

Rosicrucian Digest

June 1981 • \$1.25

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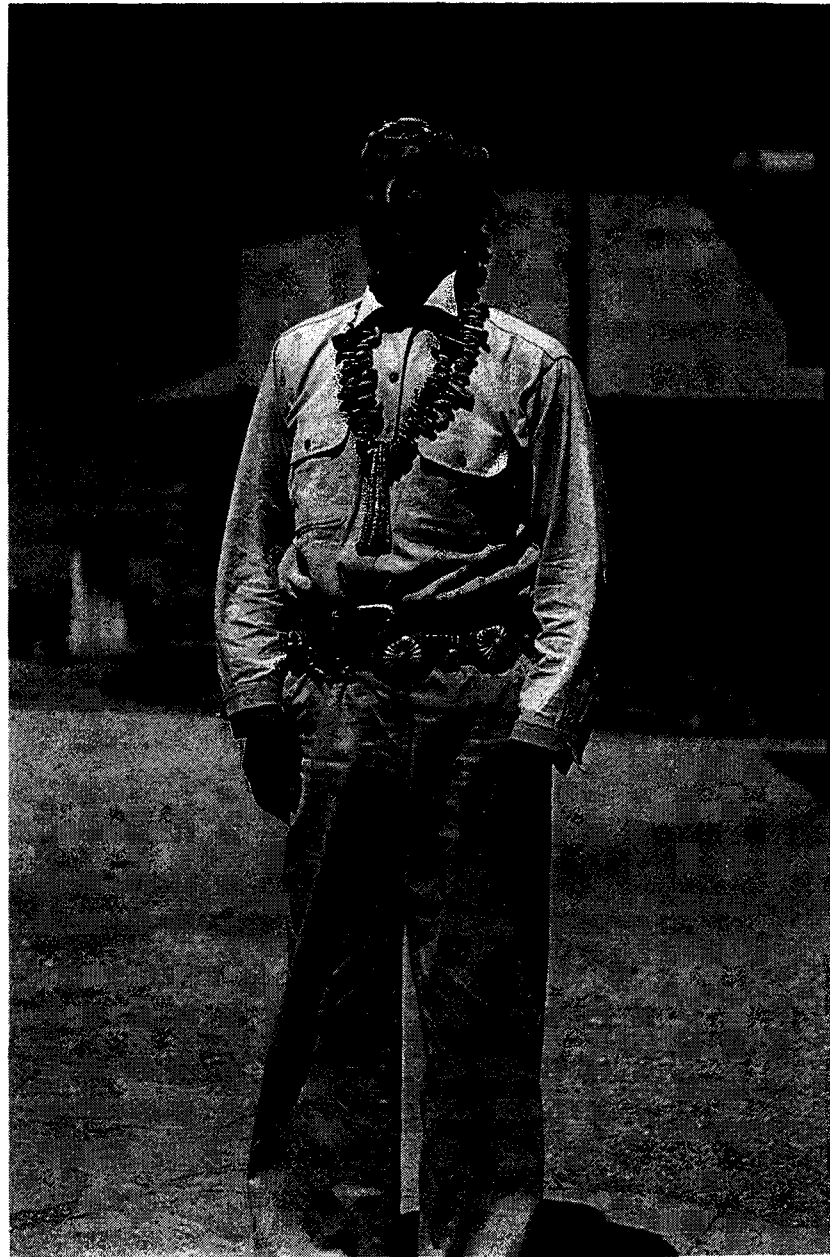
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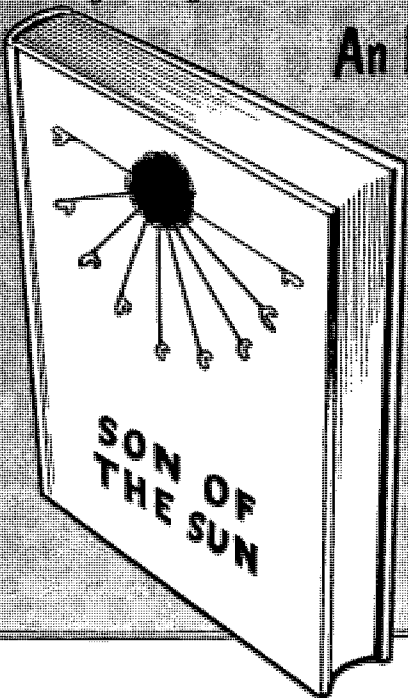
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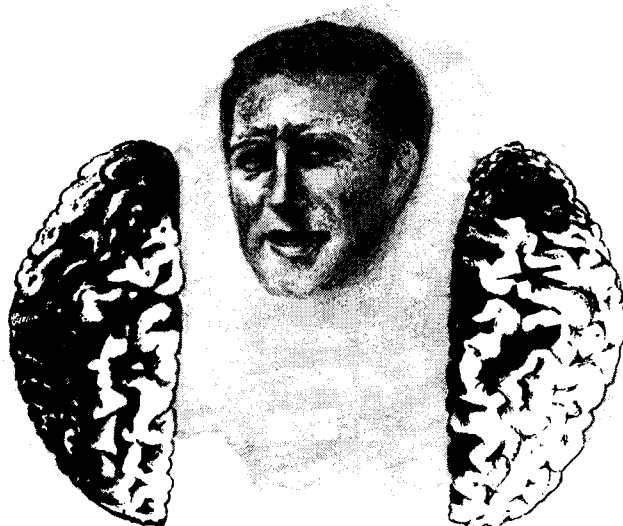
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Rosicrucian Digest

(ISSN 0035-8339)

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

Robin M. Thompson, Editor

Official Magazine of the
Worldwide Rosicrucian Order

June 1981 Vol. 59, No. 6

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SUBSCRIPTION: \$12.00* per year, single copies \$1.25. **ADDRESS:** *Rosicrucian Digest*, Rosicrucian Park, San Jose, CA 95191, U.S.A. Changes of address must reach us by the first of the month preceding date of issue. Entered as Second-Class matter at the Post Office at San Jose, Calif., under Section 1103 of the U.S. Postal Act of October 3, 1917. Second-Class postage paid at San Jose, Calif. Statements made in this publication are not the official expression of the organization or its officers, unless declared to be official communications.

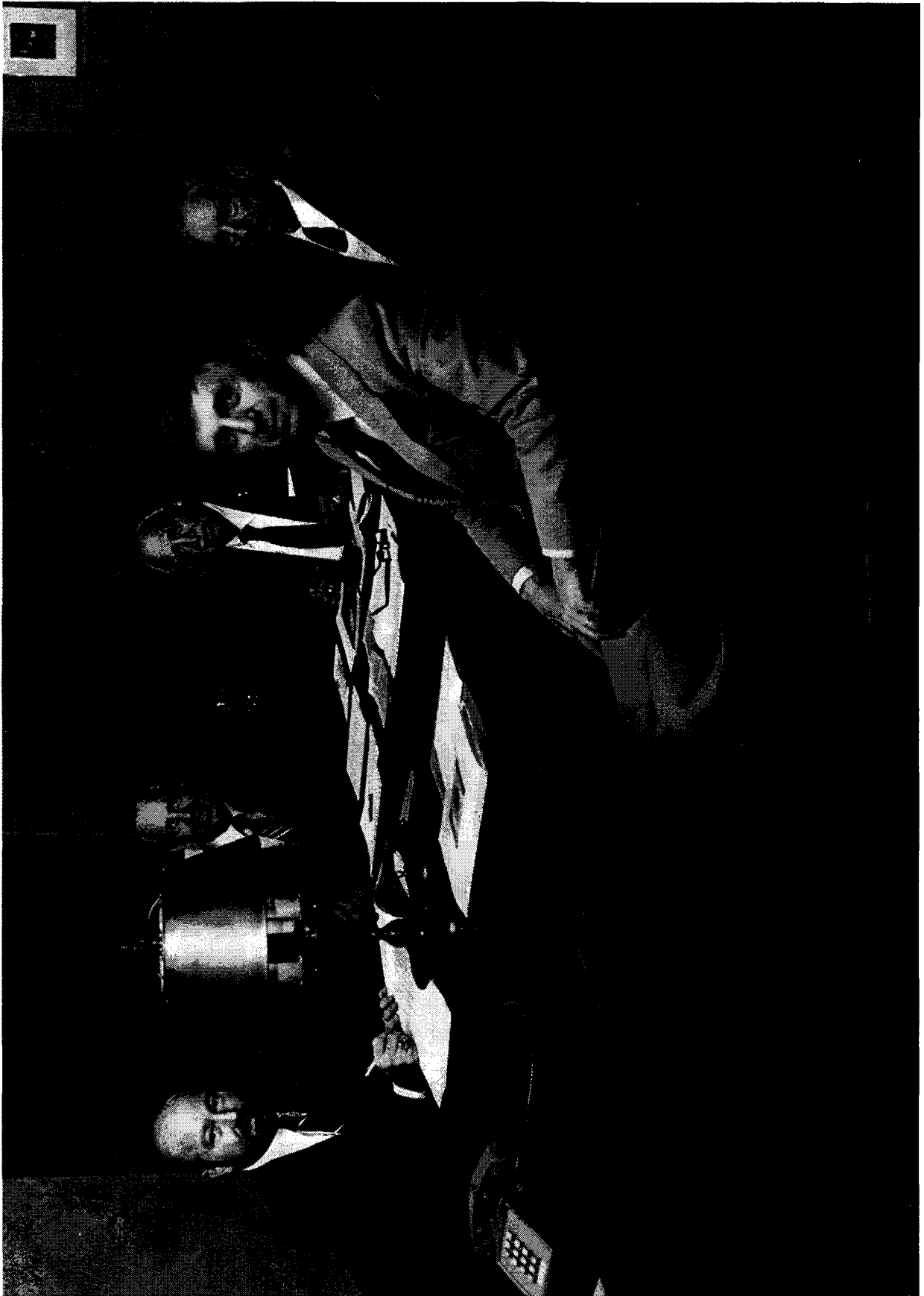
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£6.00 A\$10.91 NZ\$12.00
¥48.00 R10.43

Board of Directors, Supreme Grand Lodge

Shown in the photo are the Board of Directors of the Supreme Grand Lodge of AMORC, assembled for the Annual Board Meeting in Rosicrucian Park, San Jose. Their deliberations concern affairs of the Rosicrucian Order throughout the world. From the left around the table are Burnam Schaa, Supreme Treasurer; Arthur Piepenbrink, Supreme Secretary; Ralph Lewis, Imperator; Cecil Poole, Vice-President; Raymond Bernard, Supreme Legate for Europe.

(Photo by Jerry Chapman)

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Should There Be Disarmament?

IMMANUEL KANT, in the eighteenth century, inveighed against militarism. He declared that large armies and armaments tend to threaten the security of other nations, which then react by building large opposing military forces for security, thus depleting their budgets. He declared, furthermore, that such armaments eventually bring about confrontations between nations. The assumption in this type of reasoning, which is also commonly expounded today, is that *peace* would be the eventual universal result of disarmament.

The question arises: "Does the removal of weapons for war necessarily and innately incline the individual to less aggressive behavior?" The presumption is, we believe, that access to arms will incite an otherwise gentle faction to become belligerent individually or collectively.

If we may generalize, wars are fundamentally caused by two basic motivations: *self-defense* and *exploitation*. Exploitation can be explained principally by mercenary incentives; the need to create new markets for trade, seizure of needed natural resources, and for domination. Various explanations have been given as attempts to justify such wars. All the great powers of the past and of today are not wholly innocent of such actions.

As for "defensive" wars, history has shown that some were wholly motivated by an apparent or actual threat to a country's existence. Conversely, however, many such wars were initiated for quite diverse reasons. This type of "defensive" war was often preceded by menacing internal strife and potential revolution. Therefore, to defuse such tensions and to preserve the incumbent

government, propaganda would be issued, announcing an impending threat of war by some neighboring nation. Such propaganda would be rife with claims of atrocities being committed by such a nation against the accuser's citizens. This usually accomplished the goal of solidifying public support for the government and temporarily quieting the revolutionary spirit; but it precipitated a needless war involving great loss of life and property on both sides.

Great Power

Psychologically, displayed *power* and *strength* can inculcate suspicion and fear on the part of those having lesser capability and who exist in its shadows. Power and strength does not necessarily imply belligerence. However, its build-up and control are subject to human character. Such power and strength can cause an overabundance of egoism on the part of the possessor, resulting in intolerance. An individual who has the means of exercising great power in any form commonly displays an intransigent attitude toward any opposition. The opposition is assumed to be a threat to the superiority which he has, and he may then exercise his power to lessen the difference.

Display of a nation's great military and economic power creates envy. Often without justification, a "have-not" nation will harbor the belief that the more powerful country's prosperity has been attained in some way at its expense. The leader of the smaller nation will then arouse his citizenry and those of neighboring nations to form an armed coalition against the imaginary threat of power.

The drive of self-assertion, of aggression, is immanent in man. Survival is not just a matter of mere physical existence—the satisfaction of the appetites—but also the gratification of the emotions and the realization of the mental objectives which man establishes for himself. If these had been obviated at an early stage of man's development, his attainments would have been nugatory. Man has pitted himself against obstacles, and this has both strengthened him physically and stimulated his mental powers.

The ego has its appetites, as does the body. Two of the greatest of these are *cupidity* and *power*. The former, the love of possession, enlarges the ego. In other words, the more material things one possesses, the more they tend to extend an aspect of self. Psychologically, what we "have" is an expansion of the physical relationship to self; simply, "mine" and "I" are closely related to our personal feeling of self. Self is wholly individualistic; it only resorts to assimilation when what it acquires is thought to *increase the self*. In other words, what it does for others is primarily gratifying the *personal self*.

Empathy, an extension of feeling for others, and one of the higher sentiments, is an emotional response that must be cultivated over the grosser gratification of the limited self. This lofty unselfishness is a precipitate of moral discipline. It is often stimulated by religion, but unfortunately not universally. Often it is further generated by parental direction in regards to instilling the values of society and the need to relate self to others for mutual well-being.

Nevertheless, the pristine urges, the primitive impulses of self *predominate*. If not controlled by rational cogitation, they can decimate society. Since people controlled by these primitive motivations often resort to force for gratification, other men must use similar methods to control them. For analogy, as long as municipalities are compelled to have armed officers of the law to maintain

order, can nations do less when they are confronted with powers that exhibit both great armaments and a vociferous ambition for world domination?

Can a nation idealistically advocate peace by *disarming*? Peace gained through the symbolical act of disarming assumes that human beings worldwide have attained the necessary self-constraint so that the use of weapons is no longer necessitated.

Universal Disarmament

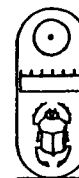
In the present state of international affairs, for a nation to disarm as a gesture toward peace would be to invite possible annihilation as a sovereign state. Disarmament must be universal, that is, a mutually agreed covenant. There is, regretfully, no universal confidence on the part of all nations that each and all would *faithfully* adhere to such an agreement. This again reflects the fact that peace first begins with man himself.

Recently we received literature from an organization advocating complete disarmament. To AMORC, it seemed to have certain political overtones in connection with its idealism. AMORC responded that it could not support the proposed plan. We were criticized for not being in agreement inasmuch, they stated, that an organization of our avowed principles should certainly support this goal. AMORC is most definitely opposed to war and to the amassing of arms, as well as to the development and acquisition of nuclear weapons which could result in internecine conflict.

However, disarmament must be accomplished *universally*. To agree to disarm unilaterally is folly. Highly motivated individuals who seek the objective of peace, but who look at the matter *rationally*, will realize that for one nation to disarm unilaterally or for a few nations to do so, can invite disaster upon a sovereign state. Emotions and sentiments, no matter how lofty, must be tempered with the calmness of reason. △

Conscience, or the moral sense, is the way in which we regard the relation of self to our environment.

—Valdvar





WHO has not marveled at the depth of a child's probing for answers? The child's never-ending questions about everything indicate an endurance few adults have. Each question makes him think of another, and another, and yet another. Often, we grow weary of all the questions, and reply with inadequate answers. Later, we are sorry because we realize how valuable these answers are to the child, and, more importantly, we realize that the child actually wanted to know something deeper, but was not sophisticated enough to express it properly. That's when we fail. We fail to *listen* to what the child *really* wants to know.

Recently, a five-year-old asked, "Why am I me?" It didn't occur to me that she was being philosophical at such a young age, so I answered her the best I could—with a biological explanation. After boring her for a while, she interrupted and said again, "I already know those things. I want to know, why am I me? Could I have been born somebody else?" Instantly, I was looking at this child with new eyes, wondering how many other questions of hers had been wrongly answered over the years.

We are all associated in some manner with children. If we have none of our own, we still see them in the neighborhood or in our jobs. It's a marvelous opportunity to learn as well as teach. Observe a baby; how close the ties are to the mother and the Cosmic. When entering a baby's room at night, one can sense a vibratory energy unlike any other. Sometimes the room virtually pulsates with this energy. Listen to the sounds coming from a baby's room before he has even learned to talk. Often, you will be awakened in the night by a one-sided conversation. Who is the baby talking to? What is being said with those sounds that are so unintelligible to our ears? Notice the feeling in the house at the time—the quiet, the calm, the happiness expressed by the baby. Try to tune in to that feeling. Be One with the baby, and share this moment.

Encouragement

As the child grows older and shares with you the existence of imaginary friends, such as the dragon family living in the woods behind the house, encourage the youngster. Listen to what is said. Try to see the dragons yourself, and teach the child ways to see and hear more. Watch children when they play. Games that are centuries old have a direct relationship to ancient rites and practices. So many children's games involve dancing around in a circle while chanting. In Mother Goose rhymes, we have, "Here we go 'round the mulberry bush, the mulberry bush, the mulberry bush; here we go 'round the mulberry bush, on a cold and frosty morning." How many children witnessed adults performing a similar ritual on a cold and frosty morning many centuries ago? Imagine the children of the Druids dancing and singing this rhyme. If you visit Stonehenge, stand quietly in the mist of early morning, while you see and hear the ancient children making their own circle, giggling, dancing, and singing. Today's children continue the practice, intuitively, skipping in a circle, chanting until they fall to the ground with exhaustion.

When you listen to a child speaking of imaginary friends, ask questions. What you learn can be quite enlightening. Walking down to the mailbox one morning, I encountered a neighborhood

child walking along talking to herself, I assumed. As I approached her, I asked who she was talking to. "My friend," she replied. She kept talking, so after a while, I asked if her friend were a girl or a boy. With great consternation, the youngster replied, "My friend isn't a girl or a boy. My friend is like God." I decided, then, to talk a little longer with this child, or rather *listen* to this child who knew God so well. I discovered I had much to learn about the ideas of children, and also a lot to learn about God.

As Rosicrucians we are at a distinct advantage in dealing with children. Unless we were fortunate enough to have parents who were mystics, our own childhood questions were answered in a very different manner than the way we can answer our children's questions. When our children tell us of mystical experiences, we can listen, rather than admonish. Then we can interpret their experiences in the manner we have learned, encouraging their psychic development, we hope, rather than discouraging it.

A longtime friend and Rosicrucian once related to me some of her experiences as a child. She began to experience projection at a very young age. She would relate these incidents to her grandmother, who would become very upset, giving her a lengthy misinterpretation of what was happening. For a few years she kept mentioning it within the family, hoping someone would understand, but they did not. Eventually she became ashamed, thinking something was terribly wrong with her, and she quit talking about it . . . and experiencing it. It wasn't until she joined the Order as an adult that she learned more about what she had been experiencing. The young lady was fortunate that she again developed this latent ability. She was also happy to find out that she wasn't crazy after all, and that others shared her experiences.

If we come in contact with similar children, we have the opportunity to help them realize that they are perfectly normal. We can help them progress in developing their natural abilities, so that upon reaching adulthood, they already have an established pattern to follow.

How wonderful it would be if we could all enter adulthood with more of an understanding of our true selves. Most of us have spent many years *unlearning* what was taught to us as children. Let us not do that to others. Mother Goose was very wise. If we read between the lines of many of the rhymes, we can learn why children intuitively appreciate them.

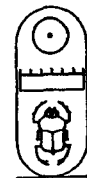
*There was an old woman tossed in a blanket
Seventeen times as high as the moon;
But where she was going no mortal could tell,
For under her arm she carried a broom.*

*"Old woman, old woman, old woman," said I,
"Whither, ah whither, ah whither so high?"
"To sweep the cobwebs from the sky,
And I'll be with you by and by"*

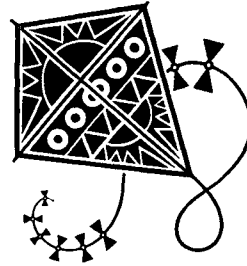
It is up to us to fly as high as we can, taking the children with us. Along the way, we must sweep away the cobwebs of misunderstanding if we are to climb to the stars. Children understand this much better than adults once it is pointed out to them.

Teach the child about the world we live in, and see that she or he understands and loves all that is in nature. If you are a member of AMORC, you have the opportunity to use the *Child Culture Institute* and the *Junior Order*. Both of these will provide members with excellent material. If you live near an AMORC affiliated body that sponsors Junior Convocations, you may want to see if the child is interested in attending. If the child is a member of the Junior Order, he is allowed to attend the Rosicrucian New Year Ritual at a Lodge, Chapter, or Pronaos, which he will find very interesting. Remember that through all this, the child is evolving quickly. This evolution may not be as apparent as the physical growth. We can easily see that the pants are now two inches too short in just six weeks' time, but it is more difficult to see the intellectual growth. Thus, we need to *listen* very carefully to what is being said. Here we shall find our clues to what is needed next.

Raising a child has been likened to flying a kite. You keep a firm control on the string, letting it loose a little at a time. As the kite struggles to fly, you let out a little more string, and it climbs



higher. Continuing to pull and test in its flight toward freedom, the kite struggles harder and harder until the string snaps, and it soars away on its own. Sometimes the kite continues to climb until it disappears from view. At other times, the kite dive-bombs to the ground. As any avid kite-flyer knows, however, the higher the kite has climbed before the string breaks, the greater the opportunity to continue soaring. It is our duty to children to hold onto the string firmly, pull and loosen at the proper times, and then let them soar on their own. △



Cover A few miles from the city of Gallup, New Mexico, in the southwestern United States, is a pueblo settlement of the Zuni Indians. Our cover photograph features one of the Zuni tribesmen in the colorful native attire which many still prefer. The jewelry he wears reflects the Zuni skill in metalworking. The pueblos were originally flat-roofed structures of stone or adobe. Modern buildings have also been added to the picturesque settlement. The Zuni mostly live a communal life.

(Photo by AMORC)

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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***The
 Rosicrucian
 Digest
 June
 1981***

The Mystic and His God

by Walter J. Albersheim, F.R.C.

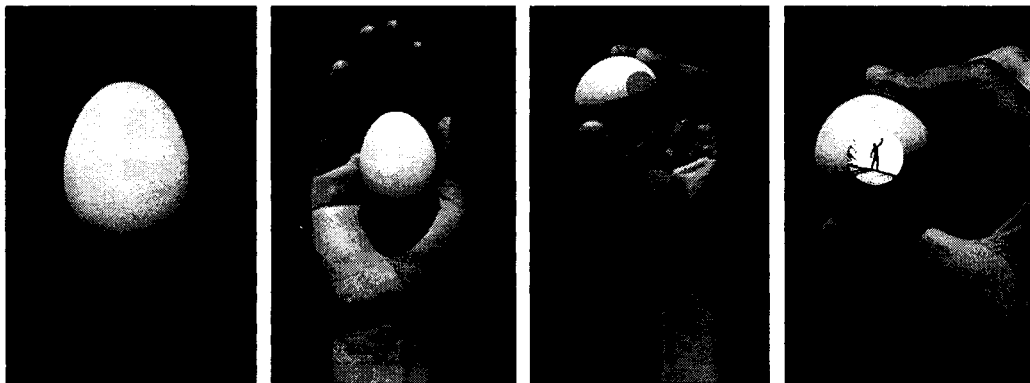
MEN HAVE ALWAYS deified the highest powers they could conceive of. It is a historical as well as a psychological fact that man's concept of divinity grows with his understanding. Primitive societies worshiped forces of nature—fire, rivers, oceans, storms, and volcanoes, as well as fertility and sexual power. Such forces could destroy man or aid him; therefore their favor was courted by sacrifices and magical rites. Such primitive religions resembled business transactions between personified natural powers and man: much fear but little love entered into the bargain.

With growing civilization, the number of worshiped deities shrank until in the great monotheistic religions of the Near East, one God was worshiped as the creator and supreme ruler of the world. In the beginning, this awesome ruler was still appeased by sacrifices, including even human sacrifices; but through the purifying influence of the prophets—who were enlightened mystics—it was realized that man could not give to the Supreme Being anything He did not already own. Therefore the prophets commanded that God should be served by righteousness, by obedience to His laws, by humility, and by worship.

The God of the prophets was still a moody despot, jealous of any worship bestowed on lesser powers such as sacred groves, sexual love, or earthly rulers. Righteousness meant obedience to a code imposed by inspired prophets in the name of God, for the purpose of creating a just and stable society.

The rules of religious worship might elevate the group consciousness by hallowed ritual; but with endless repetition worship tends to degenerate into magical incantations designed to wring favors from a reluctant deity. Formalistic religionists do not realize that a God who demands and needs continuous worship to assure Him of His might cannot be all-powerful. As a matter of fact, He is not, according to many holy scriptures, because He is opposed by a prince of evil against whom He must do battle through eternity. He may be assured of final victory, but He loses many a skirmish and many a human soul to the Devil.

Mysticism rises above such narrow views of the Godhead. It is basically pantheistic, identifying God with the totality of all being—with the living, conscious, and self-conscious cosmos itself. It regards this view as more exalted than that of a personal God distinct from



a material universe that He created at one moment and may destroy at another. However, the pantheistic viewpoint is more difficult to understand and to visualize, compelling us to give up cherished parts of traditional religion.

For instance, it is meaningless to talk of a divine plan for this world or for mankind. If God be all, there is no hindrance, no opposing trend to be overcome by planning. If Being is eternal, how can it keep evolving to higher, more complex forms of life? Must not eons of evolution alternate with periods of devolution in a manner symbolized by Oriental religions as the breathing out, and in, of Brahma, or his day and night?

Mysticism, as taught by the Rosicrucian Order, recognizes that these questions cannot be answered by reason alone. Therefore, we Rosicrucians are encouraged to worship the *God of our Hearts*—a God that we can realize and love and whose image grows with our understanding, until we reach full illumination. Although aided by the teachings of our Order, each one of us must become his own guide to the inner light. It would be presumptuous to put forth any personal interpretation, but it may be permissible to point out a stumbling block that has troubled many on the Path: If God is the All, with nothing to oppose Him or to need improvement—does that mean that He is unfeeling, unmindful of the troubles that beset the innumerable individual creatures inside His universe?

The comforting answer is twofold: First, we are taught that there is only one Soul pervading the universe, a soul shared by the God of our Hearts with every living being—from the smallest molecule to the largest galaxy. If we, self-conscious humans, are aware of our own sufferings, our comforts, and of the privilege of life itself—need we doubt that the Greater Consciousness of the

Cosmic is even more keenly aware of all these emotions?

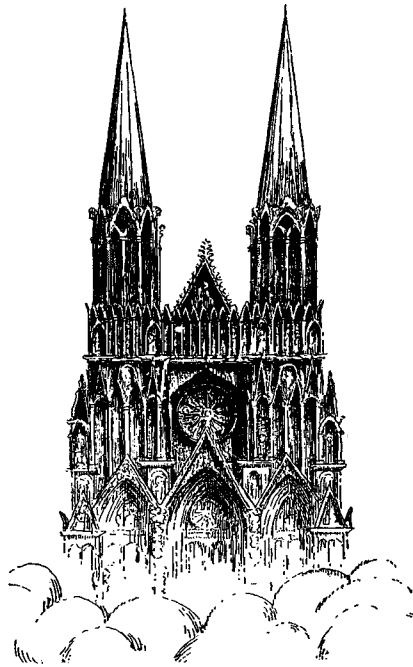
Second, although there is nothing outside the Cosmic to interact with, we are taught that God is the limitless source of conscious, active energy. This energy expresses itself by continuous action *within* the Cosmic, action of each part upon all others. Thus there is multiplicity within Oneness, ceaseless Becoming within eternal Being, Birth and Death forever intermingling. Each part, in turn, experiences joy and pain, satisfaction and frustration, courage and fear, love and hate. Each part is sensitive to all that befalls it. Believing that the composite whole is more sensitive than its parts, we may assume that the Cosmic is aware of the joys and the pains felt by every creature. The great religions of East and West alike express this divine awareness, this COMPASSION, by the symbol of the suffering God.

The murdered and dismembered Osiris of the Egyptians, the Orpheus of the Greeks, the harvested and buried Grain God of the Mexicans and, obviously, the crucified Savior of Christianity—all proclaim that the God of our Heart is not unaware, nor heedless, of our individual troubles. Each of us may trust that the Cosmic reciprocates and even exceeds one's love; but, since both the killer and his prey, victor and victim, are parts of its greater Self, the Cosmic cannot fear nor hate nor experience other negative emotions.

Every student of mysticism knows that negative emotions are the most potent source of sickness and suffering. Therefore, the cosmic scales are weighed in favor of harmony and of lust for life. Mystical students live in the trust that the God of our Heart will share with us His Wisdom, His Peace, His Power, and the Love that, in the guise of gravitational attraction, holds the fleeting galaxies together and, in the guise of sexual attraction and parental care, fills them with life.

IN MEMORIAM

Soror Louise Baer, Editorial Assistant on AMORC's Publication staff for thirteen years before retirement, passed through transition on March 2, 1981. She was a member of the Rosicrucian Order for twenty-five years. Soror Baer's service and dedication to the ideals of the Rosicrucian Order will be long remembered.



The Celestial Sanctum

The Inner Self

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

THE GREATNESS OF MAN lies not in his intellect, but in his ability to comprehend and express the Inner Self in all his affairs. Man is a divine being, created in the image of God, who possesses tremendous creative powers which he must develop and attain through inner growth and service to others.

Dr. H. Spencer Lewis wrote: "The purpose of Rosicrucian instruction, including the practice of Rosicrucian principles, is to give more freedom to the expression of this self within and to train the outer self to give greater credence to what the Inner Self inspires while at the same time break down the general

superiority complex of the outer self with its false beliefs in the integrity and dependability of worldly impressions and worldly reasoning.

"It is through the guidance of this Inner Self and through its dependable messages, its inspiring impulses, and its whisperings of warning that we are able to guide our lives correctly, meeting the problems of life with a superior power of understanding, overcoming the obstacles with a never-failing solution, and attaining the goal of our desires through a correct leadership."

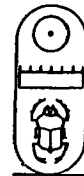
This inner evolution takes place when we study and contemplate, thereby making the knowledge we acquire a part of the Inner Self. By practicing the principles and exercises given in our teachings, we learn to master the events and circumstances of life. However, it is only when we listen to the wisdom of the Inner Self, and gradually become aware of the beauty and divinity of this Inner Self, that we can truly say we are expressing the Consciousness of God.

The Aim

The aim of our studies and progress on the Path is to provide a vehicle for the expression of God's consciousness so that we may truly become living images of God. By turning our thoughts inward to the wise silence of the soul, we come to realize the wisdom and powers of accomplishment of the Inner Self, and how the Divine Consciousness of God is seeking to express itself in our lives.

The task of dedicated Rosicrucians is to listen within and allow the inspiration of the Inner Self to guide and instruct us. Thus, we will grow and evolve to a point where this becomes a reality to our consciousness.

Quiet reflection upon the inner self and spiritual nature of our being is far from being a casual occupation; it is imperative to one on the Path and will in time produce most remarkable results. The wise silence of the mystical life results in an understanding of life and its purpose far beyond our present understanding, and it brings a power of service needed in the world today. Study is an important part of our work in the mystical life, but contemplation and meditation synthesize this knowledge, making



it more productive in all our daily affairs. We must live life more deeply and sense a kind of passion to give the best we can in everything we do.

Our dominant thoughts and our constantly visualized ideals and wishes make us what we are. They have fashioned us even in the smallest details. By our creative and willful decisions we can change those things we do not like into more desirable tendencies. We want you to be the master of your life, and thus we offer all the help we can through the teachings and supplemental instructions that make it possible. By looking inward and listening to the whisperings of self, we come to express our greatest powers of accomplishment that God has given us.

The mystical life is a great adventure. How many of us, in looking back over years of study and reflection, can fail to realize that the mystical path is the most demanding, most fulfilling, and most exciting experience that life and consciousness can provide? It is not an escape from responsibility as some may suppose, but an adventure that requires courage and conviction, that tests and tries our greatest resolve. This is why so few have trod this path with us.

We may often ask ourselves if the journey into the higher and finer things of life is really worthwhile. It is in moments like these that the wise counsel of the Inner Self comes to urge us to continue on the road to life's greatest attainments.

Before coming to know and experience the higher spiritual life, we must overcome the tears of wounded pride, undeserved abuse, harsh criticisms, and unfriendly statements; the irritations, annoyances, failures, and disappointments of daily life. With the help and guidance of the Inner Self, we can rise above these negative conditions. We cannot ignore them; they are a part of life. Yet when we learn to see all things from a wise detachment, from an inner depth, we learn not to allow our sight to be obscured by these hindrances. We must learn to see and understand all things from the spiritual self's point of view; from an ascension of consciousness. One thing that will aid this inner sight is to cultivate an attitude of loving compassion towards others, and a sense of humility about ourselves.

A daily attunement with the Inner Self and the harmonizing of the spiritual nature of our beings will prove a real preparation for our service to humanity.

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.

ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in and report on the following occasions.

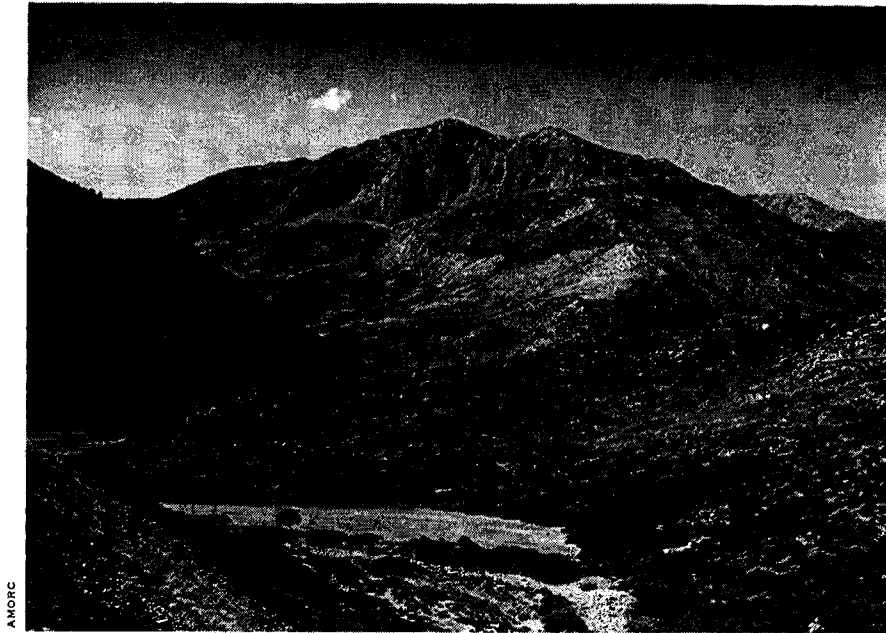
First, *mark the dates* given below on your calendar. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Emperor, please indicate your key number and the *last monograph*, as well as your degree. The Emperor appreciates your thoughtfulness in not including other subject matter as a part of your Hierarchy report.

Thursday, August 20, 1981
8:00 p.m. (your time)

Thursday, November 19, 1981
8:00 p.m. (your time)

It is requested that those members of the Hierarchy who desire to participate in these periods prepare a little card showing these dates—to be placed in their wallets or some other convenient location where it will be a continual reminder of the next Hierarchy Contact Period. Such, of course, should be changed with each announcement of future dates.

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APOLLO

and the Oracle of Delphi

by Leonard J. Ziebel, F. R. C.

THE VIEW from the Delphic slopes was breathtaking. Cloud-capped Mount Parnassus, with patches of snow still clinging to its highest peaks, towered over precipitous cliffs that ringed a natural amphitheater on one side and dropped down to the bottomless pits of the Pleistus gorge on the other side. Small rivulets of melted snow trickled down undulating terraces, creating the Castalian Spring in a narrow crevice at the foot of the mountain. An undisturbed view of the valley below offered an awe-inspiring spectacle that stretched to the blue waters of the Gulf of Corinth, five miles away.

The melancholic beauty and distinctly spiritual atmosphere created by the stillness of the surroundings made it easy to understand why Zeus, the father of Greek

gods, placed the conical-shaped stone called the *omphalos*, signifying the earth's navel, inside the entrance to a temple which stood on the southern slopes. He considered the mountain to be sacred and dedicated the temple to his favorite son, Apollo, god of the solar disc and patron of youth, beauty, and music.

Apollo was born on the seventh day of the seventh month on a barren and inhospitable floating island that was incapable of sustaining life. At the very instant of his birth, a rooster crowed, heralding the dawn, and seven sacred swans circled the island seven times in waters that emitted a golden glow. At the same moment, a grove of golden olive trees representing the spiritual nature of the universe began to bloom, and the



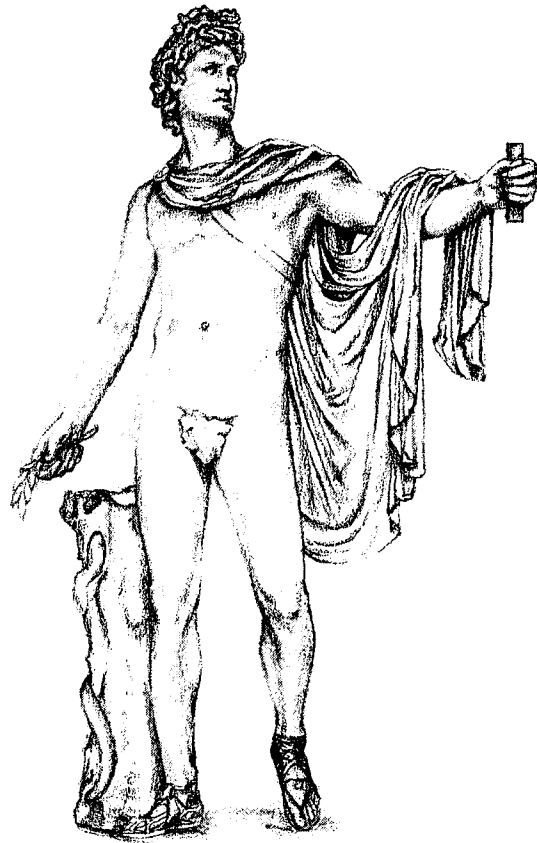
foundations of the island took root. Zeus was so proud of his son and of the events proclaiming his birth that he declared the island to be a sacred sanctuary. He named it *Delos*, "The Brilliant." Birth and death were forbidden, and those who were about to give birth or to die were rushed to another location in order to preserve the purity of the island.

The Youth Apollo

During his early years, Apollo dwelt in the mountainous glens of Pierra, an area north of Mount Olympus, where the nine muses taught him the intellectual arts that give man an insight into eternal truths and free him from physical bondage. Apollo was such an adept pupil that he soon surpassed his teachers, and Hermes, the chief messenger of the gods, presented him with the seven-stringed lyre, which became a symbol of the harmonious union of the cosmic forces that pervade heaven and earth. When Apollo left Pierra to live among the gods on Mount Olympus, Zeus placed a golden crown on his head, vesting him with divine authority.

His skills as a sportsman and his defense of human values made Apollo the most beloved of Greek deities, and many legends are woven around him. It was told that after the death of his friend Hyacinthus through the jealous anger of Zephyrus, god of the west wind, Apollo sought solace in the company of a beautiful mortal maiden named Marpessa, who was in love with the courageous and handsome Idas. Realizing that he could not compete with the god in any contest designed to win the maiden, Idas abducted Marpessa and sped away in a winged chariot that the sea-god, Poseidon, had fashioned for him. Apollo, still hurt over losing Hyacinthus, was not willing to give Marpessa up, and he set off in immediate pursuit. The winged chariot was no match for the swift steeds that pulled the sun through the heavens, and Idas was soon overtaken.

Knowing that his doom was certain, Idas nevertheless prepared to fight to the death for the maiden whom he loved. As Apollo was about to strike, Marpessa threw herself between the two adversaries and declared her love for Idas. She pleaded with Apollo to spare him, reminding the god that it was her right as



a mortal to choose her own mate. Remembering the longing he felt for Hyacinthus, Apollo bowed his head in shame and asked to be forgiven for his selfishness. He wished the two lovers well and, with a heavy heart, returned to his home in far-off Hyperborea.

Hyperborea was a paradisiacal island surrounded by the River Oceanus. It enjoyed perpetual warmth and sunshine. Fruit grew so fast and so abundantly that they would be sown in the morning, reaped at midday, and plucked at sunset. Herds of graceful unicorns roamed the plains, and many varieties of fish filled the waters. In the highlands, an assortment of unusual plant life covered the landscape, pollinated by swarms of various insects. Within Hyperborea's borders, sorrow was unknown, and its inhabitants chose the time of their death, which they celebrated by feasting and rejoicing, after which they were escorted in regal splendor to a high crag over-

looking the River Oceanus and hurled into its frothy waters.

The River Oceanus was thought to be a limitless stream that encircled the world. Early Greek thought conceived this stream as symbolizing the current of energy that induced the dynamic forces and transitional states between solid matter and formless gas, and it was believed that all life germinated in these waters. From a metaphysical point of view, Oceanus can be regarded as the primordial sea, containing within itself the seeds of all possible forms on one plane of existence, and Hyperborea personifies the ascent from exoteric darkness to esoteric light. The manner in which its inhabitants chose to leave the island is analogous to the descent of the soul from heaven to earth.

Python

After dwelling in Hyperborea for one year, Apollo returned to Greece only to learn that his mother was being intimidated by the serpent, Python, which was terrorizing the countryside around Mount Parnassus. Apollo rushed to her aid and a fierce battle took place, in which Python was mortally wounded by Apollo's arrows. Defeated, the serpent slithered to the bottomless pits of its slimy lair, which lay underneath the mountain, and died. In this brief but significant allegory, the serpent represents the evil that man must overcome, and Apollo's arrows are the shafts of light that are symbolical of man's victory over the dark forces of the universe.

Following the defeat of Python, Apollo challenged the goat-footed god, Pan, to a musical contest, in which the prize would be the gift of *prophecy*. Pan was defeated and Apollo tested his newly acquired powers on a shepherd who tended his flock of sheep in the shadow of the god's temple at Delphi. After Python had expired, a series of diaphanous vapors began to ooze out of the deep crevasses that marred the hillside, and Apollo caused the shepherd to become enveloped in their fumes. The herdsman soon began to jump about and act irrationally, mumbling strange phrases that later proved to be prophetic revelations.

As more and more people flocked to Delphi to experience the ecstasy of the

intoxicating subterranean gases, the priesthood deemed it prudent to erect a shrine over the exact spot whence the vapors issued and to install a priestess called Pythia to act as a mediator between the gods and mortal man. Directly inside the portals of the shrine stood a large bronze statue of Apollo, crowned with a halo of laurel leaves that he fashioned to console himself after the nymph Daphne was spirited away from him by Ge, the earth mother. Inscribed over the portico were the words, "Know Thyself," commemorating the humble lesson Apollo had learned while serving King Admetus. The message reflected a warning that worldly lies, passions, and hypocrisy would not be tolerated within the shrine, and serious consequences would befall the individual who entered with unclean hands.

A typical example of how serious this warning was regarded is revealed when the Lydian monarch, King Alyattes, fell ill after his army had destroyed a temple to Athena. He appealed to Pythia for aid, but was refused a reply until he built and dedicated a temple to Athena in place of the one his army ravaged. So distraught was the king over the oracle's silence that he built two temples and sent an enormous amount of silver to Delphi.

The Way to Delphi

The easiest access to Delphi was through the gorge leading from the port of Itea, which bordered on the Gulf of Corinth. Gradually, as the multitudes of visitors groped their way over the rough terrain, a winding, tortuous path was cut through the mountain, leading to the oracle, which was set at the top. This eventually became known as the "sacred way," and processions of pilgrims, chanting holy songs and playing sacred music, climbed over the sharp, projecting crags upon which Aesop, the fable writer, met his death, until they reached the sanctuary.

Along the wayside were treasure houses in which the affluent would deposit gifts of gold or works of art. Those who had nothing to offer left two twisted fern stalks, as it was thought that the seed of this plant would enrich the possessor with an inexhaustible supply of gold. In one of these "treasuries" can be found





AMORE

The Athenian Treasury at Delphi. In this small Doric temple, gifts were placed and offered to the god Apollo in consideration of the Oracle's services.

the first musical notes thought to be written, although they have not yet been deciphered.

Before a petitioner was allowed to consult the oracle for advice, a ritual cake was baked and eaten, after which the inquirer would drink from the Castalian Spring to wash away all impurities staining his thoughts. The body of a goat was then sprinkled with holy water. If the goat reacted by shivering and trembling, the petitioner was admitted into the sanctuary after removing all rings, as it was believed that a ring was associated with the binding of a body and could therefore interfere with the reception of the oracle's message. The petitioner's question was given to the officiating priest who, in turn, would consult with Pythia. The answer given was always in enigmatic verse. For instance, Nero, after being warned to beware of the seventy-third year, was deposed by the seventy-three-year-old Galba.

Pythia was chosen for her physical beauty and ability to enter into a trance. Prior to her admittance into the holy of holies, she would be led to the Castalian Spring where she bathed in the pure, sparkling waters of the pool. Afterwards, attended by a cortege of maidens, a wreath of laurel leaves was placed upon her head and she chewed one of the

leaves. She was then ceremoniously escorted to the temple, and the officiating priests led her down a circular stairway to a small grotto that was fashioned from a cavity in the earth directly below the shrine.

In the exact center of the grotto, straddling a cleft from where the vapors rose, stood a tripod with a likeness of Apollo engraved upon it. At its base, a trio of coiled serpents writhed as a reminder of the source whence the maddening gas emanated. It has been suggested by some that the tetrahedron formed by the three supports of the tripod alluded to Apollo's solar attributes and that it symbolized the rising, the zenith, and the setting of the sun. However, because of the prophetic nature of the oracle, others lean toward the opinion that it corresponded to the three units of time (i.e., past, present, and future).

Prophecies

Seated on the tripod, over the yawning fissure, Pythia soon succumbed to the noxious fumes. Her body began to twitch in nervous convulsions and she entered into a state of delirious incoherence, uttering words and phrases which only the *Hosii*, or holy men of the temple, could interpret. The *Hosii* were thought to be descendants of Deucalion, the king who was saved when the ark was built came to rest on Mount Parnassus after the deluge that destroyed all mankind. It was the obligation of the *Hosii* to translate and preserve the details of each prophecy uttered by Pythia. Just what induced Pythia's strange actions has never been determined. One conjecture is that the laurel leaf she chewed produced a post-narcotic effect upon her nervous system, while another theory claims that the vapors themselves affected the priestess, producing a kind of autohypnotic trance.

Those who questioned the validity of Pythia's prophecies were soon convinced of their authenticity. One such person was the Lydian king, Croesus, who tested the powers of the reigning oracle in many of the religious centers of Greece and Asia. He asked what he was doing on a certain day, and the only truthful reply came from Delphi. The answer so pleased the king that he presented the priesthood

(continued on page 34)



MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF RDSE-CROIX UNIVERSITY

Life Breath: The Ionic Connection

ALL LIFE FORMS respond to the environment in which they find themselves. In fact, the manifestation of life is discernible only as a reaction of form to the surroundings in which form manifests. The manifestation of life in man is therefore recognizable only as the reactions of his physical and psychic natures to his environment. The earthly atmosphere is by far the most vital aspect of man's environment. As a consequence, the manifestation of life in the human body is most readily recognized as a response to the atmosphere. This response we call breathing.

By means of the Breath, the soul personality establishes a connection between the finite and infinite aspects of man's being. Through this connection, man experiences Self. The Breath of Life is therefore closely associated with human consciousness and, as such, merits close attention. Of what is the Breath of Life composed? Why is the Breath of Life attracted to the body in the first place? Is the oxygen of the air the only vehicle through which the infinite aspects of Self maintain a crucial connection with the body of man?

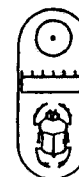
Because most forms of life on our planet do not survive in the absence of oxygen, it is tempting to equate the oxygen of the air with the Breath of Life. However, it is interesting to note that preliminary experiments have shown that some forms of life, such as plants, do not survive in oxygen-containing atmospheres which have been depleted of ions. Clearly then, ions are also important components of the air. But could

ions represent a vehicle through which some aspect of the vitality inherent in the Breath of Life is brought to the body? What are ions? How are they formed?

Ions are atoms or molecules which have either gained or lost electrons. When an atom or molecule gains electrons, it is converted to an *ion of negative polarity*—an *anion*. On the other hand, when an atom or molecule loses electrons, it is converted to an *ion of positive polarity*—a *cation*. Atmospheric ions are generated when electromagnetic vibrations from the Sun cause atoms or molecules to lose electrons, thereby creating ions of positive polarity, or *positive ions*. Dislodged electrons, being extremely active, attach themselves to neighboring atoms or molecules having the capacity to accept them. In accepting dislodged electrons, the atoms or molecules are converted to ions of negative polarity, or *negative ions*. Negative ions are also generated in the atmosphere when electrons emitted by radioactive substances in the Earth's crust attach themselves to appropriate atoms and molecules.

Movement of Ions

Ions move under the influence of an electrical potential. When ions move, they generate electromagnetic fields. The polarity of the generated field is dependent upon the polarity of the ion generating it. Atmospheric ions move under the influence of an electric potential of 250,000 volts which exists between the ionosphere and the Earth's surface. The space between the iono-



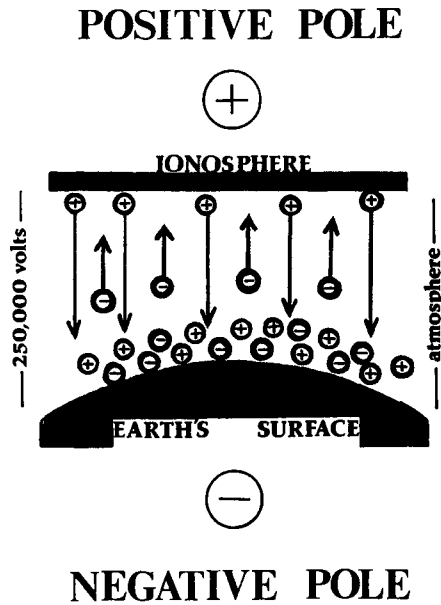


Figure 1: The space between the ionosphere and the Earth's surface functions like an immense battery, the ionosphere representing the positive pole and the Earth representing the negative pole. The electrical potential between these poles is approximately 250,000 volts. Under the influence of this enormous potential, atmospheric ions move toward each pole. In accordance with the laws of polarity, negative ions move toward the ionosphere while positive ions move toward the Earth's surface. The electromagnetic fields generated by these moving ions, along with the fields generated by the Earth's rotation and movement around the Sun, contribute to the polarity of the atmosphere.

sphere and the Earth therefore functions as an immense battery of which the Earth's surface is the negative pole. Within this gigantic battery, positive ions of the atmosphere move toward the negative polarity of the Earth, while negative ions move toward the positive polarity of the ionosphere (see *Figure 1*). As a consequence, there are more positive atmospheric ions near the Earth's surface than negative ones. Therefore, in man's immediate environment there are, on the average, five positive ions for every four negative ones.

The excess of positive ions in man's immediate environment imparts a positive electromagnetic polarity to the air

we breathe. Thus, atmospheric ions, along with oxygen gas, contribute to the positive polarity of the atmosphere. It is the positive polarity of the atmosphere, along with the physical entities of the air we breathe, that vitalizes the body. Man's vitality therefore arises from the duality of physical entities and non-physical electromagnetic fields in his atmosphere. This point of view reflects the Rosicrucian principle which states that the Breath of Life is dual in nature.

Man's Body

Like the atmosphere by which it is vitalized, the body of man embraces both physical elements and non-physical electromagnetic fields. The body's fields are generated as a consequence of the movement of an enormous number of ions contained in the body fluids. Many of these ions constantly cross and recross cell membranes, and in so doing generate minute electric currents which manifest as nerve impulses, muscle movements, etc. As body fluids course through arteries, veins, lymph ducts, and so on, their ions also contribute to the body's fields. The potential which induces body-fluid ions to move is generated within the body by the Breath of Life.

Like atmospheric ions, body-fluid ions vary, depending upon the nature of the atom or molecule which gains or loses electrons. Among the varieties of body-fluid ions is a particular pair which is intimately associated with maintaining the body's electromagnetic polarity. This pair of ions, one positive, the other negative, is generated when a molecule of water is ionized. *Ionization* in this sense refers to the unequal splitting of a molecule of water to produce a hydrogen ion (H^+) and a hydroxyl ion (OH^-).

Chemically pure water contains an equal number of hydrogen ions and hydroxyl ions. Therefore, it is neutral in polarity. This fact is reflected in the neutral pH value of 7 which has been assigned to chemically pure water. The term *pH* is a measure of the concentration of hydrogen ions in a water-based solution. When the pH value is greater than 7, it signifies a solution of negative polarity; pH values of less than 7 signify solutions of positive polarity. Body fluids have pH values of 7.2 to 7.4. Blood, lymph, and other body fluids are, there-

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fore, of negative polarity. Indeed, each cell of man's body, being largely composed of water (75-80%), also reflect this negative polarity.

The Breath of Life is attracted to the body in the first place because the laws of polarity dictate that opposites attract. In accordance with this law, the body of a newborn baby, being predominantly of negative polarity, represents a powerful center of attraction for the positive polarity of the atmosphere. Therefore, a baby's first breath is a manifestation of the contact between the positive and negative, or infinite or finite aspects of man's being. As the baby continues to breathe, the Breath of Life repeatedly brings the positive polarity of the atmosphere into an intimate contact with the body fluids, and thence to every cell. In this way the negative polarity of our physical being is constantly challenged and vitalized by the positive polarity of the soul personality via the air we breathe. This positive, vitalizing in-

fluence of the Breath can be demonstrated in the laboratory as changes in the body's polarity following inhalation and exhalation. Using a sensitive voltmeter, it has been observed that Rosicrucian positive breathing exercises cause the body's polarity to become less negative, that is, more positive. Conversely, negative breathing causes the polarity to become more negative, as shown in *Figure 2*.

Man's awareness of himself grows out of a vital connection between the finite and infinite aspects of his being. Ions, along with other physical entities within and without the body, serve as the vehicles through which these two aspects of Being are brought together in harmonious interaction to manifest the consciousness of man. Thus the body may be said to represent an electromagnetic pattern, a crucible, in which awareness of Self is forged and nurtured through experience of that state of being which we realize as matter.

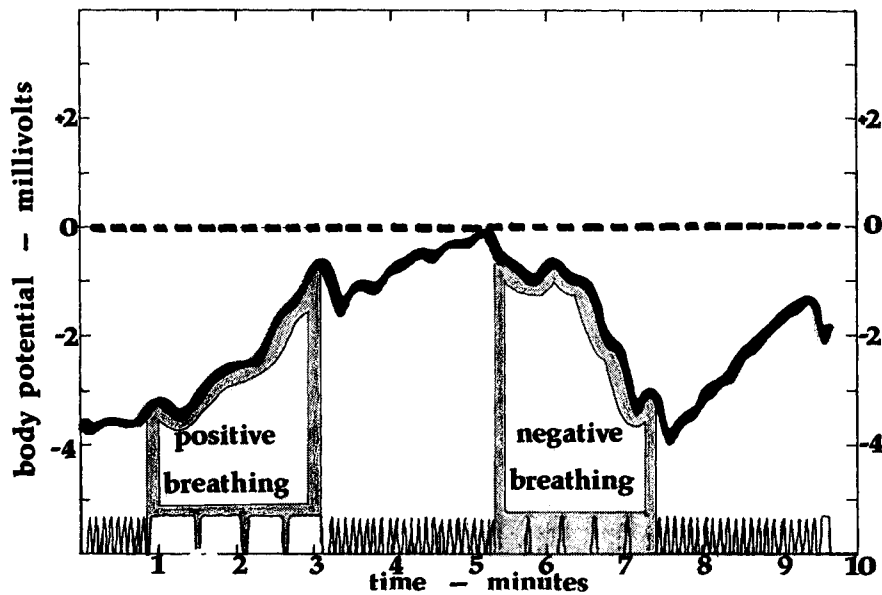


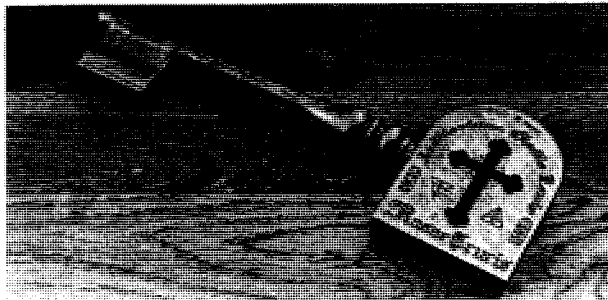
Figure 2: Rosicrucian breathing exercises influence the body's electromagnetic polarity. This illustration shows that positive breathing caused the body's polarity to become less negative, i.e., more positive. Negative breathing, on the other hand, caused the body's polarity to become less positive, i.e., more negative. Following negative breathing, the body's polarity became more positive as normal breathing was resumed. The overall influence of these exercises was to shift the body's polarity in the positive direction—from a value of minus four millivolts at the outset, to a value of minus two millivolts at the conclusion.

Anniversary Presentation to Imperator



February 14 was the 77th birthday of Ralph M. Lewis, Imperator of AMORC, shown on the left. It is also his 60th year as a member of AMORC. Christian Bernard, Grand Master of AMORC France, who flew from Paris to San Jose for this special occasion, is shown presenting Frater Lewis with an inscribed key to the AMORC Paris' fine auditorium known as the *Gladys Lewis Auditorium*.

(Photos by Jerry Chapman)



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The Longing for Love

by David Gunston

IT WAS A darkening winter afternoon and the fine old church, hallowed by countless generations of worshipers, was empty save for one man kneeling in a candle-lit side-chapel, deep in private prayer. Suddenly, the verger appeared, and deeming it time, he locked the murky building for the night. But before leaving, the verger faced a small personal dilemma. Should he wait until the praying stranger had finished or . . . ? With little hesitation, the verger curtly interrupted the heartfelt interceding, told the man to leave because the church was being closed, and departed. While one can appreciate the no doubt worthy official's desire to get home, his was nonetheless an action singularly lacking, in all the circumstances, not only in ordinary patience but in simple charity.

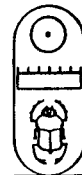
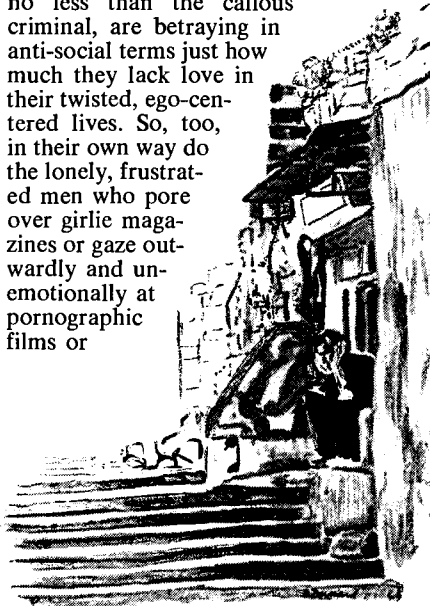
It is surely the untold millions upon millions of such small, selfish, and therefore loveless deeds overlaying everyday life all over the world that contribute most to the appalling longing for love that lies at the heart of all human unhappiness and difficulty. This lack of love and the simultaneously universal longing for it must be humanity's greatest problem today. Of course, the solution is not the difficulty—only its application is.

In recent times, experts in many fields have come round more and more to confirming the 2000-year-old New Testament teaching that love is the fundamental factor in human welfare. Biologists, social scientists, psychiatrists,

teachers, and others increasingly share psychologist Ashley Montagu's view that "to inhibit or prevent the expression of love is to do violence to the needs, to the structure, and to the functioning of the organism. To love and to be loved is as necessary to the organism as the breathing of air." Carl Menninger longs for the day when, as he puts it, "we shall have accorded to love that pre-eminence which it deserves in our scale of values; we shall seek it and proclaim it as the highest virtue and the greatest boon. Love is the medicine for the sickness of the world, a prescription often given, too rarely taken."

This lack of love manifests itself in our society in many ways, some of them terrible, all of them pitiful. The world's newspapers and news bulletins are daily full of tragic examples. Wars, violent revolutions, and political, racial, and religious persecution are all-too-obvious examples, but they can be assessed only in human terms. It is on the faces of the starving, the sick, the terrified, the imprisoned, the displaced—yes, and on the distorted faces of the mass-violent, the fanatical, and the power-mad—that lack of love shows itself most vividly.

But these are unfortunately not the only ones. The delinquent, the malingerer, and the vandal, no less than the callous criminal, are betraying in anti-social terms just how much they lack love in their twisted, ego-centered lives. So, too, in their own way do the lonely, frustrated men who pore over girlie magazines or gaze outwardly and unemotionally at pornographic films or



strip shows. Also included are those whose sole concern is to compensate for this and all else they lack in their lives by acquiring all the money they can, often with the very minimum of effort, if not of cunning or exploitation. So are those who harry the weak, the simple, and the helpless, including animals and birds, or who continually seek to disfigure or spoil their surroundings or the natural environment common to us all. Even the compulsive buying of consumer goods, including clothes, or the compulsive consumption of food, drink, tobacco or other drugs may well be external symptoms of a thwarted or crushed desire to give and receive love.

Power, money, sex, comfort, acquisitiveness, and the resort to violence or destructiveness are poor substitutes for love, but they are widely pursued today and used as such. It is almost as if the ego seems to be saying, perhaps, subconsciously, "If I can't have what I really need, then I'll have these instead, to make up." How many millions live by that sterile and pathetic creed today?

Likewise there is what Aldous Huxley called "organised lovelessness." We not only exploit the natural world, its beauty and its resources, with almost total thoughtlessness toward the future and posterity, but we also crush numerous aspects of individually creative art and entertainment by mass production and mechanical thinking that concentrates on the lowest levels of taste and excitement. In addition, we all too readily tend to think of people as mere units in a workforce, cogs in a system, hands producing—it is hoped—ever more goods or raw materials. Societies are increasingly tending to regard them as the unfeeling masses underlying the conception of the "state" itself, fit only to work for some vague common good and to be regulated and shepherded by the bureaucratic system. Mass organization in economics, trade, and government eventually climaxes in the "crowning superstructure of uncharity," the relations between sovereign state and sovereign state. The process is really indivisible, and regarded broadly, it has very little love in it—less and less each decade.

After grappling for years with the problem of how best to reconstruct our modern civilization creatively, Lewis

Mumford felt that the only answer is in the "sedulous devotion to love in all its aspects, beginning with tenderness. . . ." Otherwise, the simple truth is that destructive and inhuman forces threaten that civilization with complete destruction. If we yield to them, the blame will be entirely ours.

Therefore, to live as fully and as freely and as maturely and as sanely as we are intended to do, we need to fully immerse ourselves in love. The love we need and try to reach out for, that we invoke and that grips us in prayer, that takes hold of our lives from time to time, is *not* our feeble attempt to generate warmth and light in a cold, dark, and alien universe. It is the vast being of God Himself, the essential nature of our existence here on earth, by which we live and grow and advance together. The love does not belong to us, but we belong to Him, who is love.

A Real Understanding

It has become almost a trite commonplace to say rather unthinkingly, "God is love," without following the concept through. Or rather, it will become trite unless we make the mental effort to consider what this means in simple, understandable terms. It means not only that love is at the heart and core of the universe, not only that our lives are moved, in Dante's words, "by love that moves the sun and starry fires," but also that the essential heart and core of each one of us is also love, because we are made by a loving Creator. It further means that God is the Supreme Being who responds in love, and in love alone, to every ongoing event in His creation.

Nor is this divine love, in which we bask more closely and warmly than we think, just an overall benevolence. It is, in fact, love of the very deepest concern and sympathy, at work using man-made evil, and skillfully turning that into an overall pattern of good. So much is accomplished by the simple all-powerful force of love, using and taking into itself all evil, all grief and suffering—and our reaction to them—and using both for ultimately all-loving purposes. God's love may indeed be unfathomable, but it is never remote or unattainable. "He that dwelleth in love dwelleth in God and God in him," as St. John says boldly.

So our failure to love brings in its train everything we dislike and seek to escape from. How, then, are we to increase the amount of love in the world? By being more loving, not only to friends and relations and those we know, but also to those we see every day and thus take for granted, to those whose good qualities we find hard to discern, to try and see each individual as a person dear to God, as an immortal soul within His ken and caring. We must be more lovable, and by being less anxious to set other folk aright.

What counts is our loving, *uncritical* acceptance of other people, undistorted by any desire to put them on what we consider the right track, and to conform to our notions of what is good or best for them. Then and only then can we discover how best we can serve or help

them. All such love and loving continually renews itself in cosmic blessing, and all loving increases the effectiveness of the divine presence and work in the world, and so brings this presence nearer to ourselves and to everyone. "The only cure for love is more love."

Finally, we must never reject or ignore any manifestation of love from wherever or whomever it comes. We are to live—and rejoice—in the certainty that with them that love Him, God cooperates in all things for good.

We are offered the chance of loving as we long to love, with getting people's loving released from all that imprisons and suffocates it and out into the open world where human beings simply wait for it to come their way. The offer, and the choice, is open to us all. △



Take Advantage of this Benefit!

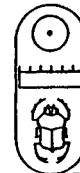
If you would like to visit one of the Rosicrucian affiliated bodies, that is, a Lodge, Chapter, or Pronaos, it is your privilege to do so if you are an active member of AMORC.

All that is necessary is to address a letter to Frater Robert Daniels, Grand Master, AMORC, Rosicrucian Park, San Jose, CA 95191, giving your Key Number; and ask for the:

- **Name and address of the nearest Lodge, Chapter, or Pronaos.**
- **Day and time that they meet.**

For a visit, it is only necessary that you present your active membership credentials.

Enjoy the variety of Rosicrucian activities, demonstrations, experiments, and initiations which are available in these affiliated bodies. You will also have the opportunity to become actively associated with the other Rosicrucians in the particular affiliated body you select.



The American Indian Ceremony

A Social and Spiritual Gathering

by Beverly Underwood



THE AMERICAN INDIANS are struggling to preserve their history and ancient traditions in a modern society. They are a minority crowded on all sides by values which are different from those they learned from their ancestors. Several times a year, in any state from New York to California, Indian people gather together for a powwow, where they come into contact with people of their own background. As an anthropology student, I was interested to see what went on at such a gathering.

The grand march began, and the spectators stood up. Fifty men, women, and children dressed in brightly colored costumes moved slowly and gracefully into the circular area in front of the small grandstand. Heads held high, eyes fixed on the horizon, the movement of their steps was almost imperceptible. Some wore elaborate handmade costumes decorated with rabbit fur, eagle feathers, shells, and beads. Others had merely a blanket or shawl draped over their shoulders. The people seemed to move as if in a dream. All gestures, all expression, all silence was of another time.

The day of the buffalo hunt and the swift flight of the deer being pursued by the great hunter is gone. But ridding it from memory is yet another thing. The memory of those other times flows out where and when it will, as the rich black

mud scooped up from a river bottom will ooze out of the fist that attempts to grasp it. The memory of that earlier existence still produces energy—energy that comes to life in the rituals and dances of the powwows and pipe ceremonies.

I was skeptical about the drum—afraid its beat might distract me, give me a headache, or simply drive me away from the powwow wondering what was so special about a gathering such as this. I felt uneasy. The Indian people around me took very little notice of me. The younger couples were busy with their children and the older people were merely sitting, waiting for something to happen. I took my cue from them, and I began to relax on nothing more sensational than fresh air, a feeling of privacy and lack of tension. When the drumbeat began, I was ready for it. It came to me and then became part of me like a rhythm or a heartbeat to accompany dancing or daydreaming.

The singers began to chant, adding words to the message of the drum. Their voices rose and fell in a cadence that my ears had seldom heard before. It was not loud. It did not demand attention, but at first I found it unpleasant and grating until I realized I could shut it out since my mind could not make sense of the words. But the songs could only be sung with those guttural-sounding words. Some of the old people sitting

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on the bleachers could probably understand and remember and even cry a little upon remembering the ancient songs.

Then a friendly sounding voice counted a short test pattern into the microphone before announcing that this was a powwow of the Crow Creek Indians of Fort Thompson, South Dakota. He wanted to welcome all the Indian people who had come from near and far to join in the festivities of the day. He also wanted to welcome all the non-Indian visitors. He began to speak in the language of the Lakota Sioux. After several minutes I glanced around and saw that most of the people were standing with their heads reverently bowed and eyes closed. After he finished with the prayer, the announcer began to explain in English the meaning of some of the dances. He said many of the dancers were from South Dakota, but that some of them had come from as far away as New Mexico, Arizona, and even Canada.

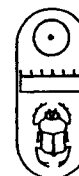
Springing, crouching, leaping, twisting, the dancers quickly became the center of attention in the circle. Their eyes belonged to a race of people who have suffered and been tested, but have never been defeated. There was a look of confidence, of certainty in their eyes. Here was a race of people I had never come to know, although I had grown up a short distance from this place and only fifty miles from the Sioux quarry at Pipestone, Minnesota. My preconceived notions about them were being trampled as thoroughly as the dust beneath their nimble feet. Today at this gathering I was meeting my neighbors for the first time, and we could no longer be strangers. I was amazed at the amount of energy they expended in their dance. Vanished forever from my mind was the stereotype of the stoic Indian, for these people were anything but stoic. The Indian dances to show who he was and where he came from and what he feels like now in a setting where it is all right for him to be himself.

I looked at my watch. I had been sitting for over three hours. Others in the bleachers were up and quietly moving around, so as not to disturb what was going on in the circle, where the peace pipe was now being smoked. This would be a good time for me to sample some of the fried bread a friend had told me about. Fried bread as the Indians make it is a dough of flour, salt, baking powder, and water. It is formed by hand into a size that will fit into a frying pan, and then it is fried until it is the color of a nicely done pancake.

After buying some fried bread and a soft drink, I found a grassy spot to sit down and eat. I felt welcome. Women returned my smiles in a shy and disarming way, but they did not speak to me or approach me. Likewise, the menfolk took very little notice of me. Without explaining anything to anybody about myself or my purpose for being there, I felt as if I had been accepted. There was something in their communication that was beyond words. There seemed to be no affectation or strangeness between them, no loud self-conscious laughter or nervous gestures or moments of uncomfortable silence. It was an invitation to be natural, to explore the moment for what it was.

Making my way back to the grandstand, I felt removed from the modern world. Perhaps it is this need that the American Indian hungers for and finds necessary to retain his identity. Gathering together for a powwow or a pipe ceremony is a way of keeping in touch with one another, and with the Great Spirit—the Indian name for God. They have been doing so for generations upon generations. It is right for them. It shows in their faces, and it is pleasing to see them thinking and acting as a whole people. As I left, the drumbeat lingered as a pleasant memory.

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Responsibility

I DREAMED I was an eagle in free flight over valleys, steep ridges, deep canyons, and sky-piercing mountains. I loved to glide, but sometimes the wind slackened—and then I had to flap my great golden wings to carry me forward. I responded to wind currents by veering right or left, steering to harmonize with the ongoing flow.

I awoke from my eagle dream.

My everyday world is one of responsibility. Yet I am still that eagle, flying in freedom—and in that flight, freely accepting my responsibility as a human being and as soul.

Responsibility is . . . ability to respond.

There is a whole world to respond to. The eagle experiences the change in wind, weather, and landmarks below. And he corrects the moment-to-moment motion of his flight, so as to adjust to the outward changes.

The eagle's conscious response makes him more than a machine; it makes him an awakening being, aware of his individuality and of his need to spend his individuality in complementary existence with the divine whole. The eagle's response expresses free will—his willingness to fly lightly, harmoniously, in the path that the Great Spirit's winds have invisibly carved in the sky for him.

His response shows that he knows his own soul—not as a foreign force, but as a natural child of the wind, gladly learning its currents wherever they flow, knowing they will always take him onward and homeward.

The word of God, in its many voices, sings within that wind, within the inspiration and guidance that speak to each of us. Our response to the word is a heart-expressed harmony, offered freely to the One who speaks. It is an echo, in love, in gratitude, to the Great Spirit which gives us the ability to express our love. And in that love's expression lies our responsibility.

—Jim Stout



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

Living the Rosicrucian Life

THERE IS A SECTION in the *Rosicrucian Manual* devoted to the Rosicrucian Code of Living, in which thirty ancient rules for living the Rosicrucian life are presented. Even when they are strictly followed, few outside of one's immediate family would note anything distinctive about the circumstance, for the rules pertain to private matters and not to demonstrable things.

It is easy to recognize by their distinctive clothing those who belong to some organizations: the Salvation Army workers, clergymen and priests of some denominations, and members of certain religious sects. Rosicrucians have none of these distinguishing earmarks; in fact, the ancient rules prohibited the wearing of distinctive clothing except when officially conducting the work of the Order in public or private.

If we review the teachings of the Order, we find that the greatest good that any Rosicrucian can accomplish for mankind can generally be carried on in silence and secrecy from his home. In public, a Rosicrucian can perform seeming miracles without moving his fingers or casting a single glance noticeable to others. So far as the obligations of the Order and the specific promises of its various Degrees are concerned, there is none that calls upon the member to reveal his identity or to live in such a manner as to distinguish him either to the casual or careful observer.

In fact, everywhere in the work of the Order, the injunction to each member is to strive to find his particular mission in life and to act accordingly. That does not mean that each must find some distinctive *outward* work to do which will



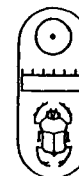
make him a signpost or a signal of Rosicrucian philosophy. Nor does it mean that in finding his mission in life from a Rosicrucian point of view he must abandon or change his present work.

A Good Example

A man who was building a successful leather goods factory in the Midwest joined the Order just as business problems and the rapid development of his interests threatened to tax his capabilities. It was more than he knew how to handle, and he was worried. After uniting with the Order, he found himself meeting new conditions with a power and understanding that surprised many. When the Cosmic pointed out his real mission in life, he was disconcerted since it was not the making of leather goods. Did it mean the abandoning of his new and growing business?

Not at all. It meant only that, when he was not busy with his daily occupations in the material world, there was work he could do in the psychic world. Known to the average member as a businessman, he was, nevertheless, a great psychic healer; yet those who met him on the street or in business did not suspect that he was doing other more important work.

How can we tell what is being done by the truly devout members of the



fraternity, who may wilfully or unconsciously conceal what they are doing? By what signs and standards do we judge others? We may know a member who seems to be in moderate circumstances, attempting to meet his worldly obligations as best he can but in no way typical of one we consider a master of nature's principles. We may believe that such a person should want for nothing in the material world since he should be able to attract and secure all he requires. He should have no business worries, for some magic should solve all his problems.

It is not apparent that this man's greatest concern is some secret or private work which he pursues with power and success; yet in the material field he is struggling to overcome conditions that might destroy another with no knowledge of cosmic laws.

It may not be known that a doctor, who seems to be only partially successful in his practice, is privately conducting certain biological experiments in his laboratory and devoting to this work more of his time than to his public practice. Or it may be that a factory employee, who as an initiate might be considered to be wasting his time in menial work, has for years been working at night on an electrical device as a contribution to future scientific achievement.

The Rosicrucian knows that fame will be the least or the last reward he should have in mind in considering his mission in life. He knows that he must abide by certain decrees, that he must yield to certain urges from within. Whatever may be his struggles, weaknesses, and problems in life, certain definite things must be attended to at the expense of worldly situations. He may choose to accept all or part of the opportunities opened to to him. He must then expect to reap as he sows.

Living the life of a Rosicrucian means following the law as it applies to the individual. When religious institutions attempted to lay down a set of rules of

conduct for all, a few adhered to them, even to the extent of martyrdom—in some cases without any real benefit to themselves, the church, God, or mankind generally. The majority wandered away from the rigid rules because they were not adaptable to all.

No such standard of living is set for the Rosicrucian. As rapidly as he becomes familiar with the cosmic laws and his relation to them as an individual expression of the whole, he is capable of determining what his obligation is. By his decision, he determines his fate in this life and others to come.

We can never know how greatly an individual may have changed the course of his life. We cannot know the extent of his suffering, struggling, and battling against odds that we might consider insurmountable. We can never know what he may be sacrificing to maintain even a partial contact with the Order and its teachings. We cannot know what the Cosmic is directing him to do.

Let each of us make sure that he is doing what the Master Within has pointed out for *him* to do. Let each live according to his own Light, doing what he feels the divine urge to do even though it be menial or casual work, seemingly unimportant and unrelated to the work of the Order. Then we can be sure of truly living the Rosicrucian life. There will be no time to note whether others are living the life as we think they should. By our fruits shall we be judged—and the Masters will do the harvesting, not we.

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.

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**God and Nature first made us what we truly are. Out of our own
creative genius we must make ourselves what we will to be.**

—Marcus Garvey

VINCENT EDWARDS

Tagore's Message

*The poems and sayings of
India's great philosopher still
kindle men's minds.*

WHEN Sir Rabindranath Tagore, India's great poet and philosopher, was still very young, his father insisted he drop his books and go up among the high Himalayas. Somehow the sight of those lofty, snow-covered peaks gave the youth a new outlook on the world.

He caught a vision that he cherished all the rest of his days. It was of a free world, where love and understanding counted for more than national boundaries. There men would live like brothers, side by side, and scientists could pursue their studies for the service of all mankind. There was no reason for distrust, since war had been outlawed by love and human fellowship.

Probably no man loved peace and hated war more than Sir Rabindranath. The time came when his name became a household word in his native country, and his poems were known to both the rich and the very poor. His songs were sung in crowded city quarters as well as by travelers on the far-off caravan trails. Tens of thousands were stirred by his dreams of world peace.

Nobel Peace Prize

In 1913 came Tagore's crowning honor with the award of the Nobel Peace Prize in literature. It was the first time that an Oriental had ever been chosen, and the recognition of India's great genius brought praise from all sides.

Among English-speaking readers, Sir Rabindranath drew almost as enthusiastic a following as he did among his own people. The Irish poet, William Butler Yeats, wrote a preface to one of the Indian poet's works, in which he told of how tremendous had been the shock of the discovery of the noted Oriental.

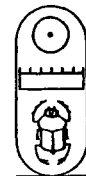


When Yeats related this to a Bengal physician, the latter did not seem the least surprised. The doctor answered, "Every day I read Rabindranath. One of his verses makes me forget all the annoyances of the world."

In 1916, Tagore made a memorable visit to America. Everywhere he traveled, he attracted wide notice. People who saw him could not soon forget the man with the gentle eyes who went about in the attire of his native country. He was surely an impressive figure in his long brown robes, his patriarchal beard, and his iron gray hair. Some felt he must have resembled one of the Magi who followed the Star, for when he smiled, his whole countenance seemed illuminated with his deep love for humanity.

On a visit to Japan, he made just as profound an impression on the public. On one occasion Sir Radindranath was invited to speak to a young people's group. Those boys and girls were moved to admiration as they heard the courteous visitor make this delightful confession:

"Do not be frightened of me or think that I am going to give you a long lecture . . . I know I look rather formidable with my gray beard and white hair and flowing India robe, and people who know me by my exterior make the absurd mistake that I am an old man, and give me a higher seat, and pay me deference by keeping at a distance from me.



Young at Heart

"But if I show you my heart, you will find it green and young—perhaps younger than some of you who are standing before me. And you would find also that I am childish enough to believe in things which the grown-up people of the modern age, with their superior wisdom, have been ashamed to own. That is to say, I believe in an ideal life. I believe that in a little flower there is a living power hidden in its beauty which is more potent than a Maxim gun. I believe that in the bird's notes Nature expresses herself with a force which is greater than that revealed in the deafening roar of the cannonade."

As any young person of today knows, these are surprising and challenging words. Nothing could better reveal what sort of a thinker and poet Sir Rabindranath Tagore really was. And, yet, in an age when all the great nations were building up powerful armaments, he dared to dream of a world of human brotherhood.

Was it nothing but a poet's crazy dream? Perhaps there may be high-up statesmen who would have us believe so, but thoughtful persons know better. If beauty and goodness are to last, the great Oriental poet's vision must come true. The walls that creeping suspicion have built between nations will have to come down.

More than forty years have passed since Sir Rabindranath's death was headlined in the press, but his voice is now coming back to us, stronger than ever. It is as if he carried a special message to this age of missiles and rockets and nuclear bombs.

Many of his verses prove that he identified himself with the "little people" of the world. Always he spoke of nature and of things of the soul. A flower, a mountain, a cloud—all suggest the Creator. It is doubtful if ever a poet told of the love of God with greater simplicity. Study these samples of his thought, and then judge for yourself:

*Let me think there is One among
those stars that guides my life
through the dark unknown.*

*Wrong cannot afford defeat, but
Right can.*

*God waits for man to regain his
childhood in wisdom.*

*The noise of the moment scoffs at the
music of the Eternal.*

*Those who have everything but Thee,
my God, laugh at those who have
nothing but Thyself.*

*God is ashamed when the prosperous
boasts of His special favor.*

*God grows weary of great kingdoms,
but never of little flowers.*

**To understand God and God's ways is sure to bring a change
about in our thinking.**

—Dr. H. Spencer Lewis, F.R.C.

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A Child's Discovery of Prehistoric Art

SINCE THE BEGINNING of time, man has enjoyed drawing and painting pictures, and from these pictures we have learned much about the lifestyles and customs of past generations. This even holds true for prehistoric man, or, I should say, *especially* for prehistoric man, for practically all we know of him comes to us through the medium of his artistic legacy left us in the forms of the mammoths and red deer hunters adorning his cave walls.

The first of these paintings was discovered in an unusual way. In the 1880s the trained archeologists of southern Europe had little to report from their excavations in regard to prehistoric man. Then one day in 1879 a Spaniard, the Marquis de Sautuola, asked his four-year-old daughter to accompany him on a walk. The path they chose led to a cave called Altamira, and there the Marquis stopped to search for fossils. While he was so occupied, his young daughter, not being particularly interested in fossils, decided to do some exploring on her own.

Glancing about, her eyes fell on a fascinating dark part of the cave with overhanging rocks descending just low enough to make a small girl's passage interesting. With candle in hand, she crawled through, but upon rising to look about on the other side, she stiffened with fear, for gazing at her were the fiery eyes of a huge bull. A call to her father and a closer look, however, soon convinced the four-year-old that what she saw was not a bull, but the likeness of one painted on the cave wall—a fact almost as startling to the father as if it had been a bull itself. It was later realized that the "bulls" depicted on the cave walls were actually *bison*—extinct in Western Europe for centuries.

When the Marquis informed the archeological world of this amazing discovery, no one believed him, to his surprise. Some said he was seeking fame through deceptive methods, and had employed a Spanish painter to do the work. This was understandable, considering that up to that time no one had credited prehistoric man with *any* artistic ability, and the paintings revealed great skill.

Closer observation, however, revealed certain unmistakable differences in the materials common to that period and the materials which had been used to produce the cave's paintings. While the outlines apparently had been scratched into the sides of the cave walls with nothing more than a sharp stone, the texture of the paint used over the impressions was completely foreign to the nineteenth century scientists. Prehistoric man ordinarily had combined crushed rock with animal fat to produce his unique creations.

This and the fact that later on similar works were found in other caves in Spain, France, and Italy, proved to be sufficient evidence to clear the Marquis of accusations of fraud. And so it was that prehistoric art was introduced to the world—by a small girl looking for something to do.

—Juliana Lewis

Bison, Altamira Cave, Spain



SPANISH NATIONAL TOURIST OFFICE

Cycles of Preparation

by Ron Anjard, F.R.C.

OUR SOUL prepares us to use and understand the present cycles for our future cycles. It is the soul's nature to move forward through these cycles of preparation. Our soul seeks and expresses itself through a prepared consciousness.

A spiritual disciple becomes aware of the importance of preparing upon the invisible planes of life through meditation, contemplation, and service. We, as mystics, set energy into motion that can produce the right reaction at the right time. Instead of becoming victims of our environment and external forces, each of us, through free will, sows what we will reap. Such preparation should be relaxed and carried out with inner understanding; it is one of the best ways of attunement with our life's purpose.

As we study the many different cycles of nature which affect us, we become conscious of the cycles of preparation. We observe that every cycle of life is actually preparing us to deal with growth, expansion, and unlimited good. Things both seen and unseen cooperate with this unfolding drama of life. While we might delay things upon the psychological levels, we must still deal with them all in due time. The more defined our preparation, the more effective we will be.

From physical birth through transition we are always preparing for our next cycles of life. Yet we can waste our time and energy in many ways, thus delaying our plans. But in due time the soul must do what it came to do. Each of us has a responsibility to ourselves to progress and learn.

All the concepts of health and prosperity deal with cycles of right prepara-

tion. Our states of health, happiness, and prosperity depend on our cooperation with these important cycles. If our life is not yielding its fullness, then something is amiss in our understanding and application of the cycles of preparation. We can study the finest books and concepts in the world, but until we do take action for preparation, we will not reach our full potential.

The manner in which we think and use our time and energy—*today*—is important in our tomorrows. We can begin to work towards the spiritual and material good that is waiting for us. How much unlimited good we actually reap is literally up to each of us. Our mind and thoughts are so important to our total future, and it is here that our first order of business is set into motion. Our thoughts and actions must agree with the direction of our soul . . . to avoid mixed, confused, and delayed reactions.

If any of our problems are being repeated, such as the same psychological pain or a business problem, then we know that inadequate preparation is the real cause. When we prepare for our expanded good in peace and love, then this peace and its results must come.

Daily Opportunities

In every day of our life there are rich opportunities to set into motion the good we seek. Many wonderful unseen opportunities allow this energy to create the needed action. We need to take advantage of the daily opportunities. If we will take one month in our lives to prepare, through thoughts, words, and simple actions, we can progress and begin to unfold a far greater life of health and abundance than we have ever experienced. All spiritual progression is built on the law of preparation! Our present thoughts bring forth the good of the future. It is the effort that we use that counts. One month of definite preparation will yield definite results. We will not only do ourselves a favor, but we will inspire others.

Study, meditation, and service prepare each of us to better understand and express the purpose for our life. How well we use our time, energy, and actions at this time can bring into our life great peace, light, and love. △

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Angkor Wat

AN INDIVIDUAL changes after experiencing intense emotions during a few short days. With this thought in mind I recently reflected on memories of my journey to Angkor Wat in Cambodia:

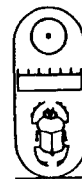
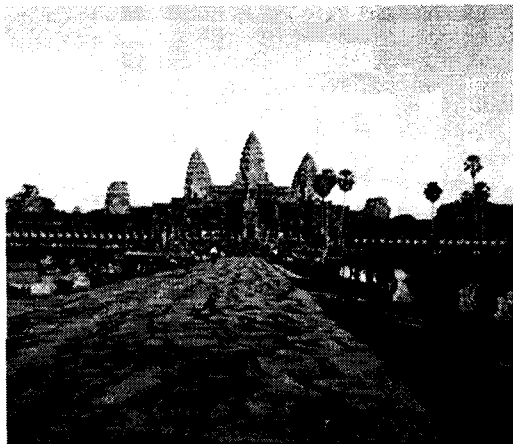
In the jungle at sunset, feeling tearful joy at seeing Angkor Wat at last—the yearning over. Awed by the ruin's silhouetted grandeur—five towers against the sky—surrounded by a moat. Amazed by the skill and pa-

tience of artisans who had chiselled bas-relief murals on walls and towers, the facial expressions subtly varied. Respect for the reverence shown by local natives, removing shoes before approaching the sanctuaries in the topmost towers to make their obeisance to the ancient Buddha statues. Shocked by death—a bat's skeleton in the sunshine on the very highest step of all; and moved by the mystery and unaccountability of life—green blades of grass growing in the corner of the same dusty stone step. Sympathy for the egocentric king whose inner desperation demanded 200 stone likenesses topping fifty towers of the Bayon at Angkor Thom. . . .

. . . Hope and optimism in the window frame of a small isolated temple, the roof and walls of which had caved in long ago, portions of a crumbling stone pillar were fastened together with stems of dried grass. Utter peace, strolling quiet paths between temple ruins, looking up, up, into the giant vine-hung trees. Alarmed suddenly by a water buffalo being led by a boy along the jungle path; then, on impulse, compassionately sidestepping the busy ants. Anguish at sunset, the magnetic pull almost unbearably strong; leaving Ta Prohm, its walls being inexorably destroyed by monstrous tree roots.

Beauty and worship have been continuing needs of all peoples, regardless of eras or cultures. One lifetime is not enough to search for and explore the most unusual and most satisfying manifestations of reverence and beauty. The heights encountered are not only the actual, but within oneself. With either kind, the steps are often very steep . . . but climbing them once, one gains the courage to climb again, drawn by the mystery of that topmost step.

—**Claire Russell, F.R.C.**



Apollo

(from page 16)

with two enormous wine bowls, one of gold weighing 500 pounds, and one of silver, having a capacity of 5000 gallons. In addition, he included golden vases, silver jars, and a golden statue of a lion, four-and-one-half feet tall. Taking advantage of his generosity, he asked if the oracle felt it would be to his advantage to declare war on Persia. The answer he received was that if he crossed the River Halys he would destroy a great empire. Croesus was overjoyed and ordered his army to march. History has recorded that the great empire which was destroyed was his own.

Since a strong body and healthy mind were necessary for defense, the priesthood introduced the *Septarian*, which consisted of a series of musical contests and athletic games to celebrate Apollo's victory over the Python. These events evolved into religious festivals and fairs during which concessionaires and carnival performers would set up booths and hawk their wares to noisy pilgrims who wended their way to the sanctuary or plodded up the hillside to witness the games, or gaze in awe at the breathtaking scenery.

These games became so popular that all of the Greek states vied to participate, and they evolved into a regular event. During the trials, a truce between all warring tribes was proclaimed, and serious consequences were meted out to any state which mistreated or molested a traveler to the games. Only freeborn Greeks were allowed to compete, and these were selected by tribal elimination. The winner of the games was awarded a laurel crown and the honor of having his name linked with the city of his origin. As a result, bribes and other irregularities were practically unknown.

An interesting legend states that these games originated when the oracle told King Oenomaus that he would lose his life at the hands of his son-in-law. As a consequence, the king forbade his daughter to marry anyone who could not beat him in a chariot race. The penalty for losing the race was death, and one



Ruins of the Temple of Apollo. The rocky crags of Mt. Parnassus can be seen in the background. In ancient times thousands of persons, including kings, tyrants, and conquerers came here to confer with the Pythian Oracle.

suitor after another met this fate. But Pelops, after whom Peloponnesus was named, loosened the wheels of the royal chariot, and when Oenomaus raced over the rough course, the wheels fell off and he was killed. Pelops thus fulfilled the prophecy and married the princess, becoming son-in-law to the dead king.

Delphi undoubtedly received its reputation as a religious haven because of its location. Situated as it is at the end of a formidable gorge and located in a cluster of rocky peaks sheltered by a circle of rugged mountains, it was difficult for enemy invasion forces to reach. In one instance, however, the Persians, guided by Greek renegades, found their way through secret passages and besieged the city.

The Olympic games were in progress, and Delphi was deserted except for a priest of Apollo and a handful of men. Panic-stricken, they rushed to the oracle for advice, asking what should be done with the treasure. Pythia stated that Apollo could look after his own shrine and they were not to touch the treasure.

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As the Persians were about to enter the city, a thunderstorm struck and bolts of lightning shattered the peaks of the mountain, loosening huge boulders that crashed down upon them, crushing a great many. The terrified Persians threw down their weapons and retreated, fully convinced that the god had punished them for violating his sanctuary.

As a sacred shrine where tribal leaders vied for the favors of the gods, Delphi became the center of political intrigue, and Pythia, in her role as "adviser," played an important part in shaping the destiny of Greece. The trust and respect that were generated by her prophecies impressed a modicum of unity and authority upon the Hellenic mind that molded the independent city-states into

one great nation. Pythia was instrumental in the Greek colonization of Asia Minor, of Syracuse in Sicily, and of Marseilles in France, as well as acting as mediator between the various Greek tribal states during the Hellenic Wars.

Nothing of importance was ever undertaken in ancient Greece unless Pythia was first consulted, yet the Delphic priesthood made no attempt to impose Apollo as the Supreme God over the Greek populace. They merely indicated that he was a manifestation of beauty, justice, and divination. Their chief goal was to teach *Universal Oneness* and to emphasize moralistic and spiritual discipline, as well as to comfort those who were in need of solace. △

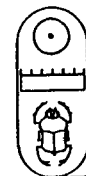
My Friends

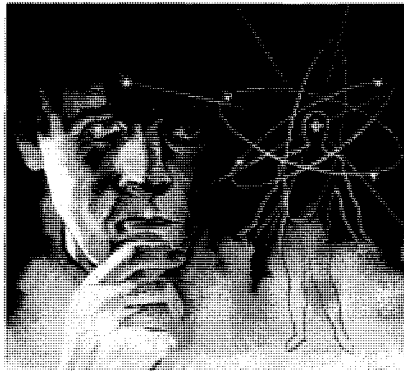
NO MAN has a greater host of friends than I. Of an evening, some will take me on high adventure. Through icy blasts and over frozen regions we will journey. I will be numb with cold, and my eyes will ache from the unrelenting glare of sun on eternal white. Then again, on occasion, in torrid lands we will travel, each cutting and hacking his way through the green hell, as savage eyes peer out at us from the dismal darkness of the shadows.

Some of these companions of mine, of a night, will choose to leave the confines of this earth. With them I will vault into space. They stop at the moon, push their way through its moribund canyons, and thence they swirl and dance with the nebulae as I breathlessly keep pace. Never a night the same. Others of this host lead me into the past to silently witness sacred ceremonies of the ancients. We dine with Caesar. We fight in the legions of Alexander the Great, or we tarry awhile to listen to the deathless words of the sages who are gathered in the shadows of the Parthenon.

My life is ever a full one, for my friends are full of spirit. Their resourcefulness is the capacity of all human thought and endeavor. These friends are ever near. Their escapades, lives, and sentiments are just within the reach of my extended arm, for these friends are the treasured books upon my shelves. At attention they stand, a legion of personalities waiting to leap at my desire and serve my every mood and interest.

—Ralph M. Lewis, F.R.C.





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MOUNTAIN OF THE GODS (overleaf)

In the distance may be seen Mount Hermon, which constitutes a boundary between Lebanon and southwest Syria. The highest ridge attains an altitude of 9232 feet. It was called Sirion by the ancient Sidonians, a people who lived on the Lebanese coast. On the southern peak of the mountain, which is enclosed by a wall, are the ruins of a temple dedicated to Baal. The name Baal originally applied to a number of fertility gods, and later to a single god. Also found on the slopes of Mount Hermon are twelve other small temples oriented to the east. Archeologists date them from about A.D. 200, and some have Greek inscriptions. Ancient Hebrew poetry mentions Mount Hermon, and references are to be found in the Psalms.

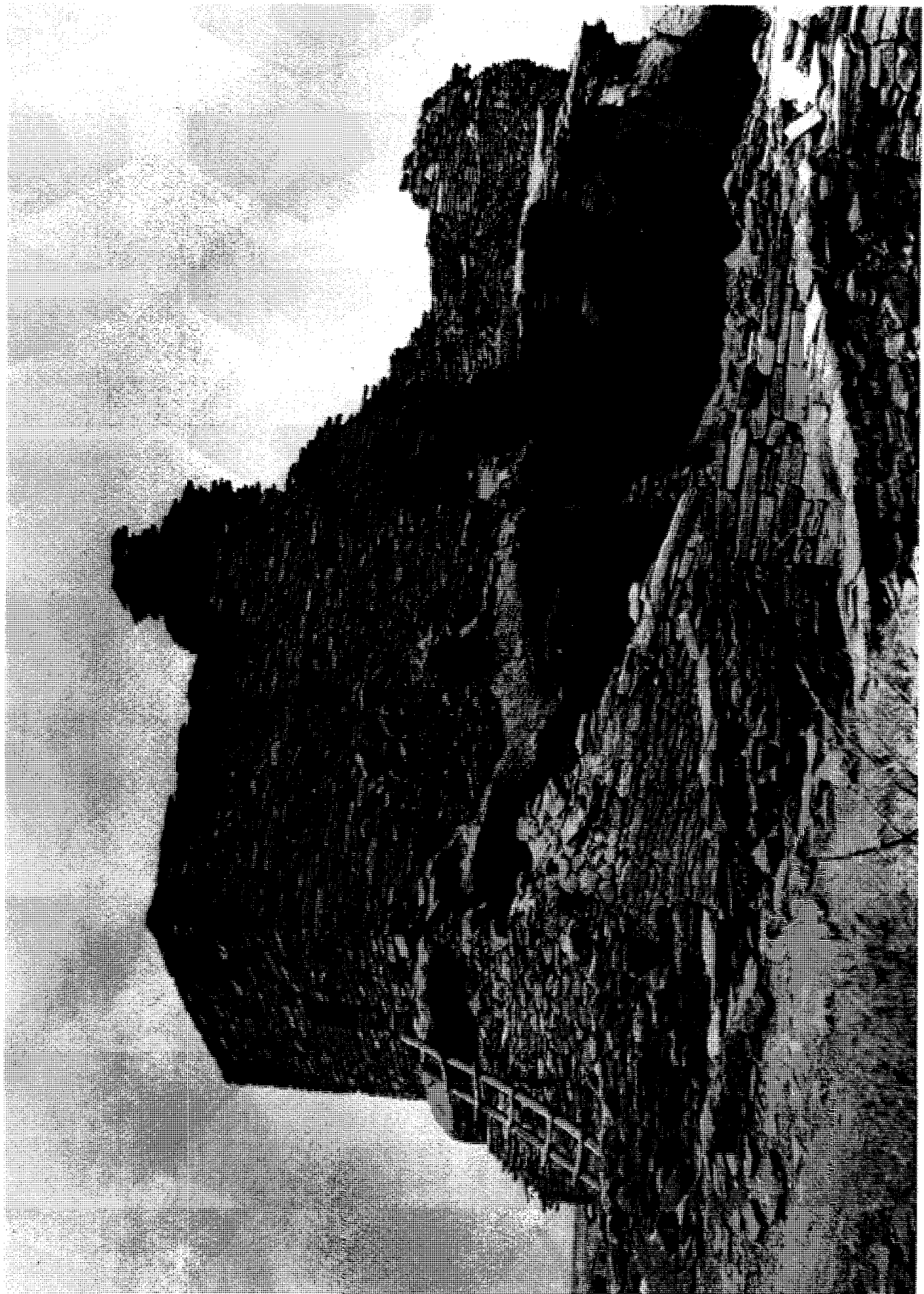
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ANCIENT INDIAN STRUCTURE

Many remnants of early American Indian tribal civilization can be found in the Southwestern United States. Structures such as this one in Arizona were built by various Indian tribes. The ritual ceremonies of these peoples were very mystical in their symbolism. It is believed that some of this symbolism originated in Asia—theorized as the original home of the American Indian.

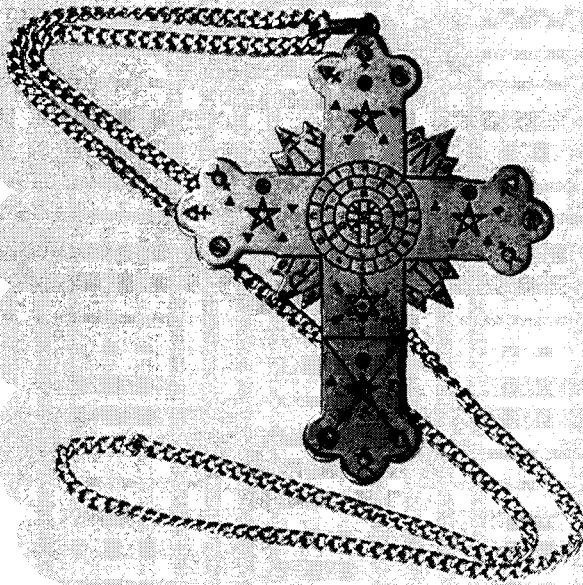
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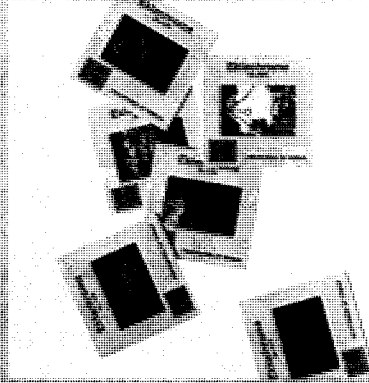
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TREASURES FROM OUR MUSEUM



Canopic Jars

New Empire Period
19th Dynasty
(1350-1205 B.C.)

This rare collection of four alabaster canopic jars covered with polychrome decoration of a reddish tint was found at Tell el-Amarna. Before the ancient Egyptians embalmed their dead, they removed the intestines from the body, wrapped them in linen with various preservatives, and placed them in jars or vases called canopic jars. The name canopic comes from the legend of Canopus, the Pilot of Menelaus, who was said to have been buried at Canopus in Egypt. He was worshiped there in the form of a jar.

Each canopic jar was dedicated to one of the four sons of Horus, symbolizing the four cardinal points, and each had a cover made in the shape of the head of the god to whom it was dedicated. The names of the four sons of Horus were: Mesta, man-headed protector of the stomach and large intestine; Hapi, baboon-headed protector of the small intestine; Tuamutef, jackal-headed protector of the lungs and heart; and Qebhsenuf, hawk-headed protector of the liver and gall bladder.

—J. Perez & D. Fraser

The Rosicrucian Egyptian Museum contains the largest collection of Egyptian and Babylonian objects on exhibit in the Western United States. Approximately 500,000 persons visit the museum annually. Admission is free.



ODYSSEY

Pythagoras Part II

PYTHAGORAS, the famed philosopher of ancient Greece, settled in the small Italian city of Croton around 518 B.C., after having spent nearly two decades of his life as a student among the learned priests of the Near East. After his arrival, he introduced himself to the people of the city by delivering several discourses containing some basic concepts of his philosophy. He showed himself to be not merely a moral reformer but a mystical philosopher whose insights into human relations could bring about a society harmonious in itself and with the gods. Pythagoras especially stressed how the gods were to be propitiated with sacred ritual. Among other things, he emphasized that one should wear white in a temple, that one should use wood and sea water and not animals in sacrifice, and that one should pour libations to Zeus before eating. In order to create a harmonious society, the philosopher also defined what was proper behavior between the sexes and between children and their elders. He stated that the young should respect their parents and should have a love of knowledge.

The people of Croton were inspired by Pythagoras' lofty, beautiful sentiments, and impressed by his noble, godlike bearing, and thus helped him to build a school just outside of town. But Pythagoras' school was more than that—it was truly a society in itself. One group of students—approximately 600 in number—lived in a communal fashion in the school. These students or initiates were called the *mathematikoi*. A second group of 2000, the *akousmatika*, were family members who lived in their own homes. Both groups took lessons in the *Homakoeion*, a large common auditory, where Pythagoras conducted his teaching while seated behind a curtain. The *akousmatika* were not allowed to see him. It was thought that the sight of the master would distract too much from his words. The *mathematikoi*, however, sat on the same side of the curtain as Pythagoras, and they were initiated further into the mysteries that the master had learned from the priests in the East. But the *mathematikoi* were not given these truths freely. They had to prove to Pythagoras that they had an uprightness and beauty of character, and that they could keep secret the truths revealed to them. Thus they were obliged to take vows of silence—usually lasting five years.

Pythagoras' teachings, although we know them in fragmentary form, cannot be concisely summarized. Certainly a basic concept was that the supreme goal of man was to engage in contemplation, not action. The Greek word *theoria*, which originally had the meaning of passionate sympathetic contemplation, was used to express this idea. For Pythagoras such contemplation meant seeking the divine in the universe. He taught that all in the material world could be reduced to number relations—these were the essence, the divine in all that is. This concept was stated in the aphorism: "All is number." Therefore, the study of mathematics was especially pursued in Pythagoras' school. Also important was music. The mathematical base of music was investigated. Pythagoras, for instance, discovered the consonances, the ratios, in music. The therapeutic value of music was also emphasized in the school. Music, Pythagoras knew, could heal the body and mind. And by concentrating his inward hearing, man could immerse himself in the drifting harmonies of the cosmos, the "music of the spheres."

Pythagoras' continuing influence in Western philosophy and science has been profound. His school survived several hundred years after the master's death at the age of nearly 100. But even after the school's dissolution, the teachings persisted. Great thinkers like Socrates and Plato used Pythagorean concepts as a base upon which to build their systems, the foundation of Western philosophy. We, the inheritors of Greek philosophy, are indebted to Pythagoras for the wisdom he left us.—RWM

