

Rosicrucian Digest

April 1979 • 75c

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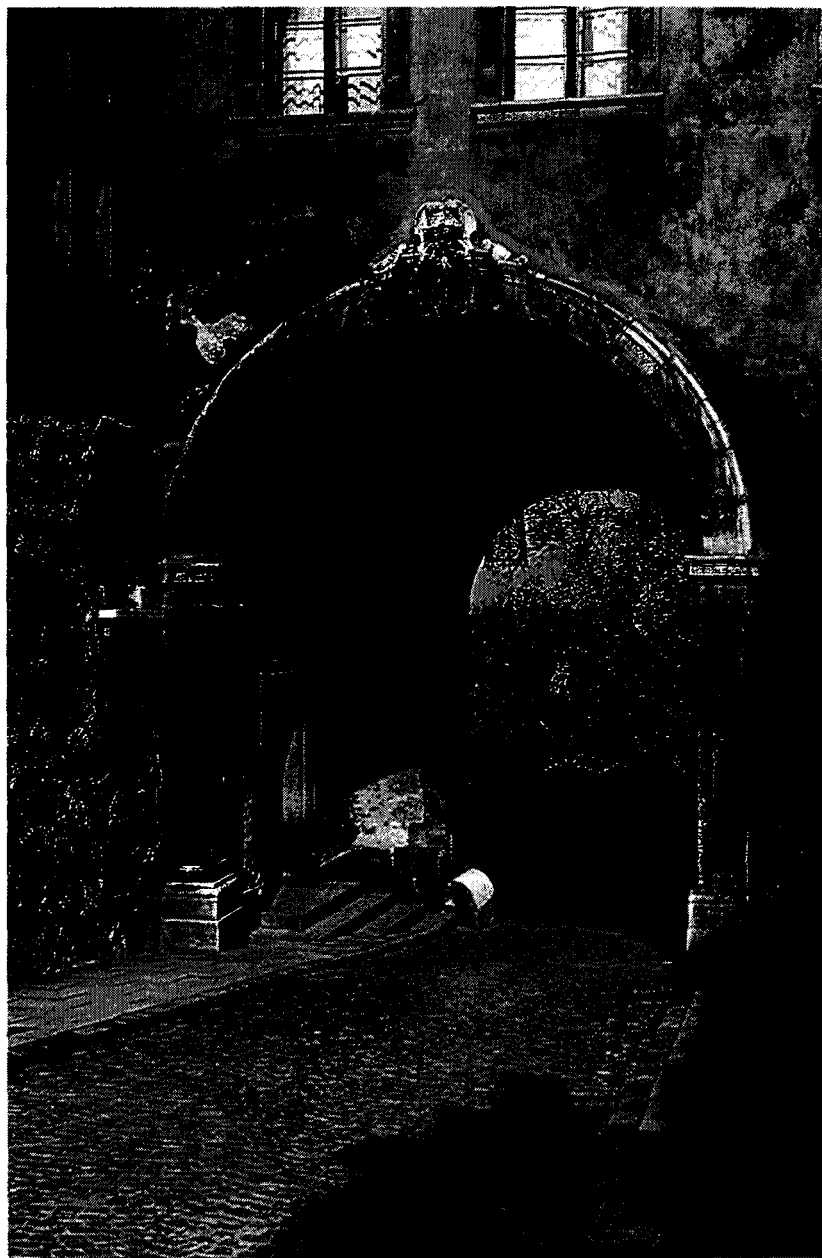
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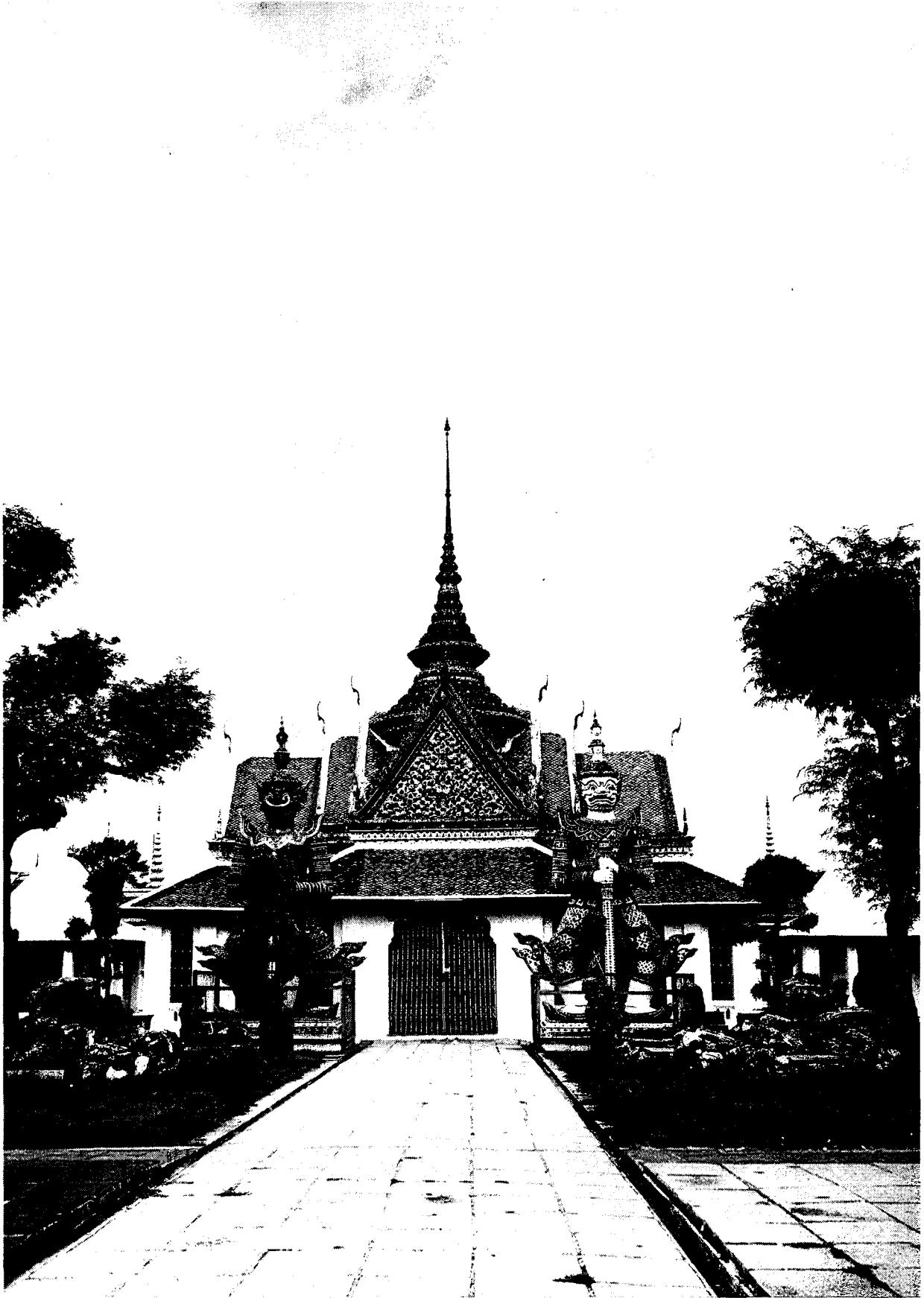
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TEMPLE OF DAWN

A curious mixture of Buddhist and Hindu symbolism is reflected in Wat Arun—the Temple of Dawn, Thailand. Four pavilions represent the four most important events in Buddha's life—birth, enlightenment, teaching, and death. The central tower is enhanced by figures of Indra, a principal Hindu deity. Located on the west bank of the Chao Phya River opposite Bangkok, Wat Arun is ablaze with color when sunlight strikes the porcelain fragments embedded in the central prang.

(Photo by AMORC)

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THE MYSTERY OF WHY

A MAJOR DIVERSITY of thought between metaphysics, philosophy, religion, and science exists in three simple words. These are *when*, *how*, and *why*. The first two words are the primary motivation of science. The latter, *why*, is the enigma which has challenged religion, metaphysics, and certain traditional schools of philosophy.

How a phenomenon occurs requires an empirical approach. It is the rational, objective search for physical causes. With the acquisition of knowledge, that is, of how certain *natural* events occur, it is also possible to presage, often with dependable accuracy, their reoccurrence. In other words, the when, the again, becomes *known*. The determining of the underlying natural laws which account for the *how* contributes to the learning of *when*, that is, the periodicity of their happening. For example, we are closely approaching, through the science of seismology, the prediction of earthquakes. It is the knowledge of their *cause* which makes possible the determination of their catastrophic effects.

Science as we know it began in ancient Greece. The first great contributors to it were the thinkers, the philosophers: Thales, Heraclitus, Democritus, and the renowned Aristotle. However, concomitant with such thinkers were those who expounded a *why* regarding phenomena which man perceived. Their explanations were related to the prevailing pantheism, a belief in numerous deities. The natural forces had been apotheosized, or deified, as gods of thunder, rain, fertility, the seasons, and

so on. More simply, the question of *why* was conceived to be the result of the determinative act of the *mind* of a supernatural power. It was believed that these gods gave a *rational purpose* to events in nature.

Finding the Cause

Shall modern thinkers who ponder the mysteries of the physical phenomena of the cosmos also resort to abstraction and theories as to the why of it all? In science, in the objective approach, there is the possibility for man to explain and analyze physical phenomena and discover their causes, but to find an abstract underlying *why* is beyond human comprehension. When science discovers the how of a phenomenon, it also learns of a particular kind of why. But it is not a teleological why, that is, a purposive and intentional act.

For analogy, when something falls to Earth, we know it to do so because of the gravitational pull upon its mass. There is not a determinative act involved—a *choosing* that such shall be rather than otherwise. To assume that all natural phenomena are the consequences of a series of planned actions, a predetermined order, implies a manipulating power behind the cosmos. It further implies that all phenomena are not only individually conceived for their particular function, but that there is also a coordination between them for the attainment of some *ultimate objective*.

The human mind can investigate particular phenomena and discover what we term their causes and assume that such

causes were intended to be as they are perceived. However, to assume also that *collectively* such causes in the physical universe are for the realization of a conceived objective is beyond the finite powers of man. Such concepts enter into the realm of pure metaphysical ontology and the various speculations of theology.

Such speculative concepts imply the existence of an infinite mind as a primary cause of all. With such a notion, man is concerning himself with an omniscience that far transcends the possibility of human comprehension. Man in his theology or metaphysical speculations may find personal satisfaction in the belief of a teleological cause, a specific final cosmic plan. But a personal verifiable knowledge of it is not possible. More succinctly, a divine ultimate cause as the *why* for all cosmic manifestation is not within human intellectual capacity or understanding.

How and Why

With the advancement of science, man will learn more of *how* the greater universe functions. But as to *why* there should be a universe, he cannot know. This particular *why* remains a mystery. It is a continuation of the old philosophical queries such as: "How could there be a universe without a beginning?" and "If something cannot come from nothing, from what and why does this something occur?" Also, "If behind or before the physical universe there was a *mind cause*, then why is there such a duality?" In other words, why would this mind need a physical substance such as a universe in contrast to itself? These are mysteries that cannot be fathomed.

These questions also relate to the metaphysical and philosophical problem of *causation*. Are there actually causes in nature or is there only a concatenation of changes, that is, a linking together, a merging of one phenomenon into another? Is what man relates as causes, only his percept of how these variations in cosmic energy result in its apparently

different manifestations? Is it possible that cause, to which man refers, is only an attribute of the function of the human mind? That is, in the same way in which he perceives nature, does he also attribute a similar function to the cosmos?

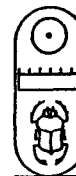
It is not the responsibility or purpose of academic science to find an initial mind cause behind the physical universe. There is no possible instrumentation by which such could be ascertained. A scientist may, as many do, assume that there is a teleological cause behind, or functioning in, the cosmos. This may be more gratifying to him than plaguing his mind with an unfathomable mystery.

It is likewise more comforting, providing a greater solace when confronted with the vicissitudes of life, to think that human existence is not merely a mechanistic production. To think this way provides the human ego with a sense of personal purpose, a feeling of being an element, no matter how finite, in a vast infinite plan. Nevertheless, the human must realize that his concept, as it may exist in one of the diversity of religious ideas, of what this primary plan was, or its ultimate purpose, can never be universally accepted. Simply, the varying intelligence of man will generally conceive this transcendent mind behind the cosmos in terms of an objective and/or purpose for mankind.

This subject is still another example concerning the nature of *belief*. There is the common acceptance of a belief as *absolute* where empirical sensory knowledge is not possible. We cannot, of course, actually have absolute knowledge derived from reason and belief alone. We are generally obliged as mortals to accept, or put more reliance on, our objective experiences so long as they are not refuted, for our physical existence depends upon them. In the absence of such perceptual knowledge, beliefs can appease the mind. However, they must always give way to objective proof for that has a far more universal acceptance than does unsubstantial belief. △

Plan to Attend the Worldwide Rosicrucian Convention

(see page 29 for more information)



Living in Wonder

Renewing Your Sense of Wonder

by David Gunston

HAVE YOU ever peered over the rim of an active volcano at its steaming, molten interior; stood where a hot forty-foot geyser gushed at your feet; explored the galaxies through a giant telescope; conducted a great symphony orchestra; enjoyed the company of an oceanic blue whale, or been embraced by a friendly gorilla? Perhaps not. But then, maybe you *have* gazed deep into a flower, gasped at a sunset, or been awed by a mountain peak shrouded in mist. Or maybe you've felt a catch at the heart upon hearing a piece of beautiful music, marvelled at the flight of a migrant bird, or enjoyed the bright gaze of any young creature, human or animal. These are all equally wonderful things, provided we never let our familiarity with them cloud our response.

Wonder resides all around us: in our immediate surroundings, in our land, throughout the world, and beyond our world into the universe and distant space. It is always there, unchanging, never less than miraculous. But do we invariably respond to it? That is the important question.

In other words, do we always keep our *sense of wonder* alight? It's like a bright flame of heightened consciousness that transforms mere existence into life. And, while it's very important that we keep this sense of wonder alight, it's all too easy to become emotionally as well as intellectually blasé.

The sense of wonder, born into every child, is part of our universal human birthright, and we discard it at our spiritual peril. It outweighs mere knowl-

edge and cleverness; it transcends every artificial human barrier. As wise Francis Bacon told us centuries ago: "The wonder of a single snowflake outweighs the wisdom of a million meteorologists." One doesn't necessarily need to taste the exotic or the unusual in order to be filled with wonder.

Richard Jefferies, who never left his native England, nevertheless wrote perceptively about this: "If we had never looked before upon the earth, but suddenly came to it man or woman grown, set down in the midst of a summer mead, would it not seem to us a radiant vision? The hues, the shapes, the breath of heaven, resting on it; the mind would be filled with its glory, unable to grasp it, hardly believing that such things could be mere matter and no more. Like a dream of some spiritland," he concluded, "it would appear, scarce fit to be touched lest it should fall to pieces, too beautiful to be long watched lest it should fade away."

Finding the Extraordinary

This is the best approach to the Earth's wonders: to find the extraordinary in the ordinary, to see old things in ever new ways—these are among the most fruitful of all life's pursuits. "There is only one thing about which I shall have no regrets when my life ends," Agnes Sligh Turnbull tells us, "I have savoured to the full all the small daily joys . . . I have never missed one moment of beauty, nor ever taken it for granted. Spring, summer, autumn or winter. I wish I had failed as little in other ways."

There are really two keys to this: detachment and intensity. "Every scene, even the commonest, is wonderful," wrote

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Arnold Bennett in his *Journal*, "if only one can detach oneself, casting off all the memory of use and custom and behold it, as it were, for the first time—simply, artlessly, ignorantly, like a baby, who lives each moment by itself and tarnishes the present by no remembrance of the past." For it is so often the present, with its ever-pressing cares, that mars our simple enjoyment of the moment, the passing worries that often weigh so heavily upon the even more fleeting, and certainly more fragile *now*.

And without the intense, impressionable vision of childhood, we miss so much, and others about us lose through our loss, too. "The great man is he who does not lose his child's heart," taught Mencius, the Chinese sage who lived three centuries before Christ. And nearer to our own time, we may smile at the eager curiosity of Samuel Pepys, declaring unashamedly, "I am with child to see any strange thing," yet it is precisely this quality that makes his famous *Diary* so entertaining. "Never lose a holy curiosity," warned Einstein; and it is truly one of the chief guarantees of an enjoyable life.

But this very approach of childlike innocence has its dangers, for in maturity we start to think it may after all be inappropriate. "The older one grows the more vitally necessary it is to preserve one's curiosity," said Compton Mackenzie. "Middle age begins with its decline, and the first failure of curiosity you detect in yourself must be jumped upon ruthlessly." After all, it is never too late to discover new things or to find fresh things to wonder at. "I love that word 'wonder'," Joyce Grenfell tells us in her sixties.

People with a highly developed sense of wonder—and they are not only writers, artists, musicians, explorers, naturalists, but also gardeners, keen amateur hobbyists and ordinary folk imbued with great curiosity—are always such fun as company, heightening our own perceptions by their infectious enthusiasm. Indeed, all sense of wonder is an outward-flowing gift.

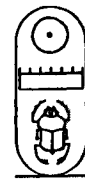
Therefore, as Walter de la Mare said, "Let us not judge life by the number of breaths taken, but by the number of times the breath is held or lost, either under a deep emotion, caused by love,

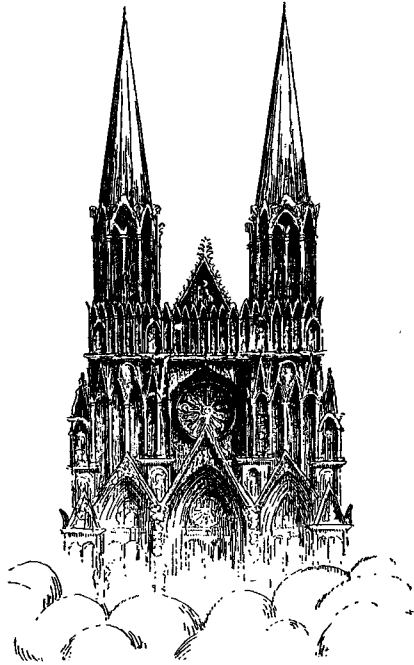


or when we stand before an object of interest and beauty." That way, life can truly be breathtakingly beautiful, and to feel in this way is very much a part of the art of being a man or woman alive upon the earth.

The maintenance of this sense of lively response is very largely a matter of habit—habit without staleness. The longer one lives, the more clearly one sees that the retention of this sense of wonder is very close to being the inner secret of life. As an unknown sixteenth century priest wrote to his contessina: "Life is so full of meaning and purpose, so full of beauty (beneath its covering) that you will find earth but cloaks your heaven. Courage, then, to claim it; that is all!"

It is worth remembering, too, that when Wordsworth penned his best (and pithiest) maxim, in *The Excursion*, "We live by admiration, hope, and love," he meant by the first not the admiration shown to us by others, but that outward-going sense of admiration and wonder we have in ourselves. Without it we are indeed lost souls, dusty of heart and dried-up of imagination, unable to marvel any more. Thanks to Lewis Carroll "Wonderland" has come to mean a childish dream world of unreality. But the real land of wonder is very far from Alice's distorted fantasy. It is, in fact, more real than we sometimes remember, and the only land worth inhabiting. △





The Celestial Sanctum

TEACHING CHILDREN MYSTICAL PRINCIPLES

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

ROSICRUCIAN parents often voice the wish that the Order would do more for younger children, who are perhaps too young to be Colombes, or if they are boys, to have rituals which would allow them to attend Convocations with their parents. Although this may not be possible at this time, there is much that *all mystically inclined parents* can do to inculcate the mystical way of life in their children's minds, so they will grow up knowing and using cosmic principles.

In the past, when esoteric teachings were suppressed, parents passed down to

their children the principles of the teachings in easy, everyday examples, which were quickly assimilated. They did not meet in groups, nor did they possess written documents expounding the teachings as we know them. It is our responsibility today, when we have so much readily available knowledge at our disposal, to do the same for our children. The principles of Karma, the law of Cause and Effect; the concept of reincarnation; and the practice of meditation can all be put into easy-to-understand ideas which will appeal to a child's mind. I have heard parents say their children do not know anything about mystical principles and that they will explain them once the child begins to ask questions. By that time, it may be too late.

Children live more closely to the psychic world than we sometimes realize. A small child, lying down in his bed at night, can see beautiful flashes of colored lights in the room, and can be encouraged to continue seeing them by the helpful and sympathetic understanding of his parents. They can explain that these colored lights are protective rays which surround the child, or that they are kind vibrations sent out from the minds of loving friends and relatives.

Explaining the Aura

The aura can also be just as easily explained and spoken about daily by telling children that within them is a bright star, which is called the "soul." This soul grows brighter with every good thought and every good deed we do during the day. When we become angry, or when we do something which is not right, the light grows dim, and if we continue to do these things, it grows very small indeed, and cannot be seen by others. When we allow it to grow bigger, and shine brightly, it is seen by everyone who feels that we have a wonderful, happy personality, and it attracts to us good friends and good events in our lives. This may be called their "magic star." Children are simply fascinated by the idea that they possess a secret or magic star which makes them special and somewhat different from other children they may know, who know nothing about this "magic star."

The principle of reincarnation can also be explained in a very simple manner,

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when related to ordinary events in our daily lives. My daughter, for instance, has long sought to understand the intricacies of this rather complex concept. Why do we not return in the same body, with the same name, and in the same house?

She now has a new puppy which is extremely naughty, chewing up everything it can lay its teeth on and continuously sniffing the floor, looking for bits to chew on. In many ways, it behaves like another dog I used to have when I was a child. One day, she was asking me what my dog had been like and, finding amazing similarities to her present puppy, she thought occurred to me to use this episode as a means to explain reincarnation to her in a more tangible manner. I told her that although my dog had a different name, and had looked quite different, it behaved very much the same way as her puppy, and this was what happened when people died and returned to Earth in a new incarnation. Their bodies died, but the true personality inside—which made them special, which made them behave in their own unique way—never dies, but comes back in another body later on. She now happily tells everyone that her puppy is the reincarnation of my dog!

It is useless to explain mystical concepts in difficult terms, for children would not grasp them, and would only turn away in awe. Truth is simple, and it should be easily presented if it is to be understood and accepted by a child's eager mind. Why wait until a child is "old enough" to understand mystical principles before exposing him to them? By that time, it may be too late, for he may reject them in favor of others he has acquired from friends and books he may have read in school.

Another important principle parents should teach their children is that of meditation. I call it "finding the light within yourself," and it is amazing how quickly children catch on to this new game of finding and feeling the warmth of that light. I then proceed to explain that God is the light inside their bodies. Also, whenever a child falls or is hurt, it is so easy to tell them to close their eyes, see the light within, and send it to the part which hurts, while saying, "Thank you, God, for making it feel better."

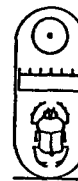


The mystical way of life is precisely that—a way of life—not some philosophical collection of tenets which are only read and put away for future reference. By living mystical principles daily, and by teaching our children to live according to these principles, we will insure a more enlightened generation of spiritually inclined people. Cosmic awareness is growing, and hopefully will no longer be inhibited. Let us be thankful for this by guaranteeing that our children will follow in our footsteps like the children of other mystics and philosophers of the past. Let us not allow them to consider mysticism as some hidden beliefs which their parents espoused, of which they were never really a part, and about which they were never told too much. Now that arcane wisdom is easily accessible to all, let us not keep it hidden from our own families. Rather, let us use these teachings wisely to lead our children along the mystical path.



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.



Zen and the Architecture of the Tea Room

— by George R. Parulski, Jr., Ph.D. —

TO WESTERNERS, *accustomed to an architecture of brick and stone, the traditional wood and bamboo architecture of Japan seems exotic and unfamiliar. But through an understanding of Zen, these wood and bamboo structures are raised from the bonds of architecture and become, in the Zen sense, paradises. Like many cultural activities, architecture is influenced by the esthetics and philosophy of simplification.*

Zen, an intuitive, meditative school of Buddhism, is concerned with immediate enlightenment into the nature of reality (life). Through self-effort, self-training, and discipline, an individual can come into closer touch with his inner being—reaching for a greater awareness and understanding of reality. The word *Zen* comes originally from the Sanskrit word *dhyāna*, meaning “contemplation” or “meditation.”

Zen has come to acquire a very special meaning as not being just a system of meditation in general, but as a meditation for the purpose of discovering the essential or real self-nature.

In China, Zen is sometimes called *hsin tsung*, which translates as “The Teachings of the Mind,” referring to the Buddha-mind; that is, a mind that is enlightened to itself or a mind that has achieved self-realization. This is really also the perfecting of the mind, for in the mind’s perfection comes its realization or the discovery of the Buddha-mind. This is the central and essential purpose of Zen. The term “mind” is

used as a synonym of the word consciousness, or the pursuit of consciousness becoming conscious of itself.

It is this philosophy that is brought to, or better still, illustrated by the architecture of the tea room.

The tea room, *sukiya* in Japanese, does not pretend to be anything more than a simple cottage or a “straw hut,” as a Zenist might call it. The ideograph for *sukiya* means in English, “The Abode of Fancy.” In the past, various tea masters added to the original ideograph so that it also came to mean either “The Abode of Vacancy” or “The Abode of Unsymmetry.” The tea room is the Abode of Fancy in that the ephemeral structure is built to house a poetic atmosphere. It is the Abode of Vacancy in that it is devoid of all ornamentation, except for what is placed to satisfy some decorative need of the moment. It is the Abode of Unsymmetry in that it is consecrated to be the worship of the imperfect—purposely leaving something unfinished or incomplete to allow the individual imagination to complete it.

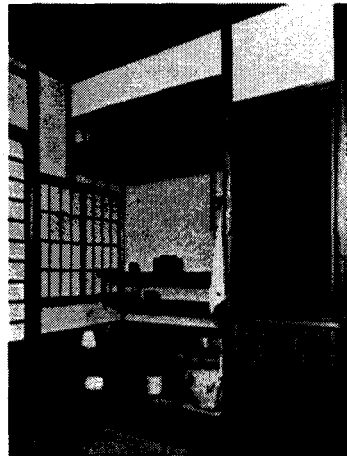
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Front view of Zangetsutei, one of the most famous tea ceremony rooms of the Omote-Senke School. Rikyū, founder of the tea ceremony, planned this tea room for noblemen. Originally it was in Rikyū's house. Hideyoshi Toyotomi, 16th century Japanese general and statesman, visited Rikyū and admired the remaining (waning) moon from this tea room—thus its name Zangetsutei (Zangetsu means "remaining moon"). It is said that Shōan, the descendant of Rikyū, moved the building to its present location, but it may have been rebuilt using the original plans. Zangetsutei burned down many times. The present building dates from 1909, and is a complete restoration of the original.

The tea room was first conceived by Senno-Seyeki and was later built by Rikyū, the greatest of all tea masters. In the sixteenth century, Rikyū, under the guidance of the Zen master Tiko Hideyoshi, instituted and brought to a state of perfection the formalities of the beautiful and symbolic tea ceremony (*cha-no-yu*, in Japanese.)

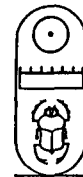
The tea ceremony is also an outward expression of the Zen philosophy. The term "ceremony" is not correctly applied to this, for there is no set form to be achieved, unless the avoidance of achievement is the form being used. The tea ceremony is an outward product of an inward peace of self-being—living without coping with any thing or things in the form of either overpowering them or obtaining release from them. The equip-

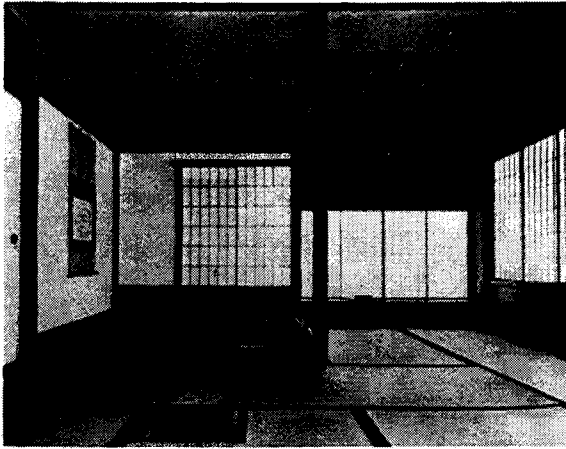


Kitchen part of Zangetsutei (north part of building).

ment, also, is not to be stereotyped, admired, or made to represent any achievement or accomplishment, unless it indicates a getting away from accomplishment and the simplicity of non-effort.

The *sukiya* consists of the tea room, where the ceremony is performed, designed to accommodate not more than five persons; the *midsuya* (anteroom) where the tea utensils are washed and





East side of Zangetsutei. The ceiling style is especially famous and often imitated as "Zangetsu-Utsushi."

arranged; the *machai* (portico) where the guests wait until they are told to enter the tea room; the *roji* (garden path) which connects the *machai* with the tea room. The tea room itself is smaller than the smallest of Japanese homes, while the materials used in its construction are intended to give the suggestion of poverty.

The simplicity of the tea room resulted from the Zen influence of Tiko Hideyoshi in the sixteenth century. It resembles in many ways the simplicity of the Zen Buddhist monastery. A Zen monastery differs from other Buddhist monasteries in that it is meant to be only a dwelling place for the monks. Its chapel is not a place of worship, but a discussion room where students came to talk and meditate.

The great tea masters were students of Zen and attempted to introduce the spirit of Zen into the actualities of life. Thus the room, like the other equipment of the tea ceremony, reflects many Zen doctrines.

The size of the *sukiya* is four mats and a half, or ten square feet. This is

We wish to express our appreciation to Mr. Takeshi Yasukawa, Curator of the Itsuo Art Museum in Japan, for the photographs accompanying this article. The Itsuo Art Museum, specializing in antique tea ceremony utensils, is located in Ikeda City, Osaka, Japan.

in accordance with a passage from a Zen *sutra* (scripture) called *Vikramadytia*. In this text, Vikramadytia welcomes the Saint Manjusti and 84,000 disciples of Buddha in a room of this size, allegorically based on the theory of non-existence of space to the truly enlightened.

The *roji*, or garden path, signifies the first stage of meditation—the passage into self-illumination. The path is intended to break connection with the outside world. By breaking this connection, the guest is able to enjoy the ceremony and understand its significance.

Now prepared, the guest silently approaches the sanctuary, and, if still preoccupied, figuratively leaves his mind on the rack beneath the eaves. In the order of the precedence agreed upon by the guests as they wait in the *machai*, the guests noiselessly enter one by one and take their seats, after first taking notice of the picture or flower on the *tokonoma*. The *tokonoma* is a shelf in the tea room where an arrangement of flowers or a picture rests. This picture or flower is used to represent the mood the tea master is trying to produce.

Tea Ceremony

Once the guests are seated and have put their minds in the proper state, the master then enters. Thus begins the esthetic ceremony of preparing and partaking of tea. The tea ceremony, a time-honored institution in Japan, is based on reverence of the beautiful aspects found in the routine of daily living, in preparing a meal, tending house, gardening, etc.

However faded the tea room and the equipment may be, everything is absolutely clean. Not a speck of dust will be found in the darkest crevices for it is said that cleaning and dusting is an art.

There is a story told in Zen temples and tea rooms alike about the importance of cleanliness. Rikyū, the founder of the tea ceremony, was watching his son Shōan sweep the garden walk.

"Not clean enough," shouted Rikyū when his son had finished sweeping.

He demanded the boy start again. After the youth had once again finished the task he went to his father, saying: "Father, there is nothing more for me to sweep, all is finished. The steps have

been washed a third time, the trees and grass are well watered, the moss and lichens are shining in fresh verdure; not a twig or leaf can be found on the ground."

"You young fool," shouted the father. "That is not the way a walk should be cleaned." On saying that the master walked into the garden, shook the trees, and again cluttered the walk with leaves.

What the father was demanding of his son was simple, but seemed complex to the boy because he was too busy thinking of the limits of logical thought, acting in a way against Zen. If the youth had used intuition and allowed the simplicity of his being to come forth, he could grasp what his father was saying. The father did not demand only cleanliness, but beauty and nature also.

Simplicity

The Abode of Vacancy, besides conveying the Taoist theory of all-containing, involves the conception of the continued need of change in decorative motifs. The tea room is absolutely empty, except for what might be placed on the *tokonoma* to satisfy some esthetic mood. Sometimes a special art object is brought in for special occasion. If this is the case, everything else is selected and arranged to enhance the beauty of the principal theme.

One cannot listen to more than one piece of music at a time—a real comprehension of beauty being possible only through concentration upon some central motif. Thus it will be seen that the system of decoration in the tea room is opposed to our Western views, where the interior of a house is often converted into a "museum" containing all kinds of relics. The tea room would be desecrated if it were decorated with pictures, statuary, and bric-a-brac. The tea room's simplicity should be a representation of the Zen mind, that is, remain empty and reflective. If the room were cluttered with decorations it might be compared to a mind being cluttered with disturbing thoughts or illusions of self.

The Abode of Unsymmetry suggests another phase in the decoration of the tea room, which has been commented upon by many Western critics. The Taoist and Zen conception of perfection is more concerned with the *process*

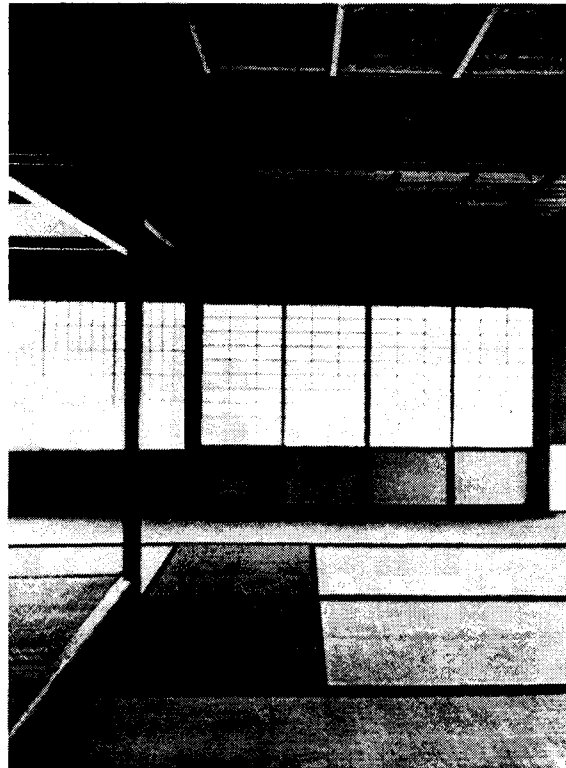
through which perfection occurs than upon perfection itself. True beauty could be discovered only by one who has mentally completed the incomplete.

In the tea room the fear of repetition is a constant presence. The objects that might decorate the tea room should be selected so that no color or design be repeated. For instance, if there is a living flower, a painting of flowers is not allowed.

The simplicity of the tea room and its freedom from complexity make it a true sanctuary from the vexations of the outer world. In the sixteenth century the tea room offered a unique escape from the stress and chaos of a war-torn country. In the seventeenth century after the Tokugawa rule (1600-1868) was established, the tea room offered the only free expression of artistic spirits. Now, in the pressures of the twentieth century, does

(continued overleaf)

South side of Zangetsutei.



it not seem we need the tea room and its simplicity again?

However, even if we never need the quietism the tea room suggests, it will still remain a visual interpretation of the Zen spirit. In the words of Kobori-Enshun, a Zen master:

*"As a cluster of summer trees,
A bit of the sea,
A pale evening moon shines through
the tea-room window,
and finds tranquility."*

Sources:

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Parulski, George. *A Path to Oriental Wisdom: Introductory Studies in Eastern Philosophy*. Ohara Publications, Inc., California, 1976.

Ross, Nancy. *The World of Zen*. Vintage Books, New York, 1960.

The Purpose of the Rosicrucian Order

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

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San Jose, California 95191, U.S.A.
(Cable Address: "AMORCO")

1978 YEAR-END STATISTICS OF THE GRAND LODGE SERVING THE ENGLISH AND SPANISH LANGUAGE MEMBERSHIP

Members of AMORC are interested in the organization of which they are a part. Thus the statistics we offer here are intended to help bring about a better understanding of the administrative functioning, size, and scope of the Order.

Total number of pieces of incoming mail	727,992
Total number of pieces of outgoing mail	2,981,234
Staff payroll	\$2,279,178
Payroll taxes and insurance	\$ 223,807
Property taxes, utilities, maintenance and insurance	\$ 321,624
Printing costs (not including books)	\$1,043,748
Envelopes, office supplies, and stationery	\$ 203,175
Postage for the year	\$ 909,274

AMORC's financial records are audited by the internationally known accounting and auditing firm of Arthur Andersen & Company.

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April
1979***

Communion With Nature

by Judith A. York

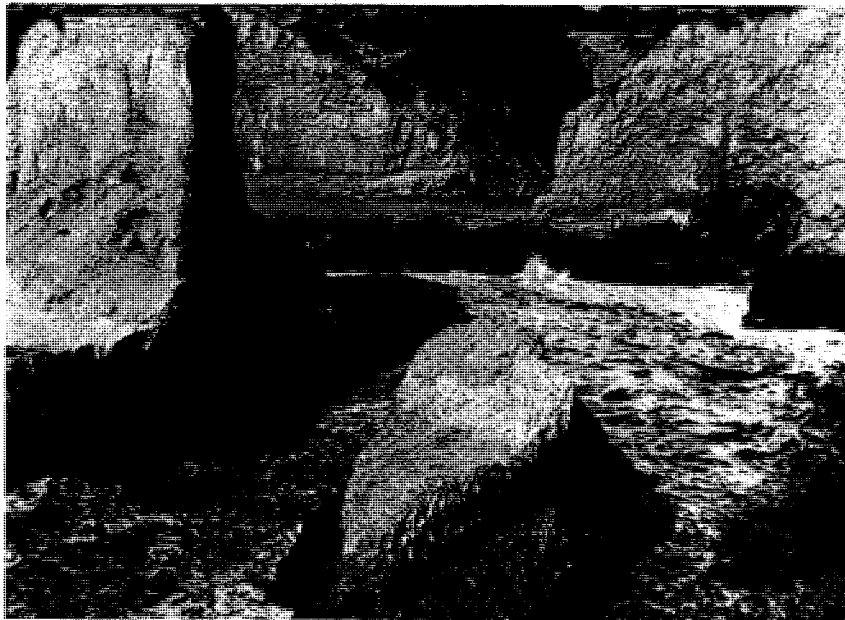
This morning I went to visit the sea—to a beach I have named the Guardian. It consists of a large, tall rock in the middle of a cove, jutting halfway out into the surf.

I am here once more to visit and learn from one of my greatest teachers—the Ocean.

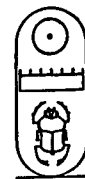
What a beautiful day! A misty fog covers my friend, the Guardian, giving a strong but mysterious permanency to this great rock. "Good morning, great friend." My greeting is acknowledged. I smile. Turning my gaze toward the sea, I feel the gentle but powerful surge of life. Climbing down to the ledge I use for meditating, I remove my shoes and sit down cross-legged. I feel a strange but peaceful feeling—a coming together of all things.

I wonder what it would be like to be the ocean? Closing my eyes, I place my mental fingers out to the sea. I **become** the sea, a swelling, surging energy—many forms of life mingling, becoming a part of me. I open my eyes. Looking toward the sky, I notice the valiant sun burning through the fog—giving a golden aura to my friend, the Guardian. I am aware again of the exchange of energy and survival that always exists within the ever-changing Cosmic.

(continued overleaf)



RON BURDA



Looking down, I close my eyes and I become aware of my body resting on top of the ledge. Then, gently, a part of me slips downward, merging with the ledge. I **become** the ledge, feeling the many layers within the whole. I am united with its strength against the ever-pounding surf. Suddenly, I am going back in time. This small part of earth has existed for countless years. I share in part with the history of this ledge.

Opening my eyes, I look toward the sea. I smile in thanks to the sea and sky. Looking down at the ledge, I lovingly touch the ground, gratefully happy to have been permitted to share and understand.

What a beautiful gift—to be permitted to be at one with Earth, Sky, and Sea—and the higher life force within all. △

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.)

May: Julius K. Nyerere, President, Tanzania, is the personality for the month of May.
The code word is NAT.

The following advance dates are given for the benefit of those members living outside the United States.



TENG HSIAO-P'ING

July: Teng Hsiao-p'ing, Vice Premier, People's Republic of China, will be the personality for July.
The code word will be ANKH.



JULIUS K. NYERERE



HENCK AARON

August: Henck Aaron, Prime Minister, Surinam, will be the personality for August.
The code word will be SCALE.



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1979**



MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Energy: Spirit of the Universe, Part I

The Unity of Matter and Energy

by Onslow H. Wilson, Ph.D., F.R.C.
Visiting Scientist,
Rose-Croix University

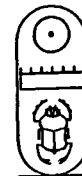
PHILOSOPHERS, ancient and modern, from Democritus to Bertrand Russell, have all contemplated the structure of matter. Of what is matter composed? Some have called the basic building block an atom, some an elementary particle, some an electron, others vibrations, and still others energy.

The Greek philosopher Democritus (ca. 460 B.C.) has been credited with the conclusion that if a piece of matter were to be continually divided, eventually a point would be reached where no

further division would be possible. This point of indivisibility Democritus called the *atom*. It was some 2200 years later that the English chemist and physicist John Dalton (1766-1844) succeeded in gaining support among his scientific colleagues for the concept of the atomic structure of matter.

Although *chemically* speaking that little speck we now call the *atom* is unquestionably accepted by most scientists as the functional chemical unit of matter, *physically* it does not fit the requirements for indivisibility. In fact, it is well known that the "atom" itself is composed of smaller particles, collectively known as *subatomic particles*, called *protons*, *neutrons*, and *electrons*. These three building blocks of atoms are arranged in such a manner that the protons and neutrons are confined to an extremely small space within the atom's center, called the *atomic nucleus*. Together the nuclear particles constitute the *mass* of the atom. The electrons, on the other hand, surround the nucleus in much the same way as planets surround the Sun. The electrons contribute to the atom its *volume* or *size*. In addition, the electrons are the functional unit of action in the atom, for electrons are transferred or shared between atoms in chemical reactions. The transfer and sharing of electrons in atomic interactions create molecules and result in the innumerable variety of ma-

Frater Dr. Onslow H. Wilson has been a member of the Rosicrucian Order (AMORC) and a member of the International Research Council for many years. He received his Ph.D. in Biochemistry at McGill University, Montreal, and spent several years as a post Doctoral Fellow of the Canadian Government at the City of Hope Medical Center, Duarte, California. Following his return to Canada, Dr. Wilson served as Director, Laboratory of Immunochemistry at the Clinical Research Institute of Montreal. He currently holds a professorship in Chemistry at Dawson College, Quebec.



terial objects in our environment. The force or action of electrons is responsible for those delicate interrelationships so vital for the expression of *Life Force*.

If atoms themselves are divisible, what of their constituent parts, the subatomic particles? Are electrons, protons, and neutrons also divisible? If so, of what are they composed?

Electrons: Let us begin with the electron. To date, the electron is the smallest known particle. Since the electron is the only indivisible particle, perhaps it is the best qualified, *physically* speaking, to bear the name *atom*. Most scientists would accept that there are two types of electrons, each differing from the other only in regard to the polarity of its electric charge. There are those, however, who hold that there is a third type commonly called the *neutrino*. The third species is electrically neutral and has, as far as can be determined, the same mass as its electrically charged relatives. The negatively charged member of this triad is commonly called the *electron*, while the positively charged one is known as the *positron* (see *Figure 1*). The magnitude of the charge on the positron and the electron is the same.

If electrons are indeed indivisible into smaller particles, can we say anything about their composition? Under certain conditions an electron and a positron may interact in such a manner as to result in their mutual annihilation as particles. Two quanta (packets) of gamma radiation arise in their place. That is, two charged particles are converted into energy, but that's not all. Laboratory observations show that the same energy can be converted into particulate matter as an electron-positron pair.¹ This reverse transmutation is represented by the reverse arrow in *Figure 2*.

This remarkable circumstance whereby electrons are interconvertible with energy (i.e., energy gives birth to matter, and matter in its turn returns to energy) calls to mind another Greek philosopher, Anaximander (ca. 610 B.C.). Anaximander held that all things come from a single primal substance which is infinite, eternal, and ageless—what the Rosicrucians call *spirit energy*. The ancient Rosicrucian and modern scientific axiom which states that energy is neither created nor destroyed also echoes this view. Like

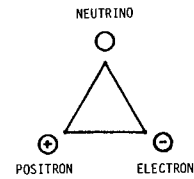


Figure 1: The three species of electron

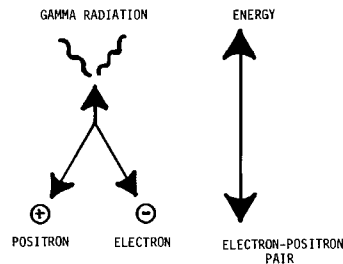


Figure 2: The transmutation of energy to matter or matter to energy.¹

Rosicrucians, Anaximander held that the primal energy, through some unknown process, is transmuted into the various substances with which we are familiar. The now famous equation of Albert Einstein, $E = mc^2$, is a more precise modern restatement of this ancient conception of the equivalency of matter and energy.² In other words, matter *is* energy. Nowhere is this fact more demonstrable than in phenomena characteristic of the atomic nucleus.

Nucleons: Protons and neutrons, because of their residency in the atomic nucleus, are collectively referred to as *nucleons*. They differ principally with regard to electric charge. A third particle, the *antiproton*, has a mass comparable to that of the proton, but of opposite electric charge (see *Figure 3*). However, the antiproton is relatively unstable and its precise role in the atom, if any, is not clear.

As the name implies, the neutron is electrically neutral. In addition to having

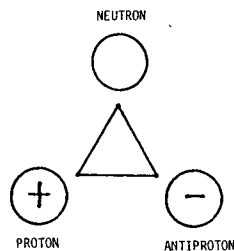


Figure 3: The three species of nucleon

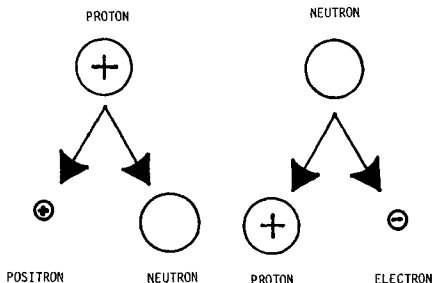


Figure 4: The interconversion of protons to neutrons.³

approximately the same mass, protons and neutrons have been shown to be interconvertible under certain circumstances. This interconvertibility centers around the electron and positron. As shown in *Figure 4*, when a proton loses a

positron it becomes a neutron and, conversely, when a neutron loses an electron it becomes a proton.³

Proton-neutron interconvertibility suggests that an essential difference between these two particles may involve a balance in the number of positrons and electrons that may be present within the nucleon. The electron, the same fundamental unit that makes chemistry possible, may comprise the same fundamental particles from which neutrons, protons, and antiprotons are composed. Indeed, the basic particulate building block in the atom may be the positive, negative, and neutral electron. The electron itself would be composed of non-particulate energy. The latest evidence supporting this ancient philosophical speculation will be explored in the next *Mindquest* report.

FOOTNOTES:

Bibliographic suggestions for further reading will appear at the end of *Energy: Spirit of the Universe, Part II. Elementary Particles and the Electron.*

¹The formula for the transmutation of energy to matter and matter to energy is as follows: $e^- + e^+ = 2h\nu$ (gamma radiation).

²The Einstein equation $E = mc^2$ states that the total energy, E , represented by an object of mass, m , is equal to the product of this mass and the square of the speed of light, c .

³The formula for the interconversion of protons and neutrons are as follows: ${}^1_1p - e^+ \rightarrow {}^1_0n$ and ${}^1_0n \rightarrow e^- \rightarrow {}^1_1p$ where 1_1p and 1_0n represent the proton and neutron.

ACKNOWLEDGEMENT

The author gratefully appreciates the assistance of the Rosicrucian Research Department in the preparation of this manuscript.

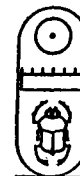
When You Change Your Address . . .

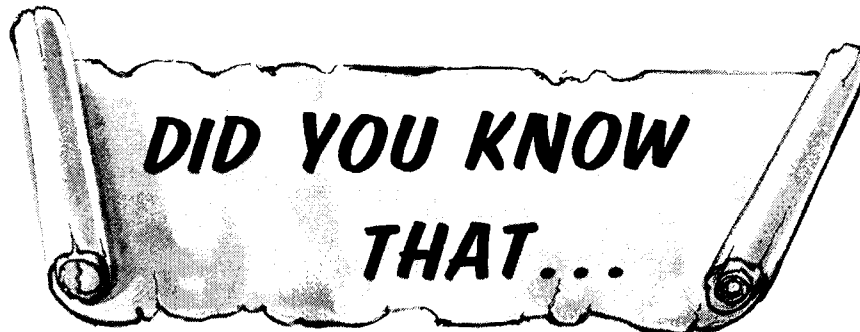
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the first labor strike in history began in ancient Egypt? As in the world today, there were varying economic conditions which affected the working people. The average daily work shift was ten hours. There seems to have been a certain leniency about time off. Apparently, sickness as an excuse for time off was liberally interpreted. One worker's excuse for absence was that he had been beaten by his wife!

During bad times, the workers were not paid and this meant they went hungry. Peasants on a farm could at least cut some papyrus stalks and chew them. Those who were not farm laborers and who were closed off in a housing development were in desperate straits when their wages were cut off.

About 1170 B.C., the labor situation reached a point of severity. At the Necropolis of Thebes, the men finally refused to work—the first strike in history. The details are given as found in a rare papyrus document.

By the middle of November, the men's rations were two months in arrears so they began to picket and demonstrate.

They marched to the back of the temple and sat down en masse, shouting, "We are hungry." We are told in this papyrus there was then a scurrying about of the officialdom. They pleaded for the men to return to work, but the men were adamant and returned to their homes at nightfall. Next day, the men returned and loudly deplored their condition: "We have reached this place because of hunger, because of thirst, without clothing, without ointment, without fish, without vegetables." They then implored an official to "write to Pharaoh, our good Lord, about it. . ."

Partial pay was finally received but the men were dissatisfied. They marched upon the police station and the chief promised them help. He said, "Go to your homes and gather your gear and lock your doors and take your wives and children and I will go ahead of you to the temple (of Thutmose III) and will let you sit there tomorrow."

It is related that the men had to sit eight days before they were paid in full. So we see that history repeats itself.

—ARMEL

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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 \$1.25*. Order from the Rosicrucian Supply Bureau, San Jose, California 95191, U.S.A.

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The Great Peace of the Iroquois



by Ray Pomplun

LONG BEFORE the American Revolution and the coming of European settlers to North America, a confederation of five American Indian tribes—the Iroquois—practiced the fine ideals of peace, brotherhood, and democracy. This confederation was known as the *Aquaoschioni* (*the Great Peace*).

Democratic principles practiced by the Iroquois League grace the Bill of Rights of the U.S. Constitution. Founders of the United States government—Washington, Jefferson, Franklin, Adams, and others—were impressed by Iroquois ideas and incorporated some of these ideas into the founding of the U.S. government. Concepts of brotherhood and peace advocated by the League's founders—Hiawatha and Deganawidah—have been man's aim for centuries and are still yearned for in the halls of the United Nations.

Who were the Iroquois and what concepts and ideals governed the Iroquois League—the Great Peace?

The five Iroquois nations (tribes)—Mohawks, Oneida, Cayuga, Seneca, and Onondaga—occupied a large part of present-day New York and Pennsylvania. A sixth nation, the Tuscarora, joined the League much later.

An agrarian people, early explorers marveled at the Iroquois' superior farming techniques, with vast corn, bean, and squash fields surrounding their long-house settlements. *Mingwe* to themselves, we remember the Iroquois as the League of Five Nations. Organization was further advanced than that of any Indian group north of the Rio Grande. It held promise for development if left to grow,

but steel, gunpowder, and greed of outsiders would not let it mature. Nevertheless, accomplishments and contributions in its existence of nearly two centuries are measures of the League's greatness.

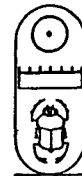
The origin of the Great Peace is surrounded by myth and not until Iroquois youth attended our schools could we distinguish fact from fantasy. They spoke of the Great Peace—a period of idealism brought by a good and wise man named Hiawatha. Was Hiawatha real or a legend? History now knows him to be a wise and great leader, although his identity was confused with a deity of the Chippewa Indians by the poet Longfellow.

The Tree Symbol

At the center of the Iroquois ontology was the powerful symbol of a great tree—the Tree of the Great Long Leaves. All who desire peace are welcome to sit in council under this Great Tree of Peace. Spreading out from this tree are the Great White Roots of Peace. All nations desiring peace should follow these roots to their source—the Great Tree.

“Brothers, with this belt I open your ears that you may hear. . . . I clean the seats of the council house so that you may sit at ease.” Ceremonial protocol opened the Iroquoian council held every fifth year or summoned anytime by an individual tribe, but never convening itself. No war paraphernalia cluttered the atmosphere since the fifty sachems (representing chiefs) making up this governing body were required to be men of peace—not war.

One of the most important aspects of the Iroquois League was the “Ritual of Condolence.” Stressing the importance of keeping the Great Peace over the “glory” of warfare, the concept of *negotia-*



tion was considered very wise. Iroquois chiefs tended to be sage and wise men capable of good logic and deep thinking. The League persuaded colonial governments to use the "Ritual of Condolence" in negotiations.

Organization within the League was remarkable, with each tribe being a republic governed by men speaking the people's decision, not necessarily their own—truly a government by consent of the governed. There was no executive head—each tribe being independent in all matters pertaining to the individual tribe. Sachems, limited in number and equal in rank, were named in perpetuity and vested with supreme powers over matters pertaining to the League. Although tribes differed in size and were represented by various numbers of sachems, each tribe had one vote and unanimous decisions were required. Orators, selected for their speaking ability, could discuss public matters before the council, but sachems alone voted.

Alien tribes could submit questions for council consideration, this occurring regularly since surrounding Indian nations often had been subdued by the League. Before confronting the full league congress, an ambassador was sent to the Seneca Nation, which had exclusive right to decide whether the question could be considered. If their decision was favorable, a runner contacted other league members and the general council convened. Internal strife among surrounding non-league tribes was discouraged, but if such did occur, a delegation of Iroquoian chiefs was sent to restore tranquility.

In decades immediately following the League's formation, the Indians realized a need for a military commander and created such office in dual form—each chief having equal authority could neutralize decisions of the other. The "Pine Tree Chiefs," a group chosen from war leaders of each tribe, became an additional body in party deliberations. Originally they acted in an advisory capacity, but in later years rivaled the sachems in authority.

When warfare was necessary the combined tribes could field an army of 500 to 2000 warriors, which was impossible for a single enemy nation or tribe to resist. The Iroquois were greatly re-

spected for their spectacular success in warfare. For nearly two centuries this formidable alliance was feared by neighboring tribes and respected by European colonists.

Following European immigration to America, the League's organization and effectiveness did not go unnoticed among early American leaders. When the Albany Conference convened in 1754, with colonists considering a plan for common defense, the spark of freedom was already flickering. Speaking for the defense union, Benjamin Franklin prodded representatives:

"It would be a strange thing if Six Nations of ignorant savages should be capable of forming a scheme for such an union and be able to execute it in such a manner as that it has subsisted ages and appears indissoluble; and yet that a like union should be impracticable for ten or a dozen English colonies, to whom it is more necessary and must be more advantageous, and who cannot be supposed to want an equal understanding of their interests."

But the conference failed for lack of unity. When Americans won their independence over two decades later, many of these same men met to write our constitution and Thomas Jefferson used the League as a model. Portions of the Iroquoian unwritten constitution were copied word for word.

Iroquois Women

The Iroquois confederation was unusual from the standpoint of positions held by women of each tribe. Although men held office, sachems representing tribal groups were chosen by women but removed if the matriarch making the selection decided her choice had been unwise. Women's prestige and control in political areas was nearly absolute. Not only were sachems selected representing tribes in confederation matters, but in conjunction with the war chief, their chosen ruled the tribe. Matriarchs originated questions, and established matters to be discussed in tribal meetings. Iroquois women were more free than their European counterparts and within the tribe arranged marriages and established a rigid code of laws.

This matriarchal society traced descent through mothers raising children and

training sons with help from brothers, not their husbands. Men were warriors, hunters, and performed religious rituals. And although women did all manual work, they owned all property as much as Indians could own tangible items.

Oldest women were most important matrilineal members and this prominence passed to eldest surviving daughters, with a matriarch ruling each long house where all related families lived. Originating in antiquity, the foundation of the federation was the fireside consisting of the mother, her children, and her children's children down through the generations. Two or more firesides made up a clan, with several clans needed to make a nation. But all authority stemmed from the firesides and the women who headed them.

During the life of the Great Peace, tribes in the League lived in harmony, and despite conquests, the League remained true to its lofty ideals. From the date of its founding, one clearly perceives its purpose: the confederation met, bolstered, and formed a buffer against European infiltration from the New England coast.

In the years just prior to the American Revolution, European powers vying for territory in the New World increasingly

tried to use the Iroquois as pawns in their deadly game. Surrounded by warfare and intrigue on all sides, it was very difficult to remain true to the original ideals of peace and brotherhood. And there were times when the Iroquois themselves temporarily slipped into the pattern of warfare and conquest.

The American Revolution spelled the end of the Iroquois League. With the war's outbreak, tribes split as to which side to support and the requirement of unanimous decision for any league action was lifted. Thereafter, the League's power and influence never revived.

In the words of anthropologist and author Vinson Brown, "It is very sad that the Iroquois League, founded with such hope for peace between nations, perhaps as early as the 11th century A.D., never quite realized the dream of its founder to bring true unity to all the Indian tribes."* But ideals have a power, and they live on. Perhaps soon a new day will dawn when the ideals of the Iroquois League will become reality for a world at peace.

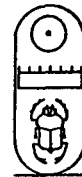
*As quoted from *Voices of the Earth and Sky*, by Vinson Brown, with permission of Naturegraph Publishers, Inc., Happy Camp, California, 1974. p. 59.

SUPPOSE you possessed the seed of the most beautiful tree in the world. It was given to you as a divine gift. You would take this seed and plant it and this would indeed be a very special event. But suppose conditions were not too promising for growth of the tree—not enough water, fertilizer, poor soil, and so on. Now this tree is yours and you want it to grow tall and strong. So you give it special loving care—you water it, fertilize the soil around it, and do whatever is necessary for the seedling to grow into a strong and healthy tree. At first the tiny seedling is weak and vulnerable, open to attack by outside forces. As you continue to watch out for the seedling and care for it, the little tree grows stronger and more resilient. At any time a storm or sudden frost could wipe out all your efforts and your fragile tree could be harmed. But that doesn't stop you. You commit yourself to the building of a glorious example of the Father's creation. Eventually the tree is tall and firm, more beautiful than can be described. No longer is it vulnerable. The majestic giant is able to withstand all that vies against it. It is now what it always was.

—Stephen D'Alfonzo, F. R. C.

ROSICRUCIAN DIRECTORY

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



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

Love and Realization

LOVE has been given many interpretations, and its treatment in philosophies has been so wide and abstract that, after all our analyses, we still do not understand it thoroughly.

Buddhism considers love as one of the *Viharas*, or sublime conditions, the others being sorrow, joy, and equanimity. In the Christian doctrine, we find love interpreted as one of the central notions upon which good conduct depends, the other being faith. On love depends the "fulfilling of the law," and the sole moral value of Christian duty is to love God in the first place and to love all mankind in the second.

In Cartesianism, we find a more concrete definition. The craving for good in general, says this doctrine, is a natural love of God that is common to all. Out of this love of God arises the love we have for ourselves and for others, which are the natural inclinations that belong to all created spirits, for these inclinations are but the elements of the love which is in God and which He, therefore, inspires in all His creatures. In this way do the doctrines of Descartes, Malebranche, and Spinoza reveal love.

Rosicrucian philosophy, however, has a concrete and concise definition for love: "Love is the realization of ideality." Love has been crudely, yet correctly, termed an emotion. It is an emotion because it is sensed, realized; it is an emotion in the physiological sense because it stimulates certain nerve centers and produces certain physiological conditions as well as psychological ones.

In the process of the change of mental realization to physiological actuality, we



have involved the difference between reality and actuality. Thus, in some cases, love may be a realization without resulting in an actual stimulus. We know we love, for love itself naturally presupposes a realization of something; without its realization, it is not possible. To love requires appreciation of its realization. But realization of what?

Degrees of Love

Physiologically, the only condition that is made conscious is a degree of realization of the element making for love. Thus, love is capable of degrees of intensity, depth, and expression. When the realization of love is extreme, full, and satisfying, it produces the maximum of stimulation on the nerve centers, just as do joy, sorrow, fright, anger, and other emotions. An effect of exhilaration, excitement, and rising spirit is felt and experienced. However, in its ultimate expression, love produces calmness, peace, a quieting of the nerves, and a sense of harmony.

Consequently, the Rosicrucian philosophy says that love is a realization of ideality. In that word, we see what the doctrine of Cartesianism means when it says that love is a craving for good, for absolute satisfaction. Each of us has certain ideals which may lie dormant in his subconsciousness. These ideals, standards, or absolutely perfect models may be of our own making, constructed

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through study, analysis, experience, and divine inspiration. Consciously, or unconsciously, we may add to, remold, and perfect the ideals which we believe are infinite and supreme.

The ideals we have may also pertain to an infinite number of things, conditions, experiences, sounds, sights, sensations, etc. In music, our conscious or unconscious ideal may be a certain group or chord of notes, a bar or two, a passage, or a complete aria. In art, it may be a combination of colors or a color in its various tones; or it may be certain lines and curves in juxtaposition. In character, it may have certain features, habits, and qualities well developed. In beauty of face and figure, it may have certain features, color of complexion, eyes, and hair, certain height, weight, grace, etc.

It is when we come in contact with or become conscious of one of our ideals that we have the realization of it. This realization arouses the emotion we call *love*. That emotion is directed toward the ideal, and we say we love it.

The love of a man for a woman is due to his realization of certain ideals in or about her, and he loves her not for herself but for those things in or about her which he loves. His desire to possess her is due to his desire to possess, to hold constantly within his grasp, the realization, the embodiment, of his ideals. The growth of the love of a man for a woman likewise depends upon the continued or new realization of certain ideals or the discovery of new ideals in or about her. Inversely, the lessening of love between man and woman is in proportion to the elimination or modification of certain ideals once present.

In the same manner, a woman loves a man, parents love children, and children love parents. This applies also to our love for certain kinds of music, art,

literature, food, comforts, etc. Then there is our love of God, our love of mankind, and, greatest of all, the love of God for us. "In the beginning was the Word, and the Word was with God, and the Word was God." In the contemplation of the creation of the world, we conclude that first God conceived all creation as an ideality and, having conceived an ideal creation, He spoke the Word—the command—in his consciousness; then the world we know as part of creation was formed.

An Ideal Creation

In the conception of an ideal creation, there must be a harmonious blending, a uniform association and a mathematically correct unity of many ideals. Each of those ideals was based upon elements which God would love when realized; and when the creation was completed, it embodied in a unit all the ideals from the greatest to the smallest.

It was, therefore, essentially conceived of love, for in love did God create the world and with love (that is, with a realization of the ideal) He beheld all creation, from every polarized cell in the seas to the human body made in His likeness (that is, made in the likeness of the ideal of God's consciousness, the ideal which God loved most). Thus was man and all creation conceived in and of love, and God expressed in all created things His love.

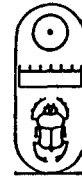
Love most naturally precedes all creation when such creation is the embodiment of ideals. This is so because love of an ideal leads either to seeking for and realizing that ideal or to the creation of an embodiment of it.

Love, the Incentive

Thus, an artist is *inspired* to paint a beautiful picture. It is conceived in love, for it constitutes an expression of the ideals he loves and, when completed, it is an embodiment of those ideals and is, therefore, a result of love.

The same applies to music, to handiwork, to all that is good. The writer, who, under a stimulus which he calls *inspiration*, writes a beautiful sentiment or noble thought, does so because he becomes conscious of a realization in words of an ideal thought, and he expresses on

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.



paper the embodiment of the words thus realized.

Inspiration, so-called, can be attributed in every case to a mental stimulus resulting from a realization of an idea. Since all ideals find their origin in the original ideals of God's love, inspiration is itself an expression of God's love.

Thus, philosophically, we may say that love is the great incentive, the great

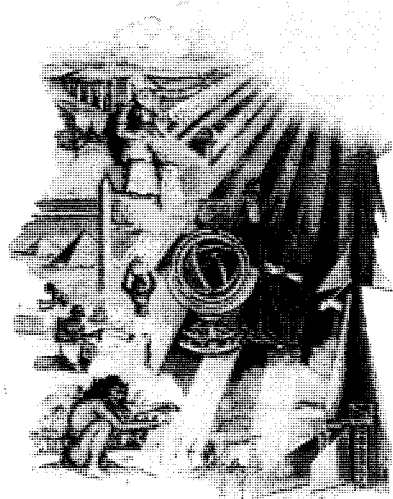
power, the great inspirational energy in the world. Since love must have ideals for its elements of expression, it is essentially good. In this way, we may philosophize: Love is Good, Good is God; Love is God, God is Love; God is the Source of all Good, and, therefore, Love is the source of all goodness, the great power in the world. This is the law upon which the Order Rosae Crucis is founded. Δ

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mystic's inquiry. Two basic aspects are involved. All physical operations are characterized by a loss of *available* energy. In contrast life, thought processes in particular, may be classified as creative energy. In this course, thoughts used as a creative tool will integrate the achievements of our ancestors—and their failures—with the practical potential of our own great space age. (Course previously offered under the title of "Man-Alive.")

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The Dilemma of Life

by Thomas Parker, Ph.D.

HERE WE ARE, faced with life. What are we going to do with it? How should we spend the time? What kind of activities will be worthwhile? How can we understand the opportunities that are presented to us?

When life is first given to us we are unable to operate the body or the mind. The energy of life is not under our control. Our powers of perception are minimal, and our awareness and consciousness is extremely short-lived and fragmentary. We are each stricken with a kind of amnesia, with no history, no background, and no memory. Even more unfortunate, we do not even have the consciousness of the amnesia victim, who is at least *aware* that something preceded the beginning of his memory.

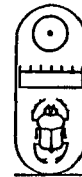
Out of this rather sorry plight, man's consciousness and potential greatness must develop. The fact that it *does develop* speaks strongly of a pattern and source hidden from view and not even suspected by most people. Man slowly emerges from the unconscious state and is able to piece together the early fragmentary consciousness into one of relative continuity. Even then, except for those whose development becomes deeply profound, man's consciousness continues to be broken and fragmentary throughout his life. It is broken by forgetting, by unconscious repressions, and by sleep. In each of these phenomena man's consciousness changes and he is unaware of what goes on during substantial periods of time.

In developing consciousness, learning how to operate the body and how to survive in this world, most of us are so busy that we may never ask, "Who am I?" We are constantly diverted from this question. Over and over we are caught up in experiencing our physical machinery—in tuning it up, healing it keeping it functioning. Even more compelling, we are experiencing the pleasure of the body and the senses. These con-

cerns tend to divert us from the more important question of who we really are.

We confuse pleasure with lasting happiness. It takes a long time to realize that pleasure is not long-lasting and is replaced by displeasure or discomfort. We are not taught that everything gives over to its opposite. If we experience happiness, and then it is replaced by unhappiness, we think something is wrong—forgetting that this is part of the natural flow. Our thinking is caught up in being *linear*. Any break is surprising, yet the world functions in linear fashion only in short segments. If one takes the long view, sees the bigger picture, one finds that those seemingly straight lines are actually parts of a curve. Everything expresses in an ebb and flow, coming and going, repeating over and over.

(continued overleaf)





For example, if we feel pleasure in a relationship, at some time something will happen to bring displeasure into that relationship. This happens as a matter of course, not because someone has a neurosis or does something wrong. Similarly, wet years give rise to dry years, and back to wet again. A full stomach is followed by hunger. Night follows day endlessly, and season follows upon season. The shortness of our view, the limitations of our vision, break each of these things into smaller parts. When we experience spring for the first time, it would be easy to assume that the days would continue growing longer and would do so forever. Eventually we learn that darkness increases again. The problem is man's limited consciousness, which comes and goes, and plays many tricks on him.

Pleasure, to be understood, must be seen in this light. What is pleasurable is always followed by what is unpleasurable. If we are conscious only of the joy of eating a good meal, we may not see its relationship to the agony of doing without food or of starving, but the two are tied together. To escape the pain of hunger, we must also overcome the pleasure of eating.

Freeing Oneself

One can immediately see the dilemma. In man's present state of development, he must eat. If he eats, he will experience the discomfort of hunger. At first it seems there is no way out, but the issue is that of identification or attachment. If we identify ourselves with the physical body and its needs and pleasures, then we suffer from hunger as well as experiencing the pleasure of eating. But if we can learn not to identify ourselves with the many cycles in the world of opposites, we can become free. That is, we can care for the body and feed it without feeling excessive pleasure or discomfort from its endless round of cyclic changes. When an individual is free of the pleasure and pain of the world, for

the first time he can respond with his higher wisdom. For example, if one were free of the pain of hunger, he could share his food with others who are needy, thereby bringing greater happiness both to himself and to others.

People often feel it is impractical to want to be free of these difficulties. They may feel it's like having your "head in the clouds." Actually, for each one of us nothing is more practical than to be so in control of ourselves that we will always be able to live with a wisdom-guided will. As long as we choose to live pulled back and forth by the endless cycles of the world, we will experience pain.

It seems easier to ride upon those waves because they promise easy pleasure, and at first the eventual pain is hidden. When we float on the surface of things we go up and down with all of those manifestations and we remain unconnected with the stable depths of the universe. Being unconnected with that stable core, we are blown to and fro by every experience that comes to us—happy when things are the way we want them to be, and unhappy if they are not—assuming all along that happiness depends on what *happens* to us.

Separation

Deep below the surface of that ocean within us lies a core of joy and happiness, but we are not connected with it. We are separated from our own essential self. This separation is the basic duality and leads to all the other dualities and to the continual fear and pain that is characteristic of human existence. We experience loneliness because we are not at one with ourselves. Loneliness is the reflection in the outer world of our being separated from our own essence. We identify ourselves with the experiences and manifestations that surround our essence rather than with the essence itself. In that state we continually yearn for what is missing. We feel small and lonely, inadequate and insignificant, because we see the largeness of the universe and the smallness of who we feel we are.

We have forgotten our true selves—who it is we really are. We take it as the grossest inflation to even suggest that our wholeness includes all of the created universe, includes even other human be-

ings and sentient creatures. As long as we do not know this, we are tossed about within this creation.

The real use of the body is hidden. It is not designed to trap us in the endless cycles of pleasure and pain. Rather, hidden within its depth is a mechanism to speed reconnection with our wholeness and the source of our own being. Within the spine and the brain are tools for controlling the energy within the body so that it can be directed by the will. By properly controlling and directing that energy, we are able to reconnect ourselves with our true identity, source, and self.

When we do this, we find that the identification of our happiness with the outside world is broken. Happiness flows from within. In the outside world, happiness is a reflection of the source within, rather than a cause. But to break this identification requires hard work. What brings happiness often appears unnatural to develop, painful to endure, and there-

fore not easily discovered. Yet could the happiness of being a great musician be accomplished without the effort of continual practice, or the accomplishment of a great swimmer be achieved without strenuous and often painful effort?

Not everyone has the ability to become a great musician nor has the strength to become a great swimmer, but one's true identity already exists within every human being. Although there are techniques for becoming a great musician or swimmer, only a few are able to apply them. However, the techniques for becoming aware of one's true identity can be learned and successfully followed by each of us.

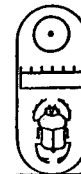
The proper techniques must be used. One can neither get oil from an olive by baking it, nor become an accomplished swimmer by sitting in an easy chair. We cannot find our true identity by pursuing the outside world. The solution to the dilemma of life lies within. △

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Sri Sankara's Scientific Outlook

by Swami Atmananda

SRI SANKARA, though he lived at least twelve centuries ago, had a most modern and scientific outlook. Even though he seems to swear . . . by the Vedas, it has to be clearly understood that he is absolutely free from theological obsession.

The one statement that he wants man to believe from the Vedas is the statement that "the soul is potentially divine." Religion to Sankara consists in bringing out this latent divinity in *man*. With him, as with others in other religions, this divinity of man, though hidden from the senses of man, is an obstinate fact of the superconscious. Sankara defines *Jnana* as "dependent on the subject" and not on the hallucination of the Yogin's mind.

The potentiality of the atom, when first enunciated by Einstein, was hard to believe. Even then it was not a hallucination of Einstein. Later on, experiments proved it true. Perhaps, it has been proved tragically true to the world by the horrible Atom bomb.

Sankara's idea of the *divinity of the human personality* can be compared to Einstein's idea of the potentiality of the atom. Sankara says that this statement relates to an already existing thing, not perceived now but which can be verified

and experienced by proper discipline of the mind. Thus he has quite a modern scientific attitude. All problems treated by him have been viewed by him from this high standpoint of experiment and verification for oneself.

But the object of the experiment here is not a thing outside in the world but it is in oneself. One's own mind is the great laboratory. The scientist too has to be untossed by passions if he is to have a clear vision; he has to cultivate high concentration as well as freedom from passion. Then he will be able to verify the truth in himself. Sankara challenges those who want to question the Vedic statement, "the soul is potentially divine," to this course of discipline before the truth can be verified.

An astronomer has to train himself to the use of the telescope and even to use more and more powerful telescopes before he can observe the heavens. But if anyone tells the astronomer that all his statements about stars and heavens are all his hallucinations, unless the astronomer can make that person see these things with his naked eyes, he will only be laughed at as an ignorant man.

A similar readiness to undergo discipline in purity and concentration is a pre-requisite for the realization of this great spiritual truth. This is the message of Sankara for the modern world. Divin-

The Rosicrucian discipline offers self-mastery as a goal to be achieved through the proper balance of scientific intellect and mystical feeling. These principles are also to be found in the Yoga disciplines of India. In Hinduism, Jnana holds the first place in Raja—or the Royal—Yoga. Representing intuitive union with a quiescent source, Jnana is the knowledge, the powers of the intellect, acquired through meditation and disciplined study as a means of reaching Brahman, the impersonal supreme being, the primal source and ultimate goal of all beings.

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ity of man exists in him already; man, by his efforts, has to remove the veil that hides this reality.

According to Sankara all the rest of the Vedas may be ignored by one if he so chooses. But none striving for a spiritual life can ignore this grand truth of the divinity of the soul, and the preliminary discipline to come by this grand possession in himself. Going to heavens, etc. may be questioned but not attaining to the divinity of the soul in oneself.

Sankara Was Many-Sided

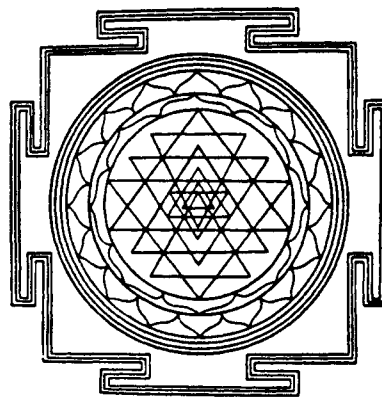
There is a tendency among the scholars to associate Sankara with Knowledge of intellectual powers alone. This is doing a great injustice to him. No doubt, even to this day, Sankara is the most excellent propounder of the Jnana Yoga. But that was only a part of his work and himself.

Sankara has not merely written the commentaries on *Prasthanatraya* (the three basic works) but he is the author of innumerable Stotras (truths of divine nature) of great poetic excellence and of feeling for and devotion to God. These are perhaps more popular among the people of India than are his commentaries.

Sankara characterises Jnana Nishtha (the powers of Divine Love) itself as an extreme ardour towards realisation of the soul. The Jnani (he who has powers of the intellect) also has to be full of feeling, emotion and avidity to realise the truth.

According to Sankara, Jnana is never a cold study of books or cleverness in discussing Sastras (Absoluteness). It is a warmhearted attempt and striving to realise the truth. When this attitude is turned towards the personal god, it becomes Bhakti, (the Yoga of personal selfless devotion). To think of Sankara as all-Jnana and no-Bhakti is to misjudge him and ignore a good deal of his most popular devotional poems.

Another charge that is made against Sankara is that he was against all Karma (action in general; duty; ritualistic worship). Sankara has no doubt stated that rituals and the Jnana of non-action run in opposite directions. But he was for all-Yatna (intense striving) to conquer the mind. He was for all-effort to relieve the ignorance of man, man's greatest enemy. All the last sixteen years of his life were devoted exclusively for this



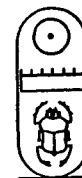
Sri-Yantra
Cosmic Diagram
(Hindu-Vedic)

service of man by means of Jnana. He was as good a Karma Yogin as Buddha himself. His life was, in fact, a complete synthesis of Jnana, Bhakti, and Karma Yogas—just as the *Bhagavad Gita* is.

Sankara is perhaps one of the least understood of the great Archaryas (Teacher of Siva) even among the Sanskrit-knowing public. But because of his strictly scientific attitude of mind, his deep grasp of the fundamentals of religion and his lucid exposition, he is the one Archarya who will easily appeal to the modern mind.

In the interest of pure religion, not merely of Hinduism, it is necessary that this modern age should read and understand him better. He is one of the boldest thinkers the world has ever known. In the course of his meticulous exposition of the nature of the Eternal Truth, he seems merciless in his exposure of the foibles of the popular Hindu religion of his times.

Sankara's one endeavour was to bring the fundamentals of the Hindu religion out of the tangled web of Hindu religious literature. He has a most comprehensive and elevated view of the nature of the human personality. Even in his eagerness to bring to the limelight the higher but hidden aspects of the human personality, Sankara never forgets that the common



man is in the merciless grip of his slothful lower nature. So the great Teacher came down to the level of the common man to raise him up.

While allowing for rituals their indispensable place in the childhood of a religious life, Sankara was uncompromising in his insistence that only on the basis of strict and advanced ethical life can the superstructure of spiritual or religious life of realisation of God or the Self be built up. Rituals and Swadharma (Self-sacrifice) are the essential atmosphere for the practice of detachment; there is a method of doing it in a proper attitude of mind which helps to evolve this detachment. This in turn paves the way for an easy ethical life.

Scientific Attitude

What will appeal most to the modern man is Sankara's strictly scientific attitude to religion. The ambition of science is to reveal the truths of the external nature; the field of religion is the disclosure of the still more marvelous truths of the internal nature of man. Sankara is a master-expounder of the latter.

The science of today has in a sense become transcendental; but naturally its field is the outside world. The most important domain of the present-day science is the mighty atom, far beyond the

ken of the senses of man. Science has become less dogmatic than it was in the nineteenth century; one is not sure to what more subtle depths it may be taken.

The marvelous feat of Sankara is that he has tested the truths of religion by the very same standard as has been adopted by science. The two tests of science are that, 1) it can be verified; and that 2) it is universal.

Sankara states that the culmination of religious, *i.e.* ethical discipline, is the experience or realisation of the Self or the Supreme *here and now*. He says that this realisation is in glaring contrast to the "attainment of *Heaven* by means of sacrifice," and the attainment of this Heaven has to be accepted merely on the authority of the Vedas. It cannot be experienced here and now. So doubts about its reality are not quite out of place.

Thus Sankara brings to bear quite a scientific mind on his exposition of religion. Even though he lived in what may be termed the medieval times, he is more modern than many of the modern scientists in his conception and treatment of religion. There is nothing to be wondered at if Sankara is not properly known in Europe or America. But the great pity is that his greatness is not realised in his own land. . . .

—Reprinted from *Bhavan's Journal*

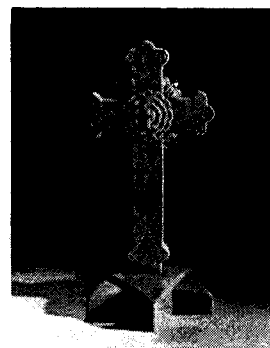
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The Laughter of the Gods

SUDDEN NEW INSIGHT comes not only as a surprise. Often it comes with a laugh, a shout of joy. When Archimedes suddenly perceived the principle of buoyancy, he ran in the streets of ancient Syracuse shouting "Eureka!" His elation came not only from his primary discovery but also from a related one—that this principle had always been the same, had always been there, waiting to be perceived. Suddenly he had "eyes to see it."

In the same way, when we are baffled by a conundrum, and a simple answer exposes the whole thing, this sudden insight makes us laugh. The exposure shows how we had been tricked into making a wrong interpretation, and at the same time our perception does a flip-flop. We know at once both the solution, and the error that had prevented solution. Our blinders are gone, and suddenly we have "eyes to see" what was already there. Even chagrin at having been fooled does not prevent a laugh or smile at this dual discovery.

But our search for mystical insight, as to the true nature and relationships of all things, can sometimes become a bit grim and determined. We make the search, and anticipate the revelation, in terms of some framework to which we have subscribed. Then it seems that there must be some other secret fact which, if we could grasp it, would unlock the whole mystery. Yet when it happens, or when one comes a step closer to solving it, the answer is seldom what had been anticipated. It is a surprise discovery, like a gift of grace, and causes a gasp, a laugh, and elation.

Some who have had contact with one of the cosmic teachers find it not at all sombre; rather it is like being flooded with affection, and with great good humor. If anticipation has closed off this sort of response, it may also have closed off the possibility of such a contact. Spiritual unfoldment without laughter may be suspect as being on the wrong track.

Gay laughter is a typical reaction of Zen students when they achieve a breakthrough in understanding. And Zen adepts delight in baiting each other with attractive fallacies, which they must see through, to their further delight. Their framework for this pursuit, and their expectations, are not encumbered by theological considerations such as are prevalent in our Western thinking.

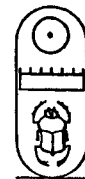
In a departure from such traditional thinking, Eugene O'Neill dramatized how Lazarus might have reacted to circumstances after his experience of being recalled from the dead. The title of this play, *Lazarus Laughed*, tells the gist of it. He laughed joyously, even at danger, because he *knew* things from a different point of view.

Mystics and saints who achieved a breakthrough into *cosmic consciousness*, came from all kinds of backgrounds—Jewish, Moslem, Hindu, Christian, Buddhist, Parsi, atheist, and many others including so-called primitive people. This experience is universal, not exclusive to any system of belief or thinking. And a common theme among these seekers of light has to do with a different way of seeing or apprehending things, and the sudden joy of its discovery.

Our own reasoned anticipation as to a different spiritual perspective is that it would come from a different point of view, which could be achieved by somehow removing ourselves to a different viewing point, a different observation post. That is, the new view would be from *there*, not from *here*. Also we accept that the search may be long, lasting even after we have graduated out of this world with its restricted view (or like Lazarus who had been there, and returned). That is, the new perspective will be *then*, not *now*.

Herein is the matrix, the set-up, for the biggest laugh of all—discovery that what we seek and hope for is *here* and *now*. "The kingdom of heaven is in your midst," and it has been here all the time. This is the laughter of the gods, which is not amusement at our human blindness but delight in being freed from it. It is this release, and this laughter, that makes us as gods. Would not laughter itself be good practice in anticipation of any spiritual discovery?

—Edgar Wirt, Ph.D., F. R. C.



Rosicrucian Activities

Around the World

AN AUSTRALIAN physician who has practiced medicine for 45 years in New South Wales has been presented the Rosicrucian Humanitarian Award. Dr. Walter Pye was honored for his work in the Hunter Valley region on behalf of the aged and handicapped. The presentation was made at the doctor's home in Scone by Frater Wayne Witchard of Muswellbrook, a neighboring town in the valley.

Dr. Pye arrived in Scone in 1934 and has been working steadily on his humanitarian activities in addition to his regular medical practice. He is a Fellow of the Royal College of Surgeons in Edinburgh, Scotland, as well as a Fellow of the Royal Australian College of Surgeons. He was honored in 1973 by Queen Elizabeth II with the award of Member of the British Empire.

Upon withdrawing from general practice, Dr. Pye established the Upper Hunter Village Association to provide accommodation, nursing and welfare facilities for the aged and handicapped—a project to which he has devoted the past six years of his life. The project allowed for the construction of forty villa units for the elderly where they could care for themselves with the help of such ancillary services as meals on wheels, home help service and so on. In addition to this, plans were made for a nursing home and a day care activity and rehabilitation center.

Dr. Pye has also been active in community fund raising throughout his medical career in Scone. He was instrumental in a local appeal for donations to improve the Scott Memorial Hospital in the 1960s. His efforts were recognized by the Board of Directors of the hospital and the state Health Commission, who named the latest addition to the hospital after him. He also instigated a fund drive for the construction of an airport in Scone.

"The honor your Order has conferred on me is most deeply appreciated and



Dr. Walter Pye (right), Australia, is presented the Rosicrucian Humanitarian Award by Frater Wayne Witchard for his efforts on behalf of the aged and infirm.

was most unexpected," wrote Dr. Pye in a letter to the Emperor. He added that AMORC was not unfamiliar to him as he had two uncles who had joined the Order during the earliest years of the present cycle. "They took their degrees at Harvard University in the years about 1913-1914," his letter read. "It would be at this time when they became members of AMORC—of which they were always very proud."

We appreciate Dr. Pye's respect for our beloved Order and express our sincere admiration for his work.

Celebrated Rosicrucian artist Nicomedes Gómez recently received honors in his native Spain. In recognition of his artistic and cultural achievements, the Municipality of Cartagena, his native city, appointed Frater Gómez "Favorite Son of Cartagena." Another organization named him "Cartagenian of the Year." The seventy-five-year-old artist is well known for his paintings of esoteric, symbolic, philosophical, and religious sub-

jects. A recent exhibit of his paintings in Cartagena attracted over 15,000 visitors, including students and members of the press, radio, and television. In conjunction with the exhibit were lectures on symbolism, esoterism, philosophy, and parapsychology, along with detailed explanations of the artist's esoteric paintings. Editors of the prestigious daily newspaper *Linea* awarded Frater Gómez a trophy prize proclaiming him "The Best Painter of the Year in Murcia (a province of Spain).

Frater Gómez makes his home in Pau, France. His *Cathedral of the Soul*, a beautiful symbolic painting expressing high ideals, is on permanent exhibit in the Art Gallery of the Rosicrucian Egyptian Museum in San Jose. The paintings of Frater Gómez all share the same objective: to give reflective men an oppor-



Frater Nicomedes Gómez (center), recently honored in Spain, discussing one of his symbolical paintings.

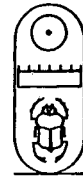
tunity to meditate upon man's true destiny. Our congratulations go to Frater Gómez in his wonderful work.

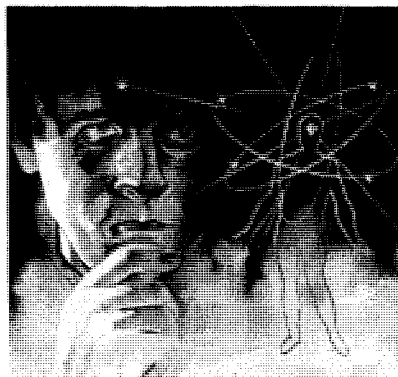


New local groups of the Rosicrucian Order, AMORC, are opening up throughout the world—reflecting the universal appeal and growth of the Rosicrucian Order. Recently, Rosicrucians in Nigeria proudly affiliated with a newly formed pronaos in Ikot Abasi. Grand Councilor K. U. Idioidi delivered a most inspiring inauguration message. Also attending the opening ceremony was Frater E. U. Akpan, Regional Monitor. Pronaos Master O. Nyong presided. We deliver our warmest congratulations to Ikot Abasi Pronaos.

Cover Standing majestically on Wawel Hill overlooking the ancient city of Cracow, Poland, is Wawel Castle. This royal castle was erected during the reign of Casimir III (1309-1370), called "the Great." Shown here is the portal to the magnificent structure. The beautiful city of Cracow's university is where the renowned astronomer Copernicus taught. The city escaped destruction during World War II only because the Nazis were forced to hurriedly retreat.

(Photo by AMORC)





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CANADA, ALBERTA, CALGARY—Alberta Conclave—May 26-27, Oddfellows Hall, 421 12th St. N.W. Calgary. Grand Lodge will be represented by Frater Harry Bersok, Director of AMORC's Department of Instruction. For more information, please contact Soror Ruth Booth, Secretary, Box 1642, Calgary, Canada T2P 2L7.

GARDEN OF GETHSEMANE

The Biblical garden, here shown, is located at the foot of the Mount of Olives. The garden, reputed to be the favorite resort of Christ and his disciples, contains olive trees of great age. Some are said to be descended from those that sheltered Christ. Gethsemane is located about three-quarters of a mile from Jerusalem.

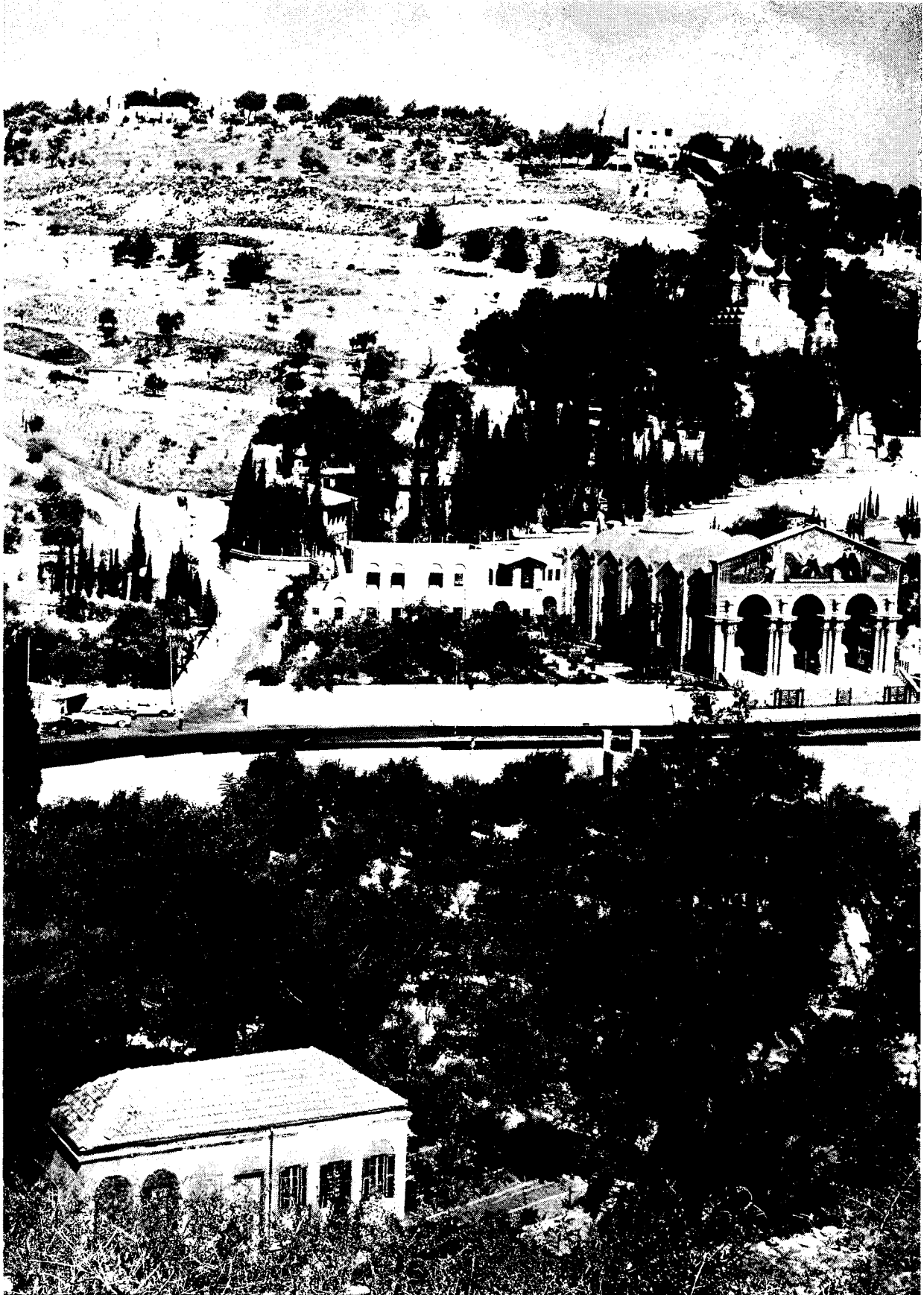
(Photo by AMORC)

ANCIENT BIBLICAL CITY OF JERICHO (overleaf)

Archeologists estimate these ruins in Jericho predate those of Egypt or Syria by 3000 years. Artifacts found in the lower level date back to the Neolithic age. Authorities state that the town of Jericho was captured by the Israelites upon their entry into Canaan, and it was later destroyed and then rebuilt by the Romans. The fallen walls partially shown here are of the Late Bronze Age, and are those actually destroyed and burnt by the Israelites under Joshua. Anthony was said to have given the groves in Jericho to Cleopatra.

(Photo by AMORC)

**The
Rosicrucian
Digest
April
1979**





The Seal of Pharaoh Thutmose III

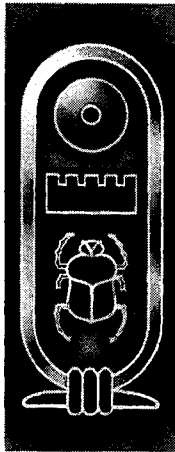
Founder of Ancient Mystery School

This photograph is of the original cartouche (seal) appearing on the obelisk of Thutmose III erected in the Temple at Karnak, Egypt. Its meaning refers to "creation," or "beginning."



Pharaoh Thutmose III (1500-1447 B.C.) organized the first physical form of the mystery schools whose doctrines were later enlarged upon by the renowned Pharaoh Akhnaton. Thutmose III had a mystical experience in a temple ceremony that transformed his militant character. He stated that he was "raised" to sublime divine heights and then was given his royal name by the Supreme Deity. He had this account engraved upon the walls of the temple "that all might know it for all time."

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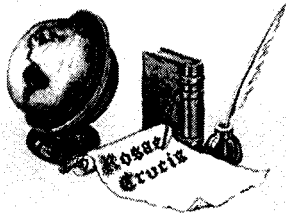
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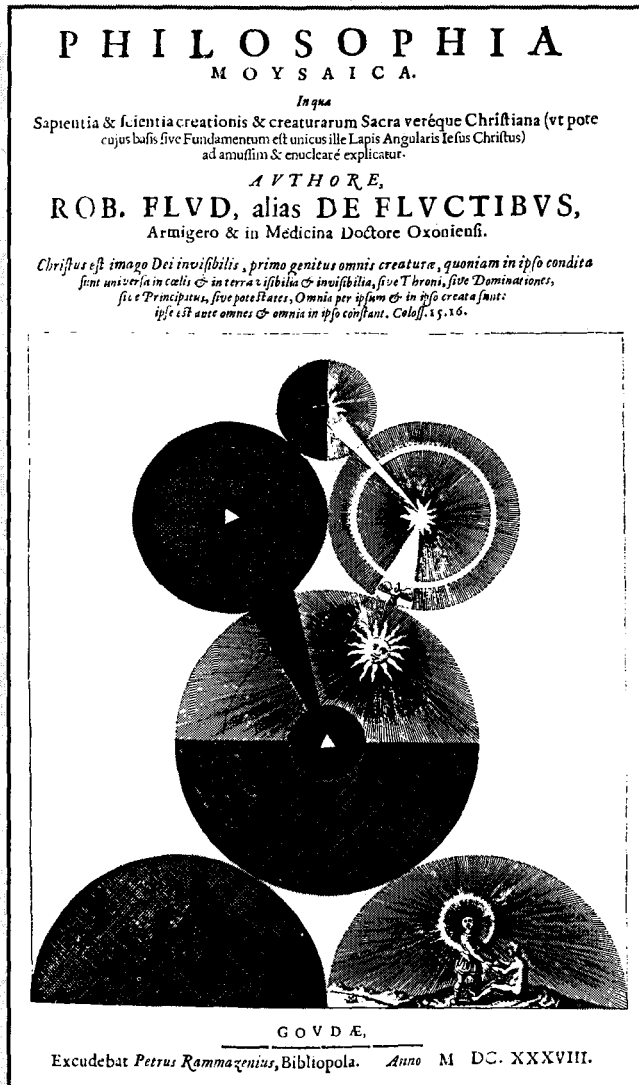
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From the Archives



Title page of Robert Fludd's *Philosophia Moysaica*, published at Gouda by Petrus Rammasenius in 1638.

This is one of a series of authentic works found in the archives of the Rosicrucian Order, AMORC.

DR. ROBERT FLUDD was an English physician (1574-1637) who said he was a Rosicrucian and defended the Order against its detractors. He says at the beginning of *Philosophia Moysaica* that his desire is "to prove and maintain the true and essential Philosophy with the virtuous properties of that eternal Wisdom which is the Foundation and corner-stone whereon it is grounded."

Fludd uses two opposites which are properties of the Divine Will. Volunty is the divine property, the manifest, positive nature, wherein he moves or sends out his emanation from the center towards the circumference. Nolunty produces rest and vacancy from operation by contraction from the circumference to the center. Fludd applies this duality of function to dualities such as the soul and body, cause and effect, true and false wisdom, darkness and light, and others.

He uses the ladder to symbolize ascent from earth to heaven, and number symbolism is used in different ways. He discusses music, harmony, and a symbolic keyboard representing the levels of creation.

An important part of the work is Fludd's comparison of philosophers and religious work. "The wisest among these Pagan Naturalists derived their main grounds or principles from the true and sacred philosopher Moses. . . ." He gives ideas from Greek philosophers, Zoroaster, the stoics, Hermes Trismegistus, and Roman philosophers. —RP



ODYSSEY

Mozart

WOLFGANG AMADEUS MOZART (1756-1791) was born in Salzburg, Austria, a center of the arts during his time. In his brief lifespan, he composed over 600 works of all types—some almost childlike in their simplicity; others, hearty and robust; all ingenious in their construction.

The young Mozart was instructed by his father, Leopold, on the violin and clavier and he began composing as early as age five or six. Mozart's older sister, Nannerl, was also musically talented and their father took them on many concert tours where they were well received. Far from being exploitive, Leopold Mozart was devoted to his children and their musical education. The music of France, England, Holland, Italy, and various regions of Germany left its mark upon the impressionable Mozart and the various styles were reflected throughout his lifetime in his compositions.

The composer's late teens and early twenties were spent in his hometown, where he held the positions of church organist and concertmaster. Mozart soon became restless and discontented in Salzburg and sought positions in France and Germany, but surprisingly was unable to find anything more than mediocre. He returned to Salzburg and continued to compose and perform occasionally for the wealthy.

Like most composers of the time, Mozart's works were either commissioned or tailored for special occasions. Chamber music and sonatas were popular with the aristocracy, as well as serenades and divertimentos, which served as background music for parties. The latter, though light in character, have a great deal of musical value and one of these, **Eine Kleine Nachtmusik**, K. 525, is still performed extensively today.

Yet, Mozart's most famous works were produced during the last ten years of his life. In 1781, he decided to move to Vienna to further his career. He enjoyed prosperity at first and in 1782, he married the daughter of some friends, much to his father's dismay. Constanze Weber was criticized for her lack of financial acumen and her capricious disposition, but Mozart was very fond of her and some felt that she was a great help to him. This was a prosperous period, but it was soon to pass.

Mozart's popularity declined inexplicably and his pupils left him. Huge debts were incurred and he borrowed heavily from his Masonic brothers. None of his worries were depicted in his music, however, and he remained true to his inner vision. The last three symphonies, composed in 1788, are considered by critics as his greatest works in that form. The Masons continued to provide support for the impoverished composer and his opera, **The Magic Flute**, K. 620, is full of Masonic symbolism. The work was performed shortly before Mozart's death and its fantasy elements captivated audiences then as it does now.

Perhaps the greatest clue to Mozart's genius is his remarkable ability of visualization. It has been said that he worked out whole compositions in his mind before he ever wrote down a note. Donald Jay Grout, a noted music historian, apotheosized this inspired man: "There is a touch of the miraculous, something both childlike and godlike, about all this; and although recent research has revealed in some cases more of labor and revision in Mozart's creative processes than used to be thought, nevertheless the aura of miracle remains. It was perhaps this that made him . . . the musical hero of the early Romantic generation."—LBS

