

Rosicrucian Digest

September 1979 • 75c

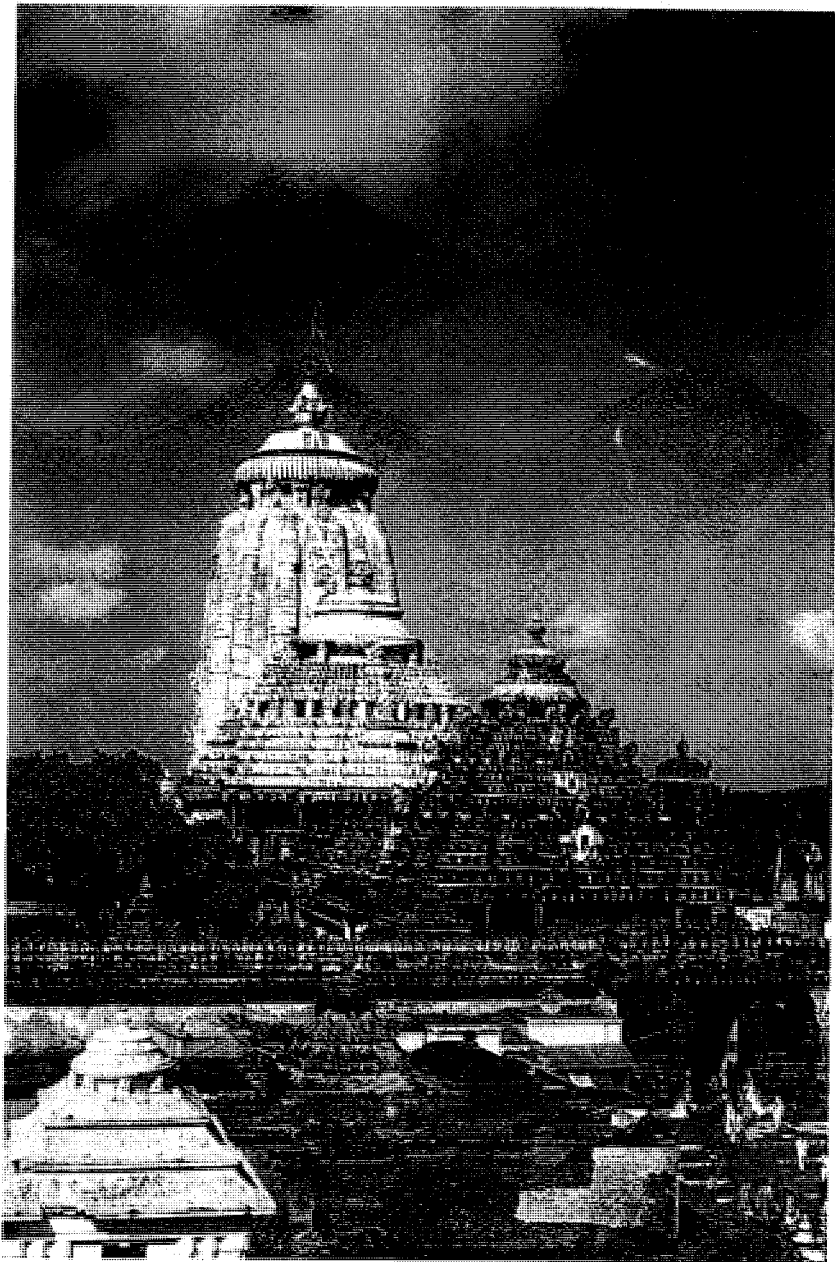
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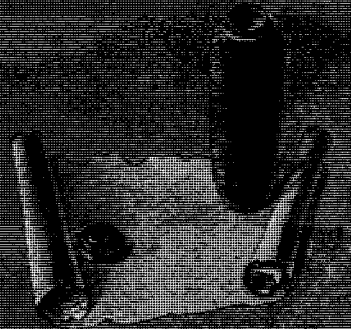
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Those who live should ask themselves:

"What are you doing here?"

Within their answer will be bared

their whole philosophy of life.

—Validivar

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MARIO SALAS, F. R. C.
Grand Master of the Spanish Language
Jurisdiction of AMORC

For an account of Frater Salas'
years of service to AMORC,
please see page 15.

Does The Personality Survive Death?

IS IMMORTALITY of the human personality a vague hope, an element of blind faith? What are the grounds for this age-old belief of man, which still persists so strongly in an era of science and technology? How is the concept of immortality of the soul to be defined? Immanuel Kant defined it as follows: "The immortality of the soul means the infinitely prolonged existence of one and the same rational being." This can be construed as the realization of self after death in the same rational way we perceive it in our mortal existence. Further, it implies that man shall have the years of his life on earth linked together in a conscious rational unity with a continuous existence in a future life.

The dynamic view of reality expounds that to truly know a thing is to *know what it does*. It is not merely to know the existence of a thing but also to conceive it as having a purpose. Therefore, from this point of view immortality would mean not just a state of endlessness but a future growth as well. Succinctly, if life here is a fulfilment of demands and a development, then immortality would not be merely existence in infinite time but also a future growth of the personality. There is no universal coherent explanation of the nature of immortality by its varied adherents. One metaphysical concept states that "the only true immortality is our sharing our earthly moment in the infinity of time." In other words, it is for us to realize our relationship to infinity, to the Cosmic. If we feel contiguous to this *One*—this infinity—while mortals, then we are participating in its immortal nature because in such a state the self is then

immortal. Without such a realization, it is stated, we are not immortal. From this point of view the immortality of man begins here on earth.

Another view is that the inherent faith in immortality arises out of the limited sense of earthly time. Simply, this realization of the brevity of mortal existence suggests a future survival of the whole personality. The personality is considered immutable, unchangeable. Therefore, it must survive. Since the personality leaves its mortal shell at death, it is thought not to be destroyed but to continue in a future existence.

Monads

The philosopher Leibnitz (1646-1716) stated that reality consists of centers of force which he called *monads*. The world and all phenomena consists of these monads. They compose a hierarchy, that is, a scale of manifestations. There is a continuous series or monads from the lowest to the highest which are called *souls* or *spirits*. All monads in *essence* are said to be the same, but they are of different grades of development. The soul monads follow their own laws and the body follows its own laws. They agree with each other in a cosmic *pre-conceived harmony*, which exists between all monads. Therefore, according to Leibnitz, our soul as an independent monad is capable of infinite development to which death is no more than a *transition*.

There is also the concept that the soul could never have been created because it exists from the infinite past and therefore must continue to the infinite future. This idea implies that we are an infinite

particle during our mortal existence and the so-called *afterlife* is but a continuation of this infinite, immortal state. In this afterlife there is only the transition from the former physical existence to another non-physical existence. This concept, for analogy, assumes that transition is like crossing from one chamber to another, and in the process changing one's costume after crossing the threshold. However, it is the *same* person in both places since there is no difference in the real essence—the soul—whether in this life or after death.

Orthodox science has countered these beliefs and faiths in the immortality of the personality as being without any acceptable evidence. These objections arise from certain scientists who have declared that there is "no evidence to the power of human personality to survive bodily death." But it can also be argued that there is no conclusive evidence philosophically that anything man experiences actually exists as he perceives it. We do not directly know the objects of our perception. All we have is the phenomenal aspect of reality, that is, the sensations we experience from the external vibrations we perceive. What is the noumenal world, or *things in themselves*? The sense organs do not provide the true nature of reality. Consequently, the argument that there is "no evidence" to support life after death is not very convincing.

Animism

It is often claimed that every form of belief in the survival of the human personality after death "is invalidated because such belief originated among primitive men in consequence of erroneous interpretations of sleep, dreams, and similar physical phenomena." The earliest religion, *animism*, undoubtedly did contribute to the concept of duality and to ideas regarding self and an afterlife. The phenomena of sleep, dreams, and of breath suggested a *psychic* part of man's being. At night this "inner something" went on journeys while the physical body remained asleep. This was the primitive mind's interpretation of the dream. Breath, too, was early associated with life and an internal, intangible, ethereal quality. It became *spirit*, or *pneuma* to the ancient Greeks.

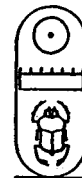
Life entered with the first breath and departed with the last. Breath and air are one. The air is invisible and therefore, to the primitive mind, ubiquitous and eternal. It seemed right to primitive reasoning to think of breath as the spirit, the immortal attribute of man's dual nature.

However, it is not correct to say that this primitive and erroneous reasoning is the sole support for the belief in immortality, nor is it correct to say that there is nothing more than the physical and mental states of man. There are other phenomena that man has discovered about himself which he cannot wholly explain as just constituting reaction between body, brain, and nervous systems. These, too, cause belief in that which is called *soul*. However, the phenomenon which is accepted as *soul* cannot be completely disassociated from that which is also declared to be *self*.

Orthodox science takes the position that the *mechanical* aspect of existence is the fundamental existence. This assumption falls into two classes: *First*, the elements of matter are changeable but indestructible. This, then, is the principle of the "indestructibility of matter." *Second*, there is the "conservation of energy." This concept infers that the quantity of energy in the universe is constant and can be increased or diminished. These two principles try to explain immortality as a material, mechanical existence only. However, the theory does not take into consideration consciousness in the immortal sense. Consciousness is thought of as simply the result of effects generated by the physical organism.

Consciousness can be conceived as a *function* arising out of the *life force* that animates matter. There are no indications that consciousness is an actual separate substance. Once it has manifested as the *effect* of the unity of other phenomena, then its *cause* is presumed to last only until death. Does that necessarily mean that consciousness, too, disappears? It can be contended that consciousness is like the sound that comes from a musical instrument being played. When the instrument is not played, the music, the function of it, and the player, cease to be.

On the other hand, having once been played and *heard*, is the music lost if it



remains as memory in the consciousness of those who heard it? Does something necessarily have to retain the same form to be immortal?

Mysticism and metaphysics offer varied rebuttals to the contrary views of science on the subject of immortality. The human consciousness, they declare, is *purposeful* in contrast to mechanical law. The mind can change its goals—completely alter its objectives. The human consciousness is not arrested, that is, especially confined to certain channels for its operation. If all phenomena were mechanical, the defendants of immortality contend, then everything would be *repetitive*. History would be identical to the present. The mechanical concept is founded upon the constancy of law. From this point of view the past, then, will repeat itself without variation. On the other hand, the mind can oppose its previous course of activity and resort to diverse ways of thinking. This is construed as proof that immortality, the survival of the personality, is *not* bound by mechanical law.

Why do humans persist in the belief of the survival of human personality? There must be some pragmatic value they wish to associate with a future life—a reason or motive. Generally, these are: that personal affection may continue—the things we love; that personal goodness may grow—the sense of righteousness

and moral values may increase; and that our faculties may be realized and exercised to the fullest capacity.

This life is seemingly incomplete and only preparatory. Since man is *causative* and *purposeful*, he thinks of a deity or an infinite being—a god—as likewise causative. This, of course, is man relating his human attributes to what is conceived as a supernatural mind. Therefore, this supernatural mind, it is thought, must likewise have a *purpose* for man, since man falls short, in his own estimation, of what his religious traditions depict as the human ideal. He thinks there must be a time, a place, where the fulness of life can be completed. The mistakes, the mortal behavior, are all thought of as adjustments or tests in preparation for the divine, ultimate, perfect life after death.

It is also difficult for man to conceive that the human personality is evanescent. The personality is *dynamic*. It is the dominant aspect of self. All else of man seems to be subordinate to *what we are*, that is, the expression of our personal being. Therefore, it is often asked, can such a thing as personality be of no substance—a thing in itself which will not waste away as do material things? Personality has persisted throughout the vicissitudes, the trials, and the tribulations of mortal existence. Why then, should it not survive death? △

The Purpose of the Rosicrucian Order

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

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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.)

October: Samora Machel, President, Mozambique, is the personality for the month of October.

The code word is SCALE.

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



JIMMY CARTER

December:

Jimmy Carter, President, United States, will be the personality for December.

The code word will be EXPED.



SAMORA MACHEL

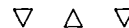


KING KHALID

January:

King Khalid of Saudi Arabia will be the personality for January.

The code word will be NAT.

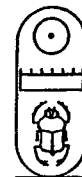


The care for things of pleasure can become a burden.

—Validivar

SUPREME TEMPLE CONVOCATIONS

The beautiful and inspiring ritualistic Convocations of the Supreme Temple will resume on Tuesday evening, September 4, at 8:00 p.m. All active members of AMORC are eligible to attend. Doors open at 7:00 p.m. and close promptly at 8 o'clock. We look forward to seeing you there.



Cosmos: A Celestial Symphony

by Alexandra Gainsbrook

IN 1865 John Newlands observed that the chemical elements seem to exist as families. Newlands arranged these elements in the increasing order of their atomic weights and observed that every eighth element seemed to belong to the same family. As Newlands expressed it, "The eighth element starting from a given one is a kind of repetition of the first, like the eighth note of an octave of music."

Independently of each other and in ignorance of Newlands' work, Lothar Meyer in Germany and Dmitri Ivanovitch Mendeleeff in Russia made a thorough study of the properties of the elements and noted a similar relationship. They proposed the law, known as the periodic law, which states that the properties of the elements are periodic functions of their atomic weights.

Mendeleeff prepared a table of the elements based upon their periodicity in properties. He left a number of gaps in this table in places where the progression in properties seemed to demand it, arguing that there must be elements which had not yet been discovered. The known character of the elements above and below these gaps made it possible to predict the properties of the missing elements. Mendeleeff made these predictions in 1870 for three elements, calling them eka-aluminum, eka-boron, and eka-silicon. These elements, discovered in 1875, 1879, and 1886, and named gallium, scandium, and germanium, showed properties that checked remarkably with those predicted by Mendeleeff. This sup-

port of the periodic law was strengthened later by the discovery of many more missing elements through the aid furnished by this table—or as Newlands called it, "the scale of octaves."

A concept of the nature of crystalline matter can be acquired from the study of internal structure. When, during the process of crystallization, a unit cell is formed, it becomes a center of crystallization. Units are added to produce expansion. As long as this growth encounters no interference, it proceeds in a regular geometric pattern. A geometric form develops which is an external expression of the orderly internal arrangement of the structural units of which it is composed.

X-rays

The fact that there is a definite and orderly arrangement of the units within a substance was long suspected and proof came in 1912, when Friedrich Knipping and Laue proved that x-rays are diffracted by crystal gratings. In order for this phenomenon to take place, crystalline matter would have to be composed of minute units arranged in definite periodic patterns with spacings of the same order of magnitude as x-ray wavelengths. Because each specimen of a single mineral species always gives the same x-ray diffraction pattern, investigation into internal structure of crystalline matter produces proof that matter progresses in stages of orderly growth from the invisible subatomic to the visible in geometric patterns or ideas; thus substantiating the adage, "God geometrizes."

Modern science has developed a theory for the creation of matter known as the

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“oscillating-universe theory.” This theory incorporates major aspects of the older “big-bang” theory (the universe had its beginning in a massive primordial cloud about 10,000 million years ago) and the later “steady-state” theory borrowed from the Greeks of centuries past (this is an eternal, never-ending universe that has always been and always will be). The oscillating-universe theory suggests that the universe has always been, but that throughout time, all the matter in space has alternately collapsed inward toward a source of gravity and exploded to begin rushing outward again. In so doing, the universe eternally oscillates between expansion and contraction; between the gaseous and crystalline states. Continually in a state of fluctuation, this is the same universe of the metaphysician who states that “in God’s breathing in and out, the worlds are formed.”

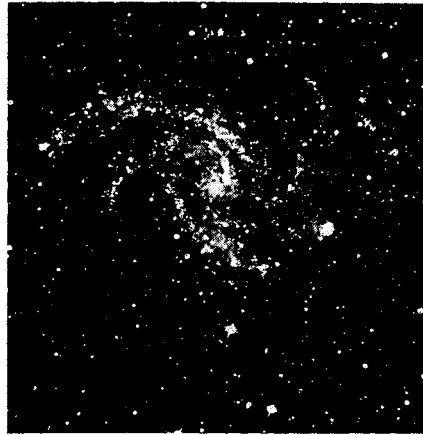
Einstein has told us that “matter and energy are interchangeable, one and the same” and that “as such, cannot be destroyed.” Many see this as proof that life progresses in never-ending cycles. Loudly is this echoed in the creed of the religionist who says, “As it was in the beginning, ’tis now and ever shall be world without end.”

Emily Brontë voiced it this way:

*There is no room for Death,
Nor atom that his might could
render void
Thou—Thou art being and
breath
And what Thou art may never be
destroyed.*

From the formless to the formed, proceeding through definite steps to the visible, creation eternally becomes. Never-beginning and never-ending, it moves from cycle to cycle in manifestation or crystallization. Never adding nor subtracting from itself, energy progresses in form, birth and death being but transitions.

Though science makes use of numerous terms and phrases in referring to energy, we find on close examination that words such as oscillation, wavelength, vibration, frequency, and/or cycles-per-second share remarkably similar meaning. The dictionary defines oscillation as “the act of swinging back and forth.” And to wave is “to move to and fro”, “to undulate”, or “to vibrate through the air.”



Since length implies distance, it is not difficult to understand that wavelength is “the interval between successive waves in a series, at a corresponding point in each.” To vibrate is “to move back and forth with even timing.” Frequency can be described as “the repeated occurrence of anything at intervals.” And for cycles-per-second, the dictionary gives this definition of cycle: “a complete series of events or operations coming back to a starting point as if having completed a circle.”

Harmony of Design

Each of these terms, being invaluable to the researcher in his respective field, must remain separate from the others. But through the study of all terms, and the forms of energy they represent, a pattern can be seen to exist through all and to link life in its myriad aspects to a greater Whole. This harmony of design, though not immediately evident to one in search of it through microscopes or scripture exclusively, does lend itself to one attuned to its higher celestial strains. Science and religion hear but fragments of this harmony, often seemingly disconnected and discordant. While neither of these studies conflicts with the other in the broader sense, each at times supposes the other to; and neither hears the music of both as they mingle in a gentle symphony of celestial tones.

The mystic philosopher, in his search for unity and a deeper understanding of the design and purpose of creation, ever aspires to attune with the Divine Com-



position. His cosmic conception of life penetrates the very core of existence and discovers the Idea behind the form. And since he is not confined to a specific area, the mystic philosopher is not bound by the same restrictions as are binding upon one adhering strictly to a particular field. This is not to say, however, that his thinking is not bound by Law. It simply means that he is permitted to "look beyond the garden wall." Because of his aerial view, he easily relates material surrounding to things beyond physical senses. His philosophy serves as a link between science and religion and yet is somehow complete within itself.

Relying on science and religion for information, the mystic philosopher just as readily produces such information through his mathematics, reasoning, and contemplation of the Whole. He therefore does not reject science or religion, but accepts both and brings about a harmony of thought between the two.

In his wooing of Nature's mystery, the philosopher dauntlessly prevails until at last she succumbs to his amorous fascination of her, allowing him that mystical union he has so long awaited. And as he pledges devotion and secrecy, she gives instruction in the patterns of her crystals and the Oneness of the myriad religions.

From her voice of inaudible sound tumble cubes and cones in perfect rhythm, like the sound of many waters, and the mystic delights in a wellspring of Wisdom not shared by all. He understands that as vibration is fundamental to sound and to music, it is fundamental to the creation of the entire universe. He knows that as God breathes, matter is sent flying into space; that the ripple of His voice creates geometric forms to make up the whole of creation.

The mystic philosopher understands that this Great Musician and Architect forever plays upon celestial keys, producing an eternal symphony of form. Intense study, contemplation, reasoning, and humble devotion have hewn for him the Philosopher's Stone—that pearl of great price—and he is content to have found his place in the grand scheme. With the Psalmist he exclaims, "Whither shall I go from thy spirit or whither shall I fly from thy presence? If I ascend into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand hold me." With the Psalmist, he rejoices in the strains of a celestial symphony that floats elusively throughout the Cosmos. △

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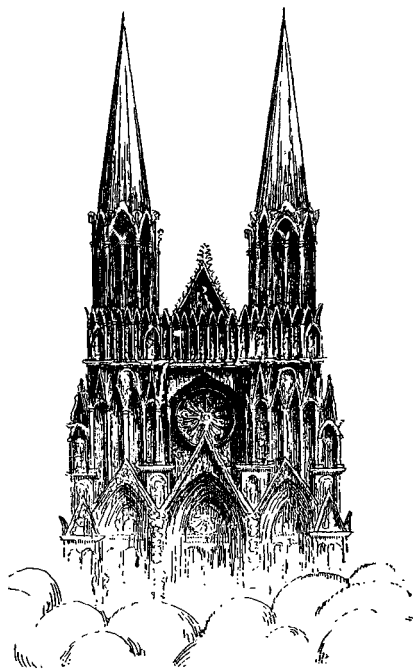
A complete directory of all chartered Rosicrucian Lodges, Chapters, and Pronaoi throughout the world appears in this publication annually in *February*.

Martinist Initiations . . .

During the newly-scheduled Activity Weeks at Rosicrucian Park, certain dates are set aside for Martinist initiations—specifically November 9, 1979; February 8, 1980; and July 9, 1980.

For eligibility requirements and fees, please write directly to Traditional Martinist Order, Rosicrucian Park, San Jose, California 95191.

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The Celestial Sanctum

Meditation, the Rosicrucian Technique

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

TODAY, meditation is a common topic of conversation. Many popular books have been written about it. However, the subject is not one which we can treat lightly. It has a power and significance little realized by the average student. Meditation is one of the most important techniques for reaching the goal which we are striving to attain. There are, of course, those who feel it is the only

technique necessary to attain a greater understanding of life; however, it is a tool and a means to attainment, and *not* the only tool we need.

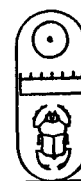
The Rosicrucian studies provide a special technique, developed over centuries of time, in which the whole self is prepared for the attainment of complete attunement and at-one-ness with the Divine Consciousness. It would be misleading to suggest that one method alone will open the door to that attainment. However, meditation will prepare us as no other technique can, for through the regular practice of this art, we build a bridge between our objective consciousness and the soul within.

Harmony From Within

When making contact with the inner self, what are we expecting from it, or what ideas and thoughts are likely to be impressed upon us? Certainly, we cannot expect that the inner self would condone many of the actions and thoughts in which we now indulge. The high moral and ethical standard of conduct it will impress upon us may come as a great disappointment to many. That is why some put aside the mystical practice of meditation in order to avoid the disturbance of their present pattern of thought and behavior. The light of the soul is left waiting until the outer self experiences the great desire to know the love and harmony which can come only from within.

Meditation will bring us in direct contact with the consciousness of the soul, which is love—the God incarnate within ourselves. Through the practice of meditation, we ask that He share our life, so it becomes incumbent upon us to prepare for this great event by purifying our thoughts and setting the highest ideals for our conduct. Only in this way can we hope for the highest contacts with the consciousness of the soul.

The bridge that we begin to build between the outer and inner selves must have a very firm foundation. The structure of our objective behavior must be established firmly, brick by brick, with good thoughts, good deeds, and a preparation of our mental and emotional life. This foundation is built through our Rosicrucian teachings, which, through their valuable instruction and exercises, constitute the needed preparation to make



the highest contact with the soul through meditation.

Mystic love is another quality we need to develop and express in order that we may make the deepest contacts with the soul within. Love of the mind and heart will merge with the greater love of the soul. Their fusion will bring harmony, enlightenment, and a deeper understanding of life. Ultimately, through this preparation, we will one day achieve the highest goal and the most sublime of all experiences, *illumination*. We can see, therefore, that meditation is an important factor in our mystical endeavors, leading to the highest attainment of the mystical life.

Meditation has often been described as a way to inner enlightenment, and specific techniques abound, each a method of approaching the subject. However, the Rosicrucian technique is a moderate and simple one, having been developed over a long period of time. The principal ingredients for successful meditation are concentration, relaxation, and the right motive or desire.

In meditation, we need to be perfectly relaxed and oblivious of our physical environment. Then we direct our consciousness inward through concentration and, with a sincere desire and a deep love in our hearts, we attune our consciousness with the inner self. We must then remain completely passive and inwardly receptive.

The greater the need and the greater the love in our hearts when we meditate, the greater our success will be. By raising

our consciousness and trying to sense the love, compassion and harmony of the Cosmic, we will be more easily receptive to cosmic harmony and inspiration.

We should sit in meditation for only a few minutes once or twice a day if possible. Longer periods of time will not necessarily improve our success with meditation. We will more than likely drift into contemplation.

During our meditations, we may be inspired with uplifting thoughts, and quite often we will sense the peace and harmony of the Cosmic. Regular practice will bring greater harmony, inspiration, and a love of the Cosmic that will be a great encouragement not only to ourselves but to others with whom we come in contact.



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.

Cover Featured on our cover is the Jagannath Temple at Puri on the Bay of Bengal in eastern India. Called the shrine of the "Lord of the Universe," it is one of the four holiest pilgrimage sites in India. The temple was built in approximately 1030 A.D. and is unusual in that all castes are welcome and treated equally. In June of each year hundreds of thousands of pilgrims come here to take part in the annual festival.



(Photo by Edward Russell, F. R. C.)

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Intuitive Light

Let the light of Intuition
help you through life . . .

by Myron S. Allen, Ed.D.

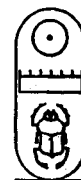
INTUITIVE LIGHT has the power to transmute the despair of chaos into the possibility of problem solving. *Intuitive light* is like the burst of golden sunlight that crashes through a rift in the black clouds overhead and illuminates the beauty hidden in the darkness of the storm. Intuitive light is a great floodlight that brings into total view all of the shimmering aspects of a situation. It is unlimited in scope and power, in contrast with the fragmentary view of problems common with total dependence on intellectual light.

Intuitive light is the product of humanity and Cosmic Consciousness and reaches the objective consciousness in the form of live and expanding ideas. The knowledge inherent in intuitive light is unlimited because it is of the Akashic Records, or universal knowledge. Intellectual light, the product of the logical thinking of the objective or conscious human mind, is responsible for nearly all human conflict, as intellectual light is derived mainly from sensory experiences inherent in that human conflict.

The practical value of intuitive light has been clearly established by extensive and reliable research. It has been found that business executives who are "intuitive" in making fundamental decisions are far more likely to be highly successful than those executives who depend only upon the rational logic of intellectual thinking. This does not, of course, mean that the intellectual, logical evalua-

tion of a decision arrived at should be abandoned, but that the quality of the solution for any problem will be superior if the light of intuition is used to illuminate the problem before any solution is created.

In order to read a book in a darkened room you can make use of a candle or plug a floor lamp into a wall socket. While the light energy needed is not generated by, or in, the plug itself, it is not necessary to go beyond the plug to tap the extensive source of energy that is available to you. As it is quite unnecessary to travel all the way to the hydroelectric generating plant at the foot



of the mountain, so is it not necessary to travel to infinite space to reach the absolute source of the light being sought. The point of contact with the source of all energy is within each individual.

Intuitive light is realized through the interaction of spirit and the substance of the higher spiritual realm, by a process not to be comprehended in terms of ordinary human consciousness. As is true for physical light, which is in itself quite invisible and whose presence may be observed only as it interacts with material substance, intuitive light is also invisible and manifests itself only when it illuminates some area of inner concern—some attitude or feeling. No matter what may be the concern or distress, the effects may be transcended by flooding the situation or problem with intuitive light. This is the light of infinite wisdom and power that is instantly available to any person, anywhere, and at any time—provided that one asks his inner, higher self to send it for his conscious use. He must also make every effort to remove any blocks or high resistance in the line of transmission from the divine self to the human self. It is quite unnecessary to travel over the world looking for some great guru or master to give you this light. No other person can do this because you already have this light within you, ready to be utilized.

The personality is often seen as the synthesis of the physical, emotional, and mental "bodies." When these bodies are not in alignment, not working in full cooperation with each other, a malfunction occurs, resulting in a loss of intuitive power. Much the same thing occurs in an automobile engine when the timing is off—even though the component parts are all in perfect working order. Such misalignment of the personality is manifested in uncontrolled desires, shutting out the light of the Soul—and growth in spiritual consciousness is inhibited or may be completely stopped.

The simplest method for coming into the light is to be *joyful*, for joy clears the way by transcending fears, doubts, and misunderstanding. It is upon the wings of joy that you express your light to others and help them become joyful, confident, and loving.

Meditation is essentially the science of light. It works in the substance of light

and reveals divine light to all who ask for it.

The use of intuitive light makes contributions in all areas of human living. These contributions can exceed those achieved only through the intellectual path. Intuitive light brings with it many revelations of knowledge, wisdom, and understanding, resulting in the dissipation of illusion, sorrow, and fear. In order to solve our problems, we must rise above them, so to speak, and take a more holistic view of the situation. Seeing in terms of intuitive light enhances the *vision* and *sensitivity*—qualities so desperately needed to bring about changes in society that will establish a higher form of civilization more responsive to the work that we are called upon to do.

The Transmission of Light

Humanity itself is the planetary light bearer, transmitting the light of information, knowledge, wisdom, and understanding. Each one of us has the responsibility for manifesting the light that already exists within. There is no need to strive to acquire this light for it is already present in unlimited abundance. All that is necessary is to release it.

Man is the light bearer. When the light of clearer and higher understanding is blended in both the spiritual and physical aspects of man—reflecting beauty and truth in each aspect—then man reaches toward a higher state of consciousness. Light is the great factor in all worlds of evolution. Evolution means the steady increase in sensitivity to illumination and to light.

"As a man thinketh in his *heart*, so is he," involves the principal point of contact through which the advancing light arrives. It is this inner light which causes some faces to shine. It is also stated that "if thine eye be single [of one purpose] thy whole body will be full of light." One of the most potent factors in the release of this inner light to others is *humility*. This attitude frees the intended recipient from the fear of accepting the light. In its fullest sense teaching is the sharing of one's own light, as the sharing of knowledge illuminates areas wherein darkness has prevailed.

(continued on page 27)



Congratulations Frater Mario Salas

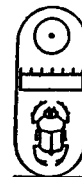
**Grand Master of the Spanish Language
Jurisdiction of AMORC**

ROSICRUCIANS throughout the world will be pleased to learn that Frater Mario Salas, who has held the title and office of Grand Regional Administrator, has now been duly appointed Grand Master of the Spanish Language Jurisdiction of AMORC (*see frontispiece, page 3*). The announcement of his appointment was made by the Emperor at the conclusion of the recent Rosicrucian World Convention in Quebec, Canada. The many members from the Spanish language countries who were present were elated with the announcement and indicated their approval in an ovation to Frater Salas.

For some twenty-one years Frater Salas has traveled extensively throughout Central and South America conducting public lectures and participating in television and radio programs about the Rosicrucian Order, AMORC. He has also addressed thousands of Rosicrucians in lodges, chapters, and pronaoi in Latin America. Frater Salas is therefore most qualified to assume his new position of responsibility and service.

Frater Robert Daniels for a number of years has assumed the double duty of service as Grand Master for both the English and Spanish members of AMORC. The success of Frater Daniels' labors and administration is evidenced by the growth of the Latin American jurisdiction of AMORC with its numerous subordinate bodies. The new division of duties will result in a strong potential for further expansion of both the Spanish and English jurisdictions of the Order.

The official and traditional ritualistic installation of the Grand Master will be personally conferred upon Frater Mario Salas later this year. All Grand Masters of AMORC throughout the world have experienced the symbolic and honorary installation. The installation will be performed by the Emperor in the Supreme Temple in Rosicrucian Park. Announcement of the date and time of the event will be made later.



Paracelsus: Who Was He?

by Ruth Phelps, F. R. C.

PARACELSUS was a man of an independent nature—a physician first and an alchemist next. He was born in a period of transition—his life spanning the years from 1493 (the year after Columbus' first voyage to the New World) until 1541. Paracelsus was a contemporary of Erasmus, Sir Thomas More, Zwingli, and Luther. In his thinking Paracelsus revolted against the traditional knowledge of Aristotle and Galen. He wanted to free knowledge from dated concepts. His refusal to accept the conventional thought of his time made trouble for Paracelsus, but he learned from experience and nature. He was many sided—a physician, geologist, philosopher, biologist, and alchemist.

Paracelsus was born in Einsiedeln, Switzerland. His father was an impoverished German doctor and chemist. His mother died when he was very young, and the father took his only son to Villach in southern Austria. There were mines and a mining school in Villach, and young Paracelsus attended the school. His father taught chemistry there. Thus, at an early age Paracelsus became very interested in metallurgy and alchemy—the transmutation of baser metals into gold. Paracelsus later said that his father taught him the adept philosophy, but we do not know whether this refers to alchemy or to mystical teachings. He learned some Latin, but his dislike of textbooks is well known. However, Paracelsus did attend several universities and he would have found it necessary to know Latin in order to understand the lectures.

At fourteen Paracelsus began the life of a wanderer. At that time many young people wandered across Europe, going from one university to another, seeking famous teachers, new ideas, and increased

knowledge. Paracelsus attended the universities of Basel, Tübingen, Vienna, Wittenberg, Leipzig, Heidelberg, and Cologne. But to Paracelsus, the universities lacked what he was seeking. He could study nature directly. He eventually began graduate work at the University of Ferrara (Italy) where he was more free to express his unconventional opinions on the conventional knowledge of the day. He liked the Florentine Academy and Ficino and Pico della Mirandola.

Following his graduate work Paracelsus left Ferrara and went to Naples where he worked as a surgeon in the army of Charles, King of Spain. Because of their failure to cure many diseases he said, "You injure ten while saving one." He considered leaving medicine but thought about it and said, "God has not permitted any disease without providing a remedy." It was not knowledge, but tradition, that was the problem.

There is disagreement as to whether Paracelsus received his medical degree.

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Perhaps he did, but it may be that, like his father, he never received a degree. He questioned the title without the knowledge. He cured the rich for money, but the poor he treated gratis. The young physician travelled through many countries, but it is really not known where he was from 1517 to 1523. He was in Denmark, and he went to Russia, but fled when the Tatars invaded the country. It is said that Paracelsus was taken by the Tatars to Constantinople where a magus gave him the Philosopher's Stone. He also travelled through Palestine, Egypt, Greece, and the Balkans, was in Rhodes during its seige, and travelled to Venice and Dalmatia. In 1524 he returned to his father in Villach.

Throughout his travels in Europe and the Near East Paracelsus sought increased knowledge of alchemy. He applied this knowledge to more effective medical treatments. But he was even more interested in discovering "the latent forces of Nature," and how to utilize these forces in effecting cures and improving the health of mankind.

Chemistry

Some of Paracelsus' chemical concepts sound quite modern, and he was the first to use the word *chemistry*. He knew zinc was a metal and that metals were characterized by fusibility. He is known as an alchemist, but his alchemical work was not for making gold but medicines. He was above all a physician. The idea of his *Archidoxa* was startling, and his ideas were new. The healing power is not in the matter but in the power or quintessence, a subtle and invisible essence. The elixir was the preserving power; the arcanum was the transmuting and restoring power. Even though the words he coined sound strange, they were steps toward chemistry.

He believed in the correspondence between the macrocosm and the microcosm. Man is the microcosm, and the food man eats is from the great world, the macrocosm. Human beings live in the macrocosm, and the great world becomes part of man. So, too, the healing substances in the macrocosm help the inner being. Nature has forces and bodies visible and invisible.

Like Cagliostro, Paracelsus cured patients other physicians had given up. But

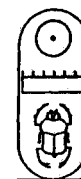


Theophrastus Paracelsus.

sometimes the success was followed by intrigue, disgrace, and conflict with academic physicians. He recognized hereditary factors; the living plasm was the basis of the animate. This was the basis of the study of life, and it made biology an inseparable part of medical science.

Strasbourg in 1526 was a center of humanism. The city had a good printing press, a school of surgery, and nearby was a school of the Brethren of the Common Lot. He had friends among the Brethren. Paracelsus and the heads of the school of surgery wrote and lectured in German instead of Latin. One of the doctors of the school challenged Paracelsus to a public discussion, but he apparently lost the debate. He left Strasbourg in spite of the fact that he was known as a doctor. He went to Basel where friends suggested he see Frobenius, the printer and publisher, because doctors were thinking about amputating his leg. Paracelsus cured the leg. Later, against Paracelsus' instructions, Frobenius went to Frankfort and died there. Paracelsus has been blamed for his death.

Paracelsus arrived in Basel during a time of conflict between the Protestant majority and the Catholics in the university. At the request of the Reformation faction, Paracelsus was offered and accepted the posts of municipal doctor and professor. A public discussion was usual, but the Reformation party avoided



it, and Paracelsus did not attend. He would not serve the ends of either faction. Denied a lecture room at the university, Paracelsus lectured outside the university and began by taking off the professor's robe. With more students attending than usual, he lectured on diagnosis, therapeutics, pharmacology, and the like. He inspected pharmacies as part of his duties and saw patients.

When commencement celebrations were held on St. John's Day, the students put into a bonfire all they did not want or like. Paracelsus was there, and his students, under his orders put the principal medical text of the time, the *Canon of Avicenna*, into the fire. It was his way of expressing disapproval of accepted medical instruction and practice. This, together with his attempt to correct abuses of pharmacies, barber shops, and others under his authority, aroused opposition. A satire about him was put on the church door.

The Wrath of Doctors

Paracelsus went to Zurich to find help, and the doctors plotted against him—arranging for a certain official to be sick. Paracelsus was called in and cured the man, but he felt the fee he received was inadequate. He sued, but the court ruled against him. He wrote anonymously against the magistrates and clergy, but the author was obvious. This made others oppose him. The city council drew up a bill of attainder, but Paracelsus was warned by a friend and left.

In Nuremberg the doctors wanted a debate. Paracelsus instead asked them to send a patient to him, suggesting a syphilitic. He was put in charge of a prison leper hospital, which included syphilitics. He cured nine of fifteen patients, but the medical guild was still against him. Paracelsus published his first pamphlet on syphilis, followed by a book on the disease, but the aldermen would not allow its publication even though it was the best book on the subject. His *Paragranum* was a denouncement of the medical guild and outlined what he considered the four main subjects of medicine: philosophy or natural science, alchemy, astronomy, and virtue or power. He supplemented the Hippocratic oath by defending his system of medicine. He would not accept a fee

unless he thought he had earned it. He would not trust pharmacists. He would treat those of all sects. What he did not write down was his policy of treating the poor gratis.

Paracelsus taught and wrote his "Paramiric" essays. His *Paramirum*, meaning "wonder," dates from this time. Knowledge of medicine should not be just wondering. He said, "Nature heals, the doctor nurses," and "Man is his own doctor." The body heals itself. Natural phenomena result from natural forces or powers.

Paracelsus and the Reformation

Some of the Reformation groups were persecuted, and their leaders were dead. Paracelsus understood their problems and tried to help them. He knew the trance state and he also knew that a magician could not do harm unless the victim thought he could. Faith works two ways. It can permit harm, but it can also heal. Paracelsus sometimes stayed with Anabaptists and agreed with many of their doctrines. But he rejected some of their ideas such as adult baptism. As the movement declined, he helped them as the physician he was.

It is evident that Paracelsus later changed from his study and medical practice to a spiritual life of meditation and solitude. He wrote, but did not publish the works, and he taught, but this was not the most important part of his later life. To Paracelsus it was the religion of love that mattered, and this included love of the poor. He was Christian but nonsectarian, and he was a mystic.

The *Great Surgery Book* was published in 1536, but the rest of his works appeared about twenty years after his death. Other works by him include the *Great Astronomy* or *Sagacious Philosophy of the Great and Small World*, as well as many others.

The Prince Bishop of Salzburg offered Paracelsus a place to live in 1540, and he spent the rest of his life in peace. On September 21, 1541, Paracelsus made a will, and three days later he died.

▽ △ ▽

The Mystical Approach to Life

by Fred Flanagan, F. R. C.

IT is generally considered by most of humanity that the intellect or rational mind is the highest level of consciousness available to man, and that life's problems can be solved by intellect alone. The mystic disagrees with this view, knowing there are much higher levels of consciousness than the intellect, which is limited in its application.

The mystical approach to solving life's problems consists of first using the rational mind to the limit of its ability, and then turning the matter over to the inner self, allowing the higher levels of consciousness to effect a solution. Using intellect alone resembles driving a car in low gear without realizing there are other gears to be used.

To understand the mystical approach to life it is first necessary to define mankind from a mystical standpoint. Man is both physical and spiritual. Mysticism holds that the inner self, the true essence of man, is a divine entity—immortal, unlimited, immaculate, sacred. Man's physical body is a material vehicle through which the inner self can express itself in the material world. The inner self is man's real being and is part of the divine element of man's existence. The physical and spiritual aspects of man constitute two different realities working in a harmonious parallel.

In day-to-day living—making decisions, relating to others, taking care of oneself, etc.—each person demonstrates his individual personality. With each individual the personality is not a perfect image of the soul within because it reflects itself through the encompassing elements of the physical human organism and objective consciousness. The task of the inner self is to bring the objective consciousness to a condition where it will recognize itself as an expression and reflection of the

self within—where it will acknowledge and actually seek the guidance of the inner self in all its affairs of the outer world.

The voice of the inner self—the voice within—can be very strong, but it can also be very soft and subtle. Most individuals have difficulty recognizing the subtle voice of the inner self. Through years of living only in the outer world—the material world—they doubt the existence of the voice within and therefore are deprived of its valuable guidance and wisdom.

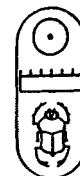
Personality

An individual's personality is formed through many years of development. It is molded by experiences in the outer world and affected by how these experiences are incorporated and understood by the individual. But even more important, the personality is molded by important realizations experienced during life by each individual. These realizations come from thinking about our experiences and then attuning with the inner self for guidance and higher understanding. Of course, each one of us brings into this incarnation the invaluable knowledge gained from myriad experiences in the past. This knowledge exercises a certain influence during the present lifetime—particularly if we attune with the inner self. We have experienced much in past incarnations that will help us presently if we will learn to attune with the inner self for guidance.

The present instant, and the present instant alone, is the only real part of a life lived. This spark of consciousness, the *now*, travels through "time" like a pinpoint of light tracing a path through darkness. This all-encompassing *now* is the expression of the soul personality in matter—the human consciousness.

The human consciousness has created for itself an illusion popularly called "ego." Psychologists define ego as "the conscious part of the personality." This is the aspect of the personality that deals with the outer world. We might call this the outer self. In these terms the ego, or outer self, is the memory of the path of that instant of consciousness we call the present—the now.

(continued on page 30)





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Hand Temperature and Metaphysical Healing

HAVE YOU EVER noticed your hands becoming cold when you are experiencing an uncomfortable situation? If so, you have a good personal example of how thoughts are things and how images held in the mind do affect the body. Scientists at the Rosicrucian Research Laboratory are investigating the curious interaction between hand temperature and consciousness in order to gain a deeper understanding of the mechanisms of metaphysical healing.

During our metaphysical healing experiments over the last two years, we have noticed that some subjects tend to become uneasy, often shifting about in their chairs during the metaphysical diagnosis or the aura-reading part of the experiment. Sometimes subjects get the feeling that the experiment is too long and wonder just when the whole process will be over. Possibly the psychic diagnosis of the healer triggers the release of formerly repressed or stressful thoughts in the mind of the subject. Because he may resist these thoughts, the subject may experience uncomfortable body sensations as a subtle form of avoidance behavior. Sometimes the subject's stress is too subtle for the experimenter to detect without the aid of sensitive instrumentation.

One instrument we commonly use in the laboratory is a temperature meter which we connect to the subject's fingers. We have noticed that periods of stress are often accompanied by a decrease in hand temperature. Such information is useful for monitoring the body's response to metaphysical healing.

We are also developing techniques for investigating the temperature-regulating mechanism in the body. This mechanism functions much the same as the thermostat control in your home or place of business which is set for the temperature giving you the greatest physical comfort. When a room reaches a warmer or colder temperature, above or below the thermostat setting, the temperature control mechanism reacts automatically, thus keeping the room in "the comfort zone." Similarly, we have found that during relaxation and other activities, there is a normal level of reactivity to the body thermostat setting which is determined by the hypothalamus¹, a part of the brain that controls the autonomic nervous system of the human body.

Compensation

Reactivity to the body thermostat setting is also similar to steering a car on the highway. We desire to drive straight down the road, but as the car swings slightly to the left we react by steering a little to the right. If we overcompensate to the right, we must steer again a little to the left, and so on. The body's control mechanism works the same way, compensating a little up and down to keep us on "the thermostat setting." Please refer to *Part A* illustrated in *Figure 1*.

Our preliminary results suggest that during a metaphysical diagnosis or aura reading, the subject's compensatory movements can become quite exaggerated. It is these small movements, called *phasic shifts*, that seem to be especially pronounced when a particular psychic center

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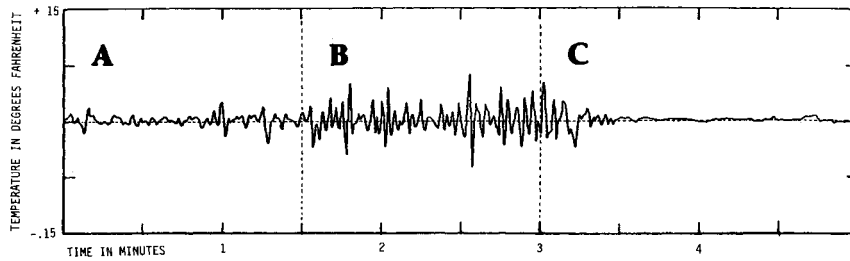


Figure 1: Differentiated phasic temperature responses during various conditions of consciousness: A. control; B. metaphysical diagnosis of an unbalanced psychic center; C. metaphysical healing. Phasic measurements reflect small short-term adjustments to the immediate situation. For purposes of comparison, the larger tonic measurements of sympathetic-parasympathetic trends over extended periods of time have been removed by computer.

is being diagnosed wherein there is a problem. *Part B* of *Figure 1* illustrates such an exaggerated hand-temperature reactivity during a diagnosis of the third psychic center. During such periods, subjects—and even experimenters—may notice that they become uneasy. They tend to shift about in their chairs. They get the feeling that the experiment is too long, and they wish the whole thing would soon come to a conclusion.

In contrast, during metaphysical healing sessions, many subjects show less reactivity than during control sessions. No longer tense and jerky, the body has become similar to an excellent-handling sports car that hugs the road, needing very little compensatory steering. Refer to *Part C* of *Figure 1*. During such a healing period, subjects feel relaxed, at ease and content. Some report the sensation of being a part of a great cosmic whole. However, this state of passive relaxation, although physically beneficial, is not necessarily the creative mental state found in meditation. During open

and creative insight experiences, phasic responses generally take on a dynamic, free-ranging pattern having normal amplitudes but wider frequencies. On the other hand, *tonic activities* (large sympathetic-parasympathetic shifts in the body's thermostat setting itself) tend to move toward parasympathetic relaxation² in both healing and creativity.

Although our experiments along these lines are still in the infancy stage, our results, so far, suggest that the future analysis of the body's thermal activity may provide researchers with a reliable tool for measuring the body's response to metaphysical healing and thought projection.

Footnotes:

¹Buletza G., Schaa J. & Bukay M. (1978) Mindquest: Searching for the seat of soul. *Rosicrucian Digest* LVI(12):22-25; Schaa B., Buletza G. & Schaa J. (1979) Mindquest: Initiation into an unknown. *Rosicrucian Digest* 57(3):22-26.

²Buletza G. (1976) Mindquest: Biofeedback—mirror of the inner man. *Rosicrucian Digest* LIV(7):24-27.

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
\$1.83 R1.08



The Origin and Tradition of the Todas

A Mystical People of India's Nilgiri Hills

by Michel and Chantal Coquet

Reprinted from *Rose + Croix* magazine
AMORC, France

TODAY, the Todas constitute the most mysterious tribe in India. They live in the Nilgiri Hills, a mountainous area which stretches between Mysore, Coimbatore, and Kerala. Also called "the blue mountains," the Nilgiris were given that name because of a strange natural phenomenon, perhaps an abnormal ozone condensation, that causes the mountains to look bluish when seen from the plains.

For centuries the Nilgiri Hills were inaccessible. Their discovery was made only in 1602 by an expedition led by two Portuguese priests who had been sent as missionaries by the bishop of "Syrienne de Cochin" Church. The Nilgiri Hills offered a comfortable green shelter to the Todas, who are the first known inhabitants of that region. The climate is temperate, and what was once thick forest and an impenetrable kingdom of wild animals is now slowly being transformed. Forests cover the northern slopes, while at the lower elevations tea and coffee plantations are interspersed.

The first Portuguese expedition proved very difficult due to unfavorable weather conditions and countless dangers awaiting the explorers, such as the possibility of getting lost, being attacked by wild animals, etc. After walking many days, the two exhausted priests met the To-

das. Tall, proud, noble-looking, regally wrapped in quaint cloaks, the Todas looked almost like gods to the two travelers. The priests were even more surprised when they noticed how little astonishment the Todas showed upon seeing what should have been to them an exceptional event; for it was indeed the very first time that strangers had succeeded in reaching this isolated plateau.

In fact, seers among the Todas had known of the strangers' coming for a long time. They even knew the date it was to happen, and therefore everyone was prepared to see strangers appear one day, who, according to prophecy, would bring a great change into the Todas' way of life.

It is true that since then other expeditions to the Nilgiris were undertaken before the construction of the road connecting Coimbatore to Ootacamund brought its flood of tourists—Indians as well as foreigners—coming to enjoy the benefits of what has today become an ideal setting for seaside resorts.

In spite of the great curiosity aroused by the Todas, and in spite of all the research undertaken, the tribe remains a real mystery so far as its religious aspects and especially its origin are concerned. Many theories have been advanced by various anthropologists, but none seems

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The family who gave us shelter.

to be quite satisfactory, except for the general certainty that the Todas are *not* of Indian origin.

The Todas deny the story claiming that they are the descendants of *Ravana*. Another suggestion is that they may be of Aryan origin, although their rituals differ from those of the Brahmans, who look upon the tribe with deep respect. This theory is based on the following statement: the Todas do not worship snakes at all, but they do worship the Sun just as the Aryans did.

This theory seems to be wholly exoteric, since the true mystic knows that the title of *Naga*, or serpent of wisdom, qualified the great Initiates of ancient India, and that they too paid homage to the symbol of the Sun.

The presence of sacred buffaloes in the Todas' life has led to the supposition that the tribe could have originated in the plains of Southern India. The sacred Buddhist writings relate buffalo tales and special mention is made of a *Dahistra madalam* (land of the buffaloes) that could be Mysore, south of Mahishopati, at the time a king of solar descent, who restored the Kingdom of the Nagas, reigned.

After having done a great deal of research, an English anthropologist, Dr. W. H. R. Rivers (1864-1922), believed it is possible the Todas are descendants of the Malayalam. To support his theory, he pointed out prophetic seances during which soothsayers prophesy in the Malayalam language, while in the waking state the soothsayers do not know that language.

Prince Peter of Greece, having found eleven deities with names similar to those

of the Sumerian deities, deduced that the Todas were a continuance of the Sumerian race. Some Todas believe they are the descendants of the *Pandavas*, which would explain their pilgrimage in the Poo-malai Hills, where some stones depict Pandavas to whom the Todas are making *poojas*, that is, offerings.

As for other Todas, there is no mystery. As far as they are concerned, they have always been in the Nilgiri Hills, and it is in those hills that they were created.

Characteristics of the Todas

The Todas are divided into two main clans, called *Tarthar* and *Tervali*, and this division is a subject of much controversy. According to Rivers, it resulted from the gradual settlement of the tribe at different times. As for the Todas, they prefer the legendary version which attri-





Todas' greeting.

butes the creation of the classes to the Goddess *Teikirzi*.

The Todas practiced polyandry, though today this custom has had a tendency to disappear. In the past, women usually limited themselves to a definite number of husbands.

They neither farm nor work, their only occupation being their sacred pastoral vocation. The Toda's first daily action consists in saluting the Temple, then the Sun. After that, the Toda churns the milk that turned during the night, milks the buffaloes, and opens the paddock to take the herd to pasture. In the evening, he returns for dinner, milks the buffaloes that have been returned to the paddock and churns the milk again; then, he salutes the lamp placed in the east before retiring. The east seems to be as important to the Todas as the Sun.

The Todas are strict vegetarians. Each clan has a sacred temple called *Ti*, in the shape of a cone similar to the structures found in the Sinai Peninsula at Suez. No profane person is allowed to enter the temple.

The Ordination

The ordination of priests varies according to rank and clan, but as a general rule it begins with purification by water in the form of bathing and washing at a sacred spring used specifically for that purpose; another spring of water being intended for ordinary use.

A priest can be married, but he must remain chaste during the whole period of service (one year or more, according to

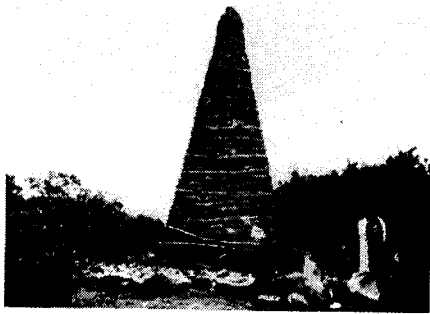
his wish). He must live as a recluse in strict asceticism. In certain clans, the candidate must live in the jungle for eight days without food or clothing, and perform a formal ritual three times daily. In the higher degrees, the period may extend to thirty days, after which the neophyte is allowed to assume his duties. From then on, his influence will be great and his duty will consist in setting up the temple to make buffalo sacrifices (a practice which is becoming much more rare), to invoke blessings upon the herd, and to direct funerary rites. The function of the priest varies according to the different temples. The most important temples are those that conceal a relic—a ring, a bell, etc. The high priests are called *Palols* and live alone in the Temple with no human contact being permitted other than that of the ascetic assisting them who is called a *Kavalal*.

During the rituals, fire must never be lit with matches. The priest must use two pieces of dry wood. The numbers 3 and 7 have a special importance in the rituals. The priests have a good knowledge of astrology and know how to discern the dominant constellations and stars such as the Great Bear, Venus, and Sirius.



Todas' sacred buffaloes.

The Todas call themselves "Lords of the Earth." They are not superstitious and have no idols. Their natural way of life could almost be construed as shallow, but it is not so. Today, the young generation devote themselves to agriculture and are becoming Christianized and educated. The social aspect of this transformation increasingly separates the profane from the small nucleus of Initiates. Nevertheless, the ceremonies and the language



Todas' Temple—the location of the hill where the goddess Teikirzi created the Todas.

remain as pure and as incomprehensible to the observer as they were in the old days.

Tradition

The Todas do not seem to have a well-defined religion. They have no writings, but they do preserve an oral tradition. They believe in certain deities to whom they do not appeal but whom they worship. These divinities live like men, but cannot be seen by mortals as they remain at the top of the hills. Each clan has its own deity who is supposed to have been the clan's guide at a time in the past when the gods lived among men. This seems to be an obvious reference to those beings who are neither angels nor men, but rather a kind of god-men who might be simply adepts of wisdom.

Several deities play a role in tradition. Nevertheless, two of the deities predominate, for they are directly linked to Genesis. They are the god *Ön* and the goddess *Teikirzi*.

Todas' Genesis

Pithi was born in a cave near the sacred temple of *Auto*. The word *pithi* comes from the Sanskrit *Prithivi*, which means "earth." *Ön* is *Pithi*'s son, and one day he went with his wife *Pinarkurs* to *Medr-pem* (the summit of the *Kundahs*). There, he made an iron bar that stretched from one end of *Pem* to the other. *Ön* remained at one extremity of the bar and caused buffaloes to come out of the earth, 1600 of them; while his wife, at the other end, created 1800 buffaloes. After this creation, the first Toda came out of the earth, holding the tail of the last buffalo. *Ön* took one of the right ribs of the Toda

and created woman—the first Toda woman. The Todas multiplied so fast that at the end of the week they numbered 100. The offspring of *Ön*'s buffaloes became sacred buffaloes, while those created by his wife remained ordinary buffaloes.

Ön had a son called *Püv*. One day, as *Püv* went to fetch water at the spring, the ring he wore on his little finger fell into the water. In trying to retrieve it, *Püv* drowned. When *Ön* heard the news, he cried and wished to rejoin his son in *Amnodr* (the land of death). But first he summoned the people, the buffaloes, and the trees so they might bid him goodbye. All the people came except one man and his family from *Kivodrdoin*. All the buffaloes came, except those from *Arsaür*. A few trees also did not show up. *Ön* blessed all those present and threw a curse upon the people of *Kivodrdoin*, decreeing that they would perish by evil magic; that the buffaloes of *Arsaür* would be eaten by the tigers; and that the trees that were absent would bear bitter fruits.

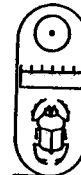


Another form of temple. At the door is an old priest.

Then *Ön* reunited with his son in *Amnodr*. His sister, *Teikirzi*, took his place on earth to lead and guide the Toda people. She created rites and separated the tribe into clans and classes. Unlike the other deities, she does not live in a definite place, but the entire earth is supposed to be her abode.

Everyone is free to make his own analysis of the Todas' Genesis, but it seems, according to the components of which it is composed, that it is similar to any other genesis.

(continued on page 32)



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

True Equality

AS THE YEARS pass, I have become more and more impressed by the fact that the Rosicrucian Order is universal not only in its appeal but also in its attitude. We are surrounded by organizations—religious, scientific, philosophical, social, and fraternal—which appeal to classes or exclusive sects and denominations. One organization or group appeals exclusively to the masculine, another to the feminine sex. We find any number of organizations appealing exclusively to men and women of social standing and financial repute; to those who are well dressed and well recommended.

Upon closer examination, we find many of these organizations limiting their membership and outer activities to persons of certain definite religious convictions, philosophical tendencies, or politico-social standards. But the Rosicrucian Order throughout the world seems to have made an almost universal appeal and consequently has not limited its activities or its beneficence to any limited or exclusive class of beings.

I often meet in our various branches those who feel the Rosicrucian teachings should be limited to certain classes or standards. Generally, their conversation reveals that they are using their own position as the standard by which they would gauge the fitness or unfitness of those whom they contact. To them, the sincerity and loyalty possessed by the average member in our organization, and the hunger of the soul for knowledge, mean nothing.

Their arguments constantly remind me of those used against the Master Jesus when he was accused of disseminating



his knowledge and practicing his principles among publicans and sinners as well as among the idle rich and the socially elite. My answers to these persons have been always the same: The kingdom of heaven is open to all; the path to success and happiness, peace and power, is likewise an open highway.

Changes in Society

Those who argue against the universality of the organization fail to discern the changes in regard to distinctions and classifications that are rapidly taking place in the world. They fail to realize that kings have lost their thrones, emperors their empires, and that money and social position are rapidly yielding to the power of the mind in man, regardless of any other element in his physical or material status.

In the book of Matthew, Jesus is quoted as saying to the Pharisees and the Sadducees: "O, ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?" There are those today who believe that they are superior in reading the signs of the heavens and in reading human nature. They believe they have become expert in the art of psychoanalysis and boast of their ability to judge conditions in the business and social world. They praise their own methods whereby they select

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their employees, their friends, and even their acquaintances.

They point to the seeming success in their lives as evidence of their ability to rise above the commonplace things and especially above any form of association with those of lesser power and position. But with all their wisdom, they fail to discern the fact that human nature at the present time is passing through the great melting pot and that an equalization is taking place which is rapidly reducing all human beings to one standard in the sight of God and the mystic.

Our Order has members of every social position and financial standing. I have been particularly pleased to see how comfortably and contentedly men and women who are bank presidents, physicians, railroad directors, or presidents of colleges or universities can sit in our lodge room side by side with those who are workers in the trades or otherwise socially undistinguished.

I have come in contact with many interesting stories of life through the reports from our subordinate bodies regarding the universal attitude our Order takes in this matter. In many cases, persons of apparently humble position in life and vocation have been admitted into the Order on terms equal with those accus-

tomed in all worldly affairs to receive homage and adulation. After months have passed, it has been discovered that those who were believed to be of lowly station actually were important in worldly affairs. They frankly admitted that they had found true brotherhood at last and could enjoy the common touch without ostentation and the annoyances and hypocrisy which they had to bear daily in their regular affairs.

Let us remember that in the sight of God all beings are His children. There are neither good nor bad, poor nor rich, weak nor strong, black nor white among them. They are all simply different. They are different in various degrees of development and evolutionary advancement. As we extend the hand of true fellowship to those seemingly below us or those of lesser development, we will attune ourselves with the Consciousness of God and keep our place in the scheme of things.

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

Intuitive Light

(continued from page 14)

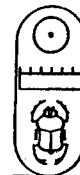
Light in the World

The lighted way, the spiritual path, is by no means set apart from the issues and problems of the world. Progress along the path and a concern for selfless service for all people go hand in hand. Neither concern can advance very far in isolation, although it is often necessary to focus on one or the other for a period of time. For example, when one is painfully conscious of some inner disturbance of his own, his effectiveness and dependability in helping to solve one of the great problems of mankind will be curtailed.

Intuitive light stimulates brain cell functions, evoking response from cells that

might have not been awakened. When one follows the guidance of intuitive light he may direct this light to any problem for which he feels responsibility.

Today the lines of demarcation between forces of materialism and forces of light need to be clearly defined, and a working synthesis of the two effected. One encouraging circumstance amidst the *seeming* world chaos is the increasing number of points of light, both individual and group, that are now being manifested throughout the world. When these points of light are at last focused into one great and powerful light, there will at long last arise a unity in world consciousness and brotherhood of all mankind, replacing the fragmented separateness so apparent on the surface. It is only by entering into the light, on the part of individuals and nations, that the way to world peace can be found. △



Depression

A Metaphysical View of An Ancient Disease

by Richard A. Rawson, M.D., F.R.C.

DEPRESSION, or melancholia, is one of the most common and most ancient human complaints, and it is one of the most seriously disabling mental illnesses. Short-lived periods of low spirits, gloominess, dejection, and sadness are normal and common to human experience. Typically it is an appropriate response to a real loss as in mourning the death of a close friend. As a mental illness, however, the emotional state becomes a prolonged, gripping, compelling suppression of vitality, productivity, and compassion. Rosicrucian principles permit us to have a deeper understanding of this disease and its treatment.

Melancholia was a classification Hippocrates (460 B.C.) used in his list of mental diseases. He believed that abnormal depression was related to morbid humors (fluids in the body), a view shared by Plato. Galen (fl. 2nd century A.D.), a physician of the Greco-Roman world, attributed greater significance to the influence of the body in general and the brain in particular to mental illness. He thought that melancholia was directly due to brain disease. Except for the Middle Age's aggravated belief in de-

monology, the humoral theory persisted until modern times, only to be displaced by contemporary psychological language.

Authorities estimate that at least 12% of the adult population will experience an episode of depression severe enough to warrant medical treatment. Suicide is one of the ten leading causes of death in the United States.

Severe depression is seen at all ages of life. Infants during the first year of life may show an *anaclitic* depression if deprived of a suitable mothering figure. After an initial phase of intense crying and struggling, as if in protest, the infant lapses into quiet. It stops eating, and it may die in a state called *marasmus*. In school-age children and adolescents, loss of a loving parental figure tends to result in aggressiveness, hyperactivity, self-injury, sexual acting out, antisocial and delinquent behavior. In adult life, the picture of depression resembles mourning more closely. Suicidal threats and gestures occur during the reaction of protest. Alcohol and sedative drugs are often abused so as to overcome feelings of despair. With depression lasting over years there is a progressive decrease in

Frater Richard A. Rawson is a diplomat, American Board of Psychiatry & Neurology; and has a private practice in Palo Alto, California. He has also served on the teaching staff of Stanford University Medical Center. Both author and scientist, Dr. Rawson has published research papers in such varied fields as electro-oculography in the newborn human, acute delirium therapy in alcoholics, and the use of major tranquilizers in drug therapy. As a visiting scientist in the Rosicrucian Research Laboratories, Frater Rawson is investigating physiological mechanisms and responses to visualization and metaphysical healing.

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interest in the outside world and an increasing preoccupation with bodily functions and hypochondriacal concerns. Suicide becomes the primary cause of death.

The treatment of mental illness has always been difficult, made more so because of medieval attitudes labeling the mentally ill not only hopeless but bad people who came from evil, carried evil in themselves, and brought evil upon others. Even Paracelsus (1493?-1541), who in heart and soul was eager to minister to the sick and recognized the magnitude of the problem that mental disease presented, became impatient with the more severe cases of mental illnesses. He called such afflicted people animals and beasts, and he advised that they be chained and tethered, and thus eliminated as the pariahs of the human community. André du Laurens (d. 1609), an aware and sympathetic physician, acknowledged that melancholics should inspire compassion, and their disease, he admitted, was "the torment and the scourge of the doctor."

Artificially induced convulsive therapy (shock therapy), was introduced in 1935 for the treatment of severe mental illness. It was observed that mental hospital patients would suddenly lose their symptoms when they had a spontaneous convulsion, no matter what the cause. At first chemicals and then electricity was used to induce the therapeutic convulsion. It was soon observed that depression responded best to this treatment. The reason for the effectiveness of shock therapy remains undetermined scientifically although serious speculation has entertained a phenomenon of temporary change in the function of structures in and around the mid-brain.

Chemicals that have an effect on the mid-brain were discovered and have gained increasing use in the past twenty years for the treatment of severe mental illness. Severe depressions are now treated chemically, and electroshock treatment is reserved for instances of high-suicide risk or pronounced serious disability. Although many physicians rely upon chemical treatment for less severe depression as well, psychotherapies oriented toward modifying behavior and achieving insight play an important role.

Insight-oriented psychotherapy presupposes that the illness is a physiological

reaction to stress. The depressed individual is believed to have formed certain maladaptive attitudes as a result of early experiences, causing sensitivity to particular types of stresses. Reminders of those early experiences can cause depression, as well as gross traumatic events or more insidious influences. Therapy is directed toward permitting the patient to ventilate unexpressed emotion and to gain emotional insight into his maladaptive attitudes.

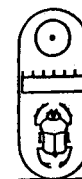
The Rosicrucian Attitude

The Rosicrucian recognizes the important association of the mid-brain and spinal nervous system with psychic centers and higher consciousness in man. That physical and chemical actions on these parts of the nervous system would have profound effects comes as no surprise. Moreover, the arousal of various emotions including sadness, even despair, upon the stimulation of various psychic centers as in meditation, is familiar to many of us. Within this knowledge we also have the basis for understanding depression and the great difficulty its treatment has presented to physicians over the centuries.

Health is the state of harmony between body, mind, and soul. The care we show our body through good habits and nutrition, and our mind and soul through study and meditation acknowledge our responsibility for preserving this harmony. The Rosicrucian methods for contact and remote healing recognize the role of the nervous system and psychic centers for mediating this equilibrium. And in states of disharmony we may *see* the imbalance in the psychic centers and aura. Melancholia is a profound disharmony between the mind and soul with great destructive potential for the body.

The heart, besides being the central organ of the body, is a term connoting the central, vital, main part—the center or source of emotions, one's innermost thoughts and feelings. Conversely, the terms heartache and heartbreak imply sorrow, grief, overwhelming distress or disappointment. In romantic terms, depression is the mourning of a broken heart.

The Hindu symbol for the psychic heart center, or *chakra*, incorporates two overlapping equilateral triangles, recog-



nized in the West as the Star of David (thus: ☆). The rich metaphysical significance of the symbol is understated in the interpretation that it represents the union of transcendent consciousness, soul personality, with mundane consciousness, objective individuality. Nonetheless, it is sufficient to point out the profound significance in the concept of a "broken heart." That the melancholic suffers a broken heart is not a romantic expression, it is a recognition that the illness represents an extraordinary alienation of an individual from himself and the deepest suppression of his higher sensitivities and creative potential.

The extraordinary difficulty of treatment of this condition becomes more intelligible in the metaphysical view as well. Not only is the cause of the disease outside of objective reality, it involves a dimension of one's being that

transcends space and time which we must address primarily through symbols. Moreover, it is a disease specifically focused upon the will to live, the will to be.

The physician and the lay healer can be well served in treating depression with an appreciation of Rosicrucian principles. Medical science provides a foundation for objectivity in understanding the physiology of the disease and the environmental and psychodynamic processes. Rosicrucian principles enable one to look beyond the mundane into transcendent consciousness with strength and stability. The therapist knows he can be assisted to reach beyond his personal limitations and enlist the support of a brotherhood of consciousness to serve the restoration of harmony. There is assurance that in the deepest darkness of melancholia, there remains the flicker of one lighted candle and the willingness to *be*. △

The Mystical Approach to Life

(continued from page 19)

The human consciousness believes implicitly that the ego it has created is real. But it is really the memory of that which was. It has no real existence apart from that which the rational mind gives it by believing in it. Ego dominates the personality because the consciousness is directed toward it. If, conversely, the consciousness were to be more directed toward the inner self, the domination of the ego in the personality would somewhat subside. In practice, this directing of the consciousness toward and trusting in the guidance of the inner self is partial. Freedom from domination of ego is in direct proportion to the degree to which the direction of consciousness is reversed.

To clarify these ideas, let us examine the concept most people have of themselves and others. Excluding his physical characteristics, a person is described by his attributes. Hence it may be said of someone that he is kind or unkind, honest or dishonest, successful or unsuccessful, etc. This would be what the person is considered to be. But much of our

description of persons depends on superficial aspects of their personalities. What is the person really like inside? How much of our opinion of an individual is colored by our own emotions and needs—our outer self? How much is based on past experience? (Keep in mind that we all change inside as time goes by and we have new experiences.) For this same reason, often the ego picture we have of ourselves is not accurate either. You might say to some extent it is an illusion we have created to explain ourselves to ourselves. The machinations of intellect are of value only when they reflect the reality that we are rather than the ego which we are not.

As stated earlier, the inner self is faced with the very difficult task of bringing about a condition where the outer self will acknowledge the presence of, and actively seek the guidance of, the divine self within. Of course, the problem is complicated by the influences of the physical body and the physical world in which we live which predispose it to regard the outer world as real. Even when an individual makes a conscious decision to follow the dictates of the inner self, there comes a long period of time when the decision is tested by events of the outer world.

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Potpourri of Talent At R.C.U.

A VARIETY SHOW was one of the highlights of the 1979 summer Rose-Croix University session. This thoroughly entertaining and inspiring event was presented by the Kepher-Ra Club (AMORC employees). Francis Bacon Auditorium was packed by an enthusiastic, responsive audience of Rosicrucians and their friends. Program coordinator Richard Earl, of AMORC's Department of Instruction, was pleased at the show's success, and members were delighted with the professional quality of the performers.



There was indeed a variety of talent, ranging from a Renaissance ballad sung by Judith York to a couple's disco dance performed by Diane Stoerger and Nestor Garcia. Masters of Ceremony Jay Sheridan and Pedro Campos kept up a hilarious patter from act to act, punctuated by magic tricks. The musical group *Breeze*—Greg Schmidt, Rick de Paredes, Marvin Chatman, Tom Wike, Charles Nichols

Cello soloist Pall Gröndal (above),
and Greg Schmidt of "Breeze."

—gave the show an upbeat flavor, along with the musical duo of Shasta and The Gu. On a more folksy note were a guitar/vocals trio—Cindy Rettberg, Donna Morgan, Richard Earl; and a vocal/guitar duo—Mike Kline, Jim Peel. Liz Poole's sultry voice intoned "When Sunny Gets Blue" and she joined forces with Peter Sukhov for a harmonious duet.

Supreme Treasurer Alden Holloway played a mean set of drums in a dueling percussion number with bongo player Marvin Chatman. Both percussionists participated in a number of different acts, including a poetry reading by Edith Batiste. R.C.U. instructor Alvin Batiste, student Henry Butler, and Frater Holloway joined together in an out-of-this-world rendition of "Stardust." Students Pall Gröndal, cello, and Louise Bryant, piano and vocal, were also given a warm reception.

Chicky Merey tap-danced a jazzy little number and an impressive light show was put on by Ron and Phil Meade and Jerry Sohasky. A one-act drama written by Dan Schmidt was performed by the playwright and another AMORC employee, Steve Mehler. Steve also coordinated lights and staging for the show and Nancy Kline controlled the sound system.

We wish to thank those members and their friends who generously gave so much of themselves to make this show happen. We hope you will soon have an opportunity to share your creativity with us again.
—Lisa Smith



The Origin and Tradition of the Todas

(continued from page 25)

Analysis

Pithi is the representation of the Logos, the Father, or the *En Soph* of the Kabbalists. It is the Creator of the Active Power *Ön*, and of the Passive Power *Teikirzi*.

Pinarkurs, *Ön's* wife or his *shakti*, is the image of the feminine principle, different from the sister's image which symbolizes the prima materia of the four elementary kingdoms.

Ön and Pinarkurs

The union of *Ön* (positive) and his wife (negative) creates a third point: "manifestation" through the power of the Divine Will, here represented by the top of the hill which in fact symbolizes the mineral kingdom—the trees representing the vegetable kingdom; the buffaloes, the animal kingdom; and the Toda, the human kingdom.

Ön created 1600 buffaloes, a number which can be reduced to 1 + 6, or 7, represented in the Kabala by Netzach—the Elohim or God-Creators (equivalent to the principalities of Christianity). It is a positive principle.

Pinarkurs created 1800 buffaloes or, again, 1 + 8, or 9, representing the ninth Sephiroth, *Yesod* or Foundation, associated with the Cherubs and the four elements (Taurus, Leo, Aquila, Man). It is also the symbol of Karma, of the moon, of the androgyne, and of the passive principle.

After the creation of the animal kingdom (buffaloes), Adam appears, symbol of the first ethereal physical or androgynous being. From his right side (perhaps we can see here the sign of

the creative and evolutionary power) Eve is fashioned, and thus they both made the couple representing physical mankind, the fall into matter, and the separation of the sexes.

Püv

Püv, the son of *Ön*, depicts his father's creation and the spiritual and Christ principle made manifest in man. By drowning in the water, *Püv* falls into the element that symbolizes emotion, desire, and thus suffering. It is the first manifestation of Karma, caused by *Püv's* youth and ignorance. *Ön's* soul, still veiled in matter, must follow the fate of matter. That is why *Ön* wants to go to the land of death, near his creation.

Before disappearing, *Ön* throws a curse upon the physical world (compare to Christian Genesis), upon the kingdoms or principles that do not obey divine law and are therefore responsible for its fall.

Teikirzi

After *Ön's* departure, the goddess *Teikirzi*, the Mother of the World, symbol of manifested matter impregnated by the Holy Spirit, dominates and holds the Todas (mankind) under her control. She instilled within them the knowledge (Sophia) of rites, ceremonies, and laws; and divided the people into clans and classes, showing thereby the duality that characterizes all matter. It is indisputably a rather simple genesis, whose cause lies in the scarcity of information volunteered by the Toda Initiates rather than in their lack of knowledge. In any case, it has a great *mystical* and religious value.

The Initiates

Quite apart from the priests is a group of Initiates (their number is rapidly decreasing) who are as much seers as they are magicians or physicians. They are the ones who are consulted when serious problems arise. Psychic power is the privilege of some special families and is considered to be hereditary, hence its transmission from father to son.

The Todas' magic is always linked to strict ethics, thus denoting their spiritual involvement. It is said that never was a Toda bitten by a snake, for he knows an invocation, or mantra, that is capable of driving away snakes. In case of danger, another mantra allows Todas to protect

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the buffalo herds at a distance. In the case of spells cast by hostile tribes, the Toda magi intervene gently and heal the sick person. Here we shall note the similarity between the means used by the Todas and those used by the Essenes who had become masters in the art of using sounds.

Other fragments of the Todas' knowledge prove that they are "knowing" beings. Let us give an example: the third day after delivery, a mother takes her child into a special hut where a particular ceremony takes place. The baby's face is concealed so as to protect the child from the influence of the star *Keirt* which exists near the sun.

Funerary rites are not kept secret. The bodies are incinerated and the Todas believe in the immortality of the soul. Moreover, they possess a ritual similar to the Tibetan *Bardo Thodol*, in which the path leading from the material world to the spiritual world is depicted.

Language

The Todas have no writing, and a great part of their culture and knowledge is reflected in their chants and poems. Their language is so peculiar that it can be compared to none other. The sounds are emitted with great speed and seem to come deep from down the throat, with the lips hardly moving. Even though conditions evolve around them, the Todas

maintain the whole purity of their language and of their tradition, which is quite difficult for tribal communities who are in contact with other peoples and civilizations to do.

Conclusion

The many studies that have been made on this exceptional tribe are very valuable and necessitated much patience and effort. Today, such studies are difficult to undertake because of the strict governmental restrictions which protect the tranquillity of the Todas from the tourists' often unhealthy and abusive curiosity. It is a shame that the philosophy of such a tribe is so inaccessible, but perhaps it is the only way in which its original purity may be preserved.

As the first seers predicted, a great change was to occur with the arrival of the Westerners. Civilization permits great strides forward, but if such development departs from its noble and great purpose, it often asserts itself as a destructive element.

The Todas' conversion will be difficult, for they are not inclined to change. But, like other peoples on Earth—the Druzes in Lebanon, for example—they must partake in the evolutionary process of society as well as maintain *whole and unspoiled* the secret tradition of which they are the repositories. In this last perspective, the Todas shall not fail in their duty. △

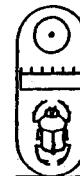
The Mystical Approach to Life

(continued from page 30)

But the individual must persist in developing the link with the inner self and trusting its guidance. In many ways this is a cleansing process because as we listen more readily to the voice within, we are able to realize and understand more. Our development is hastened and we are able

to make more positive and constructive changes in our outer personality.

Once the illusion of ego is exchanged for the reality of the inner self, the intellect becomes that which it was intended to be—a wonderful instrument of mind used under the guidance of the soul personality so that spirituality and truth will be expressed in all spheres of manifestation. △



Rosicrucian Activities

Around the World

RECENTLY Howard and Flora Van Artsdale—Rosicrucians for 25 years—celebrated their 72nd wedding anniversary. The happy couple reside in Garden Grove, California. The Van Artsdales were married in Kankakee, Illinois, in 1907, and lived in Cincinnati and Florida before coming to California in 1950. For many years Frater Van Artsdale was involved in an active business career—insurance, distributing, paint and paper. Soror Van Artsdale, a graduate of the American Conservatory of Music, is a life member of the Art Institute and Field Museum of Natural History, Chicago. The Van Artsdales have one son, a granddaughter, and a great-granddaughter. Gardening is one of Howard's hobbies, and the couple have travelled through much of the United States and Canada. We send our heartfelt congratulations to Frater and Soror Van Artsdale and wish them many more happy years together.



THE REGISTER, SANTA ANA

**Hand in hand for 72 years
Frater and Soror Van Artsdale**

Mrs. Bernice Gourley of Tacoma, Washington, has been presented the Rosicrucian Humanitarian Award. Master Wesley Brahmhall of Michael Maier Lodge, Seattle, and Soror Arlene Miller made the presentation at an informal dinner given for Mrs. Gourley. Since 1946, Mrs. Gourley and her husband, Ralph, have been foster parents to over 600 children of every age and ethnic background. She specializes in caring for children with physical and/or emotional difficulties. Mrs. Gourley, 65, particularly enjoys caring for infants.

This foster mother has had abandoned children brought to her by the police. She has ministered to children who were

made wards of the court because they were so badly beaten by their parents. Mrs. Gourley believes that *love* is the cure for these unfortunate little ones and she receives her reward in winning the confidence of her foster children. She has helped many "difficult" children overcome their problems so that they are able to be adopted. "This Gourley family feels very humble having received the Humanitarian Award," wrote Mrs. Gourley in a letter to the Emperor. She said she felt her husband deserved the Award as much as she did and that they felt proud to be so honored by the Order. "Without his love and help," she wrote, "this could never have been accomplished."

**The
Rosicrucian
Digest
September
1979**

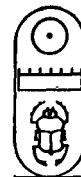
Peninsula Chapter (AMORC) recently won \$100 for creating the best-decorated booth at a fundraiser for non-profit organizations. The Chapter, located in San Carlos, California, participated June 9 and 10 in the Mayfield Mall Bazaar, sponsored annually by the shopping center. The booth was attractively decorated with Egyptian art and hieroglyphs, complete with translations. Members worked hard to make the event a success, contributing baked goods, arts and crafts items, and used books to be sold. Soror Annette MacDonald coordinated the effort, assisted by many willing workers. The sale itself was very successful and Master Harold Peters expressed his gratitude to those who gave so freely of their time and talents. Congratulations, Peninsula Chapter!



Lisa and Burt Smith, and Annette MacDonald attend booth.



The Rosicrucian Order's mini-seminar programs—called Harmonium Seminars—which are now being scheduled throughout the world have had particularly heavy turnouts in Nigeria. Both members and nonmembers can participate in these events, and they serve as an in-depth introduction to basic Rosicrucian philosophy. The two seminar groups pictured here are in Enugu (above) and Kano, Nigeria, with seminar instructor Kenneth Idiodi in front row center.





STATES OF MYSTICAL EXPERIENCE

IS MAN truly independent? What is his relationship to the universal forces around him? Have you ever had a chance to honestly *understand yourself*? Do you sense welling up within you strange impulses—ideas *struggling for expression*?

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THE MAGNIFICENT OF FAITH

In Bangkok, Thailand, are to be found magnificent temples of the Buddhist, Hindu, and Jain faiths. The Hindu temple shown here is covered with inlaid mosaics of colorful and intricate designs. Most of the designs are symbolic of the myths and legends of Hindu deities. The towers are of gold filigree and gems. There are few artisans today who are capable of creating such architectural splendor.

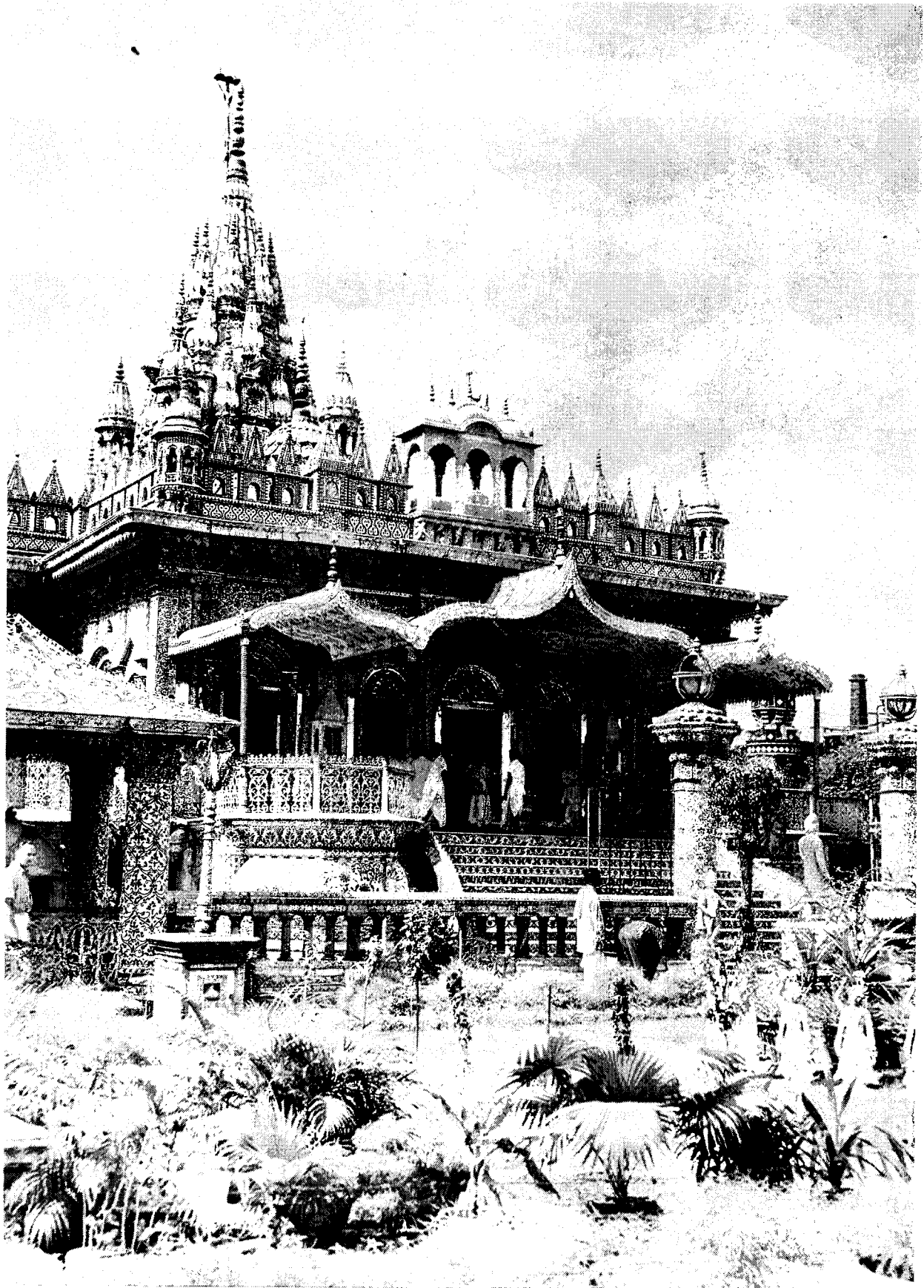
(Photo by AMORC)

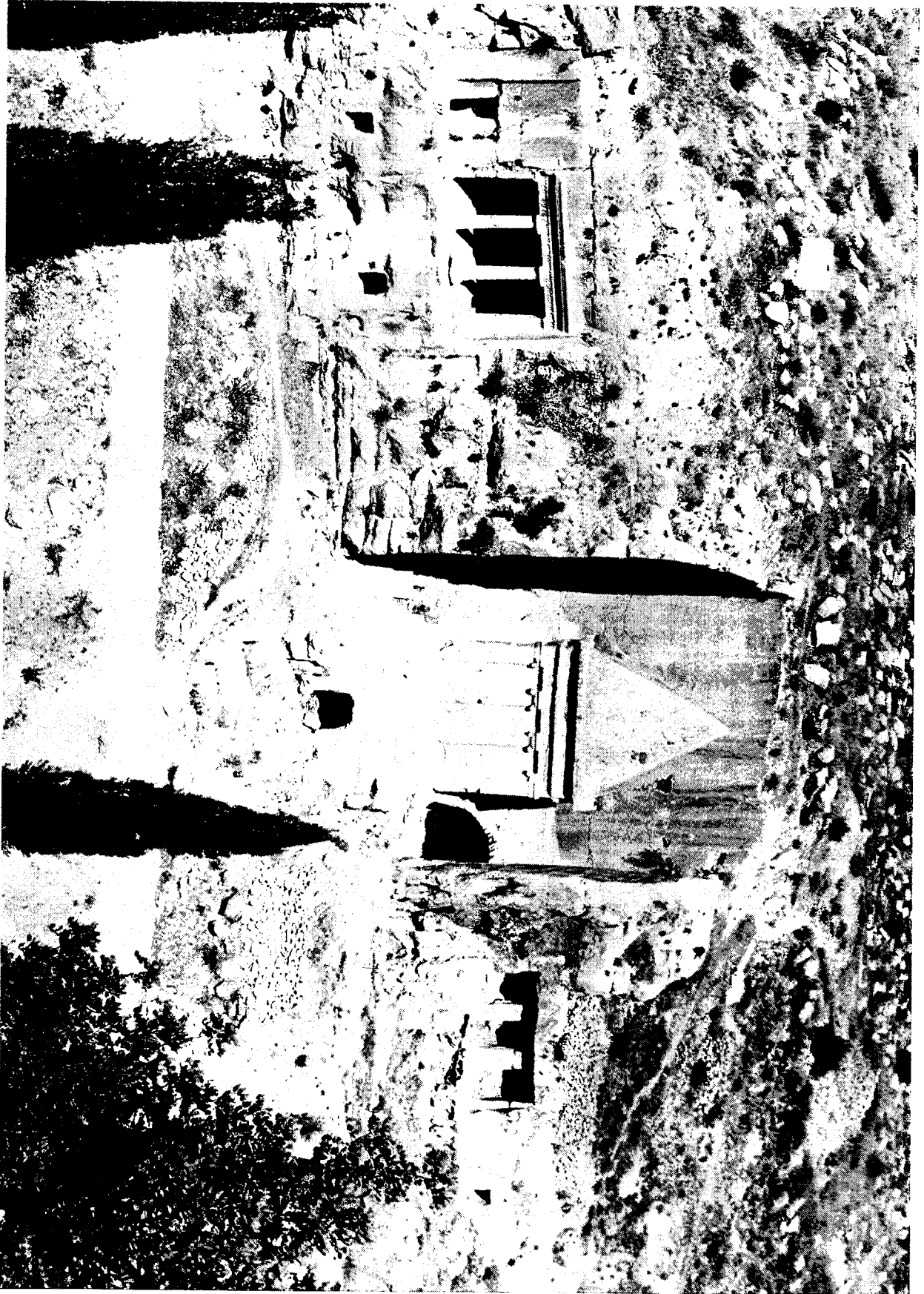
TOMBS OF PROPHETS (overleaf)

In the Kidron Valley, Jordan, are these tombs of ancient prophets. The valley is named after the stream rising on the east side of Jerusalem, separating it from the Mount of Olives and flowing east to the Dead Sea. In the center of the photograph is the tomb of Zacharias, one of the minor Hebrew prophets. After release from captivity (c. 520 B.C.), he exhorted the Jews to rebuild the old Temple of Jerusalem. The Old Testament contains his plea to the returned exiles.

(Photo by AMORC)

**The
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THE MYSTIC WAY

While digging through piles of old manuscripts in a musty closet, a carefully wrapped package, bound and sealed with an unfamiliar wax seal, took our eyes. On opening, there were six typed manuscripts within, now somewhat yellowing with age. On the cover of each was an illustration of a great and mighty mystic. The author's name on each of what proved to be a biographical sketch was that of the distinguished Rosicrucian Grand Master, Frater Raymond Andrea!



Saint-Martin



Bacon



Poe

We read of the lives and views of these giants of mystical thought, as they were seen by someone closer to their time. The tales unravelled, and we were enraptured.



Goethe

There are few things we would rather share with our members and readers than these magnificent portrayals. They have been reproduced in much the same style as we found them, a total of 142 pages of the *mystic's way*. They are available as a set of six separate biographical sketches, for only \$12.50. Order from Rosicrucian Supply Bureau, Rosicrucian Park, San Jose, CA 95191.



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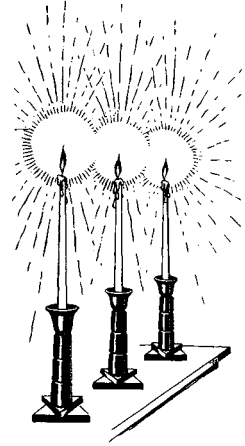
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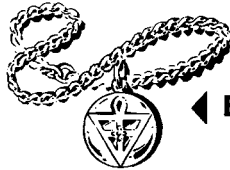


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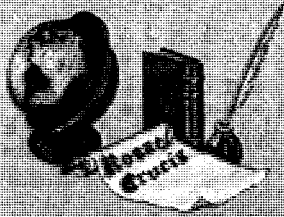
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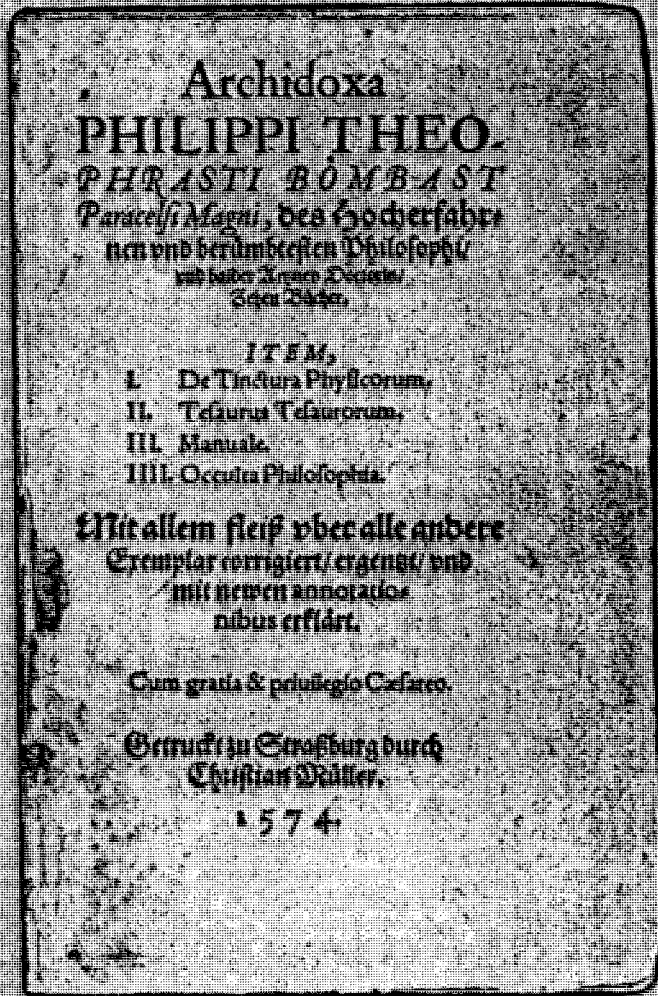
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From the Archives



Shown here is the title page from Paracelsus' *Archidoxa*, published in Strassburg by Christian Müller in 1574. For further details, see the accompanying text.

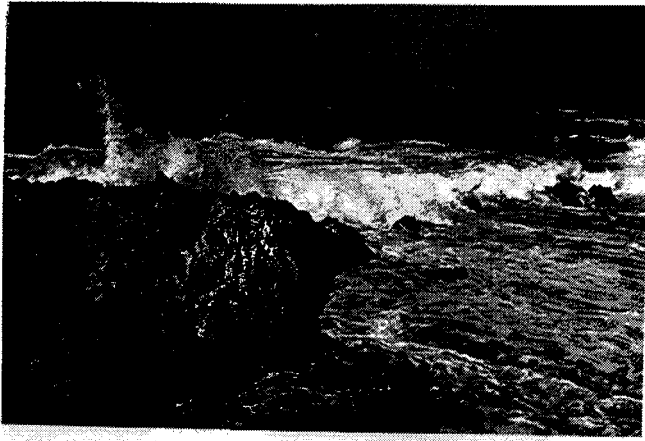
This is one of a series of authentic works found in the archives of the Rosicrucian Order, AMORC.

PARACELSUS lived from 1493 to 1541, an important period historically and one of transition. As a physician, he rebelled against the classical ideas such as those of Galen and Aristotle. His own concepts were based on experience, study, and contemporary thinking. He is usually considered only as an alchemist, but he used alchemy not to transmute metals but for his medical practice. He wrote in German rather than the Latin which was usual at that time. The *Archidoxa* put forth new principles which influenced later mystics, physicians, and Rosicrucians.

The first book is titled, "On the Mystery of the Microcosm." He says he is writing of the mysteries of nature so that we can discover what God and man are. Other sections of the book deal with such subjects as, "On Renovation and Restoration," "On the Separation of the Elements," "On the Quintessence," "On Elixirs," and "On the Outer," referring to diseases and remedies.

From the knowledge of the mysteries of nature, Paracelsus says, we discover what God is and what man is, what use this knowledge is. From this comes a knowledge of justice, truth, and theology; however, he criticizes those who "bind the work of our Teacher and Creator to their own pride."

Paracelsus was a mystic and Rosicrucian, and his study of nature and man was an important milestone in natural philosophy and medicine, as well as mysticism.—RP



ODYSSEY

Mark Twain

MARK TWAIN (1835-1910), born Samuel Langhorne Clemens, grew up in Hannibal, Missouri, on the banks of the Mississippi River. Life was made lively in the little town by the colorful characters of the riverboat crowd—stevedores, gamblers, crewmembers, and con-artists. Their boisterous lifestyle intrigued young Samuel and his boyhood friends, who often played truant from school to create their own adventures. Later, as a famed novelist and lecturer, Twain was to draw upon his early experiences to write two of his most famous works: *The Adventures of Tom Sawyer* (1876), and *The Adventures of Huckleberry Finn* (1884). But, as a young boy, his fondest wish was to be a riverboat pilot.

Samuel's carefree childhood ended abruptly at age 11 when his father died. Not only did he have to attend school, but he had to work to help support his family. He did odd jobs and when he finished school at 13, he worked for his older brother, who owned a newspaper. This experience served to heighten his awareness of current events and he was allowed to publish a few critical, satirical articles, but his restless spirit was unsatisfied.

At 18, the young man left home, traveling from city to city, finding occasional jobs as a printer. At 22, he met a riverboat pilot, Horace Bixby, who trained him to navigate the Mississippi. He worked on the river for six years, realizing his childhood dream, but the onset of the Civil War stopped traffic on the Mississippi, and Clemens' adventurous mind hatched a new plot—he would go West.

In Nevada, he speculated in gold and silver, but was most successful in writing colorful tales. He began using the humorous pen name, Mark Twain, inspired by the navigator's jargon of his riverboat days. The name became more than just a pseudonym. Encouraged by author Bret Harte and humorist-lecturer Charles Farrar Browne, Clemens began lecturing and Mark Twain came alive.

Clemens married Olivia Langdon in 1870, bought a house in Hartford, Connecticut, and had three daughters. It seemed as though he had settled down at last, but he continued to write, travel and lecture, often taking his wife and children with him. Clemens was devoted to his family and sincerely loved and appreciated Mrs. Clemens. As time passed, the Twain character gained such dimension and popularity that it became unforgettable.

Mark Twain was unpretentious, worldly-wise, gruff, and by his own admission, a fallible human being. He was a teller of tall tales, but he knew the truths of human nature. His down-to-earth quality endeared audiences to him, yet his sarcasm made him enemies. Twain was a man of contrasts—embittered, yet able to laugh at man's faults, especially his own.

Beloved by people all over the world as the epitome of upstart America, Twain's writing received as much notice as his personal appearances. He was respected as a skilled writer; not only did his novels and sketches receive acclaim, but his commentaries on current issues developed a following. Too numerous to list here, Twain's writings were varied in approach, reflecting his broad interests.

Clemens was deeply affected by the deaths of his oldest daughter and wife, and the incurable illness of his youngest child. He suffered from a cruelly pervasive despair which became increasingly difficult to disguise. His writing reflected his growing bitterness, his health declined, and he died at the age of 74.

Many biographies have been written about the man who was Mark Twain, including one by his only surviving daughter, Clara. He has been immortalized by impersonator Hal Holbrook, whose success has shown that the Twain humor is truly universal.—LBS

