderful," I said, "but Italy is wonderful in different ways." What had happened? I had quit being a local patriot. By recognizing and acknowledging the fine qualities of another country, I made friends and relatives see them too.

I am now a citizen of the United States of America, a country so much larger and richer than Bavaria. But even here I encounter local patriots, people who congratulate themselves on being citizens of *this* country. These local patriots say, "Aren't you lucky you can live in these United States?" or "I thank God daily I am allowed to live in this great country."

Statements like these remind me of wartimes when we pray that God may grant victory to *our* land, while the people of enemy lands are also invoking victory for their countries. If God, who is supposed to look out for us all, acceded to *any* of such requests, even He would be a local patriot. Religious teachings tell us He is not.

It is natural for people to appreciate their own country, but in saying "My country is great, and so is yours," rather than flatly stating, "My country is best," we allow people from other lands to keep their self-respect and we make friends in the bargain. Every country has something to recommend it; we must recognize and admit this.

An American family from New York decided to explore Mexico and Guatemala on native buses. Friends urgently warned them against the trip, pointing out it might be dangerous. The family departed and has now traveled more than 12,000 miles on Mexican buses alone. The parents emphasize, "We are tremendously impressed by the achievements of ancient Mexicans in establishing advanced civilizations thousands of years ago." The sons say, "People here are content and happy even though they have

little material wealth. Families go everywhere together. These Latin people really are teaching us something about contentment and strong family ties."

A California teacher found unforgettable hospitality in a *ger* (tent) in the Gobi Desert. She savored rich camel's milk and watched superb horsemanship, all offered free and without coaxing. Whenever she talks about it, she says, "The U.S.A. is great, but we could learn much from those generous and friendly people in the Gobi Desert."

There is probably a little of the local patriot feeling (bias, prejudice, partiality) in all of us. Perhaps the next time we catch ourselves elevating our own country at the expense of other lands, why not let books or even travel folders instruct us about other places? Studious research will open new doors of awareness within our inner selves. Awareness is one step toward appreciation. Expressing appreciation leads to harmony and good will—necessary for personal friendships and international understanding. We would hesitate to brag about ourselves, so let us hesitate to brag about our country. Let us allow others to have justified pride in their land of birth.

As an example, a delegate I met at a writer's conference, whose name tag indicated Swiss descent, reacted to my question, "Are you of Swiss descent?" with a gruff "Yes, and judging by your accent you must be German." Somewhat startled, I smiled nevertheless, "I am. I grew up in the Alps, not far from where your ancestors lived." "Germany," he spat. "My grandfather told me Swiss loathe Germans. Swiss are better."

His remark deflated me. I have always held Swiss people dear in my heart, and in the United States I have Swiss friends. At school we had learned about William Tell, the Swiss hero who inspired Schiller to write a poetic drama and Rossini to compose an opera. Tell was our hero, too, and his people were our Alpine brothers. But this gentleman, who relied on his grandfather's judgment and who had never visited either Switzerland or Germany, deflated my inner spirit by his obvious partiality.

What can spoil relationships between individuals can also create war among nations. If local patriots traveled more, attended lectures, or read about what

makes people around the globe proud and happy, a major step toward peace could be won. Let us learn about the beauty, uniqueness, and accomplishments of other countries. Let us be impartial by giving praise where praise is due. By doing so we lift the inner spirit of persons who hail from another land. Visitors, be they students, delegates, or businessmen, will then praise the visited country after they return to their own homeland.

In my books I try to raise children's awareness. My teacher friend carries her travels into the classroom. Anyone can join this mini-movement. While observing their own local patriotism, enlightened persons could follow my mother's example and encourage loved ones and associates to ". . . investigate for yourself." Then we shall start saying, "My country is great—and so is yours!" for the benefit of ALL. △

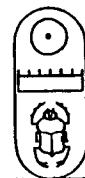
On Faith

WILLIAM JAMES, philosopher and psychologist, believed "Faith is one of the forces by which men live; and the total absence of it means collapse."

We would indeed collapse if we had no faith in anything or anyone. Fear would consume us. Even those pessimists who insist they no longer believe in anything believe in something.

Faith is knowing the Sun will shine tomorrow morning, although it may be obscured by clouds. Faith is knowing in the midst of drought that eventually it will rain. Faith is knowing that a seed planted will reproduce after its own kind. Faith is eating the food grown and harvested by other hands. Faith is in drinking water purified by strangers. We place faith in red and green traffic lights and directional signals. We have faith that the flip of a switch will light a room, a pushed button bring warmth to our houses, and that the dialing of a number will connect us with a friend. Occasionally such faith is misplaced, yet we continue to believe the next time it will be justified.

—Irene McDermott



Man's Oldest Toy

by Pat Kawakami

IN ANCIENT EGYPT, two young boys sat at each end of a lion skin on the floor of the royal palace, rolling between them a plum-sized, thin-walled, gaily decorated ceramic ball while their mother watched with a fond smile. Years before and after this scene, the playing sphere was the focal point of recreational sport. What is the fascination of the ball to us? Why has it always been an important adjunct to play, both for children and adults? The history of man's oldest toy, the ball, follows a pattern of growing sophistication and psychological interest.

The earliest writers spoke of play with a ball and it is depicted in the earliest drawings of history. Wall paintings from the tombs of Beni-Hassan of the Old Kingdom, in the years 2270 to 2100 B.C., show women engaging in a variety of ball games complete with teams in one drawing; in another they are shown juggling the balls.

Homer said in the *Odyssey*, "When they had done dinner they threw off the veils that covered their heads and began to play at ball, while (the Princess) Nausicaa sang for them." In another place he mentions a purple ball made by the craftsman, Polybus.

E. Norman Gardiner, in his *Athletics of the Ancient World*, tells of an old Chinese writer, speaking of the town of

Lin-tzii in 300 B.C., who said, "There were none . . . who did not perform with the pipes or some string instrument, fight cocks, race dogs or play football." When the army of Ho Ch'u ran short of provisions he had a place prepared for them to play football in order to divert the attention of the troops. The ball they used was round, of eight strips of leather, stuffed with hair. It is believed that not until around 500 A.D. was an air-filled ball used.

From prehistoric times man has played with a ball shape. Rounded stones, nuts, and fruits were readily available, the round form fit the palm well and felt comfortable. The shape was reminiscent of the sun and is thought to have been connected with Sun worship. Fruits and nuts were given as gifts; stones and coconuts were used as early weapons to stun an animal which would then be killed for food. Although early ball play may have started as practice for hunting or warfare, it was surely continued because it was pleasurable, convenient, anyone could play, and any number could play at once. Some early football games were played with the entire male population of a village divided into teams to put the ball over a goal line.

Perhaps the earliest game played with a ball was a form of bocci ball in which a round stone was rolled to hit other round stones. The shape of the ball being an archetypal toy shape bears out the fact of its venerableness as a toy.

The Greeks

The early Greeks were especially attracted to the rhythm and grace of ball play. There were special rooms in the palaestra and gymnasium for playing ball. Teachers, whom today we would call "pro's," were held in high esteem. The young Sophocles was noted for his skill and grace at ball play. Alexander the Great gave up athletics because other players always allowed him to win. He took up ball play for pleasure and exercise and employed a professional, Artistonius of Carystus, to teach him. Ball games became even more popular because of Alexander's interest. Timocrates of Sparta wrote a book on ball games (*Deipnosophistai I, 14*).

Although the Romans were not fond of athletics, they did enjoy ball play so

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much that it was played at the baths, before bathing, or to give them an appetite for their evening meals. Many Romans had private ball courts in their homes. A court very similar to a bowling alley, complete with stone balls, was found at Pompeii.

Malaysians played with a bouncing ball of woven split cane in years gone by and still do so today. The Japanese used a ball of tissue paper tightly bound with string. In Egypt, in the 18th Dynasty around 1400 B.C., balls were made of papyrus and reeds. Glazed composition balls and balls of glazed pottery for throwing also dated from this time. In Thebes, around 1250 B.C., balls were made of fabric covered with painted reeds which contained small stones as a rattle. Even earlier, circa 2700 B.C., small balls of white marble were used for ancient games of marbles.

In medieval times marbles were brought to England from the Low Countries. They were known as basses or bonces. Large marbles about four inches in diameter were made of stone and clay, especially prized marbles were made of agate, and still are today. Marbles reached a pinnacle of popularity in the 1860s and 70s in England. Some, now rare, were made of veined glass.

Mankind has shown endless ingenuity in materials. Centuries before rubber was exported to Europe, South American Indian children were bouncing balls of rubber. Many ancients used balls made of animal bladders, including the Celts, who used them for early football games.

Symbolism

Deerhide balls were used by North American Indians. Red and yellow balls symbolized the sun. Ball games were played to celebrate the victory of day over night, light over darkness. The Wichita Indians believed the game of hockey was handed down to them from their ancestors and they played during a festival to celebrate spring. One team, supplied with green hockey sticks and balls, overcame the other team, symbolizing the conquest of spring over winter. The Hopi Indians played hockey with a ball of buckskin filled with seeds. If the ball burst and the seeds spilled, the harvest, it was believed, would be



GEORGE W. REYNOLDS

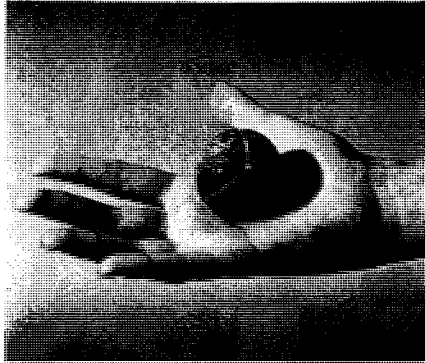
Soccer—fast, exciting, and requiring great physical endurance—is one of the world's most popular ball games. Here we see Forward, Paul Child, of San Jose's professional soccer team, **The Earthquakes**, in a game vs. the **Dallas Tornado**.

bountiful; if the ball did not burst, it was believed the crops would fail.

Today every home could supply a variety of man's oldest toy, the ball. There may be a softball, a basketball, tennis ball, golf balls, perhaps a bowling ball, and a rubber ball for the dog to chase. Children still play with rubber balls, marbles, soccer balls, and small balls for jacks. Many people play ball. If we don't play, invariably we watch. While perhaps we don't depend on a ball game to tell us of the harvest, we still have a rite of spring in the first baseball game of the season.

The ball still reminds us of the sun, the moon, and good things to eat in very subtle ways. It affords us the freedom of





On display in the Rosicrucian Egyptian Museum is this small glazed pottery ball from ancient Egypt. The ball was probably used for throwing and may have been a child's toy. It dates from the 18th Dynasty. (Chas. Muldenke Collection)

choice in our play that psychologists say is important to play.

As our sophistication grows, our interests grow and this interest in ball play has become a consuming passion with large segments of our population. Scientists want to know the reasons we play. Perhaps the reason is practice, as

believed by some psychologists. Others believe play to answer some primitive call of arousal. Still others think humor and the instinct to play are tied together and are a part of whatever it is that makes us humanly unique.

As more leisure time is available to us, we need to find the true reasons for play. The apparent frivolity of play and humor need more research due to their very mystery. Perhaps the future will bring us the answers.

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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*.

When You Change Your Address . . .

Please send only *one* notice, and send it to:

The Rosicrucian Order, AMORC
 Data Processing Center
 Rosicrucian Park
 San Jose, California 95191

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

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

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

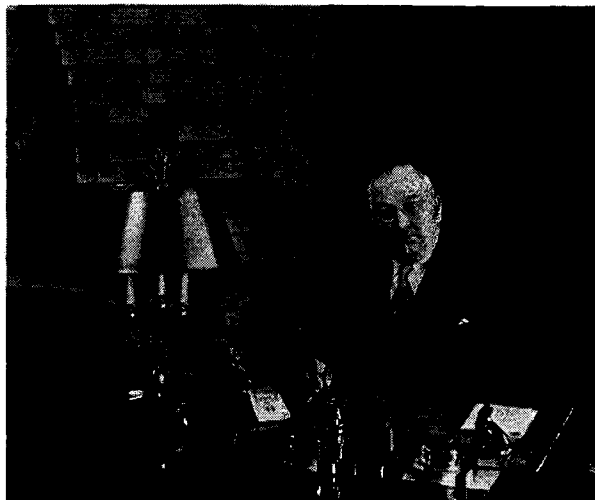
DREAMS

IT IS A COMMON but mistaken idea that all dreams are mystically significant or prophetic. The oldest mystical writings indicate that primitive man was often horrified by dreams of any kind; and because he knew so little about mind and its actions and the brain and its peculiarities, he felt sure that the experiences through which he passed in his dreams were either satanic or divine. He was impressed with the possibility that during sleep he was a different character than when awake.

Many of the ancients believed that revelations from the various gods came to them through the agency of dreams, and during the Middle Ages belief in dreams as divine revelations of some kind became part of the Christian doctrines.

We read in *Heimskringla* or *Sagas of the Norwegian Kings* that King Halfdan the Black consulted his wise oracle and councilor regarding his dreams. Also, that Gudrun went to no witch or "possessed" person for an interpretation of her dreams but to an oracle universally recognized as an expert in these matters. We find that there were common beliefs in regard to the meaning of certain things in dreams. For instance, in the *Lay of Atli*, we find that Gudrun refers to the dreaming of iron as portending fire, and one of the characters in that poem declared that his wife's dream of a polar bear foretold a storm from the east.

The general belief in such prophetic symbols in dreams later led to the preparation of dream books and dictionaries of dreams. It is regrettable that so much that is worthless is so easily accessible to the seeker for simple reading matter about mysticism.

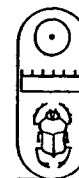


Man is not the only creature that dreams, but certainly he is the one who should use common sense in connection with his interpretation of them. He should realize, first of all, that the mere fact that dreams occur is proof of his ability to extract from the storehouse of memory certain associated and disassociated facts.

Dream State

That is precisely what takes place during the dream state. We say *dream state* because the sleeping state is not always the dream state and, as a matter of fact, one is in a lighter state of sleep when dreaming than perhaps at any other time. Just what constitutes the dream state we do not know; however, it is a borderline condition much like that during which many forms of psychic functioning are made manifest. It is unquestionably a state during which the recorded things and registered impressions of the storehouse of memory pass easily into the objective consciousness, across the veil between the chambers of consciousness.

We know, of course, that all registered impressions remain a permanent record in the subconscious memory, and we also know that all impressions made upon the eyes and ears and other sentient faculties of the body do not really register them-



selves upon us. Only those things which hold our attention sufficiently long for us to have a concentrated consciousness of them are registered, and this registration automatically passes through the indelible records of memory.

Even those which are thus impressed and recorded are not easily withdrawn. A process of association of ideas or a selection of the proper key to unlock the classification of desired impressions must be used. All of the present-day memory systems attempt to show us how we can use various keys or combinations of keys in the process of memorizing and withdrawing memorized facts.

During the dream state, however, it would appear that withdrawing these registered impressions is simple; so easy, in fact, that often the impressions seem to rise up out of their entombed and forgotten place and parade before our psychic consciousness without control or direction.

As stated above, the registered impressions that are stored away in the permanent memory of the psychic self are so classified and indexed by subject and related subject that, in order to extract any of them from their well-protected place, one must have the proper key to recall them.

It is much like going to the public library and consulting the card index system in order to learn the precise title or number of a book which contains the specific information we desire. Having obtained this title or number, it is a simple matter to locate the particular book and open it to the wanted information.

It is true, of course, that in regard to many subjects one need not have the particular key, for in every large library there are books classified under the general title of psychology, metaphysics, and so forth, just as there are books on astronomy, electricity, magnetism, and similar subjects. If one merely wishes for general information on any one of these subjects, he does not have to consult the card index system but merely to select one of the books under the general classification.

If, on the other hand, one wishes to learn about some incident pertaining to the Crusades in the twelfth century, one

would have to consult the index system to find out whether the subject is treated more completely under the title of *Crusades*, *French History of the Twelfth Century*, or *Ecclesiastical History*.

Having determined what key to use, it is an easy matter to withdraw the particular book. The use of a key in this sense is much like the use of the principle of the association of ideas in recalling recorded and registered facts from the library of the memory.

If someone asks us what we did on the first Monday of July last year, we may be unable to answer until we look at a calendar and discover that the first Monday in July was the Fourth of July. Instantly, that date becomes a key to the recorded impressions in our memory, and with it we can perhaps instantly bring back from the recesses of the memory the registered impressions of things that occurred on that day.

The Process of Recall

The whole process of recalling from the memory facts that are stored there is based upon this principle of association of ideas. Whenever one tries to recall the address of someone, a telephone number, or some other incident in connection with a person or place, he generally concentrates for a few moments and excludes all other impressions while he proceeds to correlate and associate certain things in order to bring forth the key to the fact that he desires to recall.

The same thing often occurs in dreams. Here it is not necessary to concentrate in order to blot out all other objective impressions, for the borderline state of sleep has already blotted them out, leaving one free to manipulate the subconscious actions relating to recollection.

Two things can occur in such a state that are responsible for dreams: Conditions of our own body and physical consciousness may suddenly present us with a key to some locked-up impression in the memory; or some external psychic or mental impression coming to us may furnish a key.

Let me take the first method and explain it. Dreams usually occur in a peculiar borderline state, midway between complete and partial objectivity. In this state, the sudden blowing on our face or hands of a cold breeze from an

open window may give us an objective impression of extreme coldness. In the borderline state, this is interpreted as a chilly, icy impression and may be taken as a key to subjects pertaining to the North Pole, winter with its ice and snow, a sudden plunge into an ice-covered lake, or many other things connected with extreme cold.

With such a key, the memory storehouse of impressions connected with such subjects is unlocked, and out into the subjective consciousness come parading all the impressions which have ever been registered in our memory from books, moving pictures, and actual experiences pertaining to the North, to frozen areas, to winter, and to coldness and ice generally.

In the morning, we recall having a dream about skating and falling into a frozen lake, of being high up in the air in an airplane where it is very cold, or of being on an expedition to the North Pole.

Perhaps, while we were in the borderline state, something or someone touched us on the hand or face, giving an impression of a sudden jolt or shock, and this may be interpreted as a pistol wound or a blow with evil intent. Immediately, impressions relating to such things are unlocked from the memory, and we have another peculiar dream.

We might go on and cite thousands of things such as sounds, flashes of colored lights, the changes of temperature in a room, little pains from an improperly digested meal, the unusual touch of the blankets on some part of the face, and so forth, which could cause the unlocking of impressions from the memory.

In the other instance of impressions received from external sources, we have that of thoughts received from the minds of other persons. Perhaps someone somewhere is thinking of us so concentratedly that there is a transmission of the thought, which acts as a key and unlocks impressions regarding the person whose thought reached us while we were in the borderline state. If the impressions do not relate to the person who sent the thought, they may relate to things connected with his life and activities.

There is a possible third process whereby we may receive an impression from the Cosmic in regard to some event

transpiring at some distant place or about to occur, for all things are registered in the Cosmic before they manifest on the material plane. Receiving such an impression may also cause us to dream by supplying a key to the memory storehouse.

So we see that dreams may be caused in many ways. It may be there are dreams caused by a book falling from the open shelves of the memory library, opening itself to some page of past impressions, which rise and pass in review before our subjective consciousness.

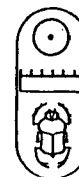
Fundamental Ideas

It seems to be a fact that nothing we dream ever pertains to something we have not registered in its fundamental idea. Of course, we may take the impressions from the memory of a giraffe and hippopotamus and combine them into a unique animal, seeing it in all its grotesqueness as part of our dream. Later, we are certain that it could not have come from the memory because we could never have seen and registered such an animal. Likewise, we may take several impressions from the memory pertaining to occurrences in our lives and unite them so as to make a new impression or a new picture, much to our surprise and inability to explain.

Not all dreams are recalled. Many do not pass over into the objective consciousness at all. The peculiar borderline state in which dreams occur is a rapidly fluctuating state with most sleepers. The turning in bed from one side to the other partially awakens every sleeper and for a moment brings him to a borderline state which may last but a few seconds; but during that short space of time, a dream may be started.

However, before it is underway, the sleeper is again more than ninety percent unconscious and the dream never reaches the objective mind. On the other hand, in those periods when deep sleep seems to be impossible and a borderline state lasts for many minutes or an hour or more at a time, there may be many dreams or one long one which will pass over to the objective consciousness and remain there and be vivid in the mind in the morning.

All in all, dreams are intensely interesting and certainly prove that man



has a dual consciousness and a dual state of mind, that he can live at times in either state or on the borderline of both.

We know that the activities and excitement of a dream can affect our physical body and tire and excite us to the same extent that a material, physical experience can. Therefore, the *realities of dreams* are just as important and just as effective upon our physical constitution as are the *realities of actualities* or material, physical experiences.

One thing should be kept in mind: It is quite impossible for another to interpret your dreams. The oracles or wise men of the past who interpreted dreams, like those of today who *pretend* to interpret them, could do nothing more than guess at the significance of any dream.

If there is in the dream a real communication or impression of prophecy or advice being transmitted to you from some other person's mind, no one but you and the person who sent the unconscious or conscious thought as a key

can fathom the mystery of the dream or tell its significance.

Therefore, dream books and dream dictionaries are useless. If your dream means anything at all, it must be interpreted by *you*; and if it seems unusually significant, the thing to do is to analyze it as best you can and make a note of the date and day, recording your brief analysis of it. Then see if some future dream or experience will check with it in some way. By this process, you can discover after a year or so whether your dreams have any significance to you or not.

From *The Mystic Triangle*, July, 1928

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

The Circle

(continued from page 11)

The moon does the same, and both are round. Even the seasons form a great circle in their changing, and always come back again to where they were. The life of a man is a circle from childhood to childhood, and so it is in everything where power moves. Our tepees were round like the nests of birds, and these were always set in a circle, the nation's hoop, a nest of many nests, where the Great Spirit meant for us to hatch our children."³

The movements of nature were circular long before the arrival of mankind. When man arrived, his consciousness reflected the glories of the Universe, revealing to him the concept or symbol of the circle. This symbol reflected back into the external world in the form of practical applications such as the tepee, the wheel, and a working knowledge of the cycles of nature. Then many ancient cultures such as the American Indian applied the symbol of the circle to gain an understanding of man's inner world. The circle became a guide to personal understanding of the nature of man, and man's place in nature.

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¹Hyemeyohsts Storm, *Seven Arrows*, Ballantine Books, New York, 1972

²George Buletza, "Rosicrucians Thinking Together, A New Experiment," *Rosicrucian Digest*, February, 1977, pp. 15-19

³John G. Neihardt, *Black Elk Speaks*, University of Nebraska Press, Lincoln, 1961

"Talking Books"

Books that "talk"

open a new world for the blind

by Vivian Buchan

READING this article could expand our horizons, but not nearly as much as shutting our eyes and thinking how we would feel if we *could not* read this, or anything else! However, what about "talking books?" Do you know what they are?

The fact that there were such things as *Talking Books* became known to me while working on an article about cornea transplants. But I had no idea what Talking Books were until I visited a friend in Mexico and found her engrossed in a book she was "reading" with her ears.

She explained, "This Talking Book, *Butterflies Are Free*, is about a blind boy who wanted to live an independent life. I know how he felt, for when my eyesight began failing, I felt half alive. I couldn't watch television or read anything. My Talking Books have made me a part of the world again."

To help the sightless or near-blind person become a part of the world is the aim of the Division of the Blind and Physically Handicapped. To accomplish this, libraries have been established throughout the country where materials for the blind are loaned free of charge. In addition to the wide selection of Braille materials there are the Talking Books, the playing machines, magnifiers, stands, and headphones for those who cannot read Braille.

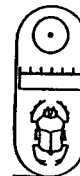
Any United States citizen, living here or abroad, can receive the Talking Books

and the accompanying equipment simply by writing a letter asking for these materials. However, along with his or her social security number it is also necessary to enclose a statement from a doctor stating that the applicant is unable to read. Within a short time, along with a large-print catalog listing available books and magazines, a record player will arrive, including a stand and a headphone (for listening in a room with other people). There is no charge for any of this, even for the return postage on the records.

In addition to the Talking Books, throwaway plastic discs with complete



Peggy Pinder of Grinnell, Iowa, listening to Talking Books. Ms. Pinder is a graduate of Cornell College in Iowa, and is now attending law school at Yale University.



issues of periodicals, such as *Newsweek*, are sent on request. What kind of books can be ordered? Adult nonfiction, occult, ghost stories for kids, children's fiction, etc., with each book summarized in a short paragraph. Many of the newer books that are being produced are on cassette instead of Talking Book. For example, during fiscal 1977, the Library of Congress intends to produce approximately 800 titles on cassette and 450 on Talking Book.

The persons making the Talking Books are selected because of their pleasing voices and the ability to read well. The Iowa Library for the Blind transcribes some 1500 titles each year, bringing new books, best sellers, classics, textbooks, and well-loved old books to the near-blind. The choice is astounding!

Naturally, the totally blind person has been advised how to receive help, and most of these particular individuals are able to read Braille materials. However, the near-blind person with cataracts, glaucoma, or other eye diseases, often needs to know about this service.

My aunt is an example. She was astounded to hear about Talking Books. Her eyesight had been failing more and more, and she was desolate. Later she exclaimed, "The world was passing me by, and I missed reading so much. I was so bored staring at the walls. My Talking

Books are my dearest friends now. I keep up with current events and have a stack of novels and nonfiction books waiting to be heard. No one can understand how the near-blind person is left out of everything and how much mental stimulation is denied him."

A letter to the *Division of the Blind and Physically Handicapped, Library of Congress, Washington, D.C. 20542*, is all that is needed to put you in touch with the library closest to your home, or the home of the person for whom you are requesting the materials. It is truly wonderful to think that just for the asking, a free new world of Talking Books can be made accessible to those whose sight has become limited.

Editor's Note:

Since the 1930s, nonsighted members of the Rosicrucian Order, AMORC, have been taking advantage of the Rosicrucian monographs which are now produced in *Braille II*. Qualified persons should have a sighted sponsor who is also a member of the Order. This relatively unknown service is an aspect of the humanitarian work of the Order, providing lessons in Braille free of charge to accepted members. For further information, please contact Rosicrucian Order, AMORC, Rosicrucian Park, San Jose, CA 95191. Att'n: Braille Dept.

That man is indeed a success who can look back
and say not that he has accomplished more than any
man . . . but who can look back and say "I have inspired
more men to accomplish."

—Barbara Mae Schild, F. R. C.

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June
1977**

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-ninth edition of the *Constitution and Statutes of the Grand Lodge of AMORC* is available for 95 cents*. Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A.

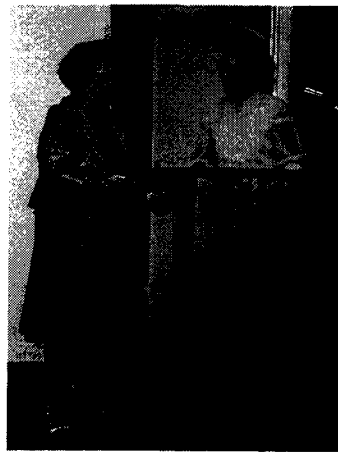
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Rosicrucian Activities

Around the World

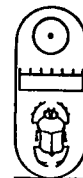
THE ROSICRUCIAN Humanitarian Award is presented to selected individuals who have consistently worked to make life more pleasant for mankind. A recent recipient of this award, Mrs. Ina Tresca of Fort Lauderdale, Florida, has devoted over fifty years of her life to public education. Over these years she has worked in many positions, from classroom teacher to principal, and in recent years served as a visiting teacher/school social worker. Beyond her regular duties, however, Mrs. Tresca always went out of her way to help students who had been treated unfairly or were in trouble. Because of the very special attention she gave to each student referred to her, she was often given "problem" cases by administrators. She would seek exhaustively to satisfy student needs through special appeals to school and community agencies, and philanthropically-minded individuals. Through her wide circle of influential acquaintances she



was often able to locate assistance where none seemed available. When unable to find help through such channels, Mrs. Tresca frequently purchased food and clothing for indigent families from her own funds. Shown above is Mrs. Ina Tresca (left) receiving the Rosicrucian Humanitarian Award from Soror Marion Miller at a local school board meeting.



At left is a group photograph of Nigerian Rosicrucians attending the very successful Regional Conclave held at Kroomata Chapter, Enugu. A highlight of the conclave was a performance by Nigerian cultural dancers.





**MAKE
LIFE
Worth
While**

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KNOSSOS, ANCIENT MINOAN CAPITAL » » »

The island of Crete in the eastern Mediterranean has been referred to as "the Middle Civilization" lying as it does between the once great civilization of Egypt and the Western Civilization of ancient Greece. Shown in this photograph is one of the structures adjacent to the palace of King Minos in Knossos, the Minoan capitol. The highly developed culture of Crete has been the fountainhead of the Aegean civilization. Also visible is one of the murals, still retaining its original colors after thousands of years.

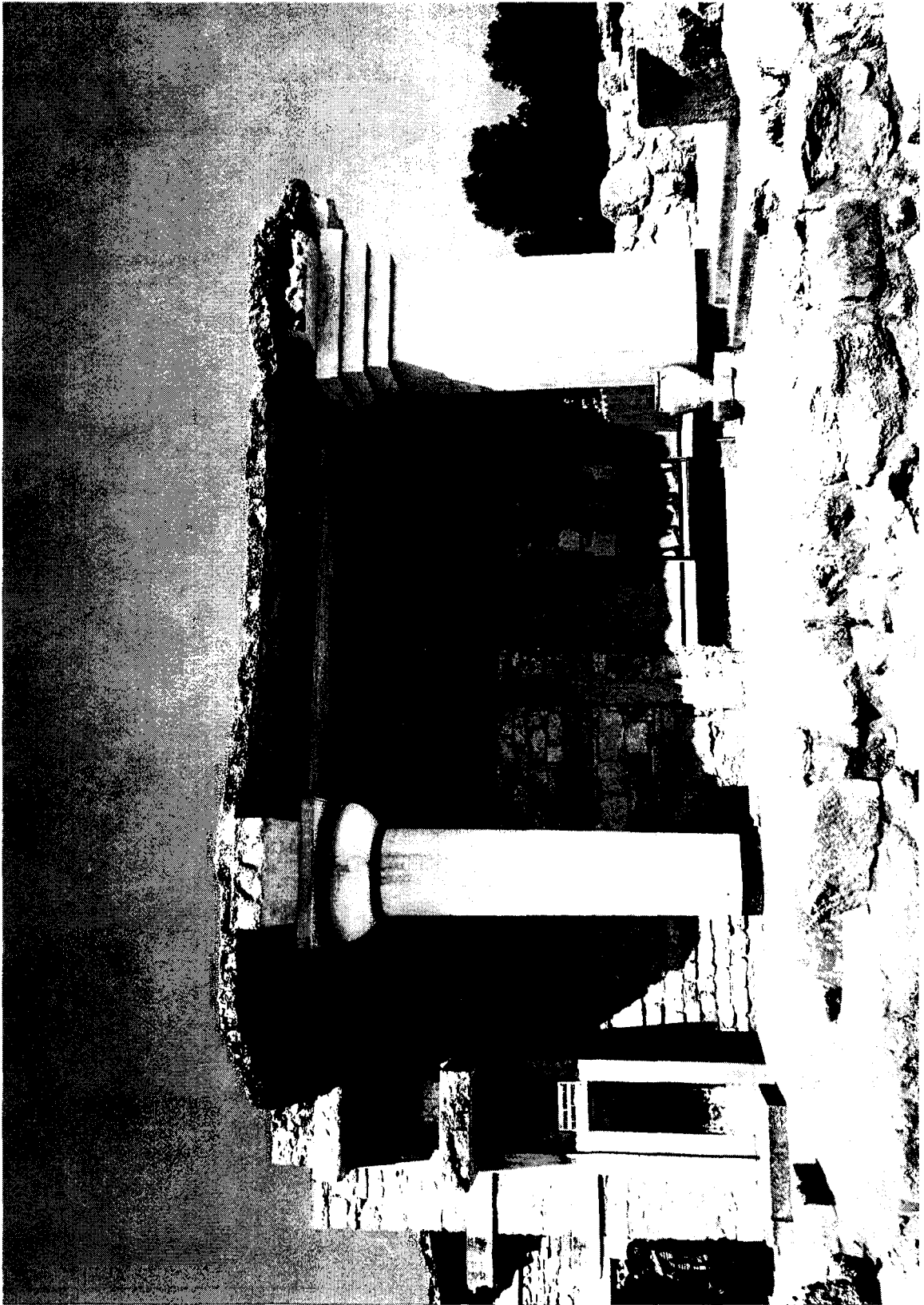
(Photo by AMORC)

RAMESES II, THE GREAT BUILDER (overleaf)

Shown here is a statue of Pharaoh Rameses II, located in the large colonnaded court which he constructed in the Luxor Temple area on the east bank of the Nile. Rameses II reigned during the 19th Dynasty (1292-1225 B.C.). He spent enormous treasures and utilized a great labor force to satisfy his love for constructing magnificent edifices. One of the most prominent is the Ramesseum on the Nile's west bank. He is here shown wearing the double crown, signifying his reign over both Upper and Lower Egypt.

(Photo by AMORC)

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TODAY'S CHILDREN TOMORROW'S CITIZENS

HAVE YOU ever looked with concern at the language habits and customs which your child is acquiring? Do you want to bring out the best qualities of your child so that he may adapt himself acceptably in the world of tomorrow? What is the proper psychological attitude for the development of a child before and after birth?

If the mother's diet, improper clothes, and insufficient sleep affect the unborn child, then what effect does *worry, fear, and anger* have upon it? What should or should not be curbed in the parent or the child to cultivate creative abilities *early in life*? The ability to develop the personality from babyhood, to avoid harmful habits, and awaken latent talents, impels the parent to consider seriously the important period *before and after* the child is born. It is said, "give me a child for the *first seven years*,"—but it is also imperative that the parent begin *before* the first year of the infant's life!

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The Golden Age of Pericles in Ancient Greece taught the creation of a pleasant environment to appeal to the sense of beauty in the parents. *The right start* was and still is an important factor in the birth and development of a child. The *Child Culture Institute* offers a FREE explanatory book for the enlightenment of prospective parents, or those with young children. You owe it to your child to inquire. Address:

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BRAVE NEW ERA

ONE of the major concerns for people nowadays lies in the field of health. To varying degrees, the state of our health—real or imagined—is something which interests and often worries us.

There are those who refuse to pay any attention to any discomfort or symptoms and may continue living and working normally even through a mild heart attack, attributing it to indigestion. On the other hand, there are those to whom any irregularity in heartbeat or slight hunger pang presages some horrible condition which no doctor is sufficiently sensitive or trained well enough to discover and treat . . . they are usually called, in polite society, hypochondriacs.

There are, however, certain symptoms which should be considered as a sort of early-warning system of the body, which should be paid attention to, and be checked with your physician at the earliest possible opportunity.

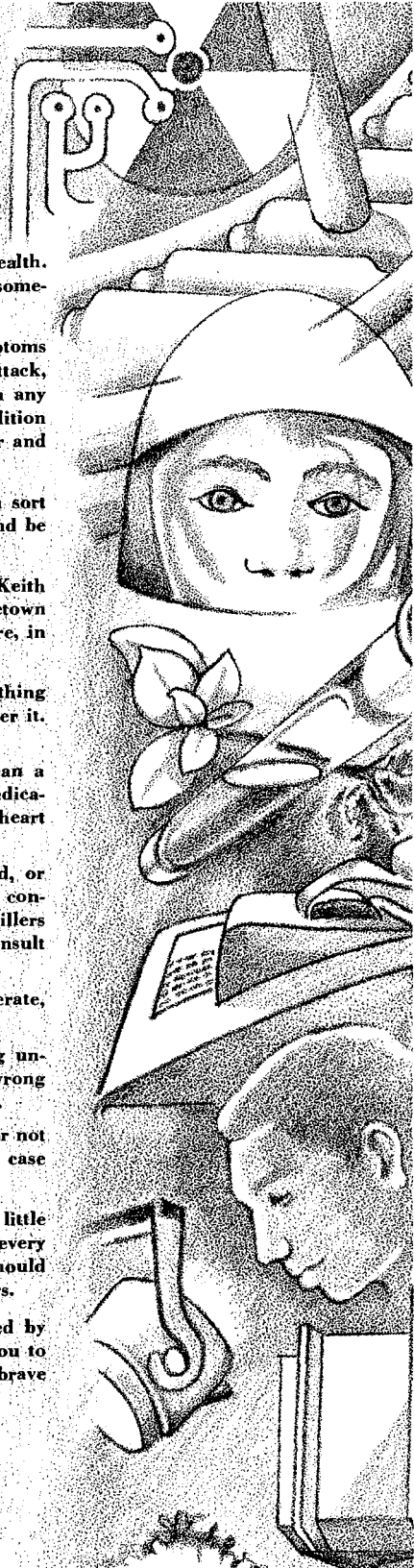
In a recent book entitled *How to Be Your Doctor . . . Sometimes*, Dr. Keith W. Schnert, who is director for the Center for Continuing Health at Georgetown University, in Washington, D.C., goes into what some of these symptoms are, in some detail. Below is a brief outline of some of them.

- *Heartburn* is often a symptom that you are eating or drinking something you shouldn't. Coffee, cola drinks, alcohol, and spicy foods can trigger it. Ignoring frequent heartburn can lead to a peptic ulcer.
- *Palpitations* or irregular heartbeat, although frightening, rarely mean a serious condition. They can be caused by too much coffee, tobacco, medication, or anxiety. Their message is often: "Slow down!" Naturally, all heart irregularities should always be evaluated by your doctor.
- *Headaches* can be the body's warning that you are tired, overworked, or hungry. Or they can signal something more serious such as stroke, concussion, brain disorder, or glaucoma. You should never take pain killers and then proceed to ignore persistent headaches or migraines, but consult your physician.
- *Sneezing* indicates the body is trying to get rid of something it can't tolerate, such as dust, pollen, or animal hair.
- *Backaches* usually mean you are getting too little exercise or putting unnecessary strain on your back by poor posture or lifting things the wrong way. Regular exercise, before the problems begin, is the best remedy.
- *Earaches* are frequently caused either by blowing your nose too hard or not enough. They can also signal meningitis, but this is probably not the case if you can touch your chin to your chest without pain.

One of the things Dr. Schnert stresses most in his book is that not every little passing discomfort is a symptom to be overly concerned about, and that every continuing condition of this type must be considered by a physician—you should never attempt to diagnose and treat yourself . . . even doctors go to doctors.

Dr. Schnert points out that a common-sense approach to health, backed by all the modern techniques at the disposal of today's doctor, should allow you to lead a healthier, more comfortable life during the course of 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

Lyric Poet

ONE of England's greatest lyric poets, Percy Bysshe Shelley, was born on August 4, 1792 in Sussex. As the son of a wealthy and politically prominent family, he was given the opportunity to attend Eton College and Oxford University. Unfortunately, Percy Shelley's creative efforts there—including a rather radical pamphlet entitled **The Necessity of Atheism**—clashed with the established philosophy of the two schools and eventually resulted in his expulsion in 1811.

In August of 1811 Percy Shelley fell even further from grace with his family by eloping with a sixteen-year-old girl named Harriet Westbrook. Harriet was considered by the Shelley family to be beneath their son's social station because her father had been the proprietor of a coffeehouse. The marriage was not a success and they separated in 1814. Harriet, saddened by this experience and unable to face a future without Shelley, drowned herself in 1816.

In his poem "Queen Mab" (1812-1813) Shelley tried to rouse the Irish people to rebel against their English rulers. This poem attacked both political tyranny and orthodox Christianity. After the tragic death of his first wife, Shelley formed a close friendship with Mary Wollstonecraft Godwin—whose father's writings had inspired Shelley's own revolutionary leanings.

At Lake Geneva in Switzerland, Percy and Mary Shelley (married in late 1816) became friends with the poet Lord Byron. It was during this time in Switzerland that the two men encouraged Mary Shelley to write the now classic horror novel **Frankenstein** (1818). After March of 1818 the Shelleys went to Italy.

It was in Italy that Shelley composed the greater part of his poetry. There he wrote a sequence of important poems including his ambitious lyrical drama **Prometheus Unbound**, and his most famous work "Ode to the West Wind." Shelley's spiritual attitudes, as reflected in his poems, tend to oppose the traditional Christian viewpoint, and as a result limit his audience. Shelley felt that spiritual truth was based on neither supernatural revelation, nor natural experience: Truth could be understood by the imagination alone.

After the publication of **Prometheus Unbound** in 1819 Shelley's poems became more somber and reflective. The death of an acquaintance, the English poet John Keats, inspired the elegy **Adonais** (1821). Shelley's poems during these later years show the conflict between his desires and his ability to fulfill them. His final poems are as grim and sorrowful as any he wrote and his final love lyrics are serene only in their hopelessness.

On July 8, 1822 Percy Shelley drowned during a storm while sailing near Leghorn, Italy. His powerful, unfinished poem, "The Triumph of Life," shows his grim final vision that good and the means of accomplishing good cannot be reconciled.—NSR

