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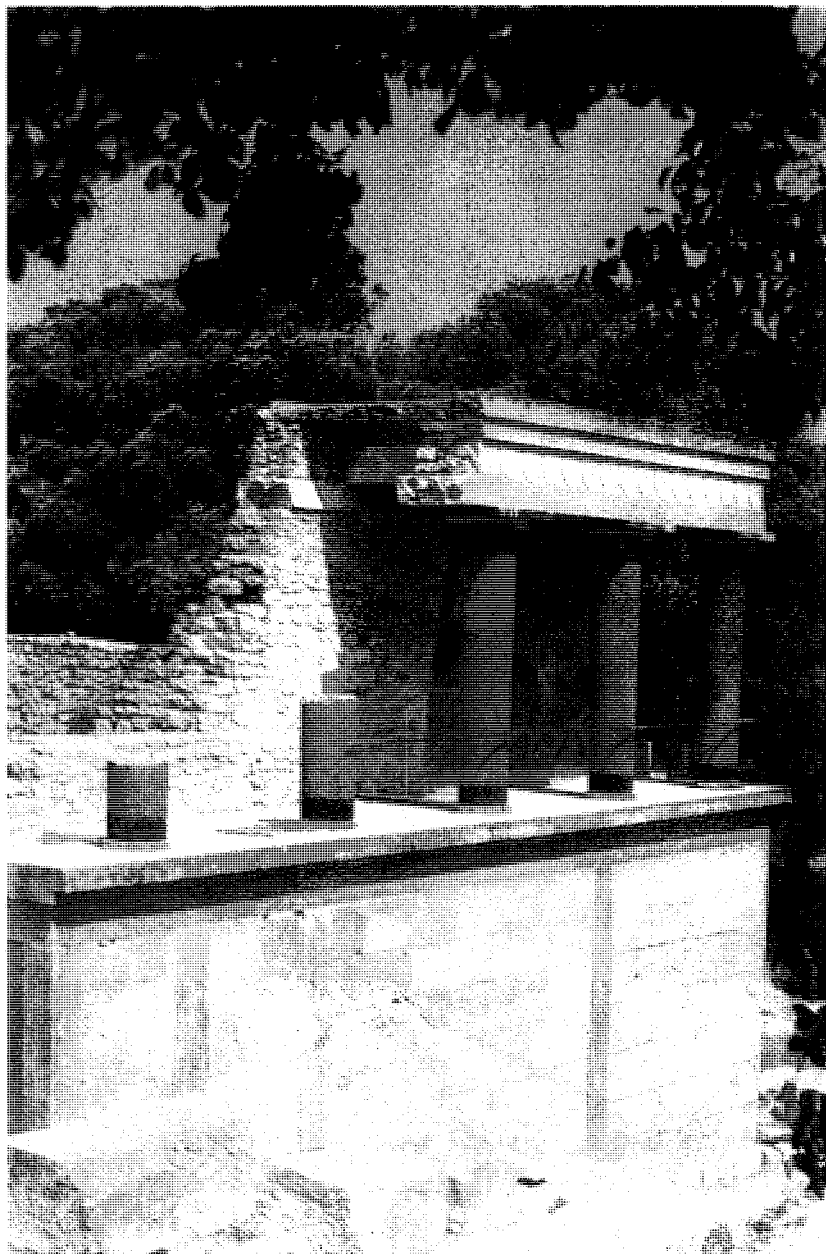
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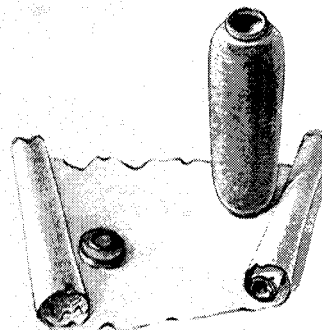
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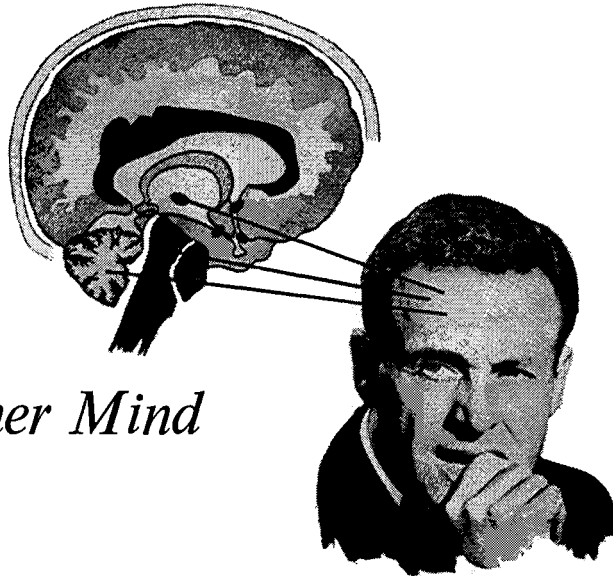
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YUCATÁN LAND OF YESTERDAY » » »

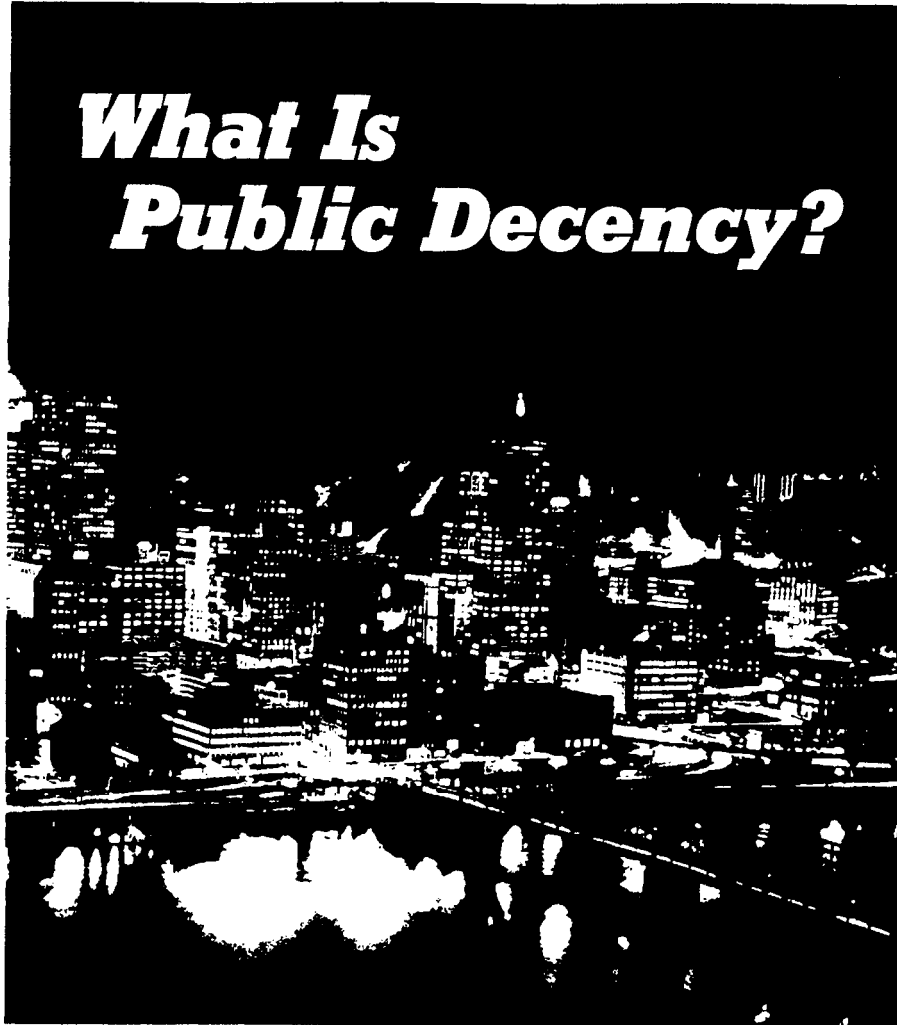
The Yucatán Peninsula, a state in southeast Mexico, was once the site of the great Mayan Empire. One of their pyramids, near Mérida, capital of Yucatán, is shown here. The Maya were aborigines of Yucatán and their empire flourished between the second and the eighth centuries A.D. They had a written language and there are numerous examples of their picture writing. Many of their temples have lavish external sculpture.

(Photo by AMORC)

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What Is Public Decency?



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August
1980*

THERE IS a wave of literature in circulation—pamphlets, books, and periodicals—that has been proclaimed by law enforcement bodies as obscene and pornographic. Certain civic organizations have likewise decried such matter and have also placed it in the pornographic category.

Such material has been in distribution in every past society and is not, therefore, unique to our time. Whether there is

greater distribution today than in the past is a moot question. What is now more obvious is the tolerance of it—in fact, the actual defense of such material both in printed word and in illustration. Hucksters of pornography are not its only defenders. Their attitude today, however, is different from those accused of the same activity in the past. Those charged with obscenity some decades ago would often deny that they had actually cir-

culated the material. Rarely, if ever, did they attempt to justify their actions and enter into a polemic as to its merits, as do today's merchants of obscene material.

A crusade which supports the printing and circulation of pornographic material brings the whole subject into prominence. In fact, these crusaders are often college students and the so-called intelligentsia, the *litterati* who claim to abhor the word "pornographic." They insist that the literature is *expressionist*. They state that it is the objectifying of that which has been inhibited by obsolete social customs and hypocrisy. In effect, they insist that this material is constructive in that it brings to the fore, to the light of analysis, the desires and interests of man which an illiberal society has heretofore suppressed because of false moral concepts.

These groups have provided legal defense for dealers of pornographic literature. Such legal briefs charge that the prohibition of such material constitutes a violation of the constitutional freedom of speech. In some instances, courts of law have decided in favor of these groups and permitted the distribution of such work to continue, which offends the majority of the populace.

A Question of Philosophy

The protestants based their charge on the grounds that literature concerning sex which offends *public decency* falls into the category of lasciviousness. It is both a question of philosophy and semantics as to what constitutes public decency. Is it right to suppress any knowledge, any information, whether of an act or its depiction, because of the effect it may have upon the minds and emotions of certain people? Should every human act, behavior, and custom be publicly portrayed without any form of restraint? If there is no restriction on what one may say, pictorialize, or print, then where does so-called public decency enter into the standards of society?

The subject of public decency is inter-related with modesty and morals. If public decency is now archaic and is an obstacle to freedom of expression, then morals and modesty must also be discarded as obstructive. Whatever man does, no matter how divergent the satis-

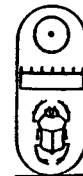
faction of his desires or performance of certain acts, it is, nevertheless, part of his inherent nature. Man is organically an animal. He shares most, if not all of the appetites, passions, and instincts of all other animals. It is commonplace for animals to exhibit their appetites and urges in the natural course of life. However, the moral question—that is, the rectitude of whether such habits and desires should be constrained—is something these other animals are not capable of. They have not developed that degree of self-consciousness wherein they may *evaluate their behavior* in relation to its acceptance or rejection by others.

Moral Standards

Man, however, has been making the effort for thousands of years, consciously or unconsciously, to elevate himself to a higher status. He has evolved his self-consciousness, so-called conscience, to a high degree in comparison with all other animate beings. Man has adjudged certain human conduct as being good and beneficent, while other acts he regards as being evil. This concept of good and evil has not necessarily been a personal noble virtue. It has been mostly one of selfish reciprocity, whether man has always admitted it or not. In other words, men and women in each culture through the centuries have generally agreed that certain human conduct should be proscribed, not just for the advantage of others but because they, themselves, found it offensive.

The matter of *offense* was partly a cultivation of moral and ethical standards. It was a kind of behavior which did not conform to the higher sentiments and emotions of man's being. The sex act was natural—a biological function not to be denied if mankind was to procreate and reproduce himself. However, man considered the exhibition of sexual relations, described or illustrated, to be concupiscent. Such realms of thought were considered to have no other function than to arouse the carnal appetites and instincts.

The reasoning behind such moral standards concludes that to incite, arouse, and place undue emphasis on such matters leads to the retrogression of society. Such an emphasis is a degeneracy because it



elevates the lower animal nature of man to prominence. This gives the lower nature an idealism which, it is thought, should be given instead to the more exalted qualities of human nature and character.

The subject can also be looked upon from a strictly utilitarian point of view. The condoning of literature and art that stresses the animal passions and acts of man contributes nothing to the advancement of society. It has not really inspired great art, architecture, science, exploration, or government. At most, such literature has kept those who indulge in it in a lower sensual state. It causes them to prefer only that which will appease the excited appetites. Such practice is not progressive but atavistic, that is, a return to the primitive, savage idolatry of the human body and its appetites.

To primitive peoples, procreation, birth, and sex were mysteries. These were powers and functions whose organic and physiological natures were not understood. As a result, they were given a transcendent importance, that is, they were associated with mysteries of nature that were attributed to a supernatural cause. The orgies of such primitive peoples indicate their ignorance, fear, and worship of such natural animal functions as man possessed.

Shall man, then, with his current reason and education, support an elementary, primitive culture by advocating freedom of that which actually degrades man? Shall he cast aside the centuries of moral impulsion and revert to the adoration of that whose real purpose he should know? There can be forgiveness for the ignorance displayed by people of primitive culture, but certainly not for those who can differentiate between ignorance and the higher levels of that to which man has attained.

Public decency, then, is the attempt to preserve that evolved aspect of self to which man has laboriously attained. That which would despoil it and corrupt man and the ascendancy of himself is offensive and should be suppressed. Obviously, segments of society can become puritanical and hypocritical to the extent that they may even feel that the nude statue of Venus de Milo is offensive. The world has experienced that extreme as well. However, intelligent persons who have a responsibility to the *advancement of man*, morally as well as materially, can well define a rational code of decency.

Certainly, any form of literature or art that is contrary to that code cannot be defended as freedom of speech. Man cannot be so free that he owes no obligation to his society and the future of the human race. △

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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August
1980***

Secrets of Nature

by Doni Fraser, F. R. C.

MY CONSCIOUS RECOGNITION of nature and its simple yet challenging lessons began when I was a very young girl. I would, on occasion, leave my childhood activities behind for a few moments and find myself mysteriously compelled to seek a secluded part of my yard where the flowers grew in abundance and the trees seemed to be my only friends. As I grew older, these experiences became more frequent and held even greater meaning for me. This urge to communicate with a small part of nature became my most enjoyable pastime.

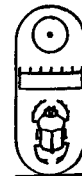
It was not until later years, when I became more conscious of the spiritual part of myself, that I realized the true meaning of these experiences and proceeded to label these occasions "my talks with the Creator." Little did I know that I would come to learn the Creator's divine element is omnipresent. The seas, mountains, animals and plants—in fact, the whole universe—are expressions of this divine element. Shakespeare must have understood this to write, "And this our life exempt from public haunt finds books in the running brooks, sermons in stone, and good in everything."

Life is an all-inclusive kinship from which nothing can be excluded. Life's form does not matter if we can exchange and learn from all things. We can and must be willing to learn from anything—the tiniest insect to the greatest living mammal; from the smallest green leaf to the largest giant redwood, if we want to develop our highest potential as students on the path. We must first master the mysteries of mother earth before we can master the technique of communication with other planets, the stars, and beyond. Logically, the first question arising in our minds is, "How does one go about

unveiling nature's storehouse of wisdom?" First and foremost, one must try to lay aside all aspects of assumed human superiority.

The day I began to exchange thought vibrations with nature's creatures and with green life was the very day I dropped ME as a self-appointed knower and began to share with these varied forms of creation, knowing that they also are intelligent expressions of life. How, you may ask, can a plant or animal be an intelligent expression of life? I answer that we have all at one time or another held a large assortment of wrong beliefs concerning the so-called "lower creatures" of the earth. If mankind could lay aside his supposed superiority in the scheme of things, his conventional, restricting ruts and routines concerning his relationships with all things and remove all limitations of the imagination, he would then gain greater insight into the invisible realities behind the material appearances of creation.

Due to the technical, materialistic ways of studying biology and botany demanded of our students of today, there is a lack of understanding of the true mystical and



spiritual relationships between all organisms and man. Viewed in the sterile atmosphere of most classrooms, a plant is just a plant, a frog is just a frog. Biological functions are the only processes discussed. One could go to college for a lifetime and never be introduced into the sphere of proper attunement with all living things.

We can appreciate nature to some degree by viewing her with our objective senses, but, knowing as we do that our objective senses can be faulty and do not lead us to the truth of actuality, would it not be wiser to appreciate nature with our psychic or inner selves? Let us remove our conventional ways of seeing, hearing, and interpreting. Rosicrucian students can communicate with any aspect of nature.

The first step of basic attunement is listening to the language of nature with the psychic ear. Listen to the voice of existence flowing through air, water—all things, as it silently speaks the language which knows no species, nor the barriers of time and space. Take time to know the language of nature and master the art of interpreting the words of trees, rocks, birds, animals, and elements.

Listen! Really listen with your psychic ear. Can you hear the language spoken by a clear, flowing mountain stream? If so, you know purity. The element, water, revitalizes the body and represents cleansing from within, and is symbolic of purity. Just as the flow of water is constant is the Divine Essence constantly flowing throughout us. Water also holds another secret—*truth*, for truth is the underlying basis of all existence and can only be found in its original state—purity.

Please remember that one can listen with the inner ear to any part of nature, be it an element or a friendly four-footed creature. Be still and know. A very famous impressionist painter of the late 19th Century, Claude Monet, was once approached for lessons by a young painter. Monet pointed to the sky, the trees and water and said: "Your teachers are there. Ask them and listen to what they tell you."

Psychic Sight

The second step of basic attunement with any living entity is, naturally, seeing with the psychic eye. Just as we know it is difficult to see things clearly in the objective world without light, we also know that we need our inner light to help and guide us in seeing more clearly in the psychic world. This inner light must be released and spread in order to see with the inner eye. By acknowledging the light of the particular entity you have chosen to attune with and by releasing the light within yourself, you will create a combination which should result in greater receptivity in the psychic eye, thus enabling a real communication between the human being and the plant, animal, or any living part of the environment.

Picture the beauty of wildlife in its natural state; the artistic line and form of the wild horse, the powerful yet graceful movements of the mountain cat, and the elegant motion of a bird in flight. Understand the creative force behind the perfection of these creatures and know that the law of creation and beauty are one. Even as the forces *in* all



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of nature are one—the sprouting of the acorn or the flowering of the rose—each seeks, through the phase of its position given in nature, to express its appreciation of the gift of the Creator, the loving Master Artist of the universe.

We have now learned another of nature's endless secrets. By proper attunement with the psychic eye, we are better able to value the priceless gift of nature's works of art and proceed in preserving its natural harmony and grandeur.

Sensitivity is the most important step toward basic attunement with any form of life. Every human being wants to protect and is concerned about his or her feelings. Sometimes we are so pre-occupied with our own feelings that we tend to neglect those of the lower creatures of the earth. Experimenting scientists often tend to forget the feelings of the little creatures they hold at their mercy. Man's lack of inner feelings causes the destruction of plant and animal life through thoughtless pollution of the earth. The feelings of all creatures are very similar to our own. Never forget for a moment that animals feel pain, joy, sorrow, and love, just as we do.

The third and last step of attunement is "keeping in touch," which can be summed up in one word—love; love of our environment and of our fellow creatures. In his book *Reverence for Life*, Dr. Albert Schweitzer states his Christ-like approach to ethics and his passionate belief that man must endeavor to make God's kingdom "a reality in this world by works of love!" Dr. Schweitzer's method of keeping in touch with life has led me to believe that love is life. All living things exist because of this basic principle of love. None of us would be animated with the breath of life if it were not for the love of the Creator.

Some of the noble secrets I have learned through years of working with "dumb creatures" of the animal kingdom are such outstanding virtues as: sharing affection, fellowship, sympathy, and loyal devotion. If you take the time to communicate with any living creature through the language of the heart, you will also find their hidden, true sincerity and pureness of heart. If you try to communicate with an animal on a discourteous or inconsiderate basis, the relationship be-

tween you and that particular creature will go out of balance. Animals are like mirrors—they tend to sense and reflect our inner natures and what our real intentions are.

It is possible to fool a fellow human being by your outward appearance, but animals cannot be fooled. They have an uncanny ability to dispense with materialistic pretensions and to sense who we really are. One of India's greatest leaders used to say that "the test of a good heart was its approach to children and animals."

Love Your Plants

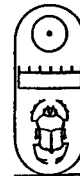
What about plants and green life? How can one basically attune with plant life? Plants are made up of cells and each cell manifests a consciousness. Plants have more than just an intelligent consistent pattern for survival; they are known to thrive in an atmosphere of praise and love by persons smart enough to share their lives with them.

A dear friend of mine discovered that she had unfortunately developed cancer. She had a plant that had lived a healthy, normal life for years under the same roof as she. The very day she let disastrous depression about her illness enter her heart, the health of her plant began to decline. Even though the plant had been cared for in its usual manner, it had apparently been affected by its owner's negative vibrations. Through a strong will, my friend began to recover and her faith was once again restored. Remarkably, her ailing plant began to show signs of recovery and is presently at the peak of health. It seems as though the plant was consciously sympathetic to its owner's emotional state.

Does this not lead you to believe that harmony and the life force work hand in hand, and that any living thing thrives best in an environment where the flowing vibrations of love exist?

Through this final step of attunement—"keeping in touch" with any living entity—we have learned one of the greatest secrets of nature: there always exists a comradeship of life through love. This one secret links and binds all living things together under the same creator.

(continued overleaf)



Sharing some of my experiences with nature cannot take the place of your experimenting with these things yourself. Discover for yourself the beauty of nature's temple—the quiescent forest. See for yourself the magnificent beauty of the woodland scenery. Speak the language of the inner heart with a variety of forest creatures. Just as the Alpine regions of

Switzerland, its mountains jutting outward and upward like cathedrals in the sky, have called me with a voice that can only be heard with the inner ear, can you, too, be called.

On behalf of the flowers and the trees and all living things I thank you for listening. △

**Love is like the tide,
It has to flow out before it returns.**

—**Sylvia Sakowski**

New Lodges, Chapters, and Pronaoi of the Rosicrucian Order, AMORC

The following list contains new Lodges, Chapters, and Pronaoi created since publication of the last complete Worldwide Directory in the February, 1980, issue of the **Rosicrucian Digest**. Any member of the Order in good standing, having planned a visit to a specific affiliated body listed below, may write for information about contacting an officer of that body. Inquiries should be addressed to the Grand Lodge of AMORC, Rosicrucian Park, San Jose, California 95191, U.S.A., and must be accompanied by a self-addressed stamped envelope or equivalent international postage coupons.

ARGENTINA

Resistencia: Resistencia Pronaos

BELGIUM

Asse: Arcanum Pronaos

BRAZIL

Bento Gonçalves: Bento Gonçalves Pronaos

Dourados: Dourados Pronaos

Jaboatão: Jaboaão Pronaos

Presidente Venceslau: Presidente Venceslau Pronaos

São Paulo: Santana Chapter

CANADA

Saskatoon: Saskatoon Pronaos

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Bangui: Maitre Eckhart Pronaos

CHILE

Chillán: Chillán Pronaos

ENGLAND

Chester: Chester Pronaos

FRANCE

Annonay: Tiji Pronaos

Bayonne: Amaya Pronaos

FRANCE (Continued)

Guingamp: Guingamp Pronaos

Périgueux: Zoroastre Pronaos

Saint-Gaudens: Hapi Pronaos

Saint-Georges-sur-Eure: Tara Chapter

IVORY COAST

Toumodi: Roger Bacon Pronaos

NIGERIA

Abraka: Abraka Pronaos

Ife: Ife Pronaos

Oron: Oron Pronaos

PANAMA

La Concepción: La Concepción Pronaos

UNITED STATES

Belen, NM: Belen Pronaos

Brooklyn, NY: Kings Rosy Cross Pronaos

Des Moines, IA: Des Moines Pronaos

Richland, WA: Colombian Pronaos

San Bernardino, CA: San Bernardino Pronaos

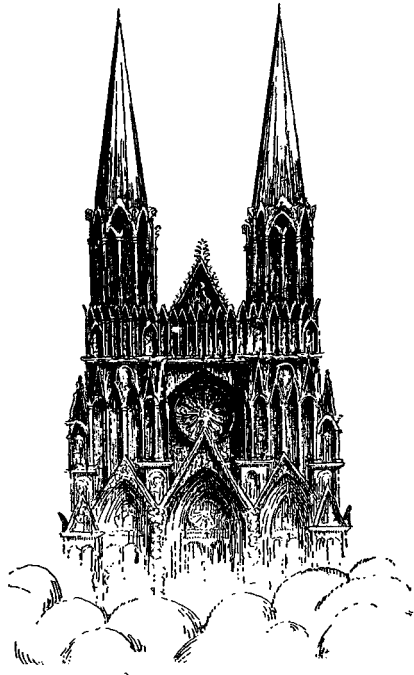
Torrance, CA: New Pyramid Pronaos

VENEZUELA

Barinas: Barinas Pronaos

Ocumare del Tuy: Ocumare del Tuy Pronaos

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The Celestial Sanctum

We Have A Dream

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

THE DREAM of an ideal society is an enduring goal of many who have devoted their lives and interests to the mystical life and all it stands for, because it is the only hope for our civilization.

Rosicrucians through the ages have labored for the upliftment and inspiration of mankind; they have given unrelenting-

ly of their skills to advance society in its upward progress.

We, too, have a dream of an ideal society in which people from all lands, cultures, and interests can work together in peace and harmony for the benefit of all, for only in peace and harmony can the ideals of a great society be fulfilled.

It is through the expression of the divinity within us that we come to develop those powers and abilities which bring to us a breadth of vision and service which is so needed today.

The Divine Light begins to shine and reveal itself as we seek to use the talents and abilities we have developed. It is expressed in good thoughts and kind or helpful advice. A word of praise and encouragement whenever possible will shed the light. Good thoughts and good deeds send rays of illumination to others and are far more important and helpful than we realize. The radiation of loving thoughts and a compassionate understanding towards others has a subtle but tremendous influence, wherever it is directed. Therefore, we should use these tools of the spiritual self for the advancement of ourselves and others.

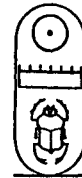
Our visualized ideals, good thoughts, and practical works are the means whereby we advance daily. They are the stepping stones to our successful endeavors. Study and the practice of mystical principles lay the foundation for our good works and prepare us for the service and development we envisage.

Power of Thoughts

We must never underestimate the good we can do. Our thoughts are penetrating, far-reaching, and once we begin to radiate a loving appreciation to others, a fusion of the light of the mind and of the living soul within us will begin to take place.

Our concentrated thoughts are greatly effective. When we visualize our desired ideals and the service we want to render, we may be sure that we will be successful.

The Divine Light residing in each of us awaits recognition and use. Its light will illuminate our mystical endeavors and trigger deeper insights into our daily affairs. Its practical value in our academic and vocational activities will prove to be a real blessing and encouragement in all we seek to do. This is the mystical life;



the living of a practical and useful life in the world, ever seeking greater knowledge and understanding; helping others when the need arises, with a mind and heart uplifted and illuminated by the light of the Divine Consciousness within us.

There is a great need today for the mystical revelations which can come only from those who are prepared to give themselves to the life of the *Soul*, and whose training and education have prepared them for service. That service can be in science, medicine, industry, or in many of the social aspects of life. Wherever people look will be found those who have committed themselves to help others. They feel the compulsion to help others by sharing the knowledge they have gained. Sometimes their methods are controversial, yet they do a great deal of good. Many new ideas are being tried, and many old ideas are being revived for the benefit of those who can profit from them.

As you attune yourself with the Inner Self—where the Spirit of God lies waiting for your approach—you will receive inspiration and enlightenment on how you may best utilize your abilities for the good of others. Your willing hands are needed, and the good you can do will demonstrate the effectiveness of the Divine Light within you, which seeks to shed its light and rays of love upon you and all mankind.

This, then, is a task for Rosicrucians, individually and collectively: to make ourselves count in the spiritual life of man.

The early Rosicrucians achieved much for the benefit of man in science, art, and literature. They revealed a way of approaching life which we may emulate. The Cosmic Powers used them because they prepared themselves through study and practice. We ask that you use the principles given in our teachings. Use them each day in sending constructive visualized thoughts to those in need and in bringing about necessary changes in world affairs which are constructive and positive for the good of all; and as you offer yourself as a channel of service, so will the Cosmic provide many opportunities for you to render practical and useful service wherever the need arises. Then our dream for an ideal society will become a reality, and men and women will work together for the common good.



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.

**Whenever morality is ineffective, conscience is inhibited,
and the right becomes only that which serves the personal
self.**

—Valdivar

**The
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Cover The eastern Mediterranean island of Crete is steeped in ancient history and mythology. Our cover shows a portion of the great palace complex in Knossos, one of the oldest cities of the ancient world, and site of the once great Minoan civilization (c. 2800-1100 B.C.). At the height of its culture, legend relates, Knossos was presided over by King Minos, son of the god Zeus, who became one of the three judges of the dead in the lower world after his death.

(Photo by AMORC)

Prayer Wheels

by Mildred McMillen, F.R.C.

SOMETIMES we are given an unexpected insight, lighting up with sudden clarity some practice of a foreign culture which heretofore had either seemed incomprehensible or which had held little meaning for us. Such a delightful revelation occurred to me recently on a glorious spring morning in the desert after a rare rain.

I had climbed to a rocky vantage point which towered above the desert below. From there I saw the *bajada** flowing away into the blue haze of distance until it disappeared into the mists of far mountains. Each successive range was fainter than the one before it, like some

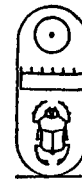
**bajada*: A word commonly used throughout the American Southwest meaning "a long outwash detrital slope at the base of a mountain range."

ancient, oriental landscape painting. Against a backdrop of receding rain-clouds, brilliant, white clouds in the foreground designed cameos. I marveled anew at how beautiful upon the mountains are the feet of the cloud shadows.

And the fragrances! If only one could distill and bottle the exquisite aroma of new rain rising from a refreshed and grateful desert! It drifts skyward like an offering of frankincense or myrrh as it mingles with the intoxicating perfumes of chickory, tackstem, willowy desert dandelion, and mariposa lily. At my feet lay a thick carpet of dainty purple-mat, langloisia, rock daisies, and bright-rose monkey flowers. Among the boulders, volcano-strewn upon the slope, lush stands of purple lupine, golden poppies and blazing owl clover stirred in the breeze. Burnished leaves of the creosote



KEN RATTENNE



bush glistened in the morning sunlight among their tiny, golden flowers and minute cotton balls.

Close at hand, inquisitive lizards ventured near and then did push-ups to say "hello," while an occasional rabbit paused to listen to soft whistles and sweet-talk—delicate, pink ear-linings angled my way, nose twinkling and soft eyes aglow.

Now and then in the stillness, a cascade of bird-song spilled from the heights or poured from the cool depths of an acacia. The palo verdes, golden with bloom, were dynamos humming with bees. A golden hawk drifted lazily overhead, leaning on the wind.

At intervals, dark-green, velvet spires of ocotillo thrust their flaming tips tens of feet high; while the stately saguaro

wore its crown of ivory petals like a bridal wreath.

In, around, through, and over it all flowed the golden benediction which is *Nous*. And of all this, or, thought beyond words—I am a part! We are one. Gratitude so welled up within me to overflowing that I knew no way to express it.

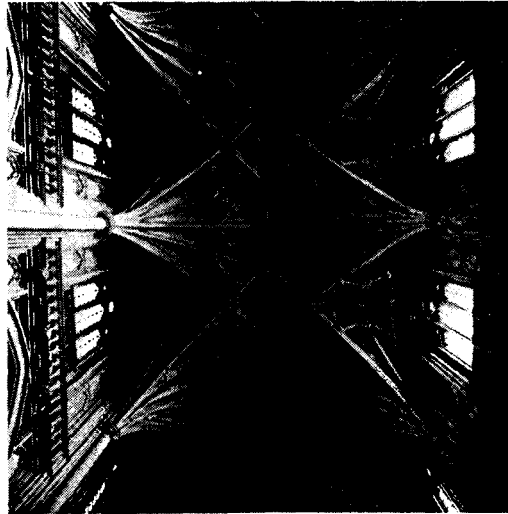
It was then I suddenly knew the *why* of Tibetan prayer wheels. Only thousands of them whirling endlessly with praise and thanksgiving could begin to express such joy at being permitted to be alive and free and here on this glorious day, conscious of being a part of it all. So, turn, prayer wheels, turn! Whirl joyously within my heart to offer up continuous paeans of praise! △

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Beware Those Self-Appointed Experts!

by Henry N. Ferguson

ACCORDING TO those who know about such things, the bumble bee cannot fly. How happy he is in his airborne ignorance. And how fortunate is mankind for such people as the late Henry Kaiser, who thrived on predictions of experts that something couldn't be done. Actually, some of man's greatest achievements have been masterminded by persons who chose to ignore the advice of those who were quick to predict disaster for a proposed undertaking.

It was a brisk, wind-swept fall day in 1910 that an awkward, shabbily dressed young songwriter, clutching a musical composition in nervous fingers, approached the director of the famous Broadway musical, the *Folies Bergère*. The great one hurriedly scanned the proffered manuscript. He shook his head. "I'm sorry," he said, "but I would have no use for this song. I don't want to sound discouraging, but to tell you the truth, Mr. Berlin, I'm afraid you won't find anyone who will be interested in your 'Alexander's Ragtime Band.'"

History bears out the fact that experts who have proclaimed "it can't be done" have often had to swallow their own words. Wise and famous men have made incredible blunders in judgment.

It is a fact that few people have ever accomplished anything worthwhile with-

out first being bombarded with dire prophecies of failure. Such discouragement is bad enough when it comes from well-meaning friends or members of the family; the predictions can be crushing when delivered by persons who are recognized as experts in their field. But *the experts can be wrong, too*. Had Irving Berlin been content to accept the verdict of the producer that day, he would never



If Christopher Columbus had listened to experts in 1492 he would never have sailed west and discovered a new hemisphere — the Americas.

NATIONAL ARCHIVES

have realized a quarter of a million dollars from his memorable song.

A great many persons have achieved their desired goals by shrugging off the wet blankets tossed at them by highly regarded authorities. When young Charlotte Brontë was first beginning to write, she sent the first chapters of a novel to William Wordsworth, the poet laureate of England. The brilliant critic bluntly advised that he could not decide whether the author was a "notary's clerk or a demented seamstress." He lived to eat his words when Charlotte Brontë's *Jane Eyre* was hailed as the greatest novel of the century.

When Enrico Caruso was a young man he applied to the eminent Professor Guglielmo Vergine for instruction. Vergine gave the Italian lad an audition, then informed him he had a voice "like wind in the shutters," and would never be a great singer.

And military authorities curtly rejected Claire Lee Chennault's first application to join the Air Force. The future commander of the famed Flying Tigers was turned down with the written comment: "Does not possess necessary qualifications to be a successful aviator."

Who says you must be a failure? The most eminent authority does not always have the right answer. No matter what the source of discouraging advice, pay no attention to it until you have given your talent a fair trial.

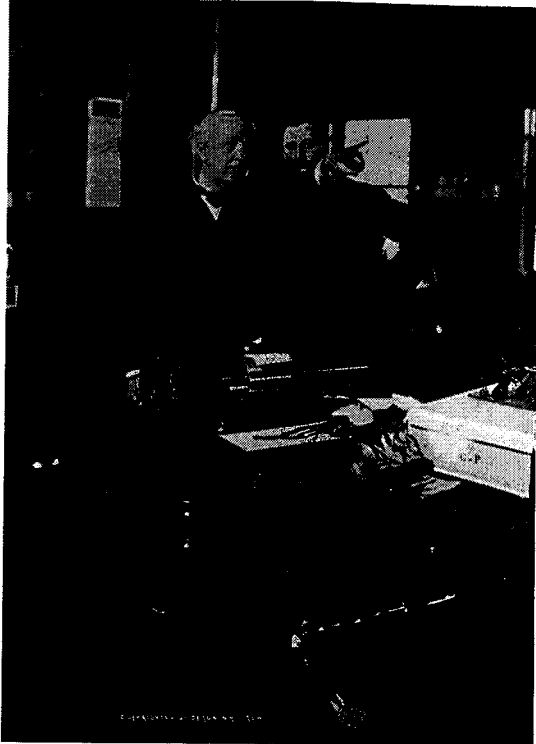
Try It—You May Be Right

In the early days of this nation, Timothy Dexter made a fortune ignoring the experts and engaging in bizarre speculations that appeared completely absurd.

Apprenticed to the leather trade, he managed to save up \$5,000 in "hard" money—gold and silver coins. At that time, 1788, post-Revolution paper money was almost worthless.

Late that year ridiculous rumors reached financial centers in Philadelphia and New York. An illiterate tanner—Dexter—was offering hard money in exchange for Continental paper money. Bankers shipped Continental currency to Dexter by the barrel.

A few months later the federal government announced a plan for restoring the



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Brilliant Inventor Thomas Edison could not always pick a winner.

national credit. Paper currency soared in value and Dexter made a \$47,000 profit.

His next venture was even more speculative. In spite of the raucous jibes from astute friends, he shipped thousands of bed-warming pans to the tropical West Indies. How could they find a use in such a climate? He simply persuaded sugar cane planters to buy them for dipping syrup from kettles.

In 1490 Queen Isabella and King Ferdinand of Spain commissioned a royal committee to look into the scheme of Christopher Columbus for finding a new and shorter route to the fabled Indies.

The committee, an impressive panel of experts headed by Spain's leading geographer and scholar, examined Columbus' plans and presented its findings to the King and Queen.

Columbus' plan, they wrote, could not be accomplished. Quite impossible. Fortunately, Isabella, Ferdinand and, more

importantly, Columbus himself, were not convinced.

The pages of history abound with tales of experts who said that things positively could not be done—and the experts were proved wrong.

There was the time when one of America's influential scientific journalists wrote that "time and money is being wasted on aircraft experimentation."

One week later on a bumpy field at a place called Kitty Hawk, North Carolina, the Wright brothers taxied their crackpot idea down a homemade runway and launched the human race into the air.

Ironically, Orville Wright himself later fell victim to the it-can't-be-done syndrome. In 1914 he said it was impossible for a passenger-carrying plane ever to fly across the Atlantic Ocean. "No plane," said the expert, "could carry enough fuel for such a flight."

A long list of monumental errors by the experts runs through the whole history of critical advice. No one could ever accuse Thomas Edison of narrow

vision or limited imagination. Yet he roared with laughter when he heard that a Swedish inventor was working to perfect a sun valve which would automatically turn on lighthouse beacons when darkness fell, and turn them back off at sunrise. "Impossible!" scoffed the Wizard of Menlo Park. But Gustaf Dalen ignored Edison's verdict. By 1912 his sun valve was being installed in lighthouses all over the world, and he had won the contract to light the Panama Canal.

Edison is on record another time as an expert whose advice proved worthless. It was his considered opinion that talking pictures would never catch on.

"Nobody," he said, "would pay to listen to sounds coming from a screen."

On still another occasion he attempted to persuade Henry Ford to abandon his work on the fledgling idea of the motor car.

"It's a worthless idea," he warned young Ford. "Come and work for me," he said, "and do something really worthwhile."
(continued overleaf)

Henry Ford and his first automobile—no thanks to Thomas Edison.



NATIONAL ARCHIVES

The famous director of the Imperial Opera Company in Vienna once made a mistake in judgment that he was to regret for the rest of his life. After hearing the future Madame Schumann-Heink sing a half-dozen songs that were destined to make her name a household word, he stopped her. Coldly, he informed the young aspirant that she had no looks, no personality, and never could be a singer. Then he gave her a bit of fatherly but discouraging advice: "My dear, if you want a career, buy yourself a sewing machine and become a seamstress."

Before the opening of the World's Columbian Exposition, held in Chicago in 1893, Daniel H. Burnham, chief of construction, challenged American civil engineers to design something novel to attract crowds. George Washington Ferris, a bridge builder, had what he considered a real brainstorm—he would build a huge revolving wheel on which people might ride high into the air. But when he approached Exposition leaders, they laughed in his face, bluntly told him it couldn't be done, and advised him to stick to building bridges. But against all advice, Ferris invested everything he had in a giant wheel equipped to seat 1,440 persons. The Ferris Wheel not only proved the chief drawing-card at the Columbian Exposition, but quickly became one of the most popular of all amusement devices.

When someone is convinced that a certain thing just can't be done, he will often cling to that conviction in the face of the most obvious contradiction. For instance, at the time that Robert Fulton

gave the first public demonstration of his steamboat, one of those "can't be done" fellows stood in the crowd along the shore repeating, "He can't start her!"

Suddenly there was a belch of steam and smoke and the steamboat began slowly to move. Startled, the man stared for a moment and then began to chant, "He can't stop her!"

In 1968 experts were saying a hit television series couldn't be made 2500 miles from Hollywood. Ignoring the doubters, Jack Lord went ahead anyway with his *Hawaii Five-O* show.

Now, twelve years later, the show has been so successful that the Hawaii Visitors Bureau states that 25% of all new tourists come to Hawaii because of the exposure given the state by *Hawaii Five-O*. The popular series is now the longest-running dramatic show on nighttime television. It's shown in some 70 countries, with more than 300 million people watching it each week, all because Jack Lord disregarded the experts' opinion.

No matter how well informed he may be, no person can make an entirely accurate estimate of your chance for success in any undertaking. Success depends so much upon eager optimism and steadfast determination. Don't pay too much attention to the eternal pessimists, whether a close friend or an eminent authority, who assures you that you are doomed to failure. If you put your very best into an attempt to reach your goal, *who says you can't make it?* △

ROSICRUCIAN CONCLAVE

SOUTH AFRICA, NATAL, DURBAN—Natal Conclave—November 29-30, The Caister Hotel, Musgrave Rd., Durban. For more information, please contact Conclave Secretary, Natalia Chapter, P.O. Box 1448, Durban 4000, Natal, South Africa.

Virtue is not left to stand alone. He who practices it will have neighbors.

Speak of men's virtues as if they were your own, and of their vices as if you were liable for their punishment.

Just as a bad year cannot bring death to the man whose stores of grain are large so an age of corruption cannot confound him whose equipment of virtue is complete.

—Mencius

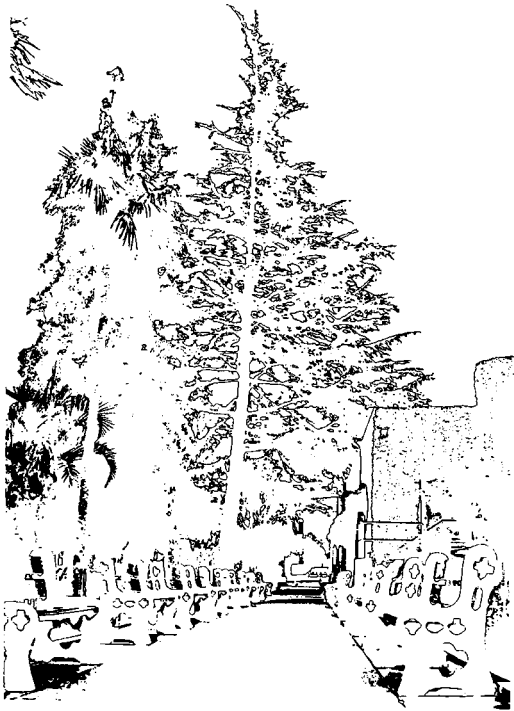
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Multimedia Artist

Recently the Art Gallery of the Rosicrucian Egyptian Museum presented an exhibit in various media by Jerry Chapman, staff artist and photographer at the Rosicrucian Order, AMORC. Schooled in commercial art and armed with a practical knowledge of photography, Mr. Chapman created an exhibit that displays his skill in utilizing these media separately and together. The exhibit included photography, drawings, painting, sculpture, and jewelry. The artist's work appears regularly in the **Rosicrucian Digest**.

San Jose Sunset

color print



Rosicrucian Park Cedar print solarization

Jewelry lost wax casting





MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

Journey Into Color Part I

WE ALL FEEL and perceive the world with both our physical eyes *and* our psychic senses. For this reason, we can use both perception and visualization of color to develop our realization of it. Such color visualization can also contribute to understanding how our mental faculties work.

In the Rosicrucian Research Laboratories, we worked with 26 subjects to explore the use of color in meditation. The subjects were first relaxed with the Rosicrucian overall body relaxation technique, and then guided through a color meditation and a color breathing exercise. At the end of the color breathing, they were allowed to continue their meditation in silence. The subjects were not told which color to choose for the meditation, but were allowed to arrive at their own color during the visualization. After the meditation period they were asked to complete a questionnaire based on their experience with color.*

The color experiment explored the following questions: 1. Are people able to use color successfully in meditation? 2. If so, is form necessary to an appreciation of color, or is one able to visualize color as color, using no form? 3. How wide a range of colors can subjects spontaneously visualize, and will some colors appear more often than others?

We found that all 26 subjects were able to use color in their meditations;

*Meditation format and questionnaire is available by writing the Rosicrucian Research Department and sending a self-addressed, stamped envelope.

61.5% did not use form, while 38.5% did use form in their color experience. Subjects chose a spectrum of colors, though the majority chose within the purple-blue range. There was no association between choice of color and the use or non-use of form. For example, of the 17 subjects visualizing in the purple-blue range, 64.7% used no form, which compares favorably with the overall number *not* using form regardless of the color chosen (61.5%). Refer to Tables I and II.

The 16 subjects not using form were best able to utilize the *Law of Assumption* as taught in the Rosicrucian monographs. When they were asked to identify the principle symbolized by their imaginative experience, most answered, "unity" or "harmony." Several subjects described the experience with color as a "liquid feeling" through their entire being, always in motion, but without form.

Color and Feelings

One subject wrote: "When I assumed the color, the color seemed to emanate from me until color was all that I could perceive. My feelings progressed from warmth, to security, to peacefulness, to harmony, to limitless at-one-ment." Some people experienced a secondary color which did not seem to detract from their central color. "The purple was everywhere. There were small gold flecks close to my body. The gold did not distract from the sea of purple. In the visualization, unity was manifested as I became one with the sea of purple. I've never be-

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Table I - Form vs. No Form

Total Number Of Subjects	Subjects Using Form	Subjects Not Using Form	Subjects Intermittently Experiencing More Than One Color*
26	10 (38.5%)	16 (61.5%)	10 (40.0%)

*luminescent silver and white included, though may be what other subjects referred to as "light."

fore grasped completely the principle of visualization and actually becoming something with my mind." This subject had just had her first formal experience with the Law of Assumption.

During the color experiment, some people were startled by the insights into which they were led. This is illustrated by the subject who wrote, "It began as a haze, then intensified into a constant motion of varying luminous light and dark areas of bluish purple. At first I was the color, experiencing the feelings of color which are inexpressible. Then, I was inside the color looking at it and feeling separated. I knew I could be the color, or not be the color. The color

didn't care. It was up to me. *The color didn't change—I changed.* The actuality of the color was communicated to me, along with the reality of it. The actuality of the universe is constant. My reality of it is everchanging."

Of the 10 subjects using form, 8 used Assumption. However, these 8 first visualized color as color, which subsequently took form. They did not consciously direct the color to take form; it just happened. For example, one of these 8 subjects wrote: "The color appeared and drew me up toward it. Suddenly, I was participating in an initiation in which everything and everyone was blue-purple. I felt I was led through an initiatory rite

Table II - Distribution of 26 Subjects According to Colors Visualized

Purple-violet-blue		Blue-green		Green		Yellow-green		Yellow		Red		Peach	
17 (65.4%)		1 (3.85%)		1 (3.85%)		1 (3.85%)		4 (15.4%)		1 (3.85%)		1 (3.85%)	
Form	No Form	Form	No Form	Form	No Form	Form	No Form	Form	No Form	Form	No Form	Form	No Form
6	11	1	0	0	1	0	1	1	3	1	0	1	0
(35.3%)	(64.7%)	(100%)			(100%)		(100%)	(25.0%)	(75.0%)	(100%)		(100%)	

into the blue-purple in order to gain knowledge of it.”

Forty percent of the subjects intermittently experienced more than one color, but these colors were of secondary importance, and did not linger in the visualization. Experiencing a second color, one subject wrote, “I didn’t like it when other colors tried to come in.” To some, the form became more important than the color. When asked why she felt she had used form, one subject responded, “My red became a cloud, then an erupting volcano. Perhaps I felt color *had* to have a reason.” Another subject responded: “The blue spiral just came to me . . . some sort of energy. I didn’t need to use that particular form. It just came to me that way.”

The two subjects using form but not using Assumption visualized color which they then consciously gave form in order to hold on to the color. For example, after the appearance of a peach color, a peach was visualized to hold the color. The second subject used an image of the Sun in order to hold into a golden yellow color that had appeared. It is possible that a lack of concentration was responsible for this. Nonetheless, these two experiences followed a pattern similar to the other 8 subjects’ in which color appeared first, followed by form.

The group using form exclusively had a more varied response to the question

asking them to identify the principle behind the form. Answers included unity, strength, communication, and change.

This journey into color answered some questions and provoked a good many unanswered questions. It appears that people *can* successfully use color in meditation, and that color meditation can indeed lead to meaningful and profound experiences. All of the subjects felt that their experience had put them another step closer to knowing themselves.

Many subjects demonstrated an ability to visualize color as color without the use of form. Color hues were often important to subjects. When describing their color, all of the participants had difficulty calling it by name. They sensed that their inner color was not the same as that seen in their outer, physical environment. They discerned a difference between the color seen with the *inner eye* and that perceived by the physical senses. What is this difference between inner and outer reality? What is the mechanism involved in reality formation? We hope to address these questions as our Mindquest investigations into color continue.

—Sandra Huff, F.R.C.; George Buletza, Jr., Ph.D., F.R.C.; Stephen S. Mehler, M.A.; & June Schaa, F.R.C.

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Alchemy In Action

Looking out of the window from the breakfast table this morning, I watched the wonder and miracle of alchemy in action, as the sun suddenly struck a dew drop on a grass blade and changed it into a glittering diamond. No stone worn on a finger or in the hair could have shown with more pristine brilliance. It was as rare as it was precious, for this one tiny spot claimed my attention amid the expanse of grass in my side lawn. It lasted only a few moments and was gone, but was perfect, like so many shining moments of different kinds—its perfection touched the inner self, refreshed it, and regenerated its innate goodness.

—Blanche Jefferson, F.R.C.

THE CELTS, an Indo-European race, originated in Central Europe, occupying the territory along the course of the Upper Danube, and migrated westward and southward as far as the Alps between the years 1000 and 500 B.C. Later, they travelled southeastward through the Balkans to establish settlements in Galatia in Asia Minor. Their final migration was to Britain to which they came in two waves, the Goidels (Gaels) and the Brythons (Britons). They shared the country with the native race at the time of the Roman occupation.

No written records exist of the religious beliefs of the ancient Celts. Our knowledge derives from oral tradition, archaeological evidence, what can be inferred from mythology and, more reliably, the

The Druids' concept of immortality differed from that of Pythagoras in that it envisaged rebirth of the soul in another body, but not its transfer to the form of a bird or animal. It is remarkable that such an enlightened doctrine should have its origin in the philosophers of a tribal people living in a semi-barbaric state.

No less noteworthy was their affirmation of a mystical pantheism. Sacred groves were their sanctums rather than temples: water, trees, stones, and animals were held in reverence. The early bard who wrote, "I am the wind that blows upon the sea, I am the murmur of the surge, I am a ray of the sun, I am the most beautiful of herbs. . ."* was expressing their perception of the one underlying essence in all creation.



observations of some classical writers. The latter would appear to have been, on the whole, favorably impressed, likening the Druids—"the most just and wisest of men"—to the Persian magi and Indian Brahmins, and equating their doctrine of the immortality of the soul with that of the Greek philosophers.

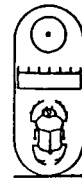
Caesar, quoting the Stoic philosopher Poseidonius, wrote in his *Commentaries on Britain*: "As one of their leading doctrines, they inculcate that souls do not suffer death, but pass from one body to another. The Druids, with grand contempt for mortal life, profess the immortality of the soul."

And Lucan, a Latin poet and writer of the second century B.C., said in a rhetorical address to the Druids: "But you assure us that no ghosts seek the select Kingdom of Erebus, but, with a new body, the spirit remains in another world—if we understand your hymns, death's halfway through a long life."

Evidence to support the Druid's doctrine of the immortality of the soul, with its corollary of rebirth on earth, is to be found in the early legends which tell of the reincarnation of mythical heroes after a period of time. Excavations of burial mounds have shown that it was customary to bury with the body the "grave goods"—such articles of personal property as might prove useful in the next life.

But the teachings of the Druids came to be interpreted by the common people as a renewal of their present existence in another world. This was not, like the Hades of Greece and Rome, a gloomy underworld where shadowy figures skulked in abject misery, but a land of life, brightness, and joy where the surviving self lived a freer and more abundant life, fulfilling the aims and aspirations

*Attributed to Amergin the Druid and preserved in the *Book of Lecon*, which contains the old Irish literary records.



of the previous existence. So firm, widespread, and vivid was this belief that it was common practice for loans to be made on the understanding that they would be repaid in the afterlife. When the dead were disposed of by cremation, letters addressed to them were sometimes cast on the funeral pile, and it was not unknown for relatives to throw themselves on it, so that they might start off together in the new world.

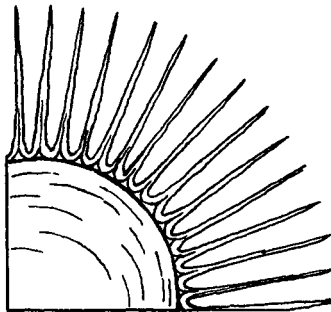
This Celtic Otherworld had many names: the Land of Promise, Plains of Happiness, Land Under the Sea, embodying the varying notions of its particular nature and location. Brazil owes its name to another—"Hy Breaseal" (the land of the mythical god Breaseal), given to that land when sighted by some adventurous seamen who had sailed westwards on a voyage of discovery. There were some twelve in all, but the two which have survived to capture popular imagination are the island-valley of Avalon of Welsh legend, described in Tennyson's *Morte D'Arthur* as the land:

*"Where falls not hail or rain or any snow,
Nor ever wind blows loudly, but it lies,
Deep-meadowed, happy, fair with
orchard lawns,
And bowery hollows crowned with
summer sea."*

and Tir nan Og (The Land of the Ever Young) of the Gael, said to lie in the Western Seas where the sun sets. It was to this land that Manannan mac Lir, the ocean god, sailed after banishment from earth.

Sun Symbology

The solar motif recurs constantly in Celtic mythology and religion. The idea of rebirth may have arisen from the simple observation that the same sun which set each evening in the west rose next morning in the east. Cuchulainn, the ancient mythical hero, had many of the attributes of the sun god. Religious festivals related to the equinoxes and solstices, the chief being the Festival of Lugh (the god of Light) held on the first of August in celebration of midsummer. It is easy, then, to understand that the Celtic heaven should lie in that land of bright wonder revealed by the departing sun as it set in colorful majesty over the Western Isles.



There are many references in Gaelic mythology to Tir nan Og, perhaps the best-known recounting the visit of Oisín (Ossian), bard of the ancient heroes, who was invited to go there by Niamh of the Golden Hair, daughter of the King of Tir nan Og, and fairest of maidens. On the way, Oisín had to engage in combat a Fomor (underwater demon) who was holding captive the daughter of the King of the Land of Life. After his conquest, the journey was resumed. They found themselves forced to battle against fierce storms before the sun finally emerged to reveal the splendors of Tir nan Og. Oisín lived there happily for three hundred years, then, longing to see his old companions again, was granted permission to revisit earth on the understanding that he would not set foot on it. On his return, while halting to help some workmen lift an unusually large stone, Oisín fell from his horse and his foot touched earth. Immediately, his steed vanished and he became an old man, blind, withered, and feeble.

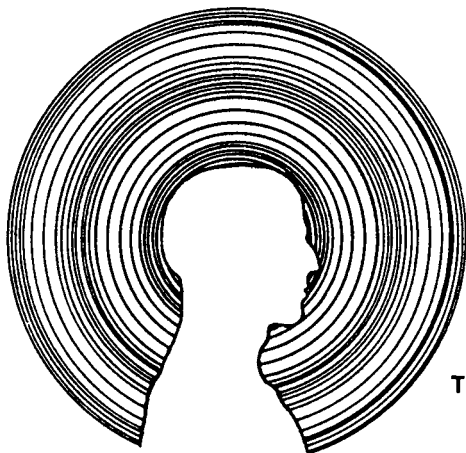
Oisín described Tir nan Og as the fairest realm known to man. Others speak of a land "bathed in sunshine, washed by clear streams, whose meadows are clad in flowering clover and whose trees are in perpetual blossom"—an idealized projection of Celtic mystical pantheism.

The legend of Tir nan Og is one dear to the Gaelic heart. The old folk-tales spoke of the elect awaiting the call of the boatman to be ferried over the Western Seas to the Island Paradise. It has persisted into modern times, song and story of the Scottish West Highlands still praising this Land of Heart's Desire. Some say that the silver barge needs neither oar nor rudder, but is driven by the wish of the heart. It is seen as a

symbolic journey, as that of Oisín may well have been, Niamh of the Golden Hair representing purity of motive, the Fomor to be first overcome (the lower self), the storms encountered representing the test to prove worthiness, the ending of the tale a salutary reminder of the fate awaiting those who choose to turn back.

We may likewise interpret Tir nan Og—that land of eternal spring where “the good that has been shall be again”—and the island-valley of Avalon, where King Arthur went to find healing balm for his wounds and peace for his soul, as symbolic expressions of the highest aspirations of the Celtic people.

—Andrew J. Urquhart, F.R.C.



*ESP, Auras, Intuition,
Karma, Energy Fields,
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The Mind: Levels of Consciousness*

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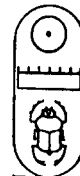
Mysteries of the Mind

A Seminar
presented by
The Rosicrucian Order, AMORC

San Jose, California
Sunday, September 7, 1980
Center for the Performing Arts
Park Avenue and Almaden
San Jose

Seminar Desk
The Rosicrucian Order, AMORC
San Jose, CA 95191
Phone: (408) 287-9171
Registration Fee: \$10.00

Medifocus: Due to certain changes which will be made in Medifocus, this feature is being temporarily suspended and will appear again at a later date. Meanwhile, Rosicrucians should direct constructive thoughts of peace, harmony, and goodwill to our world leaders.



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

War— A Condition of Mind

*A few words
of timely warning*

NOT EVEN the most enthusiastic partisan of militarism would say that the wilful shooting of one man by another constitutes war. Nor in its multiple form, with hundreds, thousands, or millions trying their utmost to annihilate an equal number of fellow beings, does the act itself constitute war. It is murder in any case and every case, regardless of the stupendous nature of the crime or the magnitude of the offense.

The difference, however, between our present-day conception of murder and our highly polished, ethical conception of "war" is a difference of motive behind the act. That which is shocking, terrifying, and despicable under most circumstances, is aggrandizing, noble, and, yea, even laudable, under other circumstances. The act at one time calls forth public condemnation, natural abhorrence, religious admonition, and legal prosecution; at another time it arouses public patriotism, unnatural enthusiasm, religious tolerance, and legal approbation.

Both attitudes toward the same act are attitudes of mind; and murder finds its sanction as war in the attitude of the minds of those who admit that war is a condition, a thing, a reality, apart and distinct from murder.

Murder, as a crime, an actual emotion of human nature, has been gradually decreasing in manifestation through the continued evolution of the soul and mind of



man. Excusable one time as a sudden outburst of the most primitive instincts of the animal nature in man, it has come to be only explainable as depravity, perverse and retrograde development in but an occasional soul or mind.

Then, in the midst of the certain and definite growth of our abhorrence of murder, and in the light of our advanced and ethical attitude regarding such forms of depravity, we, the peoples in general, fling aside our higher conceptions and participate in a world-wide destruction of human life.

What can account for such reversal of principles? What, but our condition of mind, could excuse the act we have condemned and appease the repulsion in our soul?

If, then, we find the permission, the excuse, the toleration, and the exuberance for wholesale murder as war, in the attitude we take toward the act and its motive, we must agree that war, as a condition, a thing, in our present cycle of evolution, exists entirely in our minds.

Rosicrucians—deep-rooted, true, evolved, and reincarnated Rosicrucians—do not oppose war. To oppose war is to assert an active, positive position against that which requires destruction because of its positive existence. To the Rosicrucian—the mind which knows and understands

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—war does not exist. It has no real entity, is not an actuality, and therefore requires no opposition.

War, as a condition of mind, should be negated. It should not be tolerated; its reality should be denied as having no material existence. Psychologically, the Rosicrucian would and should say: "Peace, love, kindness are positive conditions having actuality and therefore constant reality. War, hatred, unkindness are negative conditions having no actuality but only temporal reality."

As we have said, editorially and otherwise in this magazine—think Peace, live Peace, and show Peace, then War in all its ramifications and material manifestations will cease to occupy a chair of directorship in the government of man's worldly affairs.

Loyalty to the Country

All Rosicrucians are, or should be, loyal to their country, however, regardless of this denial of the right to war. Second only to loyalty to God and God's purposes should be a Rosicrucian's loyalty to the country in which he lives or the flag under which he finds protection, material existence, or the pursuit of happiness and success. But neither our loyalty or respect to and for our country and our flag shall make or permit us to shed the blood of another. It is strictly forbidden by our oaths and obligations.

This obligation should present no difficulty to the peace-loving Rosicrucian, however. Our watchword has always been, through the ages, "Peace Profound"; and we most certainly refuse to shed another brother's blood the while remaining loyal to our country.

Should the Peace-loving Rosicrucian find himself selected to defend his country against the enemy, or drafted to take arms and participate in the warring activities of his country, he is not bound by any law to take arms and go forth to destroy others. He may and shall consistently refuse to do this, as against the sacred principles of our Order. But he shall not refuse to do humanitarian work and take such part in the war as will help to bring about happiness and peace.

The country, like the individual, has its cycle of existence, its incarnation, re-incarnation and its karma. The mind of

the country or the nation is the collective mind of its peoples. The soul of the American republic is the unified souls of all true Americans. If individuals must pass through experiences, tests, and trials as a part of the working of the divine Law of Compensation, so must the nation.

If, therefore, in the working of the law, our country finds itself tried by the experiences of war as its karma for the thoughts its peoples have held, it behooves every American to submit to the same law and yield to the test and trial directed to him individually, and while determined that Peace Profound shall ever be his watchword, he must pass through the experience which will teach him the true lesson of his watchword.

The Brotherhood of Man

But the Rosicrucian on the battlefield will not destroy his brother's body with that anger, that hatred, and that envy which have typified most of the battles of this greatest of all wars [World War I]. As a warrior a Rosicrucian can do his duty as he understands it or as it is impressed upon him. But I can conceive of a Rosicrucian facing his brothers of another nation on the battlefield and saying to himself—if not to his opponents upon opportunity: "It has been decreed, brother, that you and I shall seek by every means to destroy each other's body. As brothers of a great universal brotherhood and children of one Father, I hold no hatred toward you and I envy not the blessings thou hast. But the law of compensation, to which we are ever amenable, has decreed that because of our tolerance of the condition of warfare, because for ages we have held the thought of war and because we have permitted war to be a condition of our minds, it needs be that we shall face each other here and reap as we have sown. Thou shalt commit an act for which thou must atone in another life, and I too shall do that which must be compensated in the future. It is our karma! And in our next lives we shall have learned our lesson and with millions of others, deny to war its regal power. Then, brother, you and I and the world shall know and realize Peace Profound!"

Think you this too idealistic? Know then that even now in the annals and recorded incidents of the present war



there are hundreds of instances where opposing warriors, individually and collectively, have met at the border between battlefield and battlefield, or in the refreshing moments at the side of pools, or in the darkened dens of camp prisons—or, more often, in the Red Cross tents of mercy, and there, touched with the divinity of the brotherhood of man, have found Peace in the exchange of just such thoughts while the cry of battle raged round them.

Hysteria

There is one note of warning which I must sound at this time. Its message is far more important than all the issues conceived by our Congress as sufficient warrant for war.

I have declared, and attempted to show, that war is a condition of mind. As an obsessional thought it tends not only to color one's viewpoint of every issue, but to direct one's activities in all worldly matters. Therefore, as in every case of obsessional thought, hysteria or fanaticism is more certain to result.

The horrors of war, the incidental results of war, and the drastic effects of war on business, finances, commerce, social activities, and the peace of mind of the people will be in exact proportion

to the attitude of mind held by each individual of our country.

If financial panics, commercial revolutions, and political upheavals can be fostered and matured in times of peace (as experienced in this and other countries) by the attitude of the mind of the people, how much more potential is such an attitude in the time of war? That is a question which the psychologist can ask, but only the nation can answer.

This article originally appeared in *The American Rosae Crucis* in June, 1917.

Editor's note: In both World War I and World War II, hundreds of Rosicrucians served their respective nations in the armed forces but sought as much as possible to be guided by Rosicrucian principles.

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.

ROSICRUCIAN CONCLAVES

CALIFORNIA, FRESNO—Central California Conclave—October 10-12, Scottish Rite Temple, Fresno. Grand Lodge will be represented by Frater Arthur C. Piepenbrink, Supreme Secretary of AMORC. For more information, please contact Pauline McCarthy, 10687 Sierra View, Madera, CA 93637.

JAMAICA, KINGSTON—English Language Caribbean Regional Conclave—October 11-12, St. Christopher Lodge, AMORC, 5c Mona Road, Liguanea, Kingston 6. For more information, please contact Frater G. E. Donaldson, Conclave Chairman, P.O. Box 26, Liguanea, Kingston 6, Jamaica, West Indies.

NEW YORK, NEW YORK—North Atlantic Regional Conclave—October 17-19, New York Sheraton Hotel, 7th Avenue at 56th Street, New York. Grand Lodge will be represented by Frater Robert E. Daniels, Grand Master of AMORC. For more information, please contact Renate Gonzalez, Conclave Registrar, P.O. Box 5575, New York, NY 10017.

TEXAS, SAN ANTONIO—Southwestern Regional Conclave—October 24-25, Gunter Hotel, 205 E. Houston, San Antonio. Grand Lodge will be represented by Frater Robert E. Daniels, Grand Master of AMORC. For more information, please contact Soror Rita H. Graves, Conclave Chairman, 5722 Ponderosa, San Antonio, TX 78240.

CALIFORNIA, ANAHEIM—Southern California Regional Conclave—October 25-26, Sheraton-Anaheim Hotel, 1015 West Ball Road, Anaheim. Special guest of honor is Frater Ralph M. Lewis, Emperor, AMORC. For more information, please contact Dean C. Storm, Conclave Chairman, 11791 Brookshire Ave., Garden Grove, CA 92640.

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Solitude and Inner Peace

by Roland Merullo

"A warrior's joyfulness comes from having accepted his fate, and from having truthfully assessed what lies ahead of him."

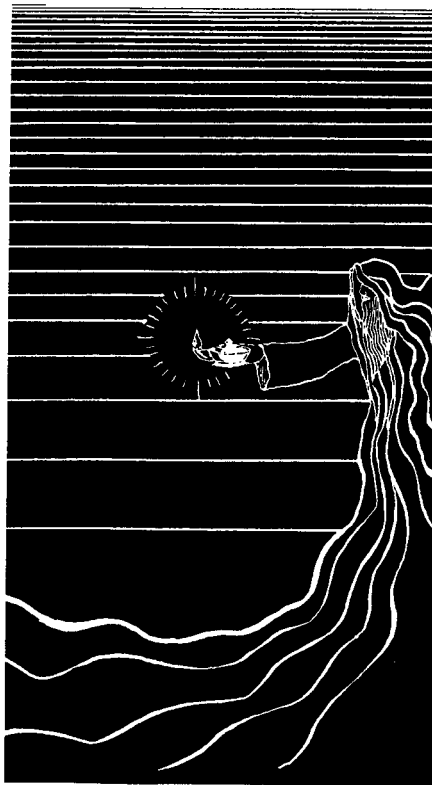
don Juan, *Tales of Power*

OF ALL the subtle psychological fantasies we cling to, perhaps the most deeply rooted is the belief that we are not solitary. To be cut off from other humans, forced to bear pain and death alone, is such an unpalatable idea that we go to great lengths to deny it and expend much energy convincing ourselves that we are permanently linked with people and society.

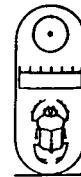
Modern living seems to be designed around this illusion. Increasingly we work in groups and eat in groups; entertainment is often experienced in groups; the greater the number of people present the more pleasurable the entertainment is thought to be. No longer is it common for an individual or single family to inhabit a home—we live thousands of people to a building and millions to a city. We are never far from the human presence and at those times when we may find ourselves physically alone—in home or automobile—electricity reconnects us. Television, radio, and telephone insure that the link need not be broken for a single moment. Death is pushed out of our consciousness by the "liveliness" of the city and, as a result, when we see death exposed on the empty road before us, as we must, it is needlessly terrifying.

It is, of course, impossible to be born, live, and die completely alone; we depend on each other in a thousand ways. In that sense we cannot be solitary. In another sense there is not even the possibility of solitude—each of us is part of the physical universe and even death cannot shatter that oneness. But there is

a point of view from which only I can see, there are things only you know, and for each one of us there is a single death which cannot be shared. Despite our intimate involvement in other lives and



JIM DEWRANCE



our responsibility toward them, we are fully committed—from birth to death—to our own life only.

The premise that we are, in one sense, solitary, is neither pessimistic nor selfish, and acceptance of it leads not to despair, but to love. If we could come to terms with our predicament—ultimately that is not a choice we have, but a reality we must surrender to—death and pain might not seem so horrible, we would be spared the disappointment that comes from expecting people to live according to our wishes, and we would stop depending on objects to bring us happiness. There is no guarantee, of course, for all of these changes; thus, until we approach death or experience great suffering, there seems to be no reason to discard our comfortable habits of perception.

Dissatisfaction With Life

We are reluctant to change our traditional ways of thinking even though they cause us pain. Many of us live with a vague frustration, sensing the deep peace the human mind is capable of yet not possessing it. But the cure for our dissatisfaction always seems to lie just beyond the territory of our present life—we are forever seeking inner peace in external change.

Modern society encourages this outer-directed seeking in obvious ways: we are told that if we change our hair color, our lives will change; that a new suit, home, or hometown will make us happy; that an automobile turning in the spotlight will convert us into a more attractive person.

It is true, especially in the past two decades, that the search for happiness has turned inwards among some people accustomed to envisioning material solutions to their problems. But, in many cases, this movement, too, has been consumed by an irresponsible and materialistic approach: I will “get” a guru, a psychiatrist, or a new philosophy and that will do what in the past was done by a new piece of clothing or a new car.

This manner of thinking has even infected our personal relationships. We like to believe that there is a new lover or friend “out there” who will magically wash our concerns away. At the start of special friendships this dream seems to become reality; we move through time in

a cloud of joy, thinking, “Finally I have come upon, or rather, attracted with various aids, the ideal companion. Now life will be what I always knew it could be.”

For a time the illusion of total unity can be sustained, but with increasing familiarity and the complexities of daily life, differences emerge and grow. Aspects of the other person which were once invisible or overlooked become obvious. Personality quirks that were once endearing become only tolerable, then annoying. At this point the infatuation is looked back upon with disdain, not because we deceived ourselves in the first place by denying the separateness of the other person, but because we chose the wrong person to become infatuated with.

In marriage, divorce can be the end result, but if that lonely prospect is too frightening, a relationship veneered with politeness but cancerous with resentment can develop. Such acrimony is poisonous to happiness and gives rise, instead, to a polite routine of touching without feeling. Or an emotionally sado-masochistic relationship may develop in which differences are forbidden in a perverted attempt at unity.

The Spectator Society

Voyeurism and vicarious living in their various forms represent another common evasion of our aloneness. It is a disavowal of the uniqueness of our own life to spend excessive hours watching others, whether or not the people we watch are gifted with great talent. Yet this behavior, too, is socially encouraged.

Of course, not all the motivation for attending a play, watching television or going to a professional basketball game stems from fear of aloneness. There is a universality of human feeling which moves us to participate in other lives in such a way. And in friendship, marriage, and work this universality, love, moves us to contribute to the other person and to human society. Also, certain outward changes can have an undeniable effect on us; changing from an alienating job to a challenging one is a natural response and can effect real, beneficial results.

The intent here is not to argue for personal isolation or an attitude of complete resignation. Rather, it is to acknowledge a level of perception often exposed

by, but not at all exclusive to, death and suffering, upon which peace can come only from within. Counselors, psychiatrists, and medicines help us, but only to a point; there always remains a step we must take ourselves, a burden that cannot be shared.

Carlos Casteneda's apprenticeship to don Juan was motivated by his desire to transcend the suffering of this world. However, at the end of Casteneda's recent work, *Tales of Power*, we see that it is not don Juan who ultimately effects the transcendence but Casteneda himself. Another apprentice who has studied under don Juan will not, it is revealed, "make it" into the warrior's world of harmony. Casteneda does, however, and he describes the experience in the last sentence of the book by simply saying, "And then I was alone." He has always

been alone, as have all of us, but the difficult acceptance of his existential solitude is the prerequisite to attaining the world of peace which don Juan inhabits.

Like Casteneda, we can use our life as an apprenticeship, gradually learn to accept our aloneness, and attain the peacefulness we sense exists. Or, for a limited time, we can continue to fantasize that we are not separate in some way from each person and the world, and continue to expect our lover and our neighbor and the fates to act according to our illusion and continue to suffer as a result. That choice is ours alone.

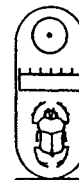
Both quotations are from *Tales of Power* by Carlos Casteneda, published by Simon and Shuster, N.Y., N.Y., 1974. Opening quotation from page 282, quotation on this page from page 287.

Intend To Visit Rosicrucian Park?

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

ADMINISTRATION BUILDINGS	9:00 A.M. to 4:00 P.M.	Monday through Friday
EGYPTIAN MUSEUM	9:00 A.M. to 4:45 P.M.	Tuesday through Friday
	Saturday, Sunday, Monday—Noon to 4:45 P.M.	
PLANETARIUM		June 7 through September 7: Every day
		September 7 through June 7: Saturday, Sunday and most holidays
	Noon to 5:00 P.M.	
RESEARCH LAB TOURS	3:30 P.M.	Thursdays
RESEARCH LIBRARY (for members only)	1:45 P.M. to 4:45 P.M.	Tuesday, Thursday, Friday, Saturday
SUPREME TEMPLE (for members only)	8:00 P.M. September 16 through May 12	Convocation every Tuesday

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



The Secret of Success

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

PERHAPS NO other incentive leads man to study the universal laws of life as does the determination to succeed in life and become a mighty factor in the building of business, the attainment of personal, social, and political power.

The *pursuit of wealth* is not in itself and of itself a thing inconsistent with the highest ethics of spiritual development. Man is living, essentially, on the earthly, material plane. He is placed here to overcome, to master and conquer the conditions of this life, not to evade them, negate them, and shut his eyes and ears and say, *to me they exist not!* The ascetic, the hermit, the mystic, the fanatic, and the irrational, alike seek seclusion or take themselves to the mountain top, the valley or the plains, and live not with the world. They may be free from the cares and responsibilities, the tests and trials, the suffering and the pain of this material world, but they are also isolated from much of its beauty, most of its nobility, and *all* of its purposes. They attain little at the sacrifice of so much.

The man or woman who seeks to master this life's problems and attain success in the affairs of this world is the real victor of self and self's purposes. Wealth in material things is not only one symbol of success and accomplishment,

but it is a power for good just as surely as it is a power for evil. There is no more noble purpose in life than to succeed first in the mastery of the activities of this earth plane, then materialize that success into material wealth so that the noble instincts of man, the good impulses and tendencies may have a medium with which to express, demonstrate, and accomplish.

The Secret of Success lies in the utilization of every power, every faculty, every law and process of nature for the attainment of an ideal—so long as that ideal embodies all the elements that make for the peace, comfort, happiness, and development of the individual and through him the race of man generally.

High Ideal

The successful lawyer is one who has had a high ideal—else success would not have come to him. If he has attained wealth through his success he has become a mighty factor for good and is a more potent power in the community than the unsuccessful, poor lawyer who may have unusual spiritual insight but is unable to carry out even the most simple of his altruistic or humanitarian ideas.

The successful physician who attains wealth or freedom from financial worry, is, likewise, a more effective force for the uplift of society than the most learned scientist who dreams his ambitions to help mankind but is hindered in the least attempt through the lack of material means.

And, the attainment of wealth is not a secret process limited to the few. All may have wealth and riches through the proper application of laws and principles. It is a fact, indisputable and beyond any question, that there is no surer road to the attainment of wealth, success, and material power than the road which takes the man or woman through the closed

This article is from a booklet entitled Man Triumphant by Dr. H. Spencer Lewis, past Imperator of AMORC. It was written as an introduction to the Rosicrucian Order, AMORC, over sixty years ago. Its clear presentation of idealistic and practical principles is timeless, and therefore we take pleasure in publishing this extract from the booklet. The booklet is long out of print. Other excerpts from Man Triumphant will appear in future issues of the Rosicrucian Digest.

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fields of arcane knowledge—knowledge which reveals the secret laws and principles of man's personal power, man's personal, hidden, undeveloped abilities and forces resident within him and surrounding him at all times.

Every successful man who has mastered step by step, grown greater in his art or profession day by day, and has built up a fortune or a great material possession, has admitted in personal and private interviews that his success was attributable to one thing—he found the key to the possibilities and used that key. He has labored, truly; he has been untiring in his efforts, persistent in his plans, unchanging in his direction. But so have been many others who have failed. There was something else, something too vague for him to describe *to you*, something which is *his* secret, *his* very own and which he cannot give to others. It is his key.

The successful man's life has consisted of labor, diligent application, steadfastness, and undaunted ambition—all this and something else. Something PLUS. What is the *plus*? What is it that the successful have found and the unsuccessful cannot even name? What is it that is known by the wealthy man and woman to whom money and the riches of this world come freely as if strangely bid welcome by some unseen hand that directs the course of their successful lives?

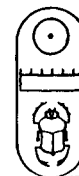
It is a Secret Key! The Key that has made lowly men great, unknown men famous, weak man strong, humble men majestic, poor men wealthy, submissive men dominant. It has been so since the dawn of civilization and it will be so long as men live on this earth plane and must *master the conditions here* before they may feel worthy to master the conditions of another life.

The Man who knows how! *How* in everything, *how* at the right time. No other mind of man can come before him and deceive him, for he is master of mental forces. No other man can come to him and present an offer, explain a problem, submit a condition, dictate a law, force a conclusion, or suggest a venture without finding that the man before him knows the law which unlocks the forces to carry out what would otherwise remain an abstraction.

The master mind has the Key—the key to forces which bring success, attract power, demand wealth. All the world becomes the workfield of the master mind, and all the wealth of the universe; the success of nature's own existence is his to command.

And, these master minds are those who have quietly and secretly perhaps delved into the study of nature's laws and man's hidden, latent and undeveloped abilities.

It is another fact that none who has given sufficient time or thought, proper study and realization to the secrets of these powers has ever failed to advance to greater success and become wealthy in the things of life. That they may have given, in many cases, much of their worldly things to others, or may have shared their wealth with less fortunate ones, does not disprove the fact that first *they attained*. △



Rosicrucian Activities Around the World

THE ATLANTIS CHAPTER of Washington, D.C., has honored two outstanding people with the Rosicrucian Humanitarian Award. Mr. Roland Dorrity of Washington, D.C., received the Humanitarian Award at the Annual Pyramid Ceremony of the Chapter, which was attended by over sixty members and guests. Mr. Dorrity, forced to retire in his early thirties by failing eyesight, devotes most of his time to volunteer work in his community. Many civic organizations including "Meals on Wheels" and "Lighthouse for the Blind," have benefited by Mr. Dorrity's philanthropic efforts.

Mr. Candido Barros was Atlantis Chapter's second valued humanitarian. He was granted the Award because of his active life as a volunteer—assisting at the Spanish Community Center of Fairfax County, actively participating in senior citizen programs, working around the apartment complex in which he lives. Mr. Barros has also received awards from senior citizen groups for his work.

We congratulate these humanitarians and hope that they may inspire similar actions in us all.



Atlantis Chapter, Washington, D.C., presents two Rosicrucian Humanitarian Awards: Above, Mr. Roland Dorrity receives the Award from Rudolph Jones, Master of Atlantis Chapter; below, Mr. Candido Barros is presented the honor by Frater Vern Isenberg, the Chapter's Chairman of Public Relations. Soror Maria V. Kramer (right) nominated Mr. Barros for the Award.



Fraternal contact is an important element in Rosicrucian philosophy. Fratres and sorores desire to associate with other Rosicrucians and this can be achieved in AMORC's affiliated bodies—Lodges, Chapters, and Pronaoi.

Throughout the world the number of Rosicrucian affiliated bodies has been increasing steadily. New Pronaoi opened recently in Bauchi, Nigeria; Des Moines, Iowa, United States; Chester, England; Asse, Belgium, to name just a few locations. Zoroastre Pronaos is the new affiliated body in Périgueux, France; and in Bangui, Central African Republic, the

Maitre Eckhart Pronaos recently opened its doors. New AMORC Pronaoi opening since January appear in a special listing in this month's *Rosicrucian Digest* on page 10.

As membership and attendance in Pronaoi increase, these affiliated bodies achieve Chapter status. Chapters eventually become Lodges, which are qualified to conduct Degree initiations for members. Recently in Perth, Western Australia, Lemuria Pronaos became a Chapter. Members of the twenty-seven-year-old Pronaos worked particularly hard during the last six years to increase



Officers and members of the newly formed Bauchi Pronaos, AMORC, in Nigeria.

attendance and activities. The event was cause for rejoicing and Grand Councilor Earl de Motte flew 3000 miles across Australia from Melbourne to attend the festivities.

Across the Pacific in California, San Diego Chapter recently became San Diego Lodge—the culmination of much devoted effort on the part of its members. And in Argentina, Mendoza Chapter recently achieved Lodge status.

In September Australia's Sydney Lodge will celebrate the 50th Anniversary of its founding. The event will occur during the upcoming Australian Conclave in Sydney. Congratulations!

The First Rocky Mountain Regional Conclave, hosted by the Rocky Mountain Lodge of Denver, Colorado, was mystically heralded in by a soft blanket of snow.

Adding their light, energy, and active services were AMORC affiliated bodies—the Chapter of the Sun, Colorado Springs, Colorado; Diana Chapter, Salt Lake City, Utah; and Desert Rose Pronaos, Albuquerque, New Mexico.

A highlight was an original ritual drama, *After We Climb Back Up*, superbly cast and produced by local talent, and written by Frater Farrell North. Following the banquet was an excellent piano concert given by a local soror, which blended well with the symphony of the spheres.

Grand Lodge representatives Barbara and Curt Schild are very grateful for the opportunity of sharing in the coming together of the various lights, who brought forth a glow of greater understanding. Extraordinary participation by individuals,



151 Years of Service to AMORC: Receiving special recognition at the Colorado Conclave were (left to right) Col. Jessie J. Parsons, Cheyenne, Wyoming; Emma L. James, Boulder, Colorado; and Harold I. Moody, Powell, Wyoming. Each of these Rosicrucians has been a member of AMORC for 50 or more years.

too numerous to mention, was the key to the successful conclave theme—“Let me add my Light to yours.”

Over 100 Rosicrucians and their guests recently attended a workshop/symposium at London Chapter, London, England. This was the first public event presented by the new and flourishing Chapter in north central London. The program, opening with a speech by Grand Councilor Peter Allen, included several thought-provoking discourses, mystical

experiments, discussion groups, and a performance by Denis Stoll's Egyptian Temple Dancers. Several new members came into the Order and Chapter through the program. All who attended the workshop/symposium agreed it was an outstanding success reflecting the cooperation and spirit of this young and vigorous Chapter.



Karmic Justice

Is there a justice that exacts penalties at some distant time from those who violate all laws of decency but escape punishment now? Are the *good luck* and *fortune* of some people a reward for something they have done in another life? Must we submit to misfortune as a *divine* punishment or can it be mitigated in some way? Learn the truth about the immutable law of *cosmic compensation*, known as karma. Write today for the *free discourse* entitled "Karmic Justice," which in simple and fascinating style explains these cosmic laws of our universe.

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TO THE MEMORY OF BUDDHA



In Sarnath, Northern India, is the Deer Park in which Gautama Buddha first taught after his enlightenment. A great stupa (monument) erected by King Asoka (?-232 B.C.) in memory of the "Enlightened One" is also located here. Here we see the annual procession around the sacred monuments and grounds by Buddhist *bhikkus* (priests) from throughout the world.

(Photo by AMORC)

**The
 Rosicrucian
 Digest
 August
 1980**

GRAVE OF BENJAMIN FRANKLIN (overleaf)

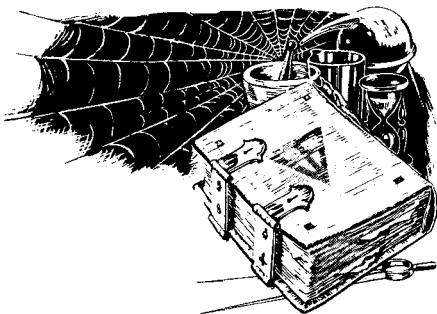
Shown here is the burial ground of old Christ Church, Philadelphia, Pennsylvania. In the foreground may be seen the grave of Benjamin Franklin (1706-90), American scientist, statesman, and inventor. His wife Deborah is also buried there. It is the custom of visitors to toss a penny on the grave for good luck.

(Photo by AMORC)





**THINGS YOU OUGHT
TO KNOW**



**A READING
TREAT**

Uncommon Knowledge

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

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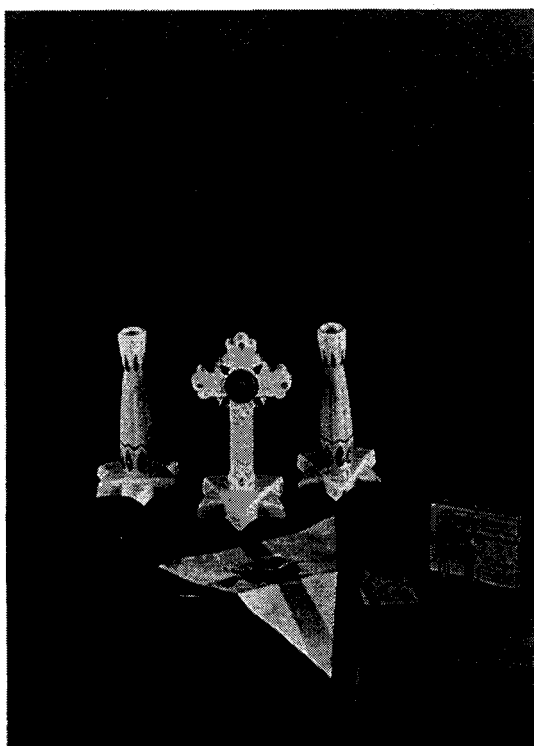
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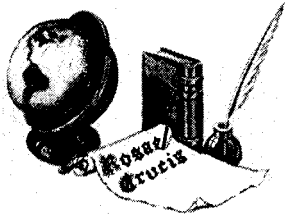
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From the Archives



Culte et Cérémonies d'Isis en Egypte.

Fig. 59. Sup.

Worship and ceremonies of Isis in Egypt. This illustration, from *Voyages de Pythagore*, corresponds in all details with the description of the temple and ceremony of early morning prayers given in the French text. Both the dogs and ibis birds were considered sacred to the goddess. The school of Pythagoras was influenced by and descended from the mystery schools of Egypt. It is one of the initiatic orders from which the Rosicrucian Order, AMORC, is descended.

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

VOYAGES DE PYTHAGORE
(Travels of Pythagoras), written in 1799, is an account of Pythagoras' travels throughout the Mediterranean world. As a basis for his description of Pythagoras' visit to an Egyptian temple of Isis, the 18th-century author used information from the painted walls of Herculaneum—a city near Pompeii, preserved by the same volcanic eruption, where a college of the priests of Isis was known to have existed.

On page 69 we find Pythagoras questioning an elderly Egyptian about the use of ivy in the rituals of Isis: "Le vieillard: Isis herself made known to us the properties of this plant; therefore we use it in all festivals celebrated in her honor. We even prefer it to the [grape] vine for our rites of Osiris; the vine loses its leaves and dries up in season; the ivy keeps its verdure all year. My son, the poor human species resembles the vine. The memory of a good deed is like the ivy which decorates this temple with its festoons."

Further along in the text we find a description of the statue of Isis taken from the work of Montfaucon (1655-1741), a scholar of Greek antiquities. Since hieroglyphics had not yet been deciphered when *Voyages de Pythagore* was published, only the classical languages could be used for source material. The author describes a great seated statue of Isis: "The scarab, symbol of the sun, shines on her breast; and beneath is traced a golden globe in the midst of four circles of diverse colors, one red to represent fire; another brown, for earth; the third, blue for water; the fourth, white for air or the heavens . . . the feathers [of her wings] are colored the same as the four circles."—CC



ODYSSEY

Ramon Llull

RAMON LLULL (Raymond Lully) was one of the most prominent philosophers and mystics of the medieval ages and remained a major influence in Neoplatonic mysticism for centuries thereafter. He was born in Palma de Mallorca, the main city of the Balearic Islands off the east coast of Spain, about 1235—only four years after the king of Catalonia seized the islands from Moorish forces. This struggle between Christian and Moslem was a motivating factor in Ramon's later life. His father was from a wealthy and prominent Catalonian family, and because of his military prowess, was given the post of Seneschal by the king. Ramon at an early age likewise became part of the royal court. He quickly advanced from the position of page to that of Grand Provost and then Seneschal. Like others at court, he engaged in many enjoyments and frivolities—he was already a great versifier and troubador—and was supposedly a wild, amorous youth. To keep Ramon in check, the king married him off to a wealthy and beautiful woman who was to bear Ramon three children. Still Ramon did not change his ways.

Then suddenly at the age of 30 Llull abandoned courtly life. He renounced the world; his material possessions were dispersed, aside from a small amount to take care of his own and his family's needs. Llull withdrew from the world, but not for long. He conceived his new role as the converter of Moslems to the Christian faith, but he felt his must be a new message of peace and enlightenment that would appeal to these peoples. The remaining fifty years of his life now became ones of extensive travel—several times he journeyed to North Africa pursuing his work, although on each mission he was severely rebuffed. Llull also travelled extensively in Europe, where he not only sought backing for his missionary work, but also attempted to establish schools of Oriental languages to promote his philosophical concepts.

Llull's philosophy grew out of a revelatory experience he had when secluded on Mt. Randa about 1272. In his illumination he experienced the oneness of the universe; he saw that all things in the world reflected the divine attributes. This experience is reflected in a passage of Llull's **The Book of the Lover and the Beloved**: "The diversity and harmony which the Lover found in the Beloved [God] revealed to him his secrets, that is, his plurality and unity, leading to a greater unity of essence without contrary element." Man, Llull felt, could know what the first causes of all reality were by using logical methods. In the huge number of philosophical treatises he wrote, collectively known as the **Ars Magna** ("the Great Art"), Llull speaks of the Dignities of God, that is, names such as Goodness, Greatness, Eternity, Power, Wisdom, Will, Virtue, Truth, and Glory which describe various qualities of the Divine. These names form into triadic structures that are then reflected down through the whole creation. On every level of creation, in all things or concepts, these divine qualities are exhibited. Llull's Art constructs a method by which man can figuratively ascend the ladder of creation to the trinity at the apex.

Although Llull's concepts were akin to Moslem Sufism—a mystical form of Islam—and his ideas were meant to reconcile the two religions, the mass conversion Ramon strived for did not occur. Overlooking sectarian differences, Llull's work to promote peace and understanding was a noble one—one that will hopefully be realized in a more enlightened age.—RWM

