

Rosicrucian Digest

May 1979 • 75c



Featuring:

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

The Art of Radiating Love

Why Famous Men Walked

Choose for Happiness



by Dr. H. Spencer Lewis

Three Books for Interesting Reading

Mansions of the Soul

This book reveals in an astounding manner the many facts to support reincarnation. Quotations from eminent authorities, from Biblical and Sacred works, substantiate this doctrine. This volume PROVES reincarnation.

This Book Explains . . .

All about the soul and its cycles of reincarnation. It tells you in plain and understandable language where the Mansions of the Soul are, and why the soul has these Mansions and what is accomplished in them.

Rosicrucian Principles for Home & Business

This volume contains such principles of practical Rosicrucian teachings as are applicable to the solution of the everyday problems of life. It deals exhaustively with the prevention of ill-health, the curing of many of the common ailments, and the attainment of peace and happiness.

The book points out the wrong and the right ways for the use of metaphysical and mystical principles in attracting business, increasing one's income, promoting business propositions, starting and bringing into realization new plans and ideas, and the attainment of the highest ambitions in life.

Self Mastery and Fate With the Cycles of Life

This book will give you a practical method to map the course of your life—hour by hour, day by day. No guesswork of indications, no phantasm. A simple, surprising survey, sanely stating the marvelous mystical manifestations of the *cycles of life*, which enables every man or woman easily to learn more about the *fortunate* and *unfortunate* periods in each day. Here is an opportunity to be prepared for all the strange occurrences that perplex every human being. This book, *Self Mastery and Fate*, contains a system which time has shown has no equal in any form of astrology, numerology, or character reading.

Each Book is Priced at

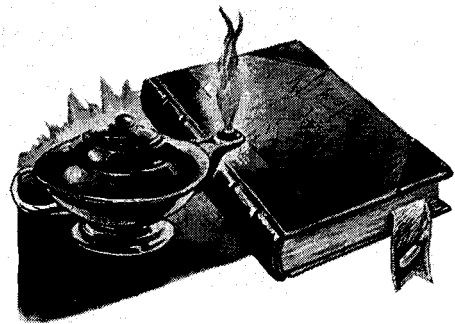
Other Currencies
 £3.39 A\$5.86 NZ\$6.45 **\$6.45**
 N4.30 R.5.60

California residents please add 6% for sales tax.

Send your order to:

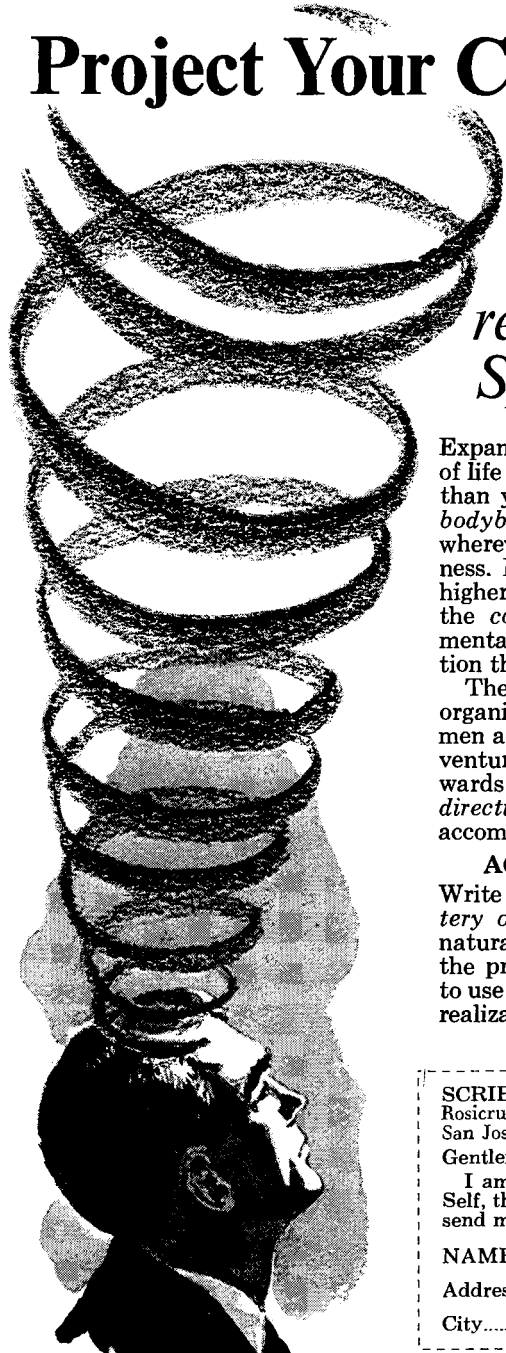
Rosicrucian Supply Bureau

San Jose, California 95191, U. S. A.



Project Your Consciousness of Self

*You can
reach out beyond
Space and Time*



Expand your awareness—your realization of life and existence. There is more to you than you suspect. Your Self need not be *bodybound* to the five senses. You can be wherever you want to be—in consciousness. Put Self in direct contact with the higher levels of your consciousness and the *cosmic forces* about you. Learn to mentally journey to the source of intuition that lies behind your conscious mind.

The Rosicrucians, a worldwide cultural organization (not a religion), have led men and women on the greatest of all adventures, the discovery of Self. The rewards are more inspiration and *intuitive direction* leading to increased personal accomplishment.

ACCEPT THIS FREE BOOK

Write today for a free copy of *The Mastery of Life*. It offers no strange supernatural formulae. It does disclose how in the privacy of your home you can learn to use cosmic and natural laws for a vaster realization of Self. Scribe S.P.C. 52

SCRIBE S.P.C. 52
Rosicrucian Order (AMORC)
San Jose, California 95191, U.S.A.

Gentlemen:

I am sincerely interested in the extension of Self, the expanding of my consciousness. Please send me a free copy of *The Mastery of Life*.

NAME.....

Address.....

City.....State.....Zip.....

(PLEASE PRINT NAME AND ADDRESS)

The ROSICRUCIANS (AMORC) • SAN JOSE • CALIFORNIA 95191

Rosicrucian Digest

(ISSN 0035-8339)

Published Monthly by the Supreme Council
of the ROSICRUCIAN ORDER, AMORC
Rosicrucian Park, San Jose, CA 95191

Robin M. Thompson, Editor

Official Magazine of the
Worldwide Rosicrucian Order

May 1979 Vol. 57, No. 5

CONTENTS

- 4 Thought of the Month: *The "Psychic Explosion"—
Its Current Dangers*
- 8 Is Death Real?
- 11 The Celestial Sanctum: *Health and Harmony*
- 14 Black Dove of Dodona
- 17 Mindquest: *Energy: Spirit of the Universe, Part II
Elementary Particles and the Electron*
- 20 Rhizobia Bacteria—Hope for A Hungry World?
- 21 Rosicrucian World Convention—1979
- 22 Why Famous Men Walked
- 24 Medifocus: *Francisco M. Bermudez, President, Peru*
- 25 The Art of Radiating Love
- 26 Little Thoughts Make Little Men
- 29 Choose for Happiness
- 32 Fear . . . and Its Opposite
- 34 Rosicrucian Activities Around the World

PHOTO PAGES

- Cover Rose-Croix University (*see page 10*)
- 3 In Tranquil Splendor
- 37 Château of Chambord
- 38 Market Day in Guatemala

SUBSCRIPTION: \$7.00* per year, single copies 75¢. **ADDRESS:** *Rosicrucian Digest*, Rosicrucian Park, San Jose, CA 95191, U.S.A. Changes of address must reach us by the first of the month preceding date of issue. Entered as Second-Class matter at the Post Office at San Jose, Calif., under Section 1103 of the U.S. Postal Act of October 3, 1917. Second Class postage paid at San Jose, Calif. Statements made in this publication are not the official expression of the organization or its officers, unless declared to be official communications.

*Other Currencies:
£4.40 A\$7.00 NZ\$7.00
¥4.65 R6.10

IN TRANQUIL SPLENDOR



The peaceful countenance depicted on the inner sarcophagus of King Tutankhamon has remained unblemished throughout the centuries. The original was unearthed in 1922 by two English explorers—Howard Carter and Lord Carnarvon. The subsequent deaths of persons involved in the excavation sparked such a conflagration of superstition that the name Tutankhamon continues to suggest an unfathomable mystery. In the crossed arms of the figure are two emblems symbolizing the dominions of the Upper and Lower Nile. The beard denotes royal power. This authentic replica is on display at the Rosicrucian Egyptian Museum, San Jose, California.

(Photo by AMORC)

Copyright 1979, by the Supreme Grand Lodge of AMORC, Inc. All rights reserved. Republication of any portion of *Rosicrucian Digest* is prohibited without prior written permission of the publisher.



THE "PSYCHIC EXPLOSION"— ITS CURRENT DANGERS

THERE IS a state of ambivalence existing in the current world of psychic phenomena. In the early part of the century the word *psychic* referred to functions of the mind and the human organism behind the normal state of objective consciousness. The subjects considered in this realm were primarily insanity, the involuntary functions of the body, emotions, and the nature of consciousness.

Such subjects as telepathy, telekinesis, bilocation (projection of consciousness) were generally classed with the supernatural by science. They were placed in the same category as the belief in ghosts and spiritism, that is, communication with the dead. There was, however, a nucleus at that time of persons, both in Europe and America, interested in the subject of psychic phenomena. They were organized in local groups termed *psychical research societies*. These societies were composed of sincere investigators of mysterious phenomena such as monition, premonition, precognition, telepathy, and so on. The members of these societies were mostly scientists (those courageous enough to disregard the derision of their colleagues), as well as journalists, clergymen, and other liberal-minded individuals. Dr. H. Spencer Lewis was President of the first Psychical Research Society in New York City in the early part of the century.

The scientific journals, especially those in the United States, did not report the conclusions of these societies. They declared that the findings were not conclusive enough, that there was no empirical evidence to support them.

In this embryonic stage of inquiry it was not possible to find proof of the cause of the effects which were experienced. Of course the investigators did expose many frauds, and these deceptions were revealed. However, there were phenomena the investigators experienced which could not be explained by any physical means, and it must be realized that the men of these societies were intelligent and not easily deceived.

The repetition of the reports of the psychical research societies, as a result of their assiduous work, were finally published, but in their own journals and not the public press. This drew the attention of members of the faculties of renowned universities. With due reserve and almost with an apologetic attitude, such academic personages then began on their own a serious investigation of psychic phenomena. They kept statistics of their findings. Their early comments now recognized a phenomenon, but they hesitated to categorize it definitely except to state that it apparently concerned unknown powers of the mind or unrevealed depths of consciousness.

Extrasensory Perception

Eventually the investigators admitted that there was apparently an *extrasensory perception* which certain persons possessed. It was declared that this faculty or power transcended the known senses, but how it developed and what the extent of its functions were remained a mystery. This final acknowledgment of

extrasensory perception and the apparent sensitivity had by some persons encouraged articles to be written in popular publications about it. The public then reacted in diverse ways to the publicity. Fundamentalist religionists classified it as "evil," as a kind of conjuring-up the forces of Satan latent in every individual. Others thought the whole matter to be one of magic and quackery. Nevertheless, a growing number of persons began to reveal their own inexplicable experiences which they had never previously dared to discuss with others for fear of being thought "a little queer."

To capitalize on public interest, a number of popular periodicals, as they still do, wrote flamboyant articles about the "mysterious world of the psychic." For circulation purposes, they exaggerated the topic by quoting experiences of persons who were actually emotionally unstable, and the very relation of the experience indicated the person was abnormal. Advancing to our times, the whole subject has accelerated to what may be called a *psychic explosion*.

Individuals with no background in science are setting up equipment for biorhythm and other "tests" in once vacant stores in shopping centers. Signs are plastered on their windows stating that they offer to interpret graphs with their unsophisticated instruments. They do this in such a way as to *please* their clients. This sort of activity is similar to what crystal ball readers and fortune tellers have long been doing. It is obvious that most such persons are neither sincere nor qualified researchers. To them it is but a popular new fad which they can exploit.

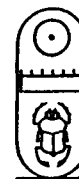
As stated in our opening remarks, this situation has led to a state of ambivalence in the current world of psychic phenomena. In other words, on the one hand there are trained liberal minds—physicians, psychologists, biologists, psychiatrists, students of mysticism and philosophy—who research methodically in laboratories with the proper technical equipment. These individuals do not consider psychic phenomena as that which transcends natural law, or that it is of a realm of the supernatural. They, like the Rosicrucians, contend that there is no phenomenon which lies beyond, or which is separate from, the whole spec-

trum of cosmic reality and law. Therefore, from this premise, they believe that the phenomena can be reduced empirically, that is, to established recognizable laws of nature. This is the policy as well in our own Rosicrucian Parapsychology Laboratory which is headed by persons of academic standing in related fields of science.

The *other side* of this ambivalence is very disturbing during this psychic explosion because of the confusion it creates by the spread of misconceptions and related commercialism. There are many persons who are not interested in how phenomena occur, but merely in a bombastic and spectacular presentation which purports to be authentic. For these curious and credulous persons many so-called "churches" have been established. Under the guise of religion, they can make any claims that they wish, no matter how unsubstantiated, with impunity. As a religion, their activities are unquestioned and, as well, their "real property is tax free." These "churches" occupy formerly vacant storefronts or just someone's living room. They claim in their literature to have become, through their "psychic development," a clear channel for contact with intelligences on other planets. Also, they purport to receive "messages" from a variety of Oriental deities or messiahs which they convey to their unfortunate followers who accept their authenticity without question. Of course, this type of church is actually not a religion in the sense of an established theology, nor do its "reverends" have a theological degree.

Dependence on "Masters"

There are a number of these present-day psychic sects, most all declaring themselves as churches, whose leaders claim to be daily recipients of revealed messages direct from Jesus, Buddha, and Saint-Germaine. (By their literature many of them reveal that they do not know that Saint-Germaine was not canonized, he was *not* a saint. The word Saint was merely a part of his name. In fact, his reputation during his life was not generally creditable in Europe.) The credulous individuals who pay fees to these persons, who are generally termed *gurus*, have often become seriously and emotionally disturbed because of their forced depend-



ence upon the "guru" or "Great Master" of the church.

Economically speaking, such victims are also seriously affected. In several instances that still persist, they are obliged to put full dependence on what is expounded because of the implied "other world" or divine authority associated with same. Therefore, they relinquish their real property to the church leader, reverend, or guru—and most of their money as well.

False Claims

A rational person will find it difficult to understand how one would accept such preposterous claims of another. For example, it is stated that Christ, Buddha, and other spiritual eminences have singled them out to be the divine messengers for the whole of humanity, and for a monetary price! I think it is interesting in this connection to quote in part from an article written over forty years ago by Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle. It appeared recently in the *Rosicrucian Digest*.

"The most definite thing that they give to their followers is a list of promises which includes the ability to ascend in holy communication with the saints and spiritual beings of the past and present; the ability to become immune to all earthly problems, trials, and tribulations; the power to be superhuman and supernormal; the "guaranteed" formula for lifting oneself quickly and thoroughly out of the average ordinary routine of life to a high, successful, and prosperous position; to dwell with the great "unseen Masters" in intimate association; and hundreds of other preposterous but alluring promises.

"Every one of the Supreme Officers and department heads would rather resign his position and abandon his connection with AMORC than allow members to believe that he has any specially divine Master, unique, powers and abilities, or is the reincarnation of any Great Master, or is in daily or hourly companionship with an invisible Master or

group of them to such an extent as to be under their control and direction.

"We want our members to look upon us as sane and rational individuals, holding our positions, not by any divine right, but by the right of diligent service, sane thinking, careful management, dignified conduct, and unstinted service to the members. We do not want in our organization as officer or member anyone who is beginning to think that he is developing a unique trait of spirituality, a special form of divine power, or a unique cosmic position.

"We want always to be sane and rational human beings, dealing with sane and rational human beings in a sane and rational manner. We hope in this way to continue to serve our membership and to present ourselves to the world in the same honest and sincere manner as have the past officers and directors of the Rosicrucian activities in all parts of the world."

The ill effect of this aspect of interest in psychic phenomena is that many worthy seekers are led astray by the false claims. The fantastic claims of these pseudo-psychic groups draw attention. The inquirer attends. He eventually finds in most of these groups that he has been exploited and that he has learned nothing to his advantage. He turns away disappointed and in many cases seeks no further, believing that all other societies or organizations—even if not called a "church"—are of the same character.

Sincere organizations of long reputable history do not make such claims. They know them to be false; they know that the attainment which the individual seeks must be individually acquired through *personal study* of basic laws and principles. He cannot bring about an advance in his own state of consciousness by listening to the bombastic claims of a guru or one who professes to have an exclusive channel to the whole Cosmic.

The "psychic craze" will eventually result in the general exposure of many of these charlatans who are exploiting the innocent, unaware seeker of knowledge. But in the meantime each individual

should check on the credibility of some of these psychic "leaders" and their groups and "churches." In other words, what background, history, and recognition have they and their work established?

Can they turn to encyclopedias and dictionaries, or show any general outside recognition of their authenticity? We have always been proud that the Rosicrucian Order, AMORC, *can* do so. △

Educated men must be more than textbooks, or computers, or single volumes of knowledge. They must, in all their learning, think of themselves as being an integrated part of mankind. Their knowledge and personal success must contribute to society.

—Valldivar

IN APPRECIATION . . .

To all who have been so kind in sending flowers and "Get Well" wishes to me during my recent ordeal of open heart surgery, I deeply appreciate your thoughtfulness.

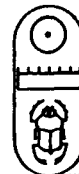
Most sincerely,

Ralph M. Lewis
Imperator

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*.

Address Scribe S.P.C.
Rosicrucian Order, AMORC
San Jose, California 95191, U.S.A.
(Cable Address: "AMORCO")



Is Death Real?

by Edgar Wirt, Ph.D., F. R. C.

International Research Council

A CENTURY AGO, when more people became aware of possible communication with those who had died, the question arose, "Had they really died?" Is death real, or an illusion? This led to further speculation that there really is no death, or that death can be bypassed or "overcome."

We suggest here a parallel question: "Is birth real?" For death is exactly as real as birth! Something is born, and in time it dies; it has a beginning and an end. *Birth* and *death* are antonyms, a pair with opposite meaning. Both are *events* which we document as "vital statistics," which mark the beginning and end of a mortal life span.

This may seem a harsh evaluation of a sensitive topic, but it is needed to put it in the right perspective. Questions and answers about death often miss the mark because they get off on the wrong foot. For example, by long usage we speak of *death* as the opposite of *life*, as in the common expression, a "life-or-death" situation. The implication is that life is a condition, a state of existence, and death is the absence of it—another *condition*.

The basic dependable fact is that death is the counterpart of birth; both are *events*, experiences that we all go through. Anything born will die; the only way to escape death is not to be born! Buddhists are concerned to escape, not from dying,

but from being born again into another stint in this physical world.

We know the heroic efforts of rescuers and physicians to forestall a death. Sometimes they do prevent a death—at that particular time. To prolong life is simply to defer the event of death. But no combination of human effort can defer a death forever. As Hamlet put it, "If it be not now, yet it will come." Recently we have been made aware that, in some circumstances, it may not be humane to defer death (to prolong life) by artificial means.

Life After Death

All of this does not deny nor disparage the widespread expectation of individual existence, in some form, after the experience of death. It does put it on a different footing. That which is born and dies is a physiological organism. If that were all there is to a human being, each individual person would exist only from birth to death. Whatever exists after the death of this organism must be different from, and separable from, that which dies. Yet it must exist somehow in conjunction with the physical organism while that organism lives. Otherwise after death there could be no carry-over of memory, expectation, and orientation from this span of life.

In a century of psychic research (now called parapsychology), the first fifty years of investigation centered on communication with those who had died. In spite of some ingenious ways to demonstrate and test such phenomena, investigation faltered because of the

Frater Dr. Edgar Wirt, a life member of the Rosicrucian Order (AMORC) is also an active member of the International Research Council. In 1942 Frater Wirt received his Ph.D. from Purdue University. For many years on the administrative faculty at Purdue University, he has now retired and pursues his deep interests in mysticism and the exploration of psychic phenomena.

The
Rosicrucian
Digest
May
1979

difficulty of proving that a "spirit" communicator is who he says he is—or was. In the meantime other lines of investigation had turned up other kinds of phenomena that might account for some of the alleged spirit communication—such as telepathy, general ESP, projection, personation, and memory regressed to one's own previous incarnations.

The controversy persists—not whether there is personal existence after death, but whether the accumulated evidence and testimony, both ancient and modern, warrant acceptance of it. This debate is lopsided. In favor of the idea of continued existence is the collected evidence and personal experiences of many persons. Opposed to this is doubt, criticism, and challenge of such evidence and testimony. This is where all the arguments center.

On behalf of the contrary idea—that there is no further existence—there is no rebuttal evidence. It is not possible to demonstrate that there is no further existence, but only to doubt the evidence that there is further existence. That door is open and cannot be closed.

New Research

In the past decade, psychical research has followed a different approach, related to the idea that the "surviving" vehicle of personality separates at death from the physical body with which it was associated. If it can separate and survive independently, then what evidence might there be that it can function independently even during physical life, or at the approach of death?

This phase of investigation has been financed largely by a bequest from James Kidd, an old miner in Arizona, who left a fortune "to go in a research or some scientific proof of a soul of the human body which leaves at death."¹ The theological idea of *soul* is too touchy for parapsychology; but the idea of a personal counterpart, a "psychic body" or "psychic double," has been in the literature of psychical research from the beginning.

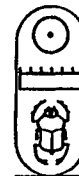
One new area of investigation is the ability of some persons to "project" their consciousness to some other place, to look around that place and report some details of what they saw. Experiments are designed so that such information



could not have been obtained in advance or in any other way. A similar phenomenon is called "out-of-body experience" (OBE).² Further investigation is to find out whether this remote "presence" of an individual (or of his consciousness, or his "double") can be detected there by sensitive human beings, by animals, or by electronic sensing devices.

Another area of investigation concerns reports from doctors and nurses on the behavior and experiences of patients who are dying.³ (They point out, however, that in many cases today the terminal patient is drugged into insensibility so that his behavior cannot be observed nor his experiences reported.) Some lucid patients report, and apparently react to, the presence of others, family or friends, who had died previously—even some whose prior death had not been known to the one dying. In these reports the doctors and nurses were observers, not participants. In some other cases bystanders have participated in conversation between living and dead, mediated by the dying patient whose awareness had become dual, reaching both ways.⁴

Another area of investigation consists of interviews with those who had a "close call," a near brush with death. Several physicians have interviewed patients who were "clinically dead" but revived.⁵ Some of their experiences are similar to



those of dying patients; others are similar to out-of-body excursions.

The upshot of such investigations, for most persons who follow them, is to reinforce the idea that there can be individual consciousness independent of the body, which in turn reinforces the idea of continued individual existence after death of the body.

The Transition

But research lags as to the nature of such existence, its circumstances and milieu. At the time of death there is a change, a transition of considerable moment. Without the familiar physical senses and muscles of the body, there has to be a different *modus operandi* which may be difficult for some to learn (or relearn).

Rosicrucians speak of death as "passing through transition." We do not deny that there is the personal experience of death, sometimes a traumatic experience in making this transition, just as there

is an experience of birth which is transition in the opposite direction. Rosicrucians commemorate the natal day of living members of the Order; and for members who have passed through transition, we commemorate the date of transition, of rebirth into that other phase of existence where they find other brothers and sisters.

As in many other mystical lodges whose organization spans both worlds, advanced Rosicrucians on both sides of the "veil" collaborate to ease transition and to facilitate reorientation into new, useful activity. They assist, and strive to emulate, those adepts and masters who are truly "citizens of both worlds."

Footnotes:

¹The Great Soul Trial by John G. Fuller; Macmillan, 1969.

²Out of Body Experiences by Suzy Smith; Sherbourne, 1977.

³At the Hour of Death by Karl Ossis and Erlundur Haraldsson; Avon Books, 1977.

⁴"A Peak in Darien Experience" by Edgar Wirt, in *Theta*, Journal of the Psychical Research Foundation, Durham, NC: Vol. 4, No. 3 (Summer, 1976).

⁵Life After Life by Raymond E. Moody, Jr.; Stackpole, 1976.

Cover Shown here is the facade of the Rose-Croix University Building in Rosicrucian Park, San Jose, California. In this Egyptian-style building, Rosicrucians from throughout the world attend classes in the **arts, sciences, and humanities**. All instructors are Rosicrucians with academic degrees in their professions. A Rosicrucian member need **not** have previous college experience in order to attend Rose-Croix University.



(Photo by AMORC)

When You Change Your Address . . .

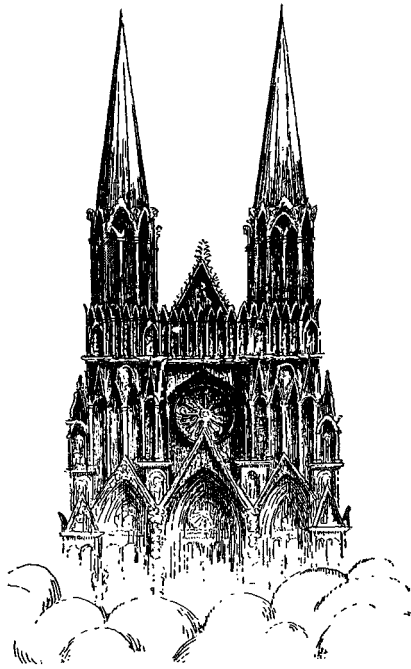
Please send only *one* notice, and send it to:

The Rosicrucian Order, AMORC
Data Processing Center
Rosicrucian Park
San Jose, California 95191, U. S. A.

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

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

*The
Rosicrucian
Digest
May
1979*



The Celestial Sanctum

Health and Harmony

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

A HEALTHY BODY and a healthy mind are a great blessing to those who possess them, for nothing can be more appreciated when one becomes sick or out of harmony. Good health is a natural result of being in a state or condition of harmony. Harmony of the body, mind, and spiritual nature of our being constitutes true harmony, and when disharmony is experienced in any of these three aspects of man, ill health soon follows. Perfect health is the harmonious blending of our threefold nature. Unfortunately, most people wait

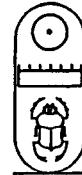
until they are ill before taking any steps to correct the negative condition they are experiencing, and then they are primarily concerned with treating the symptoms rather than seeking the true cause of their illness.

From the mystical point of view, ill health is an inharmonious condition within one or more aspects of our triune being. More than just the physical condition, good health is also dependent upon our mental and emotional attitude—our outlook on life. To treat only the physical symptoms will often bring a return of the problem at a later time. Through the avenue of the mind, our daily attitude to life and our dominant thoughts deeply affect our health. The mind can cause an infinite number of diseases through stress, anxiety, worry, depression, and anger or resentment. We little realize how these thoughts impinge their destructive influence upon the delicate cells of our body, as well as poisoning our minds and having a depressing influence upon our whole mental outlook.

From a physical point of view, the health of the body should be given first consideration, otherwise disharmony within the body will always demand a great deal of attention. Ill health can severely limit our activities because either pain or discomfort compels so much conscious attention. Good health, therefore, is important, not only because we are free from disease, but because physical harmony contributes to the total harmony of our being. Sensible diet and reasonable exercise will establish a physical condition which is uplifting and deeply satisfying.

Experiencing Harmony

Harmony of the mind, often called peace of mind, is a deep desire for each of us. Our outlook on life, our ethical and moral principles, our understanding of ourselves and other people contribute to the degree of personal happiness we may have found. Harmony of the mind depends upon the relationship we have to society. If we are at peace with our environment and have established a good relationship with the people in our environment, we will experience a degree





of harmony because we feel we are fulfilling some useful purpose in life.

Once we develop self-confidence and feel we are contributing to society either in our vocation or through our personal endeavors, we will feel a sense of well-being. If we are well liked by friends and associates and we are willing at times to make a personal sacrifice on their behalf, we will sense some satisfaction in the life we are living.

Creative Expression

The more we are able to express ourselves in art, science, music, or other constructive ways, the greater will be our contribution to society and the greater will be our satisfaction in giving of ourselves. Society would be much poorer if it were not for the many thousands of people who are willing to devote themselves to the welfare of others. Those in society who have little regard for the welfare or feelings of others cannot experience inner harmony or peace of mind. Society itself cannot be a harmonious society when it is confronted daily by war and internal strife. The greater harmony there is in society, the less tension and strife, the more we individually can experience a greater personal peace.

The highest harmony is realized in man's relationship to the Cosmic. When we are able to reach a point of attunement with the Cosmic, we experience a flow of vibratory energy through our beings which results in perfect spiritual harmony. Although this beautiful experience might be of short duration, its effect produces a harmony with all our senses, bringing not only a spiritual harmony but harmony of the mind and body also. The effects of such a period

of cosmic attunement can last several days, but there will always remain a deep impression from such an experience.

It must be said that such an experience does not happen by chance. It comes as a result of the preparation of one's psychic and spiritual self over a long period of time, and this is what our teachings lead to. It might be said that our studies are a system of preparation for the blending of our objective consciousness with the soul consciousness within. This is accomplished through the many exercises which develop our psychic consciousness. Our studies provide inspiring thoughts and concepts calculated to stimulate our higher consciousness and thereby bring about a gradual blending of our vibratory nature.

Every thought we think will either uplift our objective consciousness or keep it on our present level of attainment. Good music or a beautiful story can raise our conscious awareness. When we listen to beautiful music, the vibrations affect every cell of our bodies. The attunement we establish can have a wonderful effect upon our body, mind, and inner consciousness. A beautiful story can have a similar effect if we become absorbed in it and allow the sentiments in the story to awaken our own inner, finer feelings.

Inner Self

When we begin to harmonize the outer self with the inner self through understanding, our character grows and we become happier and healthier. The inner self is always in perfect harmony with the Cosmic and as the outer self begins to merge with the Self within, this harmony deeply affects the outer self.

It would be a mistake to think that harmony can be achieved solely by a process of receptiveness and meditation. Much of the harmony of life comes from the satisfaction we have in everyday affairs. "As we give, so shall we receive," is an important principle for establishing personal harmony. We must feel the satisfaction of living a useful life. No matter what our vocation or position in life, giving of ourselves is a paramount rule in our relationship to the Cosmic. It would be misleading to suggest that through the practice of a few simple principles and exercises, one may expe-

rience cosmic harmony. Many organizations are prone to do this, but a Rosicrucian comes to know that the deeply personal relationship he develops with the Cosmic is the result of much soul searching, the purifying of his baser desires, and the development of an avenue of service to his fellowman.

We do not have to be perfect to experience the greatly satisfying harmony of the Cosmic, but sincerity and perseverance bring their reward. Therefore, we can experience the greatest health and harmony when our triune being is in harmony with the rhythm of the universe.

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.

Spring

The winter hush ends gradually, in a secretive way known only by Mother Nature herself. We see the outward signs of spring's sometimes slow arrival in the lengthening of the days and the reluctant departure of snow and ice. The welcome warmth of a returning sun busily searches out and removes the last icy remnants of winter. The bursting-forth season of spring never fails to put in an appearance, and a time of hope and new fulfillment is here again.

I hear a small stir at my meditation haven. Perhaps it's the awakening of some little creature who was burrowed in, dreaming away a long winter, I've often wondered how they know the exact moment to wake up and free themselves from their hibernation.

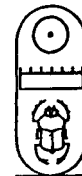
The trilling call of a red-winged black bird fills the air, and he's an elusive one—swinging away on a cluster of reeds with careless abandon. The cattails can no longer keep their winter composure, so they've let themselves go and are soft, fluffy, and relaxed. The bittersweet is still clinging stubbornly to vines and trees, and out on the lake a child's faded blue ball lies discarded on a thin sheet of ice.

The air is breathing forth the earth's pungent fragrance of a new spring, and while the wind is reluctant to give up its wintry chill, the soft, southerly breezes will soon bring warmth.

My meditation haven is a small but important part of the theater of seasons. My haven friends—animals and birds alike—are eagerly awaiting the total departure of winter's signature of ice and snow.

As we in our northern climate await one of our first harbingers of spring—the robin—may each of you in all parts of our world rejoice at the arrival of the miracle of spring! May this brand new spring of 1979 be a time of renewal for all.

—Dorothy A. Carroll



Black Dove of Dodona

The Ancient World's Oldest Oracle

by Clara Elderkin Campbell, F. R. C.

THE CLASSICAL POETS sang of Dodona, the Grecian oracle in Epirus, describing it as Dodona, many-fountained; Dodona with the tripods; Dodona of the resounding cauldron; and always as Dodona of the speaking oak tree and the doves.

To think of a Grecian oracle today brings the immediate association with Delphi. However, in the days when men truly honored Zeus, Apollo, and the other gods of the pantheon, Delphi did not stand alone as the voice of the gods. There were many oracles scattered about the Hellenic world, a few of which rivaled and at periods surpassed Delphi as foremost among oracles.

Dodona, especially, was honored by all Greeks. At Delphi, Apollo spoke with authority granted him by his father Zeus; at Dodona Zeus himself granted the oracular utterance. Apollo had been preceded at Delphi by the Pythoness and, earlier still, men worshiped the earth goddess Ge at that holy place. In Dodona there was no memory of a time when any other than the chief of the gods himself had been the local deity. Moreover, although more cities and colonies might send delegations to Delphi with gifts of treasure than made their way over the mountains to Dodona, it was undisputed that Dodona was the oldest oracle—the first ever established in Greece.

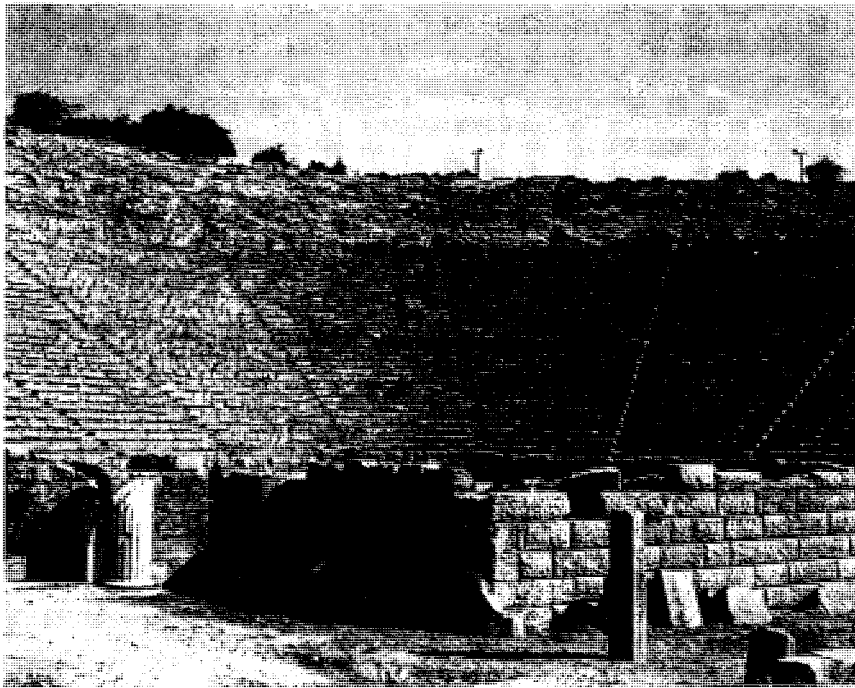
The urge to consult an oracle was not only a desire to see into the future, but also a desire to order one's life in a manner pleasing to the gods. The requests at Dodona usually began with the Greek phrase, "Is it better or more good. . .?" and often went on to ask which god should be honored, and in

what manner, to enlighten the seeker's understanding.

In ancient Greece, the deity took form according to his attributes, or perhaps more accurately, men worshiped many parts of a Greater Self whose personifications enacted the diverse qualities that make up the human self. These "gods" could assist or oppose one another as we find described in Homer's *Odyssey*. Thus, if a man was granted a favor from Aphrodite, goddess of love and beauty (as Paris was granted Helen, most beautiful of women, even though she was already the wife of a king), he might well incur the disfavor of Hera, who ruled the married state, and of Artemis, the easily angered virgin huntress. To describe a similar situation in terms of *human* personality: If one seeks self-fulfillment, an Artemis quality of self *for* self, it may be, if unwisely emphasized, at the expense of personal relationships and shared pleasures—the Aphrodite aspect of consciousness, and of responsibilities toward transmitted tradition and the care of other generations—the Hera aspect of consciousness.

When men in ancient Greece were confronted by a problem, either civic or personal, they could, if it were deemed necessary, consult the will of the gods through an oracle and thus attempt to keep to a balanced and harmonious course of action.

*The
Rosicrucian
Digest
May
1979*



Amphitheater at Dodona, Epirus, Greece

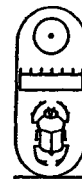
The origins of the oracle at Dodona were legendary even in the times of the earliest Greek writers. Dodona was ancient even at the time of the Trojan war. One such legend has it that in the early ages of mankind, a woodcutter approached an oak tree that grew in the vale of Dodona. As he lifted his axe, a *black dove* spoke from the branches of the tree saying, "Touch not this tree for it is sacred to the God." The woodcutter threw down his axe and left it there, never to be touched again, and from that moment the worship of "the God" began at Dodona.

Eventually "the God" was associated with Zeus and his consort Dione, mother of the goddess of love. An oracle was established, operating through powers granted by Zeus, at the foot of an oak tree, which, it seems, did indeed grow taller and live longer than others of its kind.

It was some legend similar to this one that the tree priestesses at Dodona told to the historian, Herodotus, when he

visited them for confirmation of a story told to him in Egypt.

Herodotus wrote about 450 B.C. His great work on "the remembrance of what men have done," was principally concerned with the events and causes of the Greek-Persian war. In order to give background material to explain, as he puts it, the antipathy between the Greeks and the barbarians, he describes the geography of the known world, most accurately where he could avail himself of eyewitness accounts. However, these accounts faded off into tales of men with only one eye and other such marvels as the geographical distance from Greece increased. He recounts the history of the origins of Greece and related events, which also faded off into legend and myth as the temporal distance increased. However, he differed from previous authors in that he made every possible effort to check his information for accuracy or probability. He traveled widely in researching his material and his work has justly earned him the name of "Father of History." (continued overleaf)



In Egypt, Herodotus made inquiries into the relationship of Egypt to Greece in ancient times. He searched in Thebes particularly, since Thebes on the Nile shared its name with the Grecian Thebes in Boeotia—neighbor and rival to Athens in Attica. The priests of Amon-Ra (Ammon to the Greeks and Latins) told him that two of the oracles consulted by the Greek states—Ammon-Jupiter in Libya, North Africa, and Dodona inland in northwestern Greece—were both founded by sacred women from Thebes in Egypt, thus continuing the Egyptian oracular tradition of the Theban Temple.

Sacred Women

Long ago, they said, Phoenician seamen had stolen two of their sacred women and, although the Egyptians searched diligently for the women, the ship was able to sail down the Nile and westward to Libya. There one of the women—as the priests in her home temple subsequently learned—was sold out of the ship and made her way in some fashion to the inland oasis where the temple and oracle of Ammon-Jupiter now stands. The other girl, meanwhile, was transported to northern Greece where she ultimately founded the oracle at Dodona.

If this tale is true, then consider what the experience must have meant to these two delicately nurtured and highly respected young women. To have been bundled below decks by bearded, foreign sailors and kept there while the ship made its five-hundred mile journey from Thebes to the mouth of the Nile was frightening enough, but for girls who had spent all their lives between river's edge and the desert, the unimaginable expanse of Mediterranean water must have been terrifying. Since, as sacred women, the girls were valuable merchandise to be sold as *wise* or *magical* or *holy*, they were probably not molested after their capture; indeed, their reputation must have inspired awe in the very men who captured them.

Herodotus, at least, concluded that the information given him by the priests of Amon-Ra in Thebes, Egypt, was accurate. He based this decision on his assessment of the testimony given by the priestesses of Dodona. They had told him that not only did a black dove alight in their

oracle tree but that another such dove flew to North Africa where it alighted on the head of a ram, thus causing a temple to ram-headed Jupiter to be erected there. The priestesses stated that these doves “spoke” to men. Herodotus, who gave a natural explanation to “supernatural” phenomena whenever possible, discounted the ability of doves, black or white, to talk, adding that since the Greek word for Egypt literally means black, the black dove at Dodona was undoubtedly an Egyptian girl whose speech, until she learned the local language, sounded to the natives like the twittering of a dove.

There is an additional confirmation of the accuracy of record-keeping at the great temple to ram-headed Amon-Ra in the old capital of Egypt. According to tradition handed down through the mystery schools of Egypt and their successors, and continuing to the Temples and lodge rooms of Rosicrucians of today, there has always been a ritualistic officer—a “sacred woman” who represents purity and fidelity to vows, and whose title has always been some form of the word DOVE. We know her today as *Colombe*. Did that long-ago exile from the banks of the Nile tell the natives who could not pronounce her name that she was a dove? Certainly she exemplified fidelity to vows.

In Dodona today, the archeologists have uncovered gray stone foundation blocks and gray stone column bases of many of these temples clustered around the oracular shrine. Among these massive slabs and broken pillars may be found a slab of white marble. Upon it is incised a cross, extending from side to side and end to end, the open-ended arms narrowing as they approach the center where, at the heart of the cross, is carved a ROSE.

From whatever period of history this carving may date, the proximity of the rose and cross symbol to the site where men of antiquity held the DOVE in reverence is intriguing and suggestive, a coincidence which may have significance.





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Energy: Spirit of the Universe, Part II

Elementary Particles and the Electron

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

ROSICRUCIANS have long contended that positive and negative electrons are the basic building blocks of atoms. Recent theoretical studies of mesons, hyperons, and the "elementary M particle" may establish a modern concordance with Rosicrucian teachings.

Studies dealing with the binding forces responsible for holding nucleons¹ together in the atomic nucleus made it necessary to hypothesize the existence of particles whose mass must be intermediate between that of the electron and that of the proton. Such binding particles were expected to have a mass of 100 to 200 times that of the electron.

The focus of attempts to identify the nuclear "binding" particle centered on studies of "hard cosmic rays." "Cosmic radiation" consists of a "hard" component and a "soft" component. The "soft" component has been found to be readily absorbed by matter and to consist of high-energy electrons and positrons (positive electrons) which produce showers or cascades of secondary particles as they interact with atoms in their paths. The "hard" component, on the other hand, produces no such cascades. In fact, it is almost unimpeded in its passage through lead shields as thick

as one meter or 39 inches. Elaborate and extensive investigation of the "hard" component quickly confirmed the presence of a particle *(continued overleaf)*

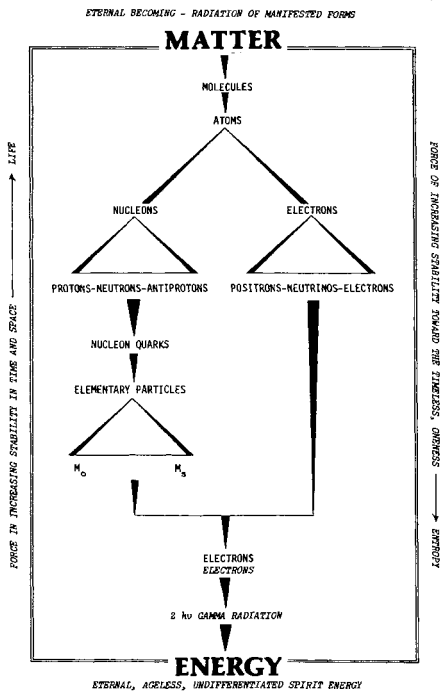
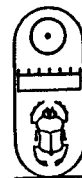


Figure 1: The microcosm of matter formation from energy and electrons. For how electrons would differentiate into the various larger subatomic particles, see text.



(cont'd from p. 19) having a mass 100-200 times that of the electron. Thus it was that the *meson* made its entry upon the stage of physics.

Since the pioneering work which brought to light the existence of the meson, improved techniques have revealed the further existence of a bewildering number of similar particles, all differing in mass, charge, and spin characteristics. To date, over 100 meson particles have been identified. In addition, a number of other particles having masses in excess of nucleons have also been identified. These latter, massive particles are collectively referred to as *hyperons*, and like their smaller cousins, the mesons, are extremely short lived. Like nucleons, mesons and hyperons also come in three electrically identifiable types—positive, negative, and neutral. *Figure 2* summarizes four basic classes of subatomic particles according to increasing mass.

Although the existence of a particle whose nature would qualify it as the building block of atomic nucleons has long been suspected, there has been little evidence in support of this suspicion. Until very recently there appeared to be no underlying unity within the almost 200 known mesons and hyperons. Nor was there any obvious connection between these short-lived particles on the one hand, and the relatively stable electrons and nucleons on the other.

The Elementary "M" Particle

In a recent work, Dr. Malcolm MacGregor has postulated the existence of an *elementary particle* which establishes a rational foundation for the existence of the overwhelming number of mesons and hyperons now known. In addition, this particle may lead to a description of the nature of the elusive "nuclear binding particle." Although the particle has only been identified mathematically, its nature has been so precisely defined that its physical identification may not be long in coming.

The elementary particle in question, identified as *M*, is a spinless entity of 70 million-electron volts (MeV)² a mass which corresponds to approximately 137 electron masses. As shown in *Figure 3*, when the particle has acquired enough energy so that the rotation at its equator

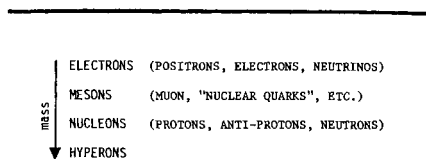


Figure 2: Subatomic particles of increasing mass. Each of the four classes contain positive, negative, and neutral particles.

attains the speed of light or full *relativistic rotation motion*, this particle then attains a mass of 105 MeV corresponding to that of the *mu-meson* or *muon*. All other "elementary particles" with mass in excess of that of the electron may be regarded as various combinations of the spinless 70 MeV particle and the spinning 105 MeV particle. Thus, for example, the spinless particles referred to as the π -meson, the non-spinning *nuclear quark*, and the *K-meson* respectively correspond to 2M, 3M, and 7M combinations. As shown in *Figure 3*, the spinning nuclear quark (S - for Spinor), and the nucleon (N) respectively correspond to 3Ms and 9Ms combinations, where the subscript *s* indicates that the M-particle is rotating on its axis such that the velocity at its equator is equal to the speed of light.

In short, three spinning M-particles make up a spinning nuclear quark or Spinor (S), while three Spinors comprise the nucleon (N). Thus, protons and neutrons are constructed of 9Ms-particles. Since M-particles, like other subatomic particles, may exist as positive, negative, or neutral electrical entities, the constituent M-particle polarities of the 9Ms-particle will determine whether the nucleon will have the attributes of a proton, neutron, or anti-proton.

We now return to our perennial question: "Of what is the M-particle composed?" Although physical evidence of the existence of this particle is as yet forthcoming, its mathematical identification clearly implies that it is a basic cornerstone in the structure of the atom. If its suggested relationship with the mu-meson proves to be valid, then the fact that such mesons have been observed to disintegrate into electrons may one day show that the fundamental building block of the atom is indeed the electron as





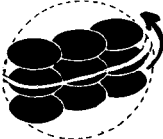
CONSTITUENTS	PARTICLES	MASS-ENERGY IN MeV	APPROXIMATE ELECTRON-MASS EQUIVALENTS
2 quanta gamma radiation	 electron-positron pair		2
electrons positrons neutrinos	 M-particle (spinless)	70 MeV	137
M-particle + spin	 M _s -particle (muon)	105 MeV	205
3 M _s -particles	 (S) Spinor (nucleon quark)	330 MeV	615
3 Spinors	 (N) Nucleon (proton, neutron)	⊖ 938 MeV	1845

Figure 3: Relationship between energy, electrons, M-particles, and nucleons.

Rosicrucians have long contended. And inasmuch as energy has been found to be both womb and grave of the electron, then matter is indeed a manifestation of energy. All is vibration!

¹Nucleons are subatomic particles present in the atomic nucleus. They include protons and neutrons.

²One MeV is the energy attained by an electron as it passes through a potential difference of one million volts.

FOR FURTHER READING:

Korsumsky M. (1963) *The Atomic Nucleus*, Dover Publications, Inc., New York.

Lothian G. F. (1963) *Electrons in Atoms*, Butterworth, New York.

MacGregor M. H. (1978) *The Nature of the Elementary Particle*, Lecture Notes in Physics #81, Springer Verlag, New York.

ACKNOWLEDGMENT

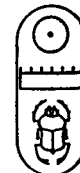
The author gratefully appreciates the assistance of the Rosicrucian Research Department in the preparation of this manuscript.

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 thirtieth 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.

California residents, please add 6% sales tax

*Other Currencies:
£.65 A\$1.13 NZ\$1.25
¥4.83 R1.08



Rhizobia Bacteria— Hope for A Hungry World?

by Alastair Matheson

TINY CREATURES known to scientists as “rhizobia,” could become one of the most important means of boosting food production in the hungry regions of the Third World, perhaps even averting the threat of global famine frequently predicted by demographers and economists.

These highly industrious micro-organisms not only hold out the promise of providing farmers in developing countries with a much cheaper alternative to scarce and costly chemical fertilizers, but unlike nitrogenous fertilizers present no threat to the environment.

What they have in common with chemical fertilizers is their ability to provide nutrients for the soil. Rhizobia absorbs nitrogen from the air, converting it and the organic matter in the soil into a valuable nutrient to improve the yield of various food crops.

Pollution-free

Plants themselves cannot use nitrogen straight from the atmosphere. Rhizobia and related bacteria are the only living organisms which can perform the miracle of converting it into a form which growing plants can use. For more than a decade scientists have been working to find the most efficient strain, or culture, of rhizobia, so that it can be isolated and used to increased food yields, in much the same way as chemical fertilizers do—but at a fraction of the cost, with the added advantage of being environmentally sound.

The vital role which these micro-organisms can play was first discovered in the rice paddies of the Philippines in 1962. Scientists at the International Rice Research Institute, near Manila, were mystified when a trial plot where no chemical fertilizer was added kept giving



Dr. D. Nangju (second from left) of the International Institute for Tropical Agriculture, Ibadan, Nigeria, makes a point about cowpea production to microbiology trainees.

sustained yields of rice year after year with no decline in soil fertility.

Research showed that millions of the tiny “free-living” bacteria were working with the rice plants, drawing atmospheric nitrogen down through the water, via the stems to revitalize the soil. It was also observed that the rhizobia bacteria only performed the job of nitrogen fixation effectively when the paddy field was under water. This was because this particularly strain of rhizobia reached the rice by way of the blue-green algae in the water.

The search for different rhizobia strains which would work effectively with other food crops, and without the need for water, soon spread to other countries and continents. Attention was concentrated on leguminous plants, since it was known that some rhizobia live in symbiotic relationship with such vegetables as peas and beans. Many African peasant farmers have been cultivating their maize for generations in fields also planted with beans or peas. They are unaware of the scientific reason for this, but experience has taught them how to achieve better yields.

(continued on page 31)

**The
Rosicrucian
Digest
May
1979**

Rosicrucian World Convention—1979

July 18 - 22, 1979

An Invitation:

During July, 1979, Québec City, Canada, will host the Rosicrucian Order's World Convention. The year 1979 marks the seventieth anniversary of the revival in America of the Rosicrucian Order (AMORC) in its present cycle of activity.

The Convention Organization Committee is fully aware of the responsibility thus entrusted. It draws its strength from the help of many committees composed of hundreds of fratres and sorores in Québec Province. The Committee is using all available resources to make this important Convention an unforgettable event in the minds of the thousands of participants. Convocations, mystical experiences, messages from Rosicrucian dignitaries, forums, and social activities will take place during the five days of Convention. Every important event will be simultaneously translated into English, French, and Spanish—enabling everyone to fully enjoy the entire program.

It is our wish that Rosicrucians from throughout the world come to Québec to fraternize—showing by their presence their love and dedication to the Order.

Québec City was the cradle of French civilization in America. From this city, great explorers went out: Louis Joliette and Father Marquette to Mississippi, La Verendrye and his sons to the Rocky Mountains, and La Salle to Louisiana.

Visitors to this historic city will notice its street names and monuments witnessing its glorious past. At Place Royale they will see the house of Antoine de Lamothe-Cadillac, governor of Louisiana and founder of the City of Detroit—who lent his name to a famous American automobile. In visiting the Wax Museum in front of Château Frontenac, visitors will notice a monument of Benjamin Franklin, a Rosicrucian, presenting the United States' Declaration of Independence to King Louis XVI and Marie Antoinette. Behind the King, visitors will see Marquis de La Fayette and Chevalier de Lévis.

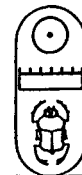
Few people are aware that Québec City has benefited by the active presence of knightly Orders and particularly of the St-Jean de Jerusalem Military and Hospital Order, later called "de Rhodes," and even later "de Malte."

In 1979, your presence at the Rosicrucian World Convention in Québec City will allow everyone to bathe in cosmic vibrations that will radiate from its intense mystical atmosphere. These vibrations of peace and harmony will encircle the earth and help build a better future.

It is in this spirit that we extend this invitation to you.

Technical data and general information about the Rosicrucian World Convention may be obtained by writing to the Convention Secretary, Rosicrucian Order (AMORC), San Jose, CA 95191, U. S. A.

Robert DeVisse, F.R.C.
For the Organization Committee



Why Famous Men Walked

by Otto Wolfgang

"I HAVE TWO DOCTORS," said George M. Trevelyan, British historian, "my left leg and my right." Thomas Jefferson considered walking the best exercise: "Habituate yourself to walking very far. The Europeans value themselves on having subdued the horse to the use of man; but I doubt whether we have not lost more than we have gained."

The wisest of men know that walking is both spiritual and physical therapy. Nothing revitalizes the over-labored mind or body so well as a walk. Hippocrates, ancient Greek physician, prescribed walks to prevent emotional disturbances, hallucinations, and expansion of the waistline. (A walk of just one mile a day can fend off as much as ten pounds a year.)

Few enjoyed walking more than Robert Louis Stevenson. He was suspicious of the "overwalker" who walked too fast and too far without his antenna out to enjoy nature. Stevenson believed that a walk to be enjoyed must be "gone upon alone . . . because you should be able to stop and go on, and follow this way or that, as the freak takes you; and because you must have your own pace . . . you should be as a pipe for any wind to play upon."

Ralph Waldo Emerson preferred walking alone, although he did not always do

so. "You would fare better to take your dog for a walk rather than your neighbor," he said, "for a dog is a true pedestrian whereas your neighbor is probably a small politician."

Emerson walked extensively as a tune-up for his lofty writings and lectures. "Walking," he said, "has the best value as gymnastics for the mind. I think it's the best of humanity that goes out to walk. In happy hours, I think all affairs may be wisely postponed for this walking. Can you hear what the morning says to you, and believe that?"

The best walking, many believe, is in the open rural country near small villages. As Christopher Morley said, "On pavements one goes by fit and start, halting to see, to hear and to speculate. In the country one captures the true ecstasy of the long unbroken swing, the harmonious glow of mind and body, eyes fed, soul feasted, brain and muscle exercised alike."

Keats would stroll in the early morning mists like some ephemeral phantom flitting by from another constellation to interpret man and nature. Many a poem he fashioned completely before returning from his walk.

There was no greater walker among the literati than Wordsworth who would often cover fourteen miles in a jaunt. He spent more time walking than he did at his desk. "Legs as instruments of philosophy started with Wordsworth," said Christopher Morley.

"Walking to Wordsworth," said De Quincey, "was a mode of exertion which stood him in stead of alcohol and all other stimulants whatsoever to the animal spirits."

"I never knew a man go for an honest day's walk for whatever distance . . . and not have his reward in the repossession of his soul," said George Trevelyan.

Rousseau agreed: "Never have I thought so much, never have I realized my own existence so much, have been so much alive, than in walking."

"Only those thoughts that come by walking have any value," said Friedrich Nietzsche. "A sedentary life is the real sin against the Holy Spirit."

Plato, Socrates, and Demosthenes created their philosophy and orations

*The
Rosicrucian
Digest
May
1979*

while walking. They believed that the mind works better while walking because physical activity stills the emotions leaving pure reason pre-eminent. Oliver Wendell Holmes explained it thus: "In walking, their powers are in action: the will, the muscles and the intellect. Each of these predominates in different kinds of exercise. In walking the will and muscle are so accustomed to work together . . . that the will is left comparatively free. The mental pleasure of walking, as such, is in the sense of power over all our moving machinery."

John Burroughs, the great naturalist, recognized the "decay of the noble art of walking" in America: "We are unwilling walkers. We are not innocent and simple hearted enough to enjoy a walk. We have fallen from that state of grace which capacity to enjoy a walk implies."

"A man must insert himself near at hand and in common things and be content with a steady and moderate return, if he would know the blessedness of a cheerful heart and the sweetness of a walk over the round earth."

All of us should take an example from these brilliant men of vision and the increasing number of prominent men who are and have walked to preserve their health.

Do We Walk Enough?

Most of us do not walk enough. We ride everywhere—even to the corner store for the newspaper. As a result we have become dangerously soft. There is not only health but enjoyment in walking. Actually, Americans are discovering that they enjoy finding their feet again, and they are taking to the trails with gusto. The quiet call of a wood thrush, a meadow of alpine flowers sparkling in the early morning dew, a tumbling waterfall in a tree-shaded glade are yours alone to enjoy; these are only a few of the rewards in store for today's pioneer-hearted travelers who follow hiking trails into the byways.

In the country you can rediscover all the picturesque streams and trails and woodlands hidden by highway billboards. Soon you will walk because you like to walk; you will enjoy the exercise and you may be surprised to see and hear the lovely natural things of our earth again that thrilled you so much as a child.



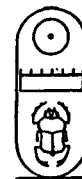
Besides the enjoyment of walking, you may be walking away from your own funeral. Dr. Gerhardt Volkehimer, a German specialist from the Humboldt University Medical School in Germany, claims that complete rest after a heavy meal can result in a sudden heart attack since it can cause an accumulation of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

Like any form of exercise, walking requires a period of gradual conditioning before an all-out effort. If you're out of training, start slowly with short hikes and gradually build up the time and distance. As time goes on, extend the distances slowly. An ideal distance to strive for at the beginning is two miles. Later you can work up to five-mile hikes.

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

"Physical education has undergone an appalling deterioration in recent decades," says Dr. Paul Dudley White, heart specialist and former physician to President Eisenhower, ". . . muscular fatigue is the best tranquilizer known."

Even victims of angina pectoris can frequently walk their way to health, the American Heart Association was told by Dr. Albert Cattus of the University of



California. Dr. Cattus started fifty patients walking on a treadmill every day. "Their symptoms got better and their capacity to perform exercise was greatly improved," he said. The evidence is everywhere if anyone cares to look for it.

"Walk. It's the healthiest thing that you can do. It'll help you live longer," says Mrs. Miriam Brothers of Buffalo, who was refused a life insurance policy when she was a child. Mrs. Brothers is 100 years old. △

**The personal attribute of life is consciousness.
Without it, life is but a mechanistic process.**

—Valdivar

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.)

June:

Francisco M. Bermudez, President, Peru, is the personality for the month of June.

The code word is JOLE.

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



HENCK ARRON

August:

Henck Arron, Prime Minister, Surinam, will be the personality for August.

The code word will be SCALE.



FRANCISCO M. BERMUDEZ



ADOLFO SUÁREZ

September:

Adolfo Suárez, Premier, Spain, will be the personality for September.

The code word will be GRANT.



The
Rosicrucian
Digest
May
1979

The Art of Radiating Love

by Gerard T. Lyle, F. R. C.

One of the great spiritual ideals of the heart of humanity is to be a channel for Divine Love. Most of us have not reached this goal. But there is something we can do while learning to be a channel for love. We can radiate love consciously and consistently.

The negative passions—anger, jealousy, greed, and hate—are noisier than the virtues of tolerance, compassion, and love. An individual may radiate spiritual love but not yet have developed qualities of detachment and discrimination. He may lack in his ability to differentiate between differing vibrations such as love and anger. Such an individual is easily distracted from radiating love. This clearly demonstrates that we need to perfect our ability to discriminate between subtle vibrations. We need to be more conscious of the feelings we are radiating.

Most of us are not always aware of the subtleties of feelings and vibrations. When there is an obvious difference between feelings, such as love and hate, we are then painfully aware of this difference. But most of us are asleep to the subtleties. I have heard people say, "Oh, I radiate love all the time. It's automatic with me because I am a very loving person." A few hours later they are arguing or complaining about something and for all practical purposes they cannot be said to be radiating love.

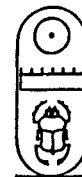
Thus, if we want to radiate love with a high degree of consistency, the first step is to learn to more correctly discriminate between various feelings and vibrations.

The second stage in the art of radiating love is the development of detachment. In her Rosicrucian tape recording entitled **Happiness and Desire***, Soror Margaret McGowan has explained that the perfection of the emotions is **affectionate detachment**—"to love everything but not be attached to everything." In any given situation, relationship, or feeling, there is a negative and positive aspect. We may find that we are progressively paying more attention to the negative aspect and less attention to the positive. We must make a choice as to how much attention we are going to give to the negative or positive aspects. Often people are immediately attracted to and identify with the negative aspect and justify their action with a reason later on. An autonomous person is capable of making a choice and looking at the situation in all its aspects. Most of us never consciously step back calmly and look over our options.

When an individual develops detachment to a high degree, then he has accomplished the second stage of the art of consciously and consistently radiating love. Without the two stages of discrimination and detachment, our efforts at radiating love will be an "on again, off again" affair, even though we may honestly believe that we are always radiating love.

It is a simple matter to stop during the day and see what mood or attitude we are manifesting, logging this information in a small pocket notebook. Then, in a month or so, we check our notebook for an accurate tally of the frequency of love versus those manifestations other than love. This will not only give us valuable information about ourselves in a private manner, but also give us a way of checking our progress in the art of radiating love consciously and consistently. As we apply our art we simply keep our notebooks up to date and periodically check to see the degree with which the art of radiating love is manifesting in our lives. △

* Tape C-45 available from Rosicrucian Supply Bureau.



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

Little Thoughts Make Little Men

*You are as big as
your thoughts*

THERE ARE MORE MEN who hold inferior places or positions in life because of awe than because of lack of opportunity. Thousands of men in the privacy of their own homes have uttered opinions that should by the sheer weight of their logic make the conclusions and ideas of the established sages of business, commerce, and public affairs obsolete.

Many a man with natural insight and clarity of expression has voiced to his family solutions to world problems that would have brought dignity and acclaim to a solon in some stately capitol.

At a gathering of friends or associates, an individual may express himself freely until an authority on the topic under discussion enters; he then retreats in confusion or sinks into embarrassed silence. He immediately surrenders his virgin thoughts to the "weighty" influence of the one whom society has designated as his superior. His own ideas may be startling, and though untried, scintillating with brilliance and possibility, but they are shunted into oblivion merely because the one before him bears the title of *authority*, or has had years of experience in the subject, and might not approve of his remarks.

Is all thought, after all, catalogued? May not a man's concepts have great



potentiality of accomplishment, even though they are not refined by filtering through the accumulated theories, beliefs, and errors of myriads of men before him? What is this quality of authority to which we all pay such homage, and before which we are impelled to cast aside our own ideas?

One who has made an exhaustive research in a field of knowledge or accomplishment and has learned all that human experience has discovered about that branch of knowledge—and has mastered what he has learned—is rightly called an authority. As an authority, he is accepted because of his concentration of thought and effort along one line, and because he is able to recite definitely what is known on the subject and what has been done or thought about it before.

Authority Respected

For this we must respect him, just as we must pay respect to the accumulation of knowledge which our dictionaries, encyclopedias, and textbooks contain, and look with admiration upon the magnificent edifices housing our great libraries.

Yet, must such admiration and respect necessarily quell all individual thought? For example, does the progressive businessman who gazes upon the volumes in the library on business administration, promotion, selling, and advertising resign

***The
Rosicrucian
Digest
May
1979***

himself to failure or to nonactivity, with the self-assertion: "What can I hope to contribute in the way of new ideas for expansion of business in view of what has gone before?"

Certainly, no young man with an inventive trend of mind and cogent reason will abandon his mental picture of a needed mechanical contrivance because in a museum of mechanical arts he finds himself surrounded with the handiwork of past geniuses.

Benjamin Franklin was not an authority on electricity when he began. He was just an experimenter. Robert Fulton was not a recognized designer of steam-boats but one who was a developer of an idea. Edison was not an electrical engineer. He was a man with vision and a concept out of which grew those things that later made him what the world pleases to call an authority. Akhnaton, the Egyptian Pharaoh, was not a great ecclesiastic; yet he gave the world its first monotheistic religion. Henry Ford was not an automotive engineer but, as a layman, he gave the world a new principle in the operation of combustion engines.

Most authorities gain their prominence by what they know about what *others* have done or accomplished. A few gain their eminence by what they themselves have done; however, in the latter case, their virgin concepts and ideas preceded their importance as authorities.

Consequently, *if you have an idea*, no matter how radical in departure from the accepted ideas of those who are experts or masters, if it cannot be disproved by the facts of experience or refuted by demonstrations of natural laws, it is equal to any man's. It does not matter how unknown you may be or how acclaimed the disapproving authority.

The advancement of knowledge and the progress of the world is accomplished by two means—first, the inductive method; studying the particular, the things and phenomena of the world, and from them deducing the general law by which other things or particulars can be brought about. The second method is the deductive one. We start with a concept, an idea—clear, forceful—and it causes us to search for the parts, the realities that can be fitted into it to make it become an actuality. Those who pursue the

deductive method are frequently scoffed at and called dreamers.

The Worthless Dreamer

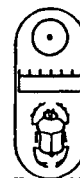
The only dreamer who is worthless is the one who is content just to *dream* and allow his visions to dissipate themselves. The one who finds inspiration in his dream and who uses it as an incentive to action, who coordinates it with reason and perception, is the one who has reached out and caught the distant horizon by one hand and the present world by the other, and attempts to bring the two together. Quite frequently, it is this dreamer with a stupendous ideal which surpasses present reality, who engages the numerous inductionists to study the existing things of the day to find a way to develop the ideal into factual things.

Who are the greatest contributors to society's advancement—researchers, the idealists, or those who combine the attributes of both? *Necessity is still the mother of invention.* The abstract ideal often draws to itself the tangible, the realities by which it eventually becomes accepted fact.

No matter how humble your position in life, or your lack of schooling, you are never wrong until you are proved to be. Your thoughts are not contaminated merely because they are your own, unless they be in error. No amount of ridicule, scoffing, or patronizing leers of *authority* can rob your idea of its potentialities if there are no existing facts or principles which can be demonstrated to prove you wrong.

A man is truly only as big as he thinks. If he considers himself inferior because he bears no academic degrees, and consequently disqualifies every thought of his own that borders on the established branches of knowledge, he makes himself one who holds only to inconsequential and petty thoughts, casting aside all of the worthy ones.

Your thoughts determine your actions, and actions make you either prominent or a small being in a small mental world. A man who has a distaste for knowledge and has no educational standing only because he despises it, is one whose native intelligence is obviously small. From him, under no circumstances, could one expect worthy thoughts, and his actions consequently show him as shallow



as his mind. On the other hand, one who because of circumstances or misfortunes has never had educational advantages but still loves knowledge, may by that consciousness and attitude of mind conceive as lofty thoughts as one weighed down with scholastic degrees.

There is a great breach between intelligence and education. One may be intelligent and not educated, and one may be educated and not intelligent. Intelligence is the ability of the mind to respond to new conditions and to realize keenly what it perceives, and to create new things, new views, new courses of action out of its accumulated impressions. Education enhances intelligence in providing the mind with an abundance of material with which to work, but it cannot give the mind that aptitude necessary to use what it has acquired. Intelligence alone can do that.

There is also a difference between venturing a guess and an actual conviction that may be subject to examination. One would not want to be an individualist to the extent of *guessing* at a remedy for

an ailment when a physician *knows* the one needed. On the other hand, one should not abandon, for example, a new concept of aerodynamics merely because an aeronautical engineer says that the idea is untried, entirely different, or a departure from the accepted view.

It must be realized that no training or method has yet been developed by man which gives to only a certain class of men the power of origination of ideas. Therefore, each idea, whether it is the ebullience of a layman or an academician, if it survives the test of experience, has merit. As Ralph Waldo Emerson so succinctly said in his *Self-Reliance*: "In every work of genius, we recognize our own rejected thoughts; they come back to us with a certain alienated majesty."

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of Dr. H. Spencer Lewis, first Imperator 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.

GENIUS is only the power of making continuous efforts. The line between failure and success is so fine that we scarcely know when we pass it: so fine that we are often on the line and do not know it. How many a man has thrown up his hands at a time when a little more effort, a little more patience, would have achieved success. As the tide goes clear out, so it comes clear in. In business, sometimes, prospects may seem darkest when really they are on the turn. A little more persistence, a little more effort, and what seemed hopeless failure may turn to glorious success. There is no failure except in no longer trying. There is no defeat except from within, no really insurmountable barrier save our own inherent weakness of purpose.—Elbert Hubbard

ROSICRUCIAN CONCLAVES

AUSTRALIA, REDFERN—New South Wales Regional Conclave—July 27-29, 21-25 Botany Street, Redfern, N.S.W. For further information, please contact Tony Martin Spring, 50 Gordon Road, Auburn, New South Wales, 2144, Australia.

ENGLAND, YORK—United Kingdom Regional Conclave—August 25-26, University of York, Heslington, York YO1 5DD. Grand Lodge will be represented by Edward Fisher, Grand Treasurer of AMORC. For more information, please contact G. Stuart Makings, 9, Holly Court, Haighmoor Rd., West Ardsley, Wakefield WF3 1EQ, West Yorkshire, England.

*The
Rosicrucian
Digest
May
1979*

Choose for Happiness

Learning to Discover Happiness Within

by Diana Stout Hoffman

ALMOST EVERYTHING we do requires a choice. Which outfit shall I wear to work? What shall I have for lunch? Should I quit my job or shall I stay, hoping things will improve? Which television program shall I watch? Do I want to get married now or should I wait a few months? Should I move my family across the country or stay here where our roots are? Every day brings choices of many kinds.

But did you realize that there are choices to be made by your emotions and feelings as well? The mind is a powerful tool which can be made to work for you, not against you. You have the ability to choose positive attitudes rather than negative ones, happiness rather than anger, contentment rather than depression and confusion.

It takes practice, but you can be the person you wish you were—the kind of person whose qualities you now envy in others. A person isn't born with happiness or contentment. They are *learned* traits. Some of us just happen to learn them early in life while others learn them late.

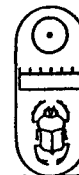
"When I get mad and angry, I slam doors," Janis D. says. "My husband and family make me so mad sometimes, that I become a monster. I hate myself for being a slammer. My mother slammed doors and I always vowed that I never would. But I just can't seem to help myself." Actually, Janis can help herself. She has the choice of being upset with her family or being happy. No one can



make her mad. She allows herself to become mad. Her family doesn't control her feelings. Only she has that privilege of control. So far, she has chosen to slam doors.

Many times we are forced into a relationship with employees or in-laws which, under any other circumstances, we would not have established. Much too often, we are unhappy and seem to be trapped forever in our misery and disharmony with these people. But we don't need to feel trapped. There is a way out of discontentment. You have to make that choice to take the first step out. And that is deciding that you are no longer going to be miserable with these people regardless of their actions and words. You must make the choice for your own happiness.

"In a sense, it's unfortunate that my husband and his father are partners in business," one friend comments, "because it means our two families must be closer than most. Disharmony between us can easily mean disharmony in the business. At one time, I felt very much like an



outsider when with my in-laws. Nothing I did seemed to satisfy my mother-in-law, and somehow everything she said and did rubbed me the wrong way too. It got to the point that I avoided as many family gatherings as I possibly could. I was terribly unhappy during that period. I didn't really want to avoid my in-laws; but at the time, it seemed better to avoid them than to come home in tears.

"After a while, I realized that since my in-laws obviously would never change, I would have to be the one to change my attitude. It wasn't easy for me and sometimes it still isn't. But I know now that I have the ability to choose how I want to feel. If I choose to become upset, I can't place the blame on someone else. If I become angry at my mother-in-law, it's because I *want* to be angry with her. She didn't make me angry. I made myself angry. I'd rather choose to overlook comments which seem to be directed towards me, than to become upset anymore. I'm happier simply because I choose to be."

Choosing Feelings

Your relationships can be anything you want them to be. You have the potential to choose your feelings. Learn to make the choice for your own happiness.

"I used to dread coming home at night," one woman reflects. "Being single, I knew I was going home to an empty apartment. I wasn't happy with my own company. In fact, I would become depressed every night from sheer boredom. Soon my work was reflecting my depression and almost cost me my job. Defeating depression and combating boredom became an obsession with me. I had to choose to become a happier person.

"So I tried new things and discovered buried talents and interests. They had always been there; I was just never able to see beyond my own self-pity because I didn't have a husband to make me happy. As it turned out, a husband couldn't have made me happy. I had to make myself happy.

"Since making the choice for happiness, I not only have new interests, I also have new friends. Almost losing my job was the best thing that ever happened to me."

Don't wait for disaster to strike you before finding happiness. Make the choice to find it now.



As humans, we have had a tendency to become lazy with our emotions and thoughts. We let them control us, rather than our controlling them. Exercising control over our feelings must be learned. It will take time and patience but you can learn how. Choosing to become a happier person is the easy part—we all want to be happy. It's following through on your choice that becomes so difficult. Only by constant practice can your desired choice be achieved. Now that you have made the choice for your happiness, here are a few suggestions to help you follow through in achieving that goal.

1) Learn to take conversation at face value. Too often we tend to *read* into what others say, especially when their message seems directed at us. If you are unsure about someone's remarks, rather than ruffling your defensive feathers, choose to stay calm. Just ask them to clarify their statement. Tell them you don't quite understand what they're trying to say. If your "readings" were correct and there was a hidden meaning, your question will probably catch them off guard. They'll either come right out and tell you what they meant, or become flustered and abruptly change the subject. If it's unimportant enough for them to change the subject, it certainly isn't important enough for you to lose sleep over. By becoming aware of your feelings, you can practice staying calm in a trying situation or with a difficult person.

2) Learn to ask, "Why am I letting this bother me so much?" By asking yourself this question, you may find

many situations just too darn silly to waste your time fretting about. Forget them and move on to the more prominent subjects that need your attention.

3) Don't take responsibility for someone else's feelings. Each person is in complete control of their own feelings. Consequently, you cannot be held responsible for their anger, helplessness, or insecurities. Make the choice to be responsible for your own feelings. Don't

assume their responsibility. Practice to choose for your own happiness.

Happiness lies within yourself. But you must be your own director. You are the only one that can choose your happiness. No one can make you happy. Only you can make your own happiness. Of happiness, Mme. Jeanne P. Roland says, "Everyone speaks of it, few know it." Be one of those few who knows happiness. Choose for happiness. Δ

Rhizobia

Bacteria

(continued from page 20)

In the legume roots, the bacteria live in nodules—each one a virtual "fertilizer factory" no bigger than a peanut. Many varieties of peas and beans support effective rhizobia, but the most efficient strain yet identified lives in the roots of the cowpea, a twining plant of the bean family, widely used for food in Eastern Asia.

Field Research

Rhizobia research carried out in the laboratories of the International Institute for Tropical Agriculture in Ibadan, Nigeria, is now moving into a practical phase. Grants from the United Nations Environment Programme (UNEP), the Food and Agriculture Organization (FAO) and UNESCO will make it possible to carry out field trial demonstrations in various parts of the West Africa's humid lowlands. It is hoped that these experiments will result in the discovery of rhizobia strains which can work in conjunction with other food crops, as well as legumes.

The Kenyan geneticist Reuben Olembo, who is in charge of the rhizobia project at UNEP's Nairobi headquarters,

has high hopes for the success of this international micro-biological research, but he warns against too great expectations, too soon.

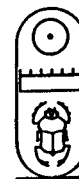
"These micro-organisms cannot entirely compete with fertilizer as far as yield is concerned," he explained. "But in some developing countries where the farmers cannot afford chemical fertilizer, increased use of rhizobia will produce greater yields."

Even in countries where chemical fertilizers are available, they might be applied more sparingly if rhizobia or other nitrogen-fixing organisms were used. This would avoid the pollution of water supplies resulting from over-use of chemicals. It could also prevent damage to the ozone layer: some scientists fear that the intensive use of nitrogenous fertilizers may have even more serious effects than aerosols, or supersonic transport planes.

Dr. Olembo hopes it will be possible to set up a network of "microbiological resource centres," where colonies of suitable rhizobia or other bacteria could be stored and supplied as needed to boost plant growth.

But it is early days yet. Exhaustive trials and further laboratory research are needed before it is known if a "Rhizobia Revolution" can have significant effects on the world's food supplies, or diminish the present dependence on artificial fertilizers.

—UNESCO Features



Fear . . . and Its Opposite

by Trish Reinius, F. R. C.

LOOKING BACK through history, the most prominent fact standing out in the clear light of retrospect is that man, in many of his activities, has been ruled by fear. Both church and state have controlled people by fear. Fear of punishment—whether it be in cell or gallows, or in the vividly imagined fiery hells of damnation—was the ruler. As mankind evolves toward its potential, we will no longer be ruled by fear. We will move and act from the force of *Divine Love*.

Rosicrucian students learn that the only thing to fear is fear itself. Impersonal (Divine) love is the best and most fulfilling way of life.

When we speak of love we are not referring to the self-centered kind of love, which is really only desire. We are not speaking of that emotion which is centered on the personality and those that the personality loves. We are speaking of that all-encompassing love that cannot be possessed. This all-encompassing love holds mankind within itself and directs the constructive activities of mankind. Imagine, if all of God's children, every segment of the Divine, were to live completely by love, everyone would refrain from harming others, not because

of fear of punishment, but because of respect for the rights of all humanity. We would be loving our neighbor as ourselves.

As students on the path, let's take a short inventory and see how, in everyday life, we measure up to the balance of love-fear.

Let's start our inventory with the dawning of the new day. When we awaken and face a new day, are we full of fears? Are we afraid the things we planned will not go right? Are we afraid we might have to try something new, or might have to learn something new? Possibly we are afraid of failing in something we must do. Or we might be afraid of criticism—afraid others will look down on us.

But there is another way of meeting the new day. Why not meet the dawn happy for the opportunity and challenge? Do we know that with the force of impersonal love we will have the right action, right motive, right speech, right thought throughout the day?

Many of us drive automobiles during the day. When driving, do we obey the traffic laws and the rules of courtesy? If so, why? Is it out of fear of punishment? Are we afraid of being caught by the police, and having to pay a fine or suffer imprisonment? Most traffic laws exist to protect our safety and the safety of others. One outstanding example is speed laws. It is well known that annually thousands of people die or are injured by driving too fast. And, people who speed are constantly in fear of being caught by a policeman. However, if everyone drove under the influence of love, caring for the safety of people in the other automobiles, caring for the safety of their children seated beside them, there would be far less speeding. The

Soror Trish Reinius has authored *The Planet of Tears*, an imaginative book describing the adventures of two kindred spirits. Illustrated by internationally-acclaimed artist Bob Johnson, the book is scheduled for release in late May (Dawne-Leigh Publications, San Rafael, California).

***The
Rosicrucian
Digest
May
1979***

fear factor would be removed and the speed laws would become guidelines that would be followed by everyone to protect themselves from harm and to protect others. Fines and other punishments would no longer be necessary.

There is another form of fear that causes people to break laws, harm others, and take their property. Battery and assault are often committed by persons fearing they have been wronged, and they seek revenge (retaliation) for the real or imagined wrong. Fear of doing without material possessions can lead to theft. When we learn the true meaning of *love*, seeking revenge and coveting our neighbor's possessions will have little meaning in life.

Often someone is slandered in our presence. Gossip and outright lies are told about another person. When this happens in our presence, do we agree with the lies? We can agree either actively or passively—actively by saying “yes, yes,” and even sometimes adding to the story, and passively by not exposing the lie immediately. Do we fear being alone in defense of the absent person who is the subject of gossip? Do we fear to show the truth because others in the group would not like us? Or, knowing that truth is an aspect of impersonal love and right speech is its tool, do we rise to the defense of truth and slay the dragon of falsity without regard of fear? Remember, failure to speak the truth in the face of lies does more than harm the subject of the gossip—it harms all present and yourself especially. We know we acted or failed to act, not out of love, but out of fear.

Most of us are either employees or employers. As employees, do we go about our jobs with good cheer, giving a full day's work, being honest and trustworthy? If so, why? Are we good employees out of fear of losing our jobs? Or are we good employees because impersonal love requires that we contribute to the welfare of mankind in a constructive manner, and we know we are contributing when we can take pride in the quality and quantity of our labor, confident that we will be compensated.

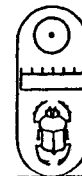
On the other hand, as employees, do we let love guide us in the fair treatment and just compensation for our employees?

Do we constantly know that the working conditions are as good as they should be for our employees? Do we insure that their wages keep pace with the cost of living? Sometimes out of neglect and sometimes out of greed—both caused by fear—we increase the price of our product but fail to increase employees' wages, thus breeding dishonesty, disloyalty, and discontent among our employees. As employers, we must realize that most employees are afraid to make suggestions or complain about working conditions out of fear of losing their jobs. In every direction we turn, we find fear.

Another major fear is the fear of dying, which causes us to stop living in the fullness of life. If we have a constant fear of something happening to us, how can we participate fully in our activities? We always hold something back when we live with fear. If we understand cosmic law and live the way of love, we know there is no death. We don the physical body to learn and we shed that same body at the end of its present usefulness. Learning means activity, participation, and living the way of love.

Fear of becoming involved in social ecology is slowing the evolution of mankind. Social ecology is our social environment and the care and improvement of the social environment. We complain that we want things better, but how many of us are afraid to actually step into unknown waters and try to improve our society? If we want improvement, we must become involved, putting aside fear by attuning with love. If it were not for those few in history who sought better conditions for man, what a sorry state we would be in now! Join those few. In doing so, we must always remember the technique of the Hierarchy—*inspiration by example*. By living the way of love we can lead our society forward and fear will disappear.

We have faced several fears of everyday life. We haven't looked at all of them, but we have examined fear enough to realize what it does to our lives. Let us abolish fear and all of its destructive manifestations. Let us use love in all its divine purpose to rule our lives. When we live by love instead of being ruled by fear, then we are truly free and living the right way of life. △



Rosicrucian Activities

Around the World

THE ROSICRUCIAN HUMANITARIAN Award was recently presented to Mrs. Audrey Worthington of Woonona, New South Wales, Australia. For many years, Mrs. Worthington has worked to help others in her community. For the past twenty-five years, Mrs. Worthington has worked in the charity organization "Spastic Centre of New South Wales." During these years she has also worked diligently for local branches of the Red Cross at the towns of Woonona, Bulli, and Thirroul. She is currently President of the Red Cross at Bulli-Woonona. She also serves as President of the Bulli Spastic Centre and is active in the Bulli Surf Life Saving Club Auxiliary. Mrs. Worthington has also found time to help others by working in various other service organizations in her community. The Rosicrucian Humanitarian Award was presented to a very deserving Mrs.



Mrs. Audrey Worthington of Woonona, New South Wales, Australia, recently received the Rosicrucian Humanitarian Award. The Award was presented by Frater Joseph A. Dotter (left). Frater Ross S. Jones (right) nominated Mrs. Worthington for this coveted Rosicrucian Award.

Worthington by Frater Joseph A. Dotter, Master of Sydney Lodge, AMORC.

In the same auditorium which first heard the melodious cello of Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle, cellist Simone Pierrat literally hypnotized a most appreciative audience, who responded to the warmth and magnetism of her magnificent playing. Ms. Pierrat, who is a soror of the Order, is internationally known for her radio, television, and concert appearances. Our soror presented her program of unaccompanied Bach suites as well as two compositions accompanied by piano here at Rosicrucian Park this last month.

Assisting Soror Pierrat was another Rosicrucian soror, Ms. Pina Antonelli, who presented a piano recital last summer at the Rosicrucian World Convention held in San Jose. Soror Antonelli showed herself to be as proficient an accompanist as she is a soloist, sensitive to the cellist's interpretation.

Many thanks go to these two sorores who so generously shared their musical talents with us.



Internationally acclaimed cellist Simone Pierrat and Alden Holloway, Supreme Treasurer, with Dr. H. Spencer Lewis' cello in the Supreme Grand Lodge Board Room, San Jose.

*The
Rosicrucian
Digest
May
1979*

Edward (Shasta) Bates and Julia Wood Jordan command a "weightless" rod before an enchanted audience suspended in time. In Rosicrucian Park's Francis Bacon Auditorium, during the evenings of March 2nd and 3rd, *Lemuria—Land of the Forgotten Mysteries* was performed. Based on the allegory "Lemuria—The Lost Continent" by Imperator Ralph M. Lewis, the revised ritual unmasked an attempt to recreate in the heart and soul of each individual a passion for the deep internal sentiments of the ancient mystery rites.

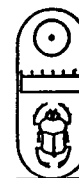


Intend To Visit Rosicrucian Park?

IT IS disappointing to arrive at Rosicrucian Park and perhaps find the Administration Buildings, Library, Museum, Planetarium, Temple, and other facilities not open. Obviously, these buildings must be closed on *holidays* and for certain hours each day. Therefore, for your convenience and pleasure please note the following hours of availability so that you can derive the utmost from your visit:

ADMINISTRATION BUILDINGS	9:00 A.M. to 4:00 P.M.	Monday through Friday
EGYPTIAN MUSEUM	9:00 A.M. to 4:45 P.M.	Tuesday through Friday
	Saturday, Sunday, Monday—Noon to 4:45 P.M.	
PLANETARIUM	<i>June 15 through September 15: Every day</i>	
	<i>September 15 through June 15: Saturday, Sunday and most holidays</i>	
	Noon to 5:00 P.M.	
RESEARCH LAB TOURS	4:00 P.M.	Tuesdays and Thursdays
RESEARCH LIBRARY (for members only)	2:00 P.M. to 5:00 P.M.	Tuesday, Thursday, Friday, Saturday
SUPREME TEMPLE (for members only)	8:00 P.M. September 18 through May 6	Convocation every Tuesday

APPOINTMENTS If you wish an appointment with a particular officer or staff member, *please write in advance* to determine if such an appointment will be possible at that time. However, during the *Administration hours* shown above there are always some officers and staff members to greet you and to be of every possible service.





THE MYSTIC FIRE

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

The Rosicrucians have prepared a fascinating discourse on "Incense—its Meaning and Value." This discourse is given free to all new or renewal subscribers to the *Rosicrucian Digest*. Just send one year's subscription only \$7.00* to the address below and ask for this discourse.**

The ROSICRUCIAN DIGEST, San Jose, Calif. 95191, U. S. A.

**This offer does not apply to members of AMORC, who already receive the *Rosicrucian Digest* as part of their membership.

*Foreign Currency Equivalents
 £4.40 A\$7.00 NZ\$7.00
 ¥4.65 R6.10

ROSICRUCIAN DIRECTORY

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

CHÂTEAU OF CHAMBORD



This awe-inspiring château, built in 1519, is the fulfillment of a monarch's dream. Francis I, King of France, personally supervised the château's construction at Chambord, specifying it was to be "sublime." Today, it is considered a masterpiece of Renaissance architecture and is the most famous of the châteaux of the Loire Valley. The gargantuan structure contains 440 rooms, 75 staircases, 365 windows, 800 capitals, and 365 chimneys. Francis I entertained lavishly, inviting the most powerful rulers of Europe to his dream château. Today it stands as a silent witness to the grandeur of its past.

(Photo by AMORC)

**The
 Rosicrucian
 Digest
 May
 1979**

MARKET DAY IN GUATEMALA (overleaf)

Descendants of the Mayan and Quiché tribes of Guatemala gather in the village market place near the shore of Lake Atitlán. Their traditional costumes are vivid in color and beautifully handwoven. Market day is a social occasion—a time to share community news as well as some lively bargaining.

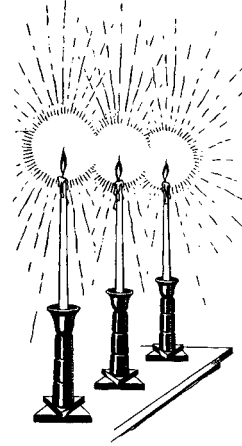
(Photo by AMORC)





Symbols of Membership

Wear a Rosicrucian Emblem and reveal
your affiliation with pride. AMORC
fraternal jewelry provides a con-
venient and dignified means
to show your membership.



◀ **Men's Emblem Buttons \$7.50**
◀ **Women's Emblem Pins \$7.50**

Other Currencies:
£3.95 A\$6.82 NZ\$7.50
¥5.00 R6.52

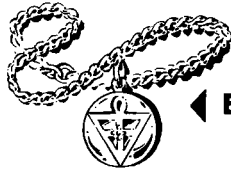


◀ **Men's Yellow Gold Ring \$115.00**

Other Currencies:
£60.53 A\$104.55 NZ\$115.00
¥76.67 R100.00

Men's Blue Spinel Ring \$120.00 ▶

Other Currencies:
£63.16 A\$109.09 NZ\$120.00
¥80.00 R104.35



◀ **Emblem Bracelet \$17.25**

Other Currencies:
£9.08 A\$15.68 NZ\$17.25
¥11.50 R15.00



Women's Yellow Gold Ring \$90.00

Other Currencies:
£47.37 A\$81.82 NZ\$90.00
¥60.00 R78.26



◀ **Women's Gold Ring with Blue Spinel Stone and Gold-Encrusted Emblem \$70.00**

Other Currencies:
£36.84 A\$63.64 NZ\$70.00
¥46.67 R60.87

Men's Silver Ring \$43.50 ▶

Other Currencies:
£22.89 A\$39.55 NZ\$43.50
¥29.00 R37.83



Women's Silver Ring \$39.50

Other Currencies:
£20.79 A\$35.91 NZ\$39.50
¥26.33 R34.35

UNITED STATES AND CANADA RESIDENTS

It is suggested by the U.S. Postal Service that all jewelry mailed within the United States and Canada be registered. Please remit an additional \$3.00 to cover the cost of registering your jewelry orders.

OVERSEAS ORDERS

When mailing your Supply Bureau orders outside the United States it is necessary that your order be specially prepared to pass through customs involving special handling and extra postage. Therefore please add 75¢*** to your postal order for special handling.

We also advise overseas residents to ask for all orders over \$5.00**—especially jewelry—to be registered or insured, since we cannot be responsible for Supply Bureau orders lost in the mail. Please remit an additional \$3.00* to cover the cost of registration.

*Other Currencies:
£1.58 A\$2.73 NZ\$3.00
¥2.00 R2.60

**Other Currencies:
£2.63 A\$4.55 NZ\$5.00
¥3.33 R4.35

***Other Currencies:
£.39 A\$.68 NZ\$.75
¥.50 R.65

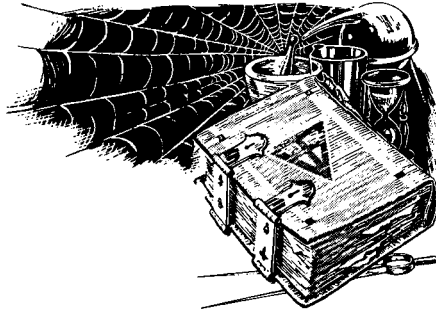
California residents add 6% sales tax.

Send your order and remittance to:

THE ROSICRUCIAN SUPPLY BUREAU

ROSICRUCIAN PARK • SAN JOSE • CALIFORNIA 95191 • U. S. A.

**THINGS YOU OUGHT
TO KNOW**



**A READING
TREAT**

Uncommon Knowledge

There is much unusual knowledge which is not easily available, especially in the realm of *mysticism, metaphysics, and esotericism*. Some of this knowledge is from ancient archives which today can be found only after extensive search in special libraries. In a sense many such truths are veiled by time and circumstance. The Rosicrucian Order has gathered a great deal of such material and reduced it to simple, everyday reading. The following list contains some of these *special discourses* which are available. You will find these discourses informative and interesting. They are offered at the following economical prices, and postpaid to you.

Discourses

MJ-70	Karmic Justice	\$1.45	MJ-140	Does Self Survive Death?	\$1.45
MJ-75	Mystical Side of Living	\$1.45	MJ-153	Metaphysics & Mysticism	\$1.45
MJ-85	Incense—Its Meaning	\$1.45	MJ-154	Science of Mysticism	\$1.45
MJ-87	We Live Again	\$1.45	MJ-155	States of Mystical Experience	\$1.45
MJ-93	Ancient Mystery Initiations	\$1.45	MJ-156	Unity of Mysticism	\$1.45
MJ-99	Invoking Occult Power	\$1.45	MJ-157	Primitive Reasoning & Magic	\$1.45
MJ-116	Seven Steps	\$1.45	MJ-158	Music for Meditation	\$1.45
MJ-119	Why Fear?	\$1.45	MJ-159	Self Healing	\$1.45
MJ-122	Influence of the Sun	\$1.45	MJ-160	Words and Their Power	\$1.45
MJ-125	Time Unlimited	\$1.45	MJ-130	Fama Fraternitatis	\$1.95
MJ-136	Life Beyond Earth	\$1.45	MJ-161	Incompatibility in Marriage	\$1.95
MJ-138	Philosopher's Stone	\$1.45			

Other Currencies

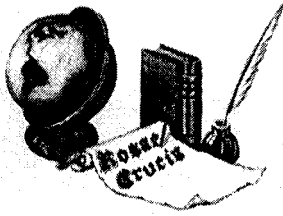
\$1.45			\$1.95		
£.76	A\$1.31	NZ\$1.45	£1.03	A\$1.77	NZ\$1.95
¥.97		R1.26	¥1.30		R1.69

Send your order to:

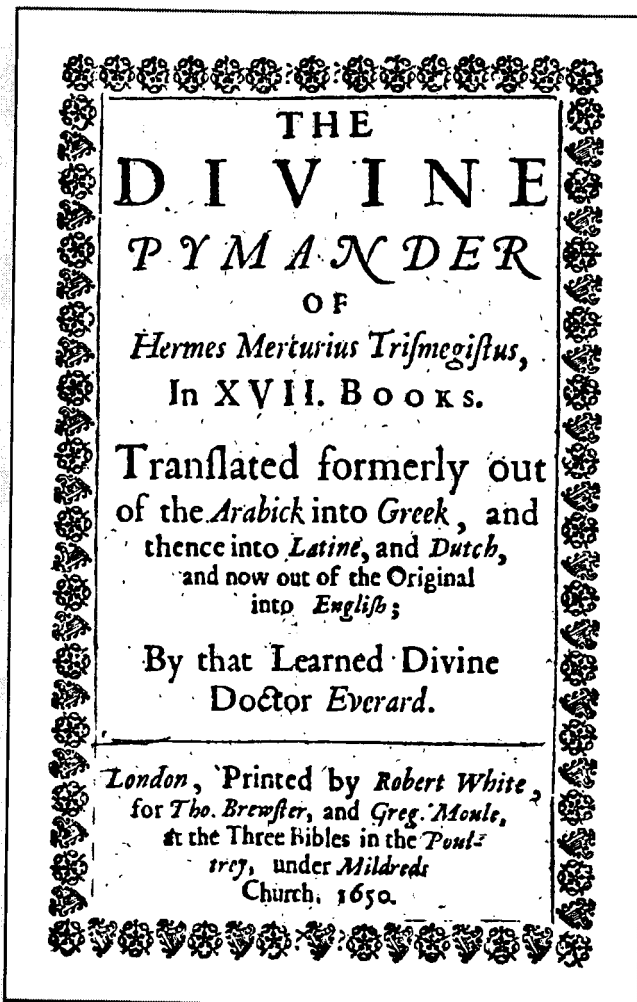
California residents please add 6% for sales tax.

THE ROSICRUCIAN SUPPLY BUREAU

Rosicrucian Park • San Jose • California 95191 • U. S. A.



From the Archives



Above is the title page from the 1650 English translation by Everard of the Hermetic work *The Divine Pymander*. Further information is given in the accompanying text.

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

THE PYMANDER is the first book of the Hermetic writings usually dated in the form in which we have them from the second and third centuries A.D. Most are dialogues between the teacher and student and vary in length, the *Pymander* being the longest and most important.

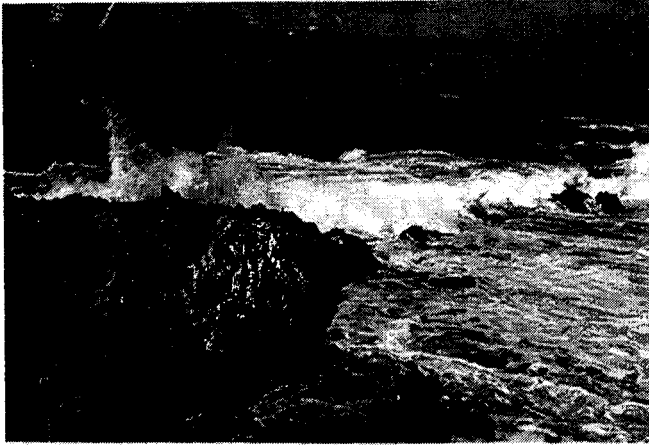
The writings teach a gnosis or knowledge, the first book primarily an account of the Creation. *Pymander* is the Divine Mind and teacher instructing *Hermes*, the student. *Pymander* says to *Hermes* that he knows what he wants and is with him always. *Hermes* wants to know the things that exist, understand their nature, and know God.

First he saw a boundless view; all was light. Then came darkness. Out of light came a holy Word. The Light, *Pymander* says, is I, Mind, the first God, and the Word, which is from the Light or Mind, is the son of God. Life is a union of word and mind, or *logos* and *nous*.

The elements of nature come into being from the will of God, and the material cosmos is a copy of the archetypal cosmos. The first Mind is Life and Light. It brought forth a second Mind which is fire and spirit. The second mind made seven administrators who encompass the sensible universe.

Man too wished to create and was separated from the Father; he had all power and each Administrator gave him a share in his own order. Man is dual, being immortal in his essential being and mortal because of his body. He is above the Harmony, and yet a servant to it.

The Hermetic writings were made known by a translation made for *Cosimo de' Medici* in the fifteenth century. They became well known among mystics and influenced *Rosicrucian* mysticism.—RP



ODYSSEY

Ralph Waldo Emerson

Part I

Potential of the Individual

RALPH WALDO EMERSON (1803-1882)—philosopher, writer, poet, lecturer, mystic—was the spokesman for a new American thought emerging in the mid-19th century. He spoke clearly to his own generation, but he speaks just as clearly to us today—his thoughts and ideas just as meaningful in a world much changed from the 19th century. Emerson remains the most-quoted American in the 20th century press, and his writings have been translated into many languages—his philosophy and ideas recognized and discussed throughout the world.

Emerson was the chief spokesman for New England Transcendentalism—an American system of thought stressing, along with other concepts, the underlying unity of all things, the innate goodness of man, the transcendence of intuition over tuition for reaching profound truth, and the spiritual potential of the individual. While transcendentalism borrowed from both European and Eastern philosophies, its origin was in hard-working New England, with a generation of intellectuals seeking independence from traditional thought. The transcendental view of life is particularly American—practical, open, optimistic, full of vitality, encouraging man to question, think for himself, and seek a healthy individuality. Emerson may have captured part of its spirit in the phrase, “plain living and high thinking.” Thoreau, Whitman, Hawthorne, Margaret Fuller, Bronson Alcott, and Theodore Parker were all part of, or closely connected with, the Transcendentalist movement.

Emerson believed in the potential of each individual. He stressed this idea throughout his writing and public speaking. Central to this idea of individual potential was Emerson's concept of the Over-Soul—a divine power which all humanity is part of. In this concept of Over-Soul, social and class distinctions are nil because all men and women share in this great democracy of spirit. All are brothers and sisters on the path of life; all share great potential. The highest part of self—the intuition, the “still, small voice within”—is part of Over-Soul. And each individual can reach for higher understanding of self and the universe through establishing rapport with the Over-Soul in himself.

But man is held back by a closed mind, by accepting without question or thought the ideas of others. Instead of listening to the voice within, following his own star, man too often puts himself down, allowing others to tell him what to think and how to live. Emerson felt that the one thing of value in this world is the active soul. He encouraged man to establish rapport with his inner being and think for himself.

To quote directly from Emerson: “A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages. Yet he dismisses without notice his thought, because it is his. In every work of genius we recognize our own rejected thoughts; they come back to us with a certain alienated majesty. Great works of art have no more affecting lesson for us than this. They teach us to abide by our spontaneous impression with good-humored inflexibility then most when the whole cry of voices is on the other side. Else, tomorrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another.”* In next month's *Odyssey* we will further examine Emerson's ideas on man and the universe.—RMT

*R. W. Emerson, *Essays, First Series* (1841), “Self-Reliance.”

