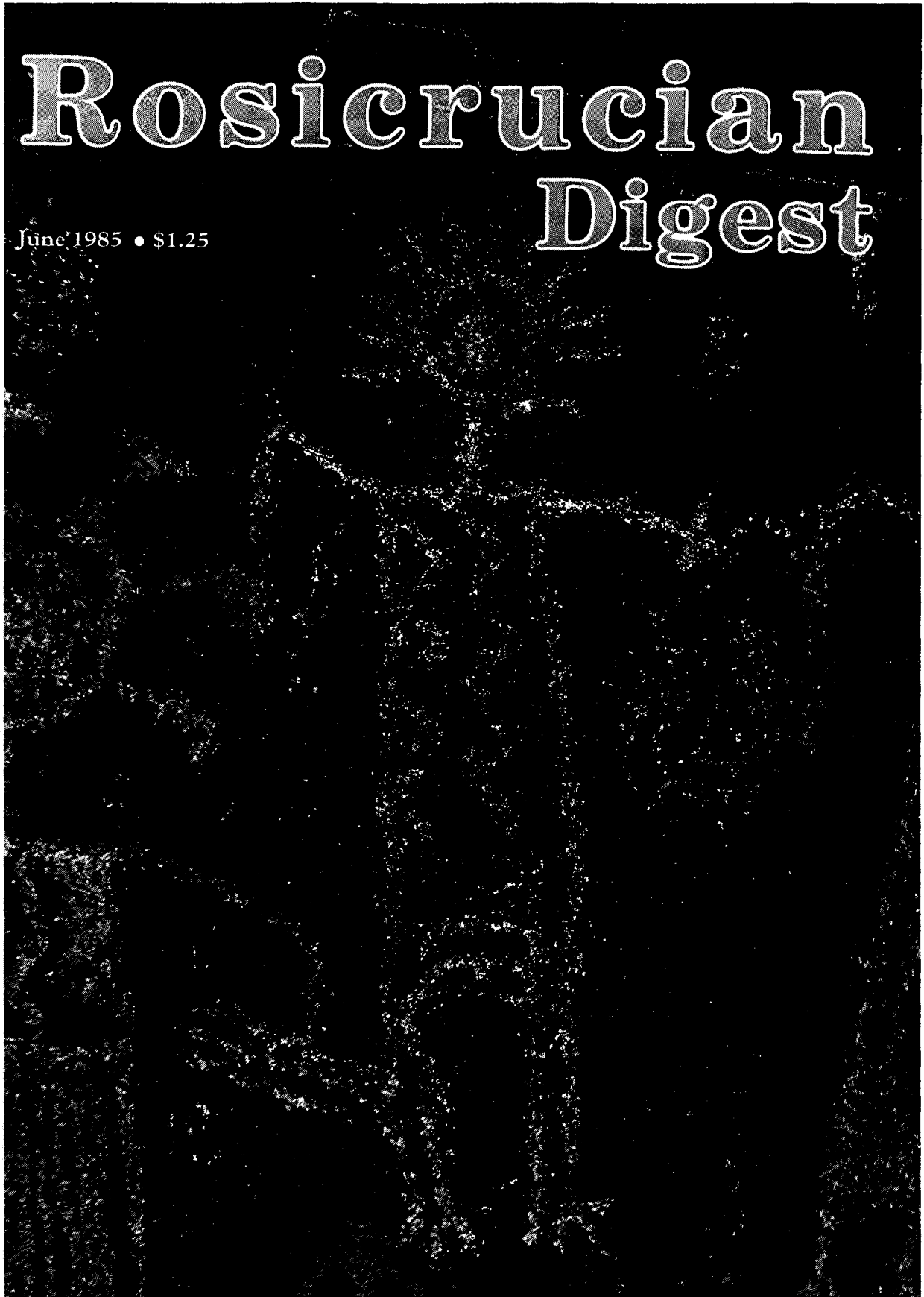


Rosicrucian Digest

June 1985 • \$1.25





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2M	On Being a Rosicrucian An Approach to Absolute Value	C. R. Warnken C. A. Poole	23	Contacting the Celestial Sanctum The Emperor's News Conference	J. R. Whitcomb R. M. Lewis
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4	Beissel's Ephrata Music Commentary Music Hath Charms	R. R. Clayson C. R. Warnken	25M	Steps and Techniques in Mysticism Spirituality and Psychic Ability	R. R. Clayson R. R. Clayson
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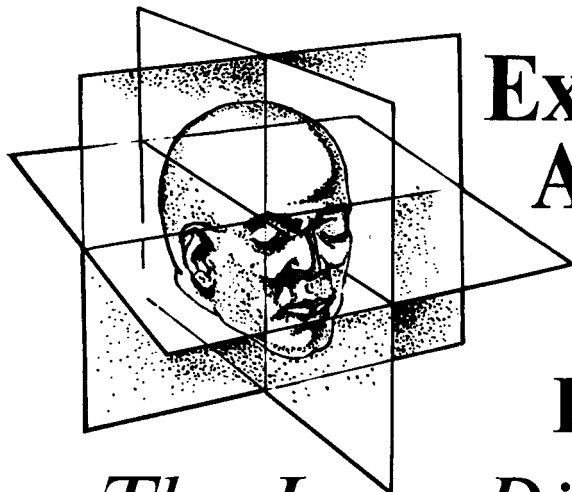
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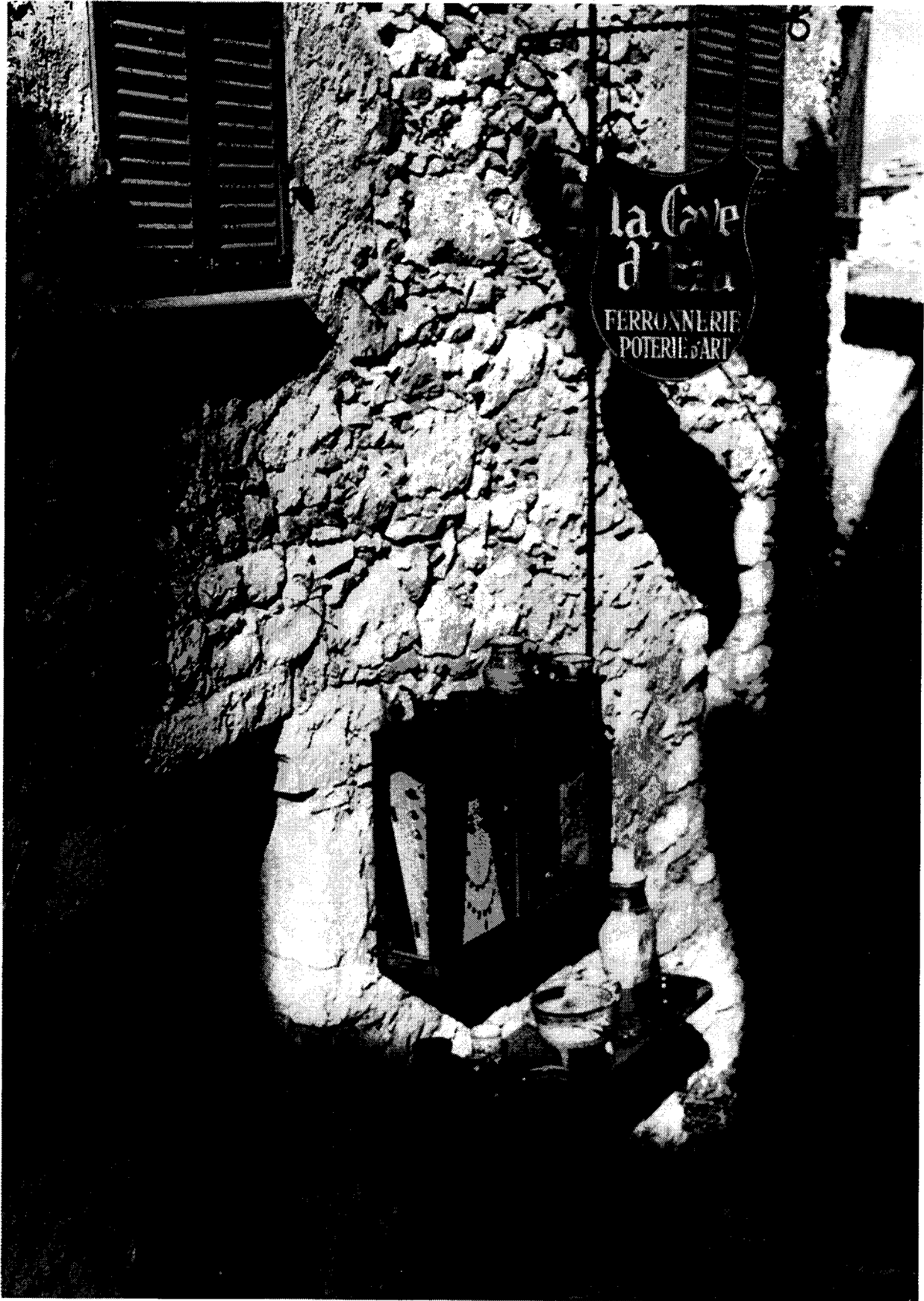
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Picturesque Eze

The little city of Eze, located high on a hill in the French Riviera (Alpes-Maritimes Department), presents a picturesque view of life nearly seven centuries ago. Huge stone walls, complete with massive arched gateways, still surround the city. Many of the original buildings are still occupied and retain their fascinating medieval appearance.

(Photo by AMORC)

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Thought of the Month

by the Emperor



Cosmic Consciousness and Hypnotism

WHAT ARE the possibilities of hypnotism? Could a person be brought to mastership through continuous suggestions while in a hypnotic sleep two or three times daily, or would one create a "hothouse plant" who would stand no real test in actual life? Could hypnotism be properly used as a short-cut to mastership? These are questions commonly asked.

Hypnotism has run a gamut of mixed public and technical opinion throughout the centuries. For a long period it was involved with supernaturalism, and there is every indication that its practitioners were not fully aware of its nature. Even when it was properly and intelligently used by a small minority, it was unjustifiably condemned as being rank charlatanism, no matter how well it was applied.

How and when the first principles of hypnotism were employed is, of course, unknown. An Egyptian papyrus of 3000 B.C. has been found which contains a procedure similar to that used in modern hypnotism. Ancient writings refer to "temple sleep" induced by kherihebs, or high priests, of Egypt. In all probability the priests induced hypnotic sleep.

Other ancient people, if we interpret their writings correctly, were quite familiar with hypnotism and the advantages it afforded. The reason why hypnotism has been held in bad repute for so long is because of the fear of it. The fact that an operator seems to gain control of another person's mind, combined with the general

lack of knowledge of the physiological and psychological causes of hypnotism, has been conducive to such fear.

Staid physicians, who were not concerned with the physical laws involved, and who regarded hypnotism as a mystery, were quite content to declare the entire practice as being fraudulent. It was not until the time of Franz Mesmer (1734-1815) that a serious inquiry into hypnotism was made and its principles began to be understood. Mesmer's claims that the human effused an "animal magnetism" attracted considerable attention, especially in the light of many of his startling demonstrations of a hypnotic nature. Medical scientists began inquiries with the object of exposing Mesmer as a fraud, as well as to appease public interest and pressure. At that time hypnotism, as a field of phenomena and inquiry, was in the same position, insofar as academic investigation was concerned, as telepathy is today. Volumes have subsequently been written containing extensive case histories regarding experiments with hypnotism. It is admittedly still in the experimental stage insofar as fully explaining the causes of the phenomenon are concerned.

Presentation of the following highlights is necessary for a proper consideration of hypnotism and how it relates to other practices. The person who has never been hypnotized must first be led to respond to suggestion in his waking state. One who resents, or intentionally opposes, direct suggestions from another would be difficult

to hypnotize. For example, suppose we were to say to another: "You had better take a drink of water; you must be thirsty." If the listener responds to this auditory stimulus—providing he is thirsty—he will react by going for a drink. We would then say that he was a type susceptible to direct suggestion. On the other hand, if the suggestion had to be very subtle, such as: "How warm it is in this room! How dry one becomes in this temperature!", then we would say that the subject was difficult to hypnotize.

Suggestion

Suggestion is a vital factor in hypnotism. If one volunteers to be hypnotized, the past experiences and ideational processes, at the moment, determine whether the suggestions will be complied with. The suggestion must embody something relative to elements of past experiences. An individual obviously cannot comply with something that is incomprehensible to him. Suppose you suggested in the strictly technical terms of chemistry that the subject produce a compound following a certain formula, even though the subject knew nothing of chemistry. No matter how desirous he was of being hypnotized, the subject could not act upon such a suggestion.

Ideation means that the topic must be of a nature that is within the intellectual capacity of the subject. The ideas of the suggestion must have corresponding meanings to the subject; they must connote something to him. Further, ideation—opinions or conclusions which are well established within the subjective mind of the subject—will oppose the operator's suggestion if the suggestion is not in accord with it. For example, women in hypnotic sleep have not responded in tests to suggestions of immoral conduct.

Inducing the Hypnotic State

Visual stimulation is perhaps one of the oldest methods for inducing hypnotism. The use of moving stimuli to attract and arrest attention is the principal way of making a waking suggestion to induce sleep. It will be noted that the term *waking suggestion* is used. Suggestion to the subject while he is still awake and normally conscious is as

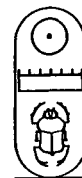
essential a part of the procedure as any suggestions after he is hypnotized. Such moving stimuli may be the flashing of a bright light, or the revolving of a glass, so cut that it reflects light into the eyes of the subject. The great advantage of a moving stimulus is well known in advertising. It is used in various media such as electric signs which have changing lights and moving figures.

In opposition to a moving stimulant is the fixation of the gaze upon a bright light or highly polished surface which reflects light. When such stimuli are used, it is advisable that they originate at a point slightly above the level of the subject's eyes; this necessitates that the eyes be turned up to look at them. This upward position is a natural one during sleep.

A visual stimulus is not sufficient in itself to induce sleep. Appropriate ideation must accompany it. The visual stimuli must be reinforced by ideas which suggest sleep. The words, "You are feeling drowsy; your eyelids are becoming tired; how comfortable it will be to close your eyes and to sink into a deep, deep sleep!", are very effectual when accompanying visual stimuli. Simply put, the visual stimuli should be accompanied by auditory ones.

The layman is often of the belief that monotonous sounds, by themselves, will induce hypnotic sleep. Such auditory stimuli as a constantly ticking clock, or dripping water, or rhythmic tapping of a stick are also ineffectual unless accompanied by ideation. If it be said to the voluntary subject listening to this continuous monotonous sound: "This sound will make you very weary; you will gradually close your eyes and fall asleep," then the auditory stimulus of the monotonous tones may, by suggestion, induce hypnotic sleep.

There is a third kind of stimulus that is helpful in inducing hypnotic sleep—tactile sensations. Stroking the forehead lightly and regularly, or stroking the closed eyelids, induces relaxation. With the support of auditory stimulation, the suggestion that the subject is resting comfortably, that he is going to sleep, and so on, will bring about a state of hypnotic sleep.



The mind responds very easily to suggestions that are in accordance with its past experiences and ideation. Such suggestions are accepted as being real. Numerous psychological tests have been made to demonstrate the visual and auditory response of adults and children to entirely illusory suggestions. A toy with a crank was exhibited to a large number of school children. It was suggested that turning the crank caused a toy animal to move slightly. Seventy-five percent of the children in the experiment thought the toy animal moved when the crank was turned—while it actually did not! Likewise a group of college students were told that several different scents were going to be sprayed in a room with an atomizer. Each time nothing but pure water was actually sprayed. Yet, sixty percent smelled various odors, which, of course, did not exist in actuality.

Susceptibility to Hypnotism

Susceptibility to hypnotism depends upon three important factors: (1) past experience; (2) the hypnotist; (3) the method whereby it is induced. The subject must submit his will. He must willingly accept the suggestions of the operator. It has been found that over-anxiety in conforming often obstructs the procedure. This may be due to imagining the response which will follow, and such ideation actually interferes with the ideas the operator seeks to implant in the consciousness of the subject.

Physical changes which occur during hypnotic sleep are principally a slight rise in the pulse rate and in the blood pressure. The latter, however, may be caused by excitement, which causes a notable constriction of the peripheral blood vessels. Unless the suggestions cause some exceptional physical and mental exertion, the cardiac (heart) registrations do not differ from those of normal sleep.

All that is accomplished in hypnotic sleep is a substitution of one set of stimuli for another. Using suggestion the operator substitutes visual or auditory stimuli for those stimuli normally coming to the subject through his own objective senses or which are the result of his own objective reasoning processes. Instead of the subject's reacting to sensations coming to him, for

example, through his eyes, he responds to the suggestions of the operator, which may be related to hearing or to feeling. When the subject is receptive to hypnotic suggestion, the operator's will supplants the will of the subject.

At one time it was believed that hypnotic sleep was a form of anesthesia. It is now generally held that during hypnotic sleep the nerves carry the same impulses as they do in the waking state. The subject, however, has suppressed all perceptions and all responses to sensations except that perception which is aroused by the suggestions of the operator.

Dreams can be induced in a hypnotic state by a slight sensory stimulation, just as they are induced in normal sleep. When awake the subject will often recall a dream which was induced by the stimulation given during hypnotic sleep.

Posthypnotic acts consist of suggestions to the subject while he is in a hypnotic sleep, subsequent to his awakening. The subject might be told while hypnotized that the sight of a certain object will make him extremely nauseated. After the subject has returned to a waking consciousness, he does not remember the suggestion itself. However, when the object is shown to him, the visual stimulus causes intense nausea.

Could Hypnotism Induce Cosmic Consciousness?

How hypnotism occurs is not fully known, as said. It is believed that hypnosis is an artificially induced neurosis, that is, a breakdown in the synthesizing of consciousness. Normally, all aspects of a person's consciousness are synthesized, related to each other. We are receptive more or less equally to visual, auditory, olfactory, and other stimuli coming through the objective senses. In the hypnotic state only those aspects of consciousness function which respond to the objective senses being stimulated by the suggestions of the operator.

Cosmic Consciousness is a response of the consciousness to the Divine Self, to that Self which is in attunement with the whole Cosmic. It is a state in which consciousness transcends all impressions except those finer ones of the Cosmic which come through

the higher senses, such as the psychic centers and the sympathetic nervous system. This state of attainment requires much practice.

The most difficult aspect of Cosmic Consciousness is the elimination of the consciousness of the external world and the consciousness of the physical organism—the body. The individual must continually will himself, suggest strongly to himself, the suppression of the objective faculties. He must resolutely attune his consciousness only to impressions coming from within the depths of his own being. Ultimately, the consciousness becomes so orientated, so introverted, that it responds for brief periods to the inner impulses. Such states cannot be sustained for more than a few minutes at the longest.

Could hypnotism help induce Cosmic Consciousness if the individual were desirous of being hypnotized? Under one set of circumstances, it probably could. First, it would be necessary that the conscience of the individual, his moral structure, be in accord with what was being attempted. We have seen that past experiences and ideation play a prominent part in hypnosis. If the individual, therefore, was ignorant of Cosmic Consciousness—that is, he did not have any understanding of what was meant by the term; he had no confidence or belief in such states of attainment; and he was not by past experience spiritually or mystically inclined and of a high idealism—then no amount of hypnotic suggestions could help him.

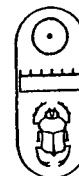
In other words, if a person revered mysticism and sincerely desired to attain Cosmic Consciousness for the beauty of the experience and because of what it would mean to him, he would not then counter, or oppose, the suggestion of the operator while in a hypnotic sleep. In fact, he would obey the suggestion. Psychologically, he would make every effort to raise his consciousness to a level of attunement with the cosmic. He might, however, not be successful because of a certain lack in his inner nature. Then

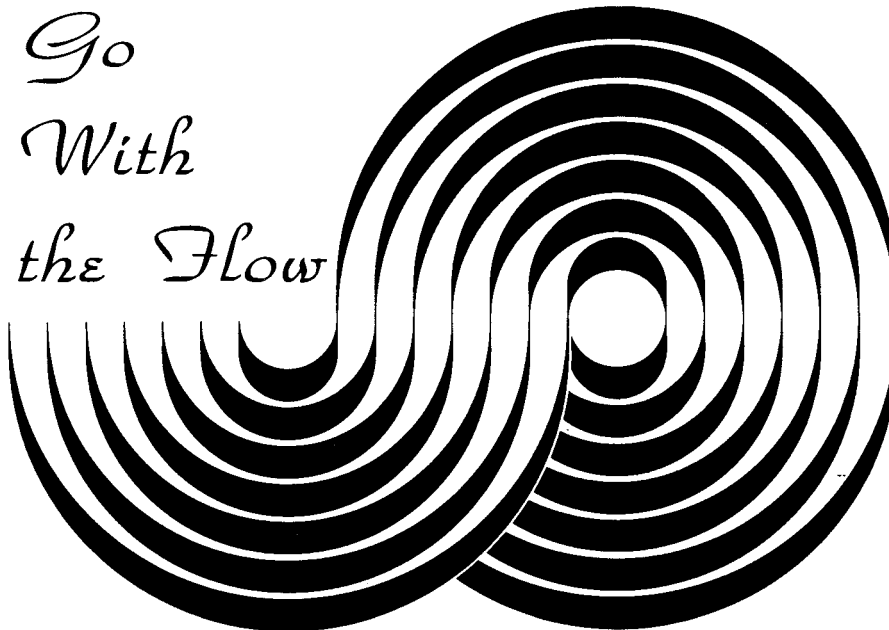
again, everything being equal, the hypnotic sleep would free him of the usual encumbrances that he would experience when objectively attempting to gain Cosmic Consciousness.

There is considerable doubt, in the absence of actual experimentation to prove to the contrary, whether the subject would recall any of his ecstatic experiences. When he finally awoke, he might not retain the experience of Cosmic Consciousness he had. In connection with this subject, a posthypnotic recital of the experience had while in the hypnotic state would prove a most interesting experiment. This could be done by suggesting to a subject in a hypnotic sleep that he write the results of his experience later, during the posthypnotic period. The time that this writing should be done would also be suggested to the subject. Then he would be awakened. When the set time arrived, the subject, this time under posthypnosis, would again enter hypnotic sleep. During that brief interval he would write down his previous experiences. An analysis of such experiences might determine if there had been a true state of Cosmic Consciousness.

If Cosmic Consciousness could be so attained, it would not be very beneficial, for the individual would not be able to freely induce the state through control of his own physical being. It would not be representative of personal attainment. Further, it is possible that through suggestion while in hypnotic sleep, the individual might be merely responding to past ideas, the result of his imagining what a state of Cosmic Consciousness would be like.

A person who has never experienced drowning, for example, will simulate drowning when hypnotized and respond to the suggestion of the operator that he is drowning. Such simulation is only what the subject has imagined drowning to be like. Consequently, a subject's reaction to a suggestion of attaining Cosmic Consciousness while being in a hypnotic sleep might be likewise a mere imaginative state. Δ





Go
With
the Flow

—by Beverly Kalinin—

WHAT IS the magical ingredient in our lives that makes us feel “connected”? How do we find it? I went looking yesterday, a down day despite the sun. My disjointed mood was intensified by the street fair’s flamboyancy. I wandered through the heavy atmosphere of the crowd, clearing my throat a few times, hoping instead to clear my mind of its groggy sunshiny confusion where nothing matched, fitted, or fused.

Soon I got snagged in a group at a feather booth. Liquidy-light, delicate and soft, the feathers soothed me. I breathed deeply, and out fluttered the feathers in my head. My vision cleared. I picked a feather barrette and clipped it in my hair. Both barrette and hair were brown, tan, golden on the ends. I felt a beginning of a flowing connection, a dance back to life.

The
Rosicrucian
Digest
June
1985

Beverly Kalinin is a free-lance writer and holistic dance teacher based in California. This article is excerpted, in part, from her self-help book, *Power to the Dancers!*
[8]

How had my mood changed? What may we call the elusive happening which caused the change? In the fields of philosophy, physical science, holistic health, psychology, and dance there is agreement that this phenomenon is called flow, a process of mental, emotional, or physical movement basic to all successfully completed activities.

Five dancers like gently tangled seaweed at ocean’s edge, ebbing, rising together. Bodies warm, and breath; backs brush, an arm ’round waist, then gone to join another’s hand. Coercion surrendered to an existential ocean and beyond the dancers’ boundary space all else fades away.

This is flow in successful improvisational dance. Psychologist Dr. Mihaly Csikszentmihalyi in the June, 1976, issue of *Psychology Today*, writes: “When we are completely immersed in what we are doing and lose a sense of self and time we are in the state of ‘flow.’ A person gains a heightened awareness of his physical involvement with the activity, and his enjoyment is enormously enhanced.” We take the action from a cerebral realm to a physical place of total absorption.

Dr. Csikszentmihalyi interviewed 125 people in a variety of activities and found the greatest reward was the altered state of being that occurred when they were most enjoying the activity—that altered state of “flow.” A rock climber said, “You are so involved in what you are doing you don’t think of yourself as separate from the immediate act.”

The Flow of Life

In their book, *Modern Dance*, Gay Cheney and Janet Strader present guides for performing improvisational dance which closely resemble Dr. Csikszentmihalyi’s discoveries regarding flow. For instance, the doctor found that people in flow undergo an extreme focusing of attention on the activity, the concentration becoming progressively intense and automatic. “The game is a struggle, but the concentration is like breathing, you never think of it,” said an expert chess player. Likewise, Cheney and Strader say dancers become totally “in” the dance. “In” is a state in which all outside considerations, including time, are less important than the improvisation. One is not concerned with how one looks or what is coming next. As with the chess player’s concentration, “you never think of it.”

Because in flow there is no sense of self, according to Dr. Csikszentmihalyi, a tennis player does not ask “am I doing well?” If the moment is split so that the player perceives his action from the outside, then flow halts. Similarly, if a dancer slips out of “in,” she loses her flow. To achieve and retain the state of being “in,” Cheney and Strader suggest focusing elsewhere—on the movement, the timing, or on tangible items like props.

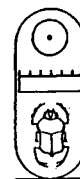
Another factor in flow is the clarity of response that the individual gets from the activity, the internal sense of rightness. But one does not stop to evaluate this. A basketball player interviewed said that if he has a great game he does not realize it until it is all over. Likewise, until one’s body and mind function together at the same instant, one remains mentally on the outskirts of the dance. There is no sense of rightness or centeredness. One is simply watching, not flowing.

It should not be inferred that in this condition there is abandonment of control. On the contrary, there is a high sense of control experienced by the participant. The chess player states, “Although I am not aware of specific things, I have a general feeling of well-being, and that I am in complete control of my world.” Flowing in dance creates for one a fantastic sense of self-confidence, self-control, and a powerful connection with the flow of life. Cheney and Strader comment, “One of the important results of successful dance improvisation is the development of your sensitivity—to time, to space, to energy, and to other people.” Most of all, one develops a sensitivity about oneself. Finally, a rock dancer told Dr. Csikszentmihalyi: “If I have enough space, I feel I radiate energy into the atmosphere. I become one with the atmosphere.”

Become One With the Music

My own highest state in dance occurs when I become one with the music. Then, through flow, I *am* the music. The first time this amazing phenomenon happened I was dancing alone at home to blues. Relaxed, I was able to listen with an intensity which absorbed me into the sounds. Outside pressures and considerations of other time and space fell away. I danced wholly centered, mind and body, within the music.

Then the second step towards becoming the music took place. I lost awareness of my body as a separate entity that responded to the music in terms of feet, hands, and hips moving with little vacuums of time in between the hearing and the moving to assimilate the dance with the music. Instead, there was a simultaneous happening—the presence of the music and my reaction to it in body movement existed at once, together. I believed that not the slightest fissure of time or space intersected this existential stream. And yet, even at that point of development I had a deep knowledge that my body was still in control of the movement, not an intellectual knowledge (I didn’t think about it), but rather as an intuitive awareness. Though I felt extremely centered, the three entities—music, movement, body—still remained separate, with the body in charge. So, on reflection there were imperceptible fissures after all. ⇒



Then something amazing happened. I went a step further, and the experience solidified. Suddenly my mind's eye saw shapes and lines created by the presence of the music. Certainly they were not physical shapes. They were not resting upon the floor nor setting on the couch. Nevertheless they were real. And I *was* those shapes, in that my body as it danced took their form. I was the thin undulating song of a flute, the rosy round circle of a drumbeat.

At this point in the flowing process my mind did not direct my body to move. The three entities of music, person, and movement were, indeed, joined at last, each taking equal responsibility for the action. Instantly the music sounds became shapes and my mind watched with delight like an interested spectator as my body re-created the shapes. *I had become the music.*

I am not the only dancer to experience this. In Myron Nadel's *The Dance Experience* Alexander Sakharoff is quoted as saying, "We, Clotilde Sakharoff and I, do not dance to music, or with musical accompaniment; we dance *the music.*" He claims that Isadora Duncan taught him this, "For Isadora there was no dance music, but only pure music rendered as dance."

Transcending the Mind-Body State

In her book about biofeedback, *New Mind New Body*, the scientist Barbara Brown discusses the futuristic possibilities of translating brain wave activity to music and art. "Some laboratories, including my own," she says, "have already developed primitive forms of bio-music. The concept of transforming biological signals into aesthetically acceptable music or art forms theoretically appears to offer exciting new forms of therapy and therapeutic approaches. Music and/or art produced by the functions of the mind and body and faithfully translated do not merely represent the person's being, they literally *are* the person's being."

Ms. Brown's statement verifies my discovery that one's essence may change from a mind-body state to a music state. I did not create the music originally as she discusses. I changed already existing outer sounds (the music) to mind states that my body translated to moving shapes. I reversed the

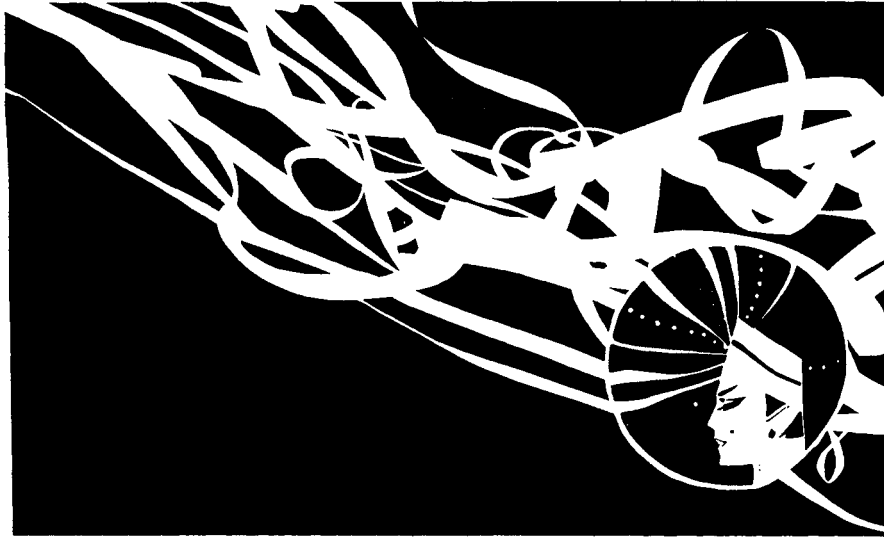
process or supplemented the cycle. But regardless of the direction of the flow's electrical energy, I am convinced that when we enter totally the meditative-like process of flow, some of us dancers can and do become the music.

Relating flow further to include holistic health, Manocher Moviai, Director of the Breema Shiatsu Center of Albany, California, directs us to "go with the flow." The healing techniques he teaches hold that we are the Universe in nature, that the laws governing the Universe can be applied to us, and that if we work with those laws, accepting what exists and using those elements, we will be in balance with nature. Mr. Moviai adds, "When we are in balance with nature, *we flow*, and we are well." When asked how Hara, the body's vital force or energy, is tapped so we may enter this flow, he answers with a paradox: Hara is the beginning and ending point of all energy pathways, yet not every pathway has a beginning and ending.

Though this advice is metaphysical, Mr. Moviai's classes are practical as they deal with the business of proper breathing and accentuating the positive aspects of our lives to achieve flow. "Once we are in it, we won't ask the questions," he says. "For when we are in flow no part of us remains on the outskirts looking in, asking questions which are no longer necessary." According to Mr. Moviai we start with the vitality we do have; we use the substance we do possess. We tune in to ourselves. As in improvisational dance, we enter "in" and feel ourselves fulfilled.

A philosophic approach to flow is presented by John Dewey when he speaks of "having an experience" in his book *Art As Experience*. He says, "In 'real experience,' which is a situation complete in itself that markedly stands out from what came before and what follows, every successive part flows freely without seam and without unfilled blanks, into what ensues. Because of continuous merging there are no holes, mechanical junctions, and dead centers." For Dewey, to have "an experience" is "to flow."

He goes on to say that in real experience different acts, episodes, and occurrences



melt and fuse into unity. "The impression is derived that there are first two independent and ready-made entities that are then manipulated so as to give rise to a third." (As in successful improvisational dance.)

The End Is A Beginning

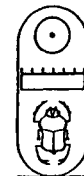
Dewey also indicates how important the ending action is in flow. If an activity has been too automatic to permit a sense of what it is about and where it is going, what results is rote instead of sensitive perception. "The action comes to an end but not to a close or consummation in consciousness. Proper closure of a circuit of energy is the opposite of arrest, of stasis. Without proper closure the ending lacks a sense of fulfillment and aesthetic quality that provides integration to the next activity." In flow, at the end of an activity one is carried forth to the next, enriched.

Five dancers swirl to music's nuances which they hear through their bodies. Flowing, they surrender till body and music as two fuse to become a third entity—dance. Time slips by; background blurs from excited to quiet dance, from solid to liquid response. Through space and rhythm, with no one leading, no one following, they touch, they part, return and blend. When time is right, there comes the end.

Anais Nin, a dancer as well as a writer, speaks of flow in the first volume of her diary. "I used to build cathedrals, cathedrals of sentiment, for love, for love of men, for love as prayer, love as communion, with a great sense of continuity and detail and enduringness. Built against the flux and mobility of life, in defiance of it. Then with Henry, with June,* with analysis with Rank, I began to flow, not to build. Yesterday, flow seemed so easy. . . . letting life flow one may attain states of nirvana, dreaminess, beatitudes of another kind."

The day I bought the feather barrette was one in which I experienced my cathedrals melting and carrying me into the flux of life, just as dance does. "How well it blends with the color of your hair," a woman said. And I thought of paintings by Renoir and Klimt where life blends and flows. I had focused on my brown barrette and slipped totally "in" my improvisational dance of passing through the street. Clear then, I opened like wings, attracting the sun and allowing its unblocked energy to run fluid through feathers and hair, charging me completely before it passed into swirls that encircled my space and drew me to connect with the perfectly fused pattern of flowing movement that was everywhere. Δ

*Henry Miller and his wife, June.



The New Science of Francis Bacon

by Sarajane Thomas, F.R.C.

FRANCIS BACON was destined, from the very beginning, for a career in public life because of his upbringing, education, and perceptive intelligence. His father, Sir Nicholas Bacon, was an outstanding statesman, as was his uncle, William Cecil. His mother was notable among the learned women of her time. At that particular period in English history, the noblest way to serve God was to serve the state. And so, in 1576, when he was 15, young Bacon entered legal studies, and from 18 on, he held various political posts in England. For many years he served the public, although he was unjustly a much maligned figure.

In later life, Bacon allowed the contemplative side of his nature to once again draw him back to projects which had waited many years for completion. During his last five years, he eagerly produced the remainder of his written "monuments of wit and power" which have survived him to this day. Alfred North Whitehead considered Bacon to be "incomparably the greatest poet of science," the uniqueness of his personality being in his vision of man as developing a science that would bring the command of himself and that of nature together. He died on April 9, 1626, in the words of George Herbert, "The alone only priest of nature and men's souls."

Bacon felt that nature's laws could provide a picture of knowledge. That is, if we could come to know about some segment of nature, we would have more knowledge about the whole of nature. Knowledge being power, man could therefore gain dominion over nature. Bacon said, "I am come in very truth leading to you Nature with all her children to bind her to your service and make her your slave." In his view of the world, he saw any type of body in creation not as an atomic structure as modern man might view it, but rather saw it as made up of "simple natures." For instance, on observing a piece of gold,

Bacon would see it as made up of a specific weight and a certain yellowness, ductility, malleability, etc. He felt that the scientist could separate a substance such as this gold piece into its many simple parts much as an average person would take a word and break it down into its separate letters. Referring to Bacon's theory, Benjamin Farrington explained, "With an alphabet of such 'simple natures', man can rewrite nature's book."

Bacon felt this new science would not concern itself with the ingredients in each natural body, but would instead expose the force or the manner by which such innate qualities come together and are held there. By knowing how one body in nature was so held intact, it would be possible to apply such an understanding to other bodies as to be almost like "kindling a light in nature"

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The author is a writer, journal editor, and hypnotherapist who has long had an avid interest in the writings of Francis Bacon.

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to touch and illuminate all other areas of knowledge that border on nature and so spread and spread and bring into sight all that is most hidden and secret in the world.”

With this type of research in mind, Bacon strived toward establishing a school or university for the purpose of turning it into a scientific institution where a number of investigations could be conducted at once, each illuminating the other. Such investigation would eventually bring about enough material for a genuine philosophy of nature.

The Gathering of Knowledge

Bacon proposed that humanity’s accumulated experiences in the arts should be gathered and then winnowed. That is, each craft would have certain knowledge built into itself which would be available. Such information could be gathered from all crafts, and then be sorted and rearranged. This material, in its sifted condition, would then be deposited into the coffers of each of the different sciences, adding to its accumulated knowledge and giving further illumination in those fields as well. In other words, the most attractive theories would be taken from categorized experience, from the crafts, and would be tested by experimentation. Then the new knowledge gained would be fed back into the industrial life of the nation. In such a manner science would emerge out of craft knowledge. As Farrington explains, “This method of finding new knowledge from experiences was an inauguration to a new way of life when man would be in dominion over the universe.”

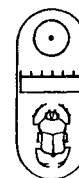
The Joy of Discovery

Bacon said that if man should become again as a little child, with that same trusting and innocent nature, he would revert to his initial state of humbleness and reverence for the wonderments of God. In that state there would be no learning to cloud his mind and he would see clearly and without distortion all that which was about him. He would see the bodies of nature in almost an intuitive sense, know the contents of such, and recognize the rhythms of God that kept them magnetically drawn into form. However, at man’s present stage



of evolvment, it is presumably impossible for him to return to his childhood impeccability. And so he continues, as an adult, to look at the world through somewhat “tinted glasses.”

Bacon claimed that four “Idols” cause man to have certain preconceptions so that when he interprets nature, he forces it into harmony with what he already feels and believes. The *Idols of the Tribe* are inherent within the very race of man. What was once acquired through sense experience and then tucked away within the being is now blocked by mental obstacles within the human understanding. The *Idols of the Cave* arise from the circumstances and education of the individual. How we have been raised and educated definitely colors our feelings and thoughts of the world about us and so disallows us to see clearly. The *Idols of the Market Place* arise from the nature of our language where “the ill and unfit choice of words wonderfully obstructs the understanding.” We confuse and cause emotions



by the poor usage of words and thus also block clarity in observation. The *Idols of the Theatre* arise from the errors of learned men whose dogma and philosophies cause man to see things only under the restrictions of such dogma.

With such Idols around him, man thus studies and interprets nature and therein snatches at any facts which fit with his preconceptions, forcing everything else into harmony with such. Without the aid of scientific devices, Bacon noted that we cannot be sure that we see things clearly, nor do we even know if we have made the correct interpretation.

Ways of Reasoning

In what manner can man safely study and experience truth and yet still be enabled to know reality? Bacon says we can do so with the proper type of precise reasoning. There are three means of analyzing or reasoning through thought. Men can use deductive, inductive, or syllogistic reasoning. When a man is reasoning in steps logically from the primary idea to its ultimate conclusion, he is making a *deduction*. If we see a decorated birthday cake sitting on a table, we would reason, "There sits a cake with white frosting and decorations of pink rosebuds and green leaves. It is made to look very appetizing. Cakes are made to eat. I would like a piece of the cake because it looks good and I know if I eat it, it will taste good. Therefore, I think I'll have a piece of that cake." Such forward reasoning from the cake to the conclusion that it will be eaten is an example of deductive thought.

In deductive thinking, there is danger in the premises being faulty and, therefore, causing the whole process to be incorrect. For instance, it might be that we are mistaken that it was a real birthday cake we were so ready to eat. It might have instead been a very clever art piece used for display purposes and made out of ingredients that are not even edible.

Inductive thinking is used when the individual progresses in his thinking backward from the result (or the effect) to the cause, step by step in a logical manner. Suppose a murder victim is found drowned in her bathtub. The assigned police detective,

in order to solve this case, would start his investigation with the dead body and work backwards from that result (the death) to the finding of the murderer (the cause).

The third means of reasoning is done through *syllogism*. An example would be:

Stones sink in water;

This thing is a stone;

This thing sinks in water.

The perceptive individual would immediately see the fallibility of such reasoning, for we might be discussing a pumice stone which does not sink but which would instead float on water. Then, too, the water might be frozen so that nothing would be able to sink in it.

The Inductive Key

Because of the weakness in deductive thinking and in the syllogistic manner of reasoning, Bacon felt the only means by which man can truly interpret nature is to use the process of induction. With such a system, the scientist could seek out and find a "natural causation. . . on which Philosophy can be based, which is faithful to sense-evidence and proved by works."

Bacon's new method was designed to: (1) Educe and form axioms from experience; (2) Deduce and derive new experiments from axioms; (3) Reason by induction.

Benjamin Farrington, in *The Philosophy of Francis Bacon*, summarizes Bacon's procedure for interpreting nature and gaining new knowledge. This author states that Bacon felt it imperative that man reject all of the then-current theories, opinions, and notions, or else the "newness" sought through observation would not and could not be observable.

The next step would be to bring the understanding into contact with facts in a straightforward, unprejudiced way through inductive thought. The scientist would then be able to collect a storehouse of facts from natural history and from the experience of the mechanical arts. When such data became sufficient in quantity, diversity, reliability, and subtlety, it would be sorted into orderly Tables of Discovery so that the mental processes may work upon it. This mode of research (the Tables) would serve as a visible

embodiment of the work to be done. The resultant new understanding could then be carefully used to form generalizations. Such conclusions could be validly drawn from a number of facts only if there was no contradictory instance. When a valid axiom was formed, it should allow for ample inclusion of new facts as the experimentation and interpretation continued.

Fulton H. Anderson, in his book *The Philosophy of Francis Bacon*, also summarizes Bacon's suggested scientific procedure: "The inductive scientist (like the bee) gathers, digests and fashions by faculties, fitted for knowing, the materials collected from things." In science, at every stage of discovery, the procedure is methodically controlled. Data is collected and prepared for the Tables. Inquiry proceeds according to topics; particulars are classified from the beginning. More and more universal-type particulars are found which bring higher and higher generalities of axiom until finally the apex of knowledge, the summary law of

nature, is arrived at—where the Great Form of Fabric of the Universe (the First Cause within nature) is found.

Bacon would not insist on a certain formula for research; he would only offer his as reliable and useful for those who wanted to use it. In his own words Bacon felt he was offering the "favorable conditions by which man could pass on knowledge so that science might mature and spread like some lively vigorous vine." And then shall the glory of discovery be the true ornament of mankind.

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We must crusade against traditional darkness. Let us give mental and active support, legally and ethically, to all that which seeks to remove the screen that blinds man to the reality of the future. Let us analyze what we ordinarily and habitually accept as traditions and customs, as to their true worth to mankind. What is of enduring value must not stand alone on its past but reveal as well an equal value for the future.

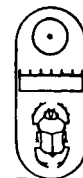
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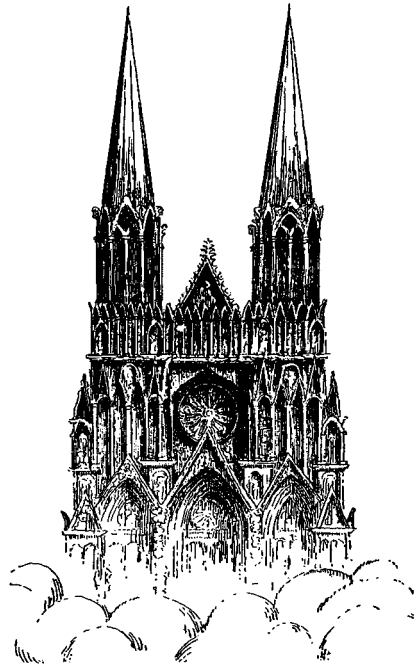
Medifocus



Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. On the first Sunday of each month, at any hour you select, you will enter into a five-minute period of meditation, focusing your thought upon a specific troubled area of the world. The part of the world you select will depend on which troubled area is particularly significant to you as an individual. This may change from month to month, or it may remain important to you for a longer period of time.

The Rosicrucian Order is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward world peace.





The Celestial Sanctum

Do the Ends Justify the Means?

by Gary L. Stewart, F.R.C.

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ONCE the Rosicrucian student becomes familiar with the teachings of the Order, it then becomes his or her responsibility to apply what he learns to his life. However, much more is involved in this process than merely applying a law or a

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principle for one's own personal benefit. The *motives* behind our applications are extremely important in that they actually determine what the end result will be. In other words, we are not only afforded the opportunity, through Rosicrucian teachings, to apply certain laws and principles to assist us to reach a determined end, but we also must apply our complete understanding to the situation and weigh all alternatives before acting. We must always ask ourselves if our motives are pure and in accordance with the laws and principles which are being utilized.

The expression of the Cosmic through its laws and principles does not distinguish between the variations of manifestation. That is, it does not choose or single out one person or thing over another for the purpose of arbitrarily bestowing an unearned gift or reward. If such was true, it would necessitate that the Cosmic actually be an anthropomorphic entity with human-like attributes and qualities.

Rosicrucian philosophy stipulates that the Cosmic is actually impersonal in its nature and functions through an orderly system of laws. However, when the Cosmic is consciously experienced to some degree by an individual, he *may* interpret it as being a *personal* experience, but this has no actual relevance to the Cosmic itself.

By "impersonal," we do not necessarily mean that the Cosmic is merely a mechanistic function of gears and levers that operates like a machine, but, rather, it is an all-pervading essence that infuses all things and has a consistent manner that causes it to persist in its existence. We, as individuals, are in reality individual expressions of that essence, and we function in accordance with the existing cosmic laws.

Perhaps it can be argued from a purely scientific perspective that the Cosmic is nothing more than a machine as it is observed to operate as such. However, from a mystical perspective, which is the core of Rosicrucian thought, we can perceive those very same observations and arrive at an entirely different interpretation. Through a conscious attunement with the Cosmic, we can ascertain in it the benevolent qualities of peace and harmony. We also gain an understanding of why it is im-

portant to develop our own initiative and take the responsibility to grow and evolve, and why these attributes are not just given to us.

More Than Meets the Eye

With this understanding, we can then see that there is more to the universe and the world we live in than is normally understood. However, it is important to note that regardless of whether we understand this or not, the Cosmic will function as it does and not the way we may want it to function. For this reason it is imperative that we ensure that we act with understanding and purity of motive. Otherwise, we can get lost in an endless circle of fighting, sometimes where there is no battle. Such is the nature of free choice—even though we may choose to act “against” Cosmic Law, we are, in reality, only abiding by its dictates and are merely reacting on another level of manifestation.

However, as far as our individual selves and humanity are concerned, such actions that are not representative of our highest aspirations could have disastrous effects upon ourselves and others. For the most part, every action we take is merely either a part of a process to arrive at a specific end, or is an end in itself. We work so that we may live in society in a manner that is acceptable to our individual preferences; we read for enjoyment or for the acquisition of knowledge; and so on. In other words, we either have a conscious or unconscious goal that we attempt to reach, and our actions are therefore a process by which to achieve that goal.

In the instance where we have a conscious goal that we would like to reach, the consideration of the goal is our first concern. After the goal is determined, we then must decide upon a way by which to attain that goal. If our goal is to merely eat dinner, little thought is required to determine the process. We only need to find food and prepare it. However, if our goal is to serve humanity, our task becomes much more difficult since our goal is very abstract, compounded by the fact that there are many different interpretations of what “serving humanity” actually means. Suppose, in such a quest, we confront another person who has a

viewpoint diametrically opposed to ours. What could happen?

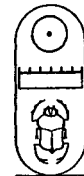
An adherent to mystical doctrines is generally the type of individual who would be more apt to have a goal such as service to humanity. In fact, most of this person’s goals will have an altruistic value primarily because of the feeling of wanting to give, to help, and to share the sense of goodness and love that accompanies the mystical experience. It is here that we must be extremely careful as to the methodology that we use, and it is here that a recall of all the wisdom and understanding that we have acquired must be utilized. At this point we must think of our own experiences and apply them to the best of our abilities.

Service to Humanity

If thought about, the students of Rosicrucianism, or mysticism, will recognize that they were *never* forced into their actions, beliefs, or knowledge. Such were acquired through persistent hard work and effort. Through such efforts, a channel of attunement with the Cosmic was opened, and a knowledge and wisdom of the Cosmic and its processes were acquired, or earned. The role that the Cosmic played, if we can differentiate it as being distinct from ourselves, was one of *direction* and *influence* because we attuned to it. By understanding this role, we can readily see how important it is to *apply* what we learned through our own experience and attainment to whatever good we may wish to achieve. In other words, not only must the goal be in accordance with purity of motive, the process must be as well.

Let us suppose, on the other hand, that an individual is not concerned with altruistic values and acts purely out of self-interest. Further, let us suppose that this individual’s goal is power and control over others merely for the sake of his own desires. What process would such a person use to acquire his goals? With such motives, would not any means be used or be capable of being used to ensure that the desired ends are met?

Fortunately, only rarely does this type of individual wield enough power to control large numbers of people. More frequently, we encounter individuals of noble and altru-



istic goals who say that they act out of the best interests of others and that they are serving humanity, and sincerely believe this. But, unless they think about all of their actions, especially the means by which their goal is to be acquired, and act accordingly, they can run into serious difficulties. Often these individuals are so convinced of the goodness of their goal that their overenthusiasm tends to make them force their methods onto others. Regardless of the goal, how would you react if you felt that you were being forced into a situation?

There are many people who believe the axiom that the ends justify the means is valid and correct, and would go to any extreme—to lie and deceive, if necessary—to arrive at their goal. We ask, if such a means is utilized, can the goal, or end, truly be as altruistic and good as originally thought? We must reiterate that a full understanding of a situation be sought, that a search within our beings be enacted, and the dictates of our conscience be followed if we choose to act in harmony with the highest laws of the Cosmic that we can comprehend.

With knowledge and wisdom comes a synthesis of ideas and actions. We can begin to comprehend an overall perspective and thereby be in a better position to decide which course to take. With this synthesis we can recognize a harmony between the goal and the process and perhaps realize that they are identical from a mystical point of view. From a personal point of view, karmically, our goal depends upon the process and we must ask ourselves if our end result is truly good if we utilize questionable means.

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.

The Purpose of the Rosicrucian Order

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

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

**The
Rosicrucian
Digest
June
1985**

Save These Dates: July 24 - 27, 1986
Rosicrucian World Convention - New York

(Details available after September 1)

*In time of need . . .
You Can Call
on the Cosmic*

by C. Coleman Crandall

IT CAN BE COLD, *awfully cold*, on a February afternoon in England as dusk approaches. This is particularly true when one is 5000 feet over East Anglia in an unheated, unpressurized cabin. Nevertheless, my uniform was sopping wet, and rivulets of perspiration were trickling down my back.

I glanced at my co-pilot. His face, too, was bathed in perspiration, and as white as the top of the blanket of clouds beneath us. Neither of us was much of a warrior, really, and each had enlisted only because he felt a duty to do his part in eradicating the plague of hate that had swept over Europe. During missions, we both hoped that the bombs we dropped would not harm a living thing just as fervently as we hoped that we ourselves would not be hit.

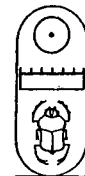
Today's mission had been relatively short and easy, involving support of our ground troops which were attacking the Nazi stronghold of Aachen, just over the German border. It had been totally uneventful, until on returning to our base, we found disaster waiting.

Our base was what airmen call "soaked in"—the clouds were down to ground level and visibility was only a few yards. This was not an unusual occurrence during an English

winter, and for that reason we carried an instrument called a runway localizer and glide path indicator. It showed us when we were lined up straight with the runway, as well as indicating that our angle of descent was correct.

But alas! As we began our descent toward the top of the ground-hugging clouds, I suddenly realized that the instrument was not functioning. There was no way we could hit the runway by dead reckoning. Much more likely we would hit one of the tall radar towers that dotted the area. There was nothing to do but pull up and ponder our options as our fuel gauge dropped closer to empty. Because of the short mission, we had only been given five hours' fuel supply, and had already been in the air four and one half hours.

Checking with our base tower, we asked if there was another landing field in the area where a visual approach could be made.



Again alas! All bases within our short range were reporting identical weather conditions.

We began to circle, talking over our situation. The idea of "ditching" in the English Channel was quickly discarded. The water was far too rough to land a Liberator bomber, even under ideal conditions. We were certain that the plane would instantly disintegrate, and even if a few of us got out before it sank, we would still be doomed. Air-Sea Rescue would never find us in the fog, and one could survive only about four minutes in those frigid waters.

Bailing out was also out of the question. East Anglia was cluttered with air bases and villages, not to mention the city of Norwich. The falling plane might well be responsible for the deaths of scores of innocent persons. There was nothing to do but circle, aimlessly, while hoping for a break in the weather.

Time dragged by. There was now only the faintest bit of daylight, even above the clouds. Using the lowest possible throttle setting, we had now been in the air six hours, and somehow the engines were still running. But now my flight engineer came up to report that our gauges were *empty*. Something had to be done . . . and quickly!

A check with the tower revealed that the cloud base had now risen to 100 feet, and visibility underneath had improved to half a mile. I asked for a radar fix and was given a heading that would bring us over the field. When the tower reported that my engines could be heard, I informed the crew that we were going in, and asked if anyone wanted to bail out. All chose to stay with the airplane.

I took a heading downwind from the runway, made a procedure 180 degree turn and began letting down. It was mandatory that I *be right the first time*, as we had insufficient fuel to go around again if we missed the runway. As we entered the

clouds, I said aloud, "Father, I can't do this, I'm going to need help."

After what seemed an eternity in the void, we suddenly broke through. We could see a segment of the circle of lead-in lights to the runway. Far off to the right, a good half mile away, we could see multi-colored flares being fired to indicate our landing point....I had failed.

At that moment, I lapsed into what can only be likened to a hypnotic trance, aware of my body movements yet having no control over them. I felt my right leg jam down hard on the rudder pedal and my left arm jerk the wheel to the right. The lumbering bomber seemed to stand on its right wing, as it went into a vertical bank, the wingtip no more than twenty feet off the ground.

My left arm and leg now moved in perfect coordination and for an instant we were straight and level, with the flares now to our left, and close. I then felt my left leg come down hard on the rudder and my hand jerk the wheel violently to the left. Now the plane was in a vertical bank left, its wingtip even closer to the ground.

Almost immediately, my right leg hit the right pedal and the aircraft side-slipped into a horizontal position just as the wheels touched the ground. So perfect was the landing that, for an instant, we were not even aware that the plane was rolling along the ground. Later, comrades who had witnessed the drama from the tower by following my running and landing lights were to tell me, in awe, that nothing human could handle even a Piper Cub in that manner, let alone a four-engined bomber. They were right.

We parked the aircraft, wearily dropped to the ground, and trudged toward the truck that would take us to headquarters. As we climbed aboard the truck I overheard my still-stunned navigator mumble to my flight engineer, "Thank God for Crandall."

"No," I remarked, "just thank God."

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ROSICRUCIAN DIRECTORY

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



MINDQUEST

REPORTS FROM THE RESEARCH
DEPARTMENT OF ROSE-CROIX UNIVERSITY

On the Nature of Vowel Sounds

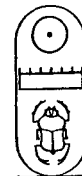
STUDENTS OF MYSTICISM have long hypothesized that vowel sounds produce certain results or effects. The scientific community has developed a system, used to aid computers in processing verbal commands, that allows one to see the voice pattern produced by human speech. With the aid of speech diagnostic equipment, Rosicrucian scientists hope to make an in-depth study of vowel sound patterns and to identify their possible vibrational effects on the physical world and to arrive at better techniques for their use in mystical studies.

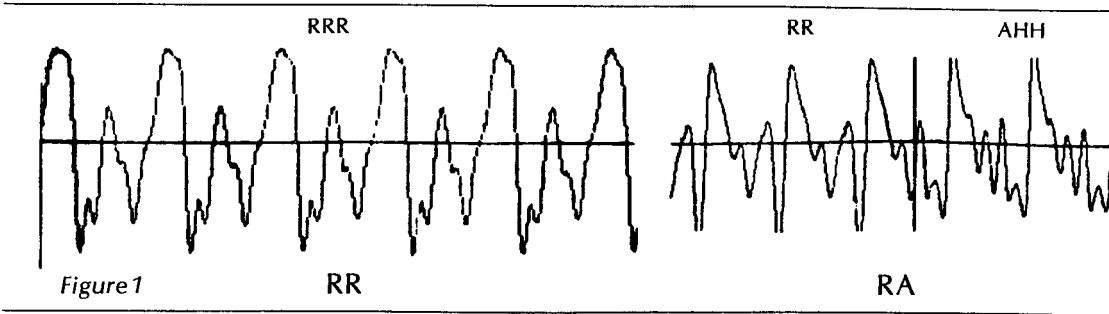
For several years, Rosicrucian scientists have been conducting studies to establish

the wave patterns of vowel sounds.¹ Continuing this research, additional data was collected from the attending membership of the Southwest Regional Conclave held in San Antonio, Texas, in October 1984.

In order for the volunteers to intone the vowel sounds at the appropriate pitch, a tuning fork was struck for the correct frequency. In using the tuning fork, measures were taken so that its sound was not audible to the microphone. The vowel sound was intoned into a microphone connected to a digital oscilloscope, and the voice pattern entered into a computer. The computer in turn performed Fourier transform analysis

sine wave 1 — mm





on the data so as to achieve a clearer image of the harmonic contents of the intonations.² The results of the computations were then graphed and photographed for later use.

We all understand the spoken sound of RA even though the voice/vibrational pattern is different for each of us. Somewhere in the human brain is the formula that transforms the vibrational pattern into the meaningful sound of RA. All of the samples of RA showed some similarities. The vowel sound RA is composed of two phonemes, "RR" and "AHH." The first part of RA (Figure 1) contains the repetitious pattern of "RRR," and the last half, also repetitious, the pattern of "AHH." Vowel sounds are usually extended in their pronunciation, producing these repetitive patterns. It should be noted that phonemes are normally composed of repetitious patterns, but when they are extended in their pronunciation the repetitive pattern becomes greatly enhanced and more easily studied.

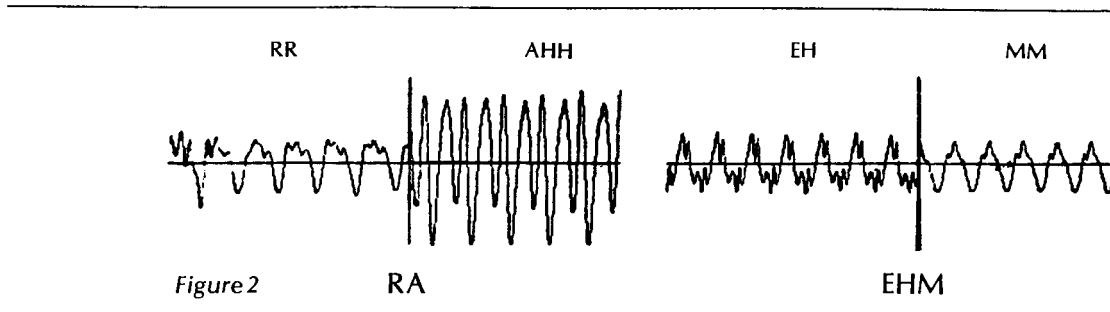
The Sine Wave Form

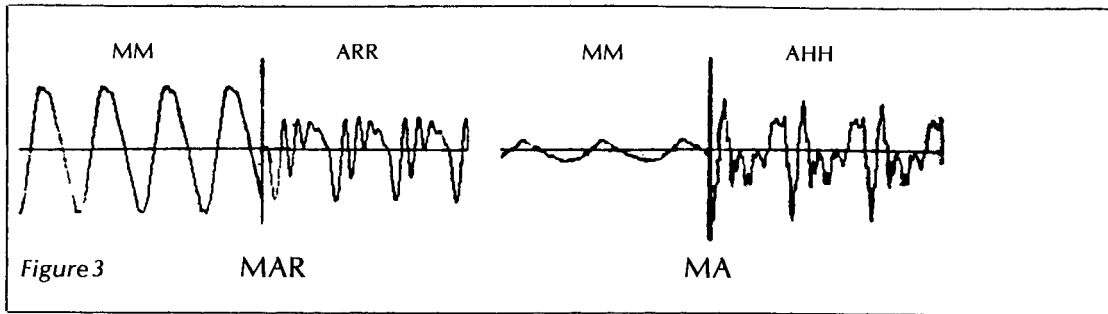
In Figure 2 we see the musical pattern of RA and EHM, done by someone trained in intoning vowel sounds. Most often these

vowel sounds have jagged peaks and uneven frequency when spoken by individuals who have not had vocal training. This soror demonstrates the sinusoidal (sine wave like) patterns that these sounds can have. One can tell by looking at them that they are pure in form and tone.

The sound of the phoneme "MM" is depicted in Figure 3. To date, this sound pattern is the closest one observed to the sine wave form. Its pattern gives one the impression of ocean waves. Proceeding to Figure 4 we see the sound "TH" in THO. The several examples observed for THO are all different in form. There is enough similarity, however, to discern the sound of "TH" being spoken. Also note that the pattern is almost white noise (the sound of a radio not tuned in to a particular station) for the "TH" portion of the word. White noise is described as the presence of many frequencies and at many different volumes at once. Each vowel sound has a set of characteristic compositional frequencies, just as do all words.

The data was analyzed to show the spectral harmonic content by the process of Fourier transform analysis. The technique

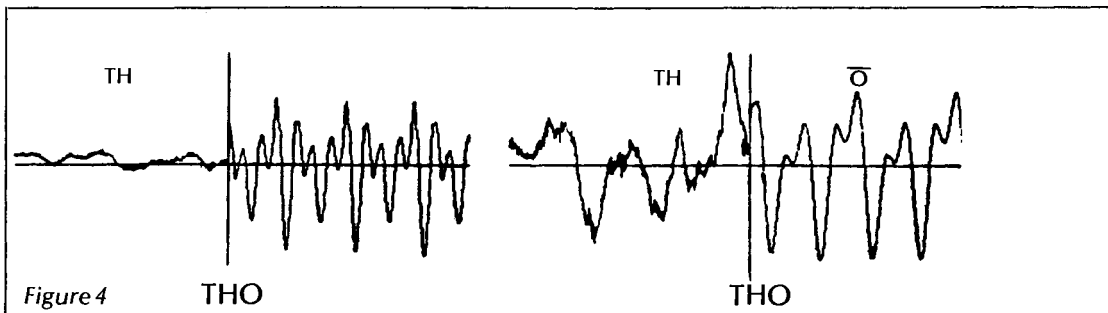




gives a relatively noise-free spectral image of the vibrational pattern. Therefore, its pure pattern can be viewed. The value of such an analysis comes if we accept the hypothesis that vowel sounds are more effective when properly done. Harmonics and resonance of the vocal chords, throat, tongue, and sinus cavities play a vital role. Using technical equipment such as that used here can greatly aid the mystic in gaining a better understanding of the nature and efficacy of vowel intonations. As yet, we do not know what active agent or agents—if any—are in vowel sounds. An analysis of vowel sound patterns may provide the key.

Every day more is being learned about speech recognition and synthesis by the scientific community. However, we still do not have the “formula” for discerning the subtleties that make these sounds function as they do. It is one thing to get a sample of the pattern and quite another to say why it does what it does.

Transform analysis is also used in the study of brain waves or any other cyclic activity. The study of the cycles of nature, the periods in a person’s life, even sunspot cycles, can be analyzed by this method. If it



can be measured, its period and frequency can be determined. We can use such transform analysis to show similarities and correspondences between vowel intonations and other cyclic phenomena. Thus, we can illustrate the underlying principles in nature.

Mystics desire to understand how the Cosmic works. Along with this understanding comes responsibility. Exercising this responsibility, the mystic becomes a conscious part of the evolution of human consciousness, and comes to bridge the gap between the physical and the non-physical.

—John Lesesne, F.R.C.

John Lesesne and his partner, Lynn Lidell, have created and built specialized electronic equipment for the Rosicrucian Research Lab and have volunteered their assistance in laboratory research. Together they have founded and operate an audiovisual service and do custom electronic design for universities, colleges, and high schools in the Southwest.

Footnotes

¹Robert G. Waggener, Ph.D., & William D. McDavid, Ph.D., "Vowel Sound Analysis," *Rosicrucian Digest*, Vol. 61, March, 1983, pp. 20-22, 35; Robert G. Waggener, Ph.D., & William D. McDavid, Ph.D., "Vibrations and Vowel Sounds," a paper published by the Research Dept. and the International Research Council of the Rosicrucian Order, AMORC, 1983. These two articles are available from the Research Dept., Rosicrucian Order, AMORC, San Jose, CA 95191. A donation to cover the cost of postage, printing, and handling is appreciated.

²In Fourier analysis, an arbitrary physical or mathematical function is broken into a series of sines and cosines of different frequencies and amplitudes. In Fourier synthesis, a series of sines and cosines of different amplitudes and frequencies is added to obtain the original function. As an example from our everyday life, each time a waveform of varying air pressure strikes the eardrum, our mind, through processes involving the brain and physical organs, transforms the waveform into a series of individual frequencies of varying amplitudes. We interpret these frequencies as sound. So, in reality, our hearing process is nothing more than a Fourier analysis of the air pressure waveform striking the eardrum. For further explanation of Fourier analysis and vowel intonations, the reader may wish to refer to the two papers listed in Footnote 1.

This Month's Cover

Our cover features prehistoric American Indian rock art found in Little Petroglyph Canyon in a remote area of the California desert slightly west of Death Valley. In the words of photographer Rick Lawler, "The petroglyphs in this area are stunning, both in the quality of the art and in the sheer numbers of them—thousands of individual peckings in countless patterns along a five-mile length of the canyon. The petroglyphs were made by chipping away the outer layer of dark desert varnish, called patina, to reveal the light-colored basalt beneath. Today, as much as 4000 years later, visitors can still see the results in the bold, mute designs. Some of the artwork is so old, repatination has begun, and later artists chipped new designs over old ones."

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Experts don't know what these petroglyphs mean, only that they are not a system of written language. The numerous petroglyphs in Big and Little Petroglyph Canyons were done at different times, by different generations of artists. These exciting examples of Indian rock art have been designated as a Registered National Historic Landmark since 1964.

(Photo by Rick Lawler)

The Awakening of Man's Psychic Heart

by Dr. John Palo, D.C., F.A.C.O., F.R.C.
Member, International Research Council

OF LATE THE HEART has had an unprecedented amount of news coverage. It is a time of heart replacements—human, baboon, and mechanical. Yet should all this give us second thoughts about our heart as a great psychic center?

Some time ago I was speaking to a colleague about the heart. I was praising the heart surgeon for his wonderful knowledge of the heart. My friend surprised me when he said, "The surgeon doesn't know a thing about the heart! Oh, we know much about the physical heart. But I'm referring to the real heart. I'm referring to that great psychic center we all feel in our chest. It's this great emotional, psychic center that we know so little about. After all, there's not that much to the physical heart. It's just a pump! It keeps the blood moving!"

My friend was right. The physical heart is just a pump—but a most important pump. If it stops, the body dies. For us to live in our body the heart pump must circulate the blood, enabling food and oxygen to reach the body's cells. Thus, the crucial heart pump makes life possible.

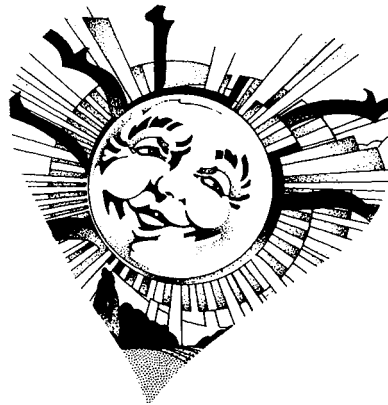
As a matter of fact, this pump is so important to the continuation of life that it is made of a special muscle tissue. Even if all the nerves to it are cut, the heart will keep

beating on its own as long as it receives food and oxygen, and waste and carbon dioxide is removed.

The nerves to the heart act as regulators to step up or slow down its action. So the physical heart is an organ of pumping muscle that has some speed regulation control from the nervous system.

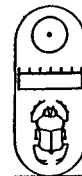
Radiating Energy

On the other hand, the psychic heart is not a physical organ. It is that great mystic center we all feel radiating from our chest.



Dr. Palo, a long-time Rosicrucian and member of AMORC's International Research Council, is a practicing chiropractor in New York City specializing in sports injuries. Among his many interests are psychology and metaphysics, and he is a member of the New York State Chiropractic Association.

This psychic center engages our behavior and is concerned with the *quality* of our life. Its impulses guide us in mysticism, culture, creative business achievements, the arts,



science, and all that makes us prime examples of fine human beings.

The recent findings about the physical heart have made the mystic even more aware of its limitations and the distinction between the physical pump heart and the psychic heart. Replacing the physical heart with the heart of another does not replace the soul personality of the recipient. No matter what or whose physical heart is in me, I'm still me, and most importantly I still retain all those endearing associations I have with my psychic heart. I will always radiate the same love from my irremovable psychic heart, for the psychic heart is part of our whole psychic makeup—it is not removable nor replaceable.

One of the best stories I know about a psychic heart is an old African tale from Uganda. It seems the highest god, *Kabezya-Mpungu*, had four children—the sun, the moon, the darkness, and the rain. There was no earth or sky, nor were there any animals or human beings.

Then one day *Kabezya-Mpungu* created the earth and the sky. He created the many animals, and he created man and woman. Man was much like the animals, except that he was endowed with reason.

Kabezya-Mpungu called his four children together to tell them that he was about to leave them, and he cautioned them to be temperate while he was gone. He wanted no harm to come to man and the animals. But while he was gone, he would send down to earth, in his place, *Mutima* or *heart*—a piece of himself to look after his creations.

Kabezya-Mpungu then left. All that remained of him on earth was *Mutima* or *heart*, a piece of God no bigger than a hand. However, it was not long before *Mutima* grew lonely for *Kabezya-Mpungu*.

"Where is *Kabezya-Mpungu* our Father?" *Mutima* asked Sun, Moon, Darkness, and Rain.

All they could say was, "Father is gone and we do not know where."

Mutima cried, "Oh, how great is my desire to commune with him fully again."

Then *Mutima* looked at his charges, man and woman—the ones *Kabezya-Mpungu*

had endowed with reason and intellect. *Mutima* made a decision. "I will enter them," he said, "and through their reasoning powers I will seek my return to God from generation to generation." And this is exactly what *Mutima* did. Ever since that time man has had in his chest *Mutima* or *heart*, a piece of God. And, now, with *Mutima* in them, all human beings have a longing for God and keep looking for ways to find God.

As mystics it would seem we all have a larger than normal piece of *Mutima* or *heart*. For a mystic is driven, more than others, to seek God. The mystic knows that love and the seeds of creation flow from the heart, the psychic heart.

Sacred Passion of Love

Love is the great magician, the great enchanter. It is the perfume of that wondrous flower, the heart. Without the sacred passion of love we are less than beasts, but with it we are god-like and can build a heaven on earth.

The psychic heart, the love center, is the cornerstone of the teachings of Master Jesus. The disciples came to Jesus and asked, "What new lesson shall we preach today?" Jesus answered, "Teach love." "What!", said one disciple, "We've preached love over and over again. Don't you have something new?"

Jesus turned to the disciples and said, "No! Now and for ages to come love will be the most important message. Go out and preach love!"

The Rosicrucian Temple

One of the main purposes of a Rosicrucian ritual is to make contact with our heart. We send thoughts of love to and from our heart. We are open to the inspiration which comes from the heart. Such personal convocations with our heart lift us to our best and highest ideals, and this is carried over into our daily work. Such heart communion and inspiration is a major purpose of a Rosicrucian ritual.

All Rosicrucian temples are constructed in the form of a *rose* and a *cross*. The floor plan of every Rosicrucian temple forms a cross. The line from East to West crosses

the line from North to South. Where these lines intersect is placed the Shekinah, which, in a Rosicrucian temple, represents the rose, also symbolic of the heart of man.

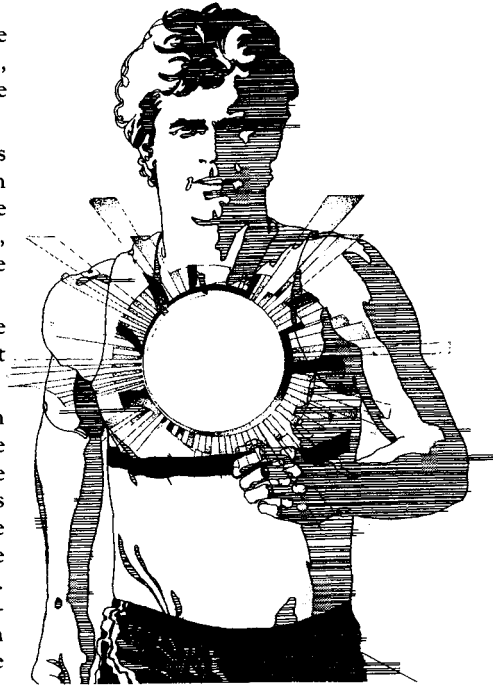
Further, as Dr. H. Spencer Lewis has written, the temple represents man lying on his back with his arms extended. Thus, the Shekinah, in the very heart of the temple, represents the heart of man as well as the heart of the temple.

Convocation is actually an affair of the heart. Its ritual strives to rouse our heart impulses.

If we carry our analogy further, we can more fully understand the role of the Colombe and the Master in the East. The East, where we find the Master's station, is the place of light. The Colombe is the guardian of the sanctum sanctorum, the space between the Shekinah and the East. She symbolically guards against any interference with the inspiration reaching from the heart to the mind or place of light in the East.

The Rosicrucian tradition of psychic heart orientation has its roots in ancient Egypt. Numerous references point to the heart as the very soul of man. The Egyptians referred to the heart as the "conscience" of man, and "the God which is in man." Thousands of years later we still pray to the "God of our Heart." Hear Vizier Ptah-hotep's words of 4000 years ago: "Follow your heart as long as you live." "A wise man's heart is the balance of his tongue." And, "A hearkener (to good advice from the heart) is one whom the god loves; one whom the god hates is one who hearkens not. It is the heart which makes its possessor a hearkener or one not hearkening. The good fortune of a man is his heart."

In the 15th century B.C. a court herald recounted his services to Thutmose III, traditional founder of the Rosicrucian Order, AMORC. "It was my heart which caused that I should do them, by its guidance of my affairs. It was . . . as an excellent witness. I did not disregard its speech, I feared to transgress its guidance. 'Lo,' said the people, 'it is an oracle of God in every body. Prosperous is he whom it has guided to the good way of achievement. Lo, thus I was.'



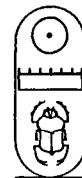
An epitaph to the Egyptian prince of El Kab reads, "Mayest thou spend eternity in gladness of heart in the favor of the god that is in thee."

Another old statement from a dying Egyptian reads, "The heart of man is his own god, and my heart was satisfied with my deeds."

And finally we hear the voice of the old Egyptian Amenemope: "Divorce not the heart from thy tongue, and it shall come to pass that all thy purposes shall be successful."

As can be seen, the ancient Egyptians had great respect for the heart. In mummies they removed all the inner organs except the heart. Symbolically, the deceased needed his heart in his afterlife as it was the soul consciousness.

If the heart was removed, it then was replaced by a sculptured scarab beetle about the size of the original organ. The scarab beetle was symbolic of the ongoing process of creation. The scarab artifact was placed over the heart even when the heart was not removed. Most of the scarabs placed upon the chests of the dead had a prayer inscribed



on the flat underside. It was hoped that these prayers would help the deceased through the death initiation.

Maat

Judgment Day in the Egyptian religion was vividly portrayed in the Book of the Dead. The heart of the deceased was weighed against a feather, the symbol of Maat or truth. The final judgment was based on whether the deceased lived and spoke by the promptings of the heart. The heart was weighed against his word, his tongue. As the heart is always present, it knows all. Thus, some of the prayers on the heart scarab were pleas to the heart, such as "Please, don't betray me." Or, "Just tell the good things about me." If the person passed the test, he was pronounced a *maa kheru*—that is, "true of voice."

This concept of the afterlife gave the ancient Egyptian a high moral code. Strict materialists and atheists who feel death is the end are more apt to be unethical and amoral. Even religionists, who fear a possible hellfire, may have higher ethics than the rank materialist. Like children, they tend to watch their behavior for fear that God the Father will punish them for their misdeeds.

The mystic, sensing karma and reincarnation, is often the most ethical, the most moral. He knows that to behave less idealistically is to keep him tied to the lowest stages of his psychic heart's evolution. Therefore, he frequently tunes in and acts from the "God of our Heart."

The Rose, The Cross

Through the centuries Rosicrucians have come to associate the heart with the rose. The heart-rose on the cross developed into the great Rosicrucian philosophy so well stated in Latin, *Ad Rosam, per Crucem, ad Crucem per Rosam*. We arrive at the rose (or heart) through the cross. And, the quest of the rose (or heart) leads us to new crosses. All crosses are challenges for further growth.

When we say the Rosicrucian Order, AMORC, looks upon the heart or its symbol the rose as signifying evolution, we are speaking of the evolution of our soul personality. This most important form of evolution takes place as we face the challenges of life's crosses.

[28]

But we Rosicrucians are confirmed optimists. We know life cannot be all hardship, all crosses. The workings of the rose, the glowing satisfactions of the heart, are always intertwined with life's crosses. There is always hope for all.

This philosophy of hope is further strengthened by the idea of reincarnation. Rebirth makes us accountable for who and what we are. It assures us of present or eventual fulfillment and blossoming of our frustrated talents and achievements.

The Blossoming Rose

When we seek to know ourselves better, we seek the rose, we seek within our heart. The heart reveals the roots of much of our present behavior patterns. We become our own creators. We do not do this the "easy" way—with drugs or self-proclaimed gurus. We do it the Rosicrucian way—through personal involvement—*Ad Rosam per Crucem, ad Crucem per Rosam*. We apply the Rosicrucian teachings. We do not have instant success. In fact, we often fail in the exercises. But we persist. We are on the Rosicrucian road of wholesome, steady growth.

The Rosicrucian teachings stress heart development. Much of mysticism, for that matter, is a gradual awakening of this psychic heart center. It is through the heart we experience Cosmic Consciousness. This is a time when the psychic heart seems to beat as one with the cosmic heart. It's Mutima finding Kabezya-Mpungu.

Some may think the path of heart or love is too simple an approach to great illumination and spiritual growth. Those who feel this way may not yet have examined the complexities of this simple thing called love in this most complex world. However, the love path will be found to be an enlightener. Love or heart should be tied to our every move. If it is not, we should examine our heart to find out why.

The key to the heart's blossoming is love and service. Love is a universal force. It has a place in all that we do. Love from the heart should find its way into our business, our personal life, our recreation, our art, and our music. Once we tap into the power of love, more beauty enters our life. We don't know the full potential of what we do until we put our heart into it.

We must encourage more and more heart expression in and from ourselves. If we love something, we should say so. Good things can thrive better with an encouraging word from us. We should show heart-felt appreciation for the kindness and good works of others. We should let our hearts radiate through our eyes, and let every movement of our face and body reflect more and more the love that is genuinely in our heart.

We should let whatever work we do be a fine product from the God of our Heart.

Each of us, at some time, has suffered from someone deceiving us—perhaps someone we loved. We should not let that stop us. Lovers know the pangs of unrequited love, but there is so much truth to the saying, "It is better to have loved and lost than never to have loved at all." I've met many artists who after years of struggle have been frustrated by failure to achieve great renown. I've not found one who regretted the love or heart struggle to achieve excellence in his field.

We all have beauty to give to this world. We must let the passion of the God of our Heart come through to express that beauty.

In an age when so much media time centers around the mechanical pump aspect of the heart, let us remember the most important heart—the *psychic heart*. We have seen how the great enlightenment movements throughout history have placed so much importance on the psychic heart, and how the Rosicrucian teachings and rituals find it



to be a key to our soul personality's evolution.

May the path of the heart make us *maakherus*. May Mutima, the piece of God in our heart, lead us to Kabezya-Mpungu, God. May the words and deeds from our heart heart lead us to cosmic illumination.

ATTENTION, HIERARCHY MEMBERS

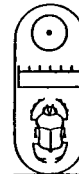
Those who have been invited to the Hierarchy by virtue of their long term of membership, and understand the purpose and importance of these special Contact Periods are invited to participate in and report on the following occasions.

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 15, 1985
8:00 p.m. (your time)

Thursday, November 21, 1985
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.



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

When the Shadows Come

I WAS very much interested in an editorial article that appeared in the August, 1933, issue of the excellent British publication called *The Occult Review*. Its editorials are always interesting and learned, and occasionally touch upon some of the very deep principles of mysticism.

In this editorial the editor comments upon the fact that there is a type of "malaise" which is prevalent among people who are making progress along the path of spiritual or mystical development, and whose inner lives are "vivid and intense." I am happy that he used the terms *vivid* and *intense* because I think that those terms best describe the class of individuals who are most susceptible to the experience of this strange and peculiar emotion.

Many students who have made some progress on the path of spiritual and mystical development have commented on the fact that as their lives become more attuned with the spiritual and mystical principles surrounding our existence, the more intense and the more vivid seem to be their reactions to both the joys and the sorrows of life. It is a common expression for the truly devout and serious student of mysticism to say that one of the first and most noticeable manifestations of a change taking place within, is that of a more keen appreciation, a more sympathetic understanding of the sorrows and sadnesses of human existence, while at the same time the joys and lighter things of life seem to quicken a whole-hearted response from within to a greater degree than ever before.

[30]



As one dearly beloved student expressed it, the sunlight dancing with its beams upon the floor of his study seemed to be playing a fantasy of light and harmony for his amusement, and he felt as happy as a child in watching it, and even the laughter of a little babe became a captivating, enthralling, and dynamic influence, while the mere thought of ignorance and mental darkness in the lives of human beings seemed to bring an overpowering depression.

Such persons live the fullness of life in an additional and mental sense. They swing back and forth like a pendulum from the extreme degree of sorrow to the extreme degree of happiness. They are easily moved from one plane and one degree of emotional response to another. This is because their inner lives are truly *vivid* and *intense* and filled with a fullness of soul experience.

The Impending Night

But the editor of this British magazine also called attention to something that is generally held in secrecy among those who have advanced on the Path. He speaks frankly about the inevitable portion of the mystic's journey when the sun seems to set and the day seems to end, and the footsteps of the student lead him gradually into the nighttime of his onward march.

*The
Rosicrucian
Digest
June
1985*

The editor says that this period of deepening shadows is often called by various names, and more frequently referred to, in the language of the Christian mystics, as the "dark night." Among those who are not Christians, and among the Orientals especially, this period is known as the *journey through the shadows*. And in some of the Rosicrucian documents it is referred to as the *Obscure Night*. It is true that this period sometimes lasts for a few months, and sometimes even a year. It is this period to which may be applied the term *malaise*.

Initiation and Development

I want to quote further from the excellent editorial as follows: "It is characteristic, however, that whether of long or short duration, few, if any, pass through it without complaint, and no amount of reassurance by another avails the sufferer. It is impossible to convince him that *Au Fond*, all is well. . . . Who is there in whom the inner life has reached any appreciable stage of development who has not experienced that numbness and deadness within, which takes away all zest for those matters which, in the ordinary way, one would consider most worthwhile? . . . Somehow, however, the true disciple struggles manfully through these periods of inner darkness without entirely losing touch with inner certainty that he is on the right track; that no matter how apathetic and even averse he may *feel* deep down in his heart he *knows* that the shadow that falls upon him is cast from without."

Here indeed is the essential point for constant consideration by the disciple. I do not agree with the editor in thinking that all disciples, and especially those who enter the shadows for the first time, always know or always feel convinced that the shadow falls upon them from without. It has been our experience in assisting thousands of students along the path that at this critical time we must constantly reassure the disciple that most of the shadow is not caused by inner conditions.

Even in many cases where there is the belief that the shadow is cast from external conditions or causes, there is occasionally an accompanying belief that the shadows and the darkness emanate from some evil

source being personally directed toward the good and welfare of the disciple. It is at this point of the disciple's journey on the path that he is easily tempted to give unnecessary and often exaggerated consideration to the possible existence of the imaginary power attributed to Black Magic.

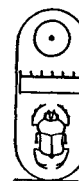
It is necessary for the proper guidance of the disciple to have him understand that the darkness is of cosmic decree, and is good in its intent and purpose, and is truly an experience through which the disciple must pass as part of his initiation and development.

It is true that at times a part of the shadow is often a condition that, wrongly interpreted as being a part of the shadow, is traceable to sheer ill health, or to physical conditions within the human body. It is for this reason that the Rosicrucian system of instruction and guidance along the path places so much emphasis upon the importance of self-treatment, of good health, and a proper knowledge of the causes of disease and their physical or mystical cure. It is perhaps for the same reason that some Oriental schools and systems have placed emphasis upon the belief that the disciple on the path should refrain from the eating of meat, the drinking of certain liquids, the partaking of certain foods, and indulgence in certain functions and emotions of the human system.

Restrictions

A belief in celibacy, restricted diet, the practice of deep breathing and various other special features have found their way into some Oriental systems solely as a means of preserving not only good health, but a large amount of that creative power within the human body which is supposed to prevent any form of illness or physical depletion. But it has been proven in the long experience of Western world adepts that many of these restrictions in diet and suppressions of natural indulgences have tended to create an abnormal physical condition that makes the individual as readily susceptible to this condition called *malaise* as would any external, cosmic, or spiritual cause.

For this reason the universal and general prohibition against the eating of meat, and



other mortal or natural indulgences, has been eliminated from all of the most modern and most efficient systems of mystical guidance. The individual must be considered, rather than the class, and there are few individuals indeed who require such strict reforms, and such prohibited courses in life as were outlined for the mass in the ancient beliefs. Normal health is all that is required for the disciple, rather than an abnormal state of supposed pureness and extreme spirituality.

The Obscure Night

During this period of the *Obscure Night* there is a sense of unrest, of doubt, and speculative inquiry. The mind becomes indifferent at times regarding all things mystical, spiritual, and occult, while at another moment the mind seems to be keenly analytical and critical, and finds highly colored, and artificially inspired reasons for doubting the sincerity and worthiness, and the other benefits in any other course of study along spiritual and mystical lines.

The very teachers who have been the inspiration of the student suddenly appear as doubtful characters to the mind of the disciple. Their good motives are questioned; and friendship seems to be of less value than heretofore, and the voice of the tempter seems especially kind and thoughtful. There comes also a sense of depressed spirit of loneliness and inferiority, or there may suddenly arise the grotesque figure of superiority with a greatly exaggerated ego trying to proclaim its super-qualities and incontestable right to look with disdain on all that has been learned, and upon all who claim to be guides and directors along the Path.

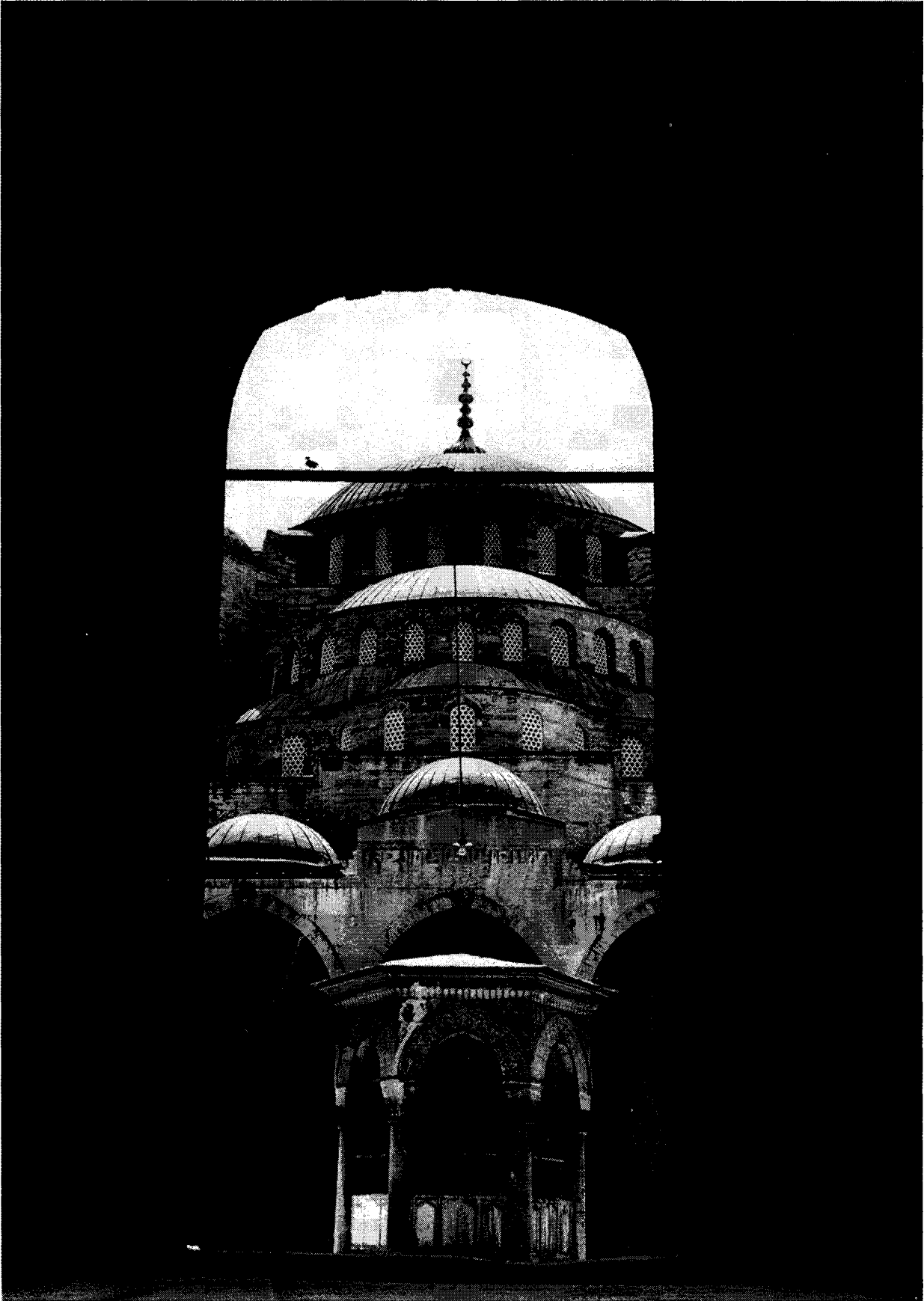
It is during this period that many disciples arbitrarily stop their progress, halt by the wayside of the path, seek contacts with others who have also halted and who are dwelling in the shadows, and finding confirmation of their doubts and false beliefs in the experiences of others, come to the erroneous conclusion that their present attitude is correct and resign from all uplifting contacts, abandon their studies, and throw themselves into the deepest shadows of the black night of despondency.

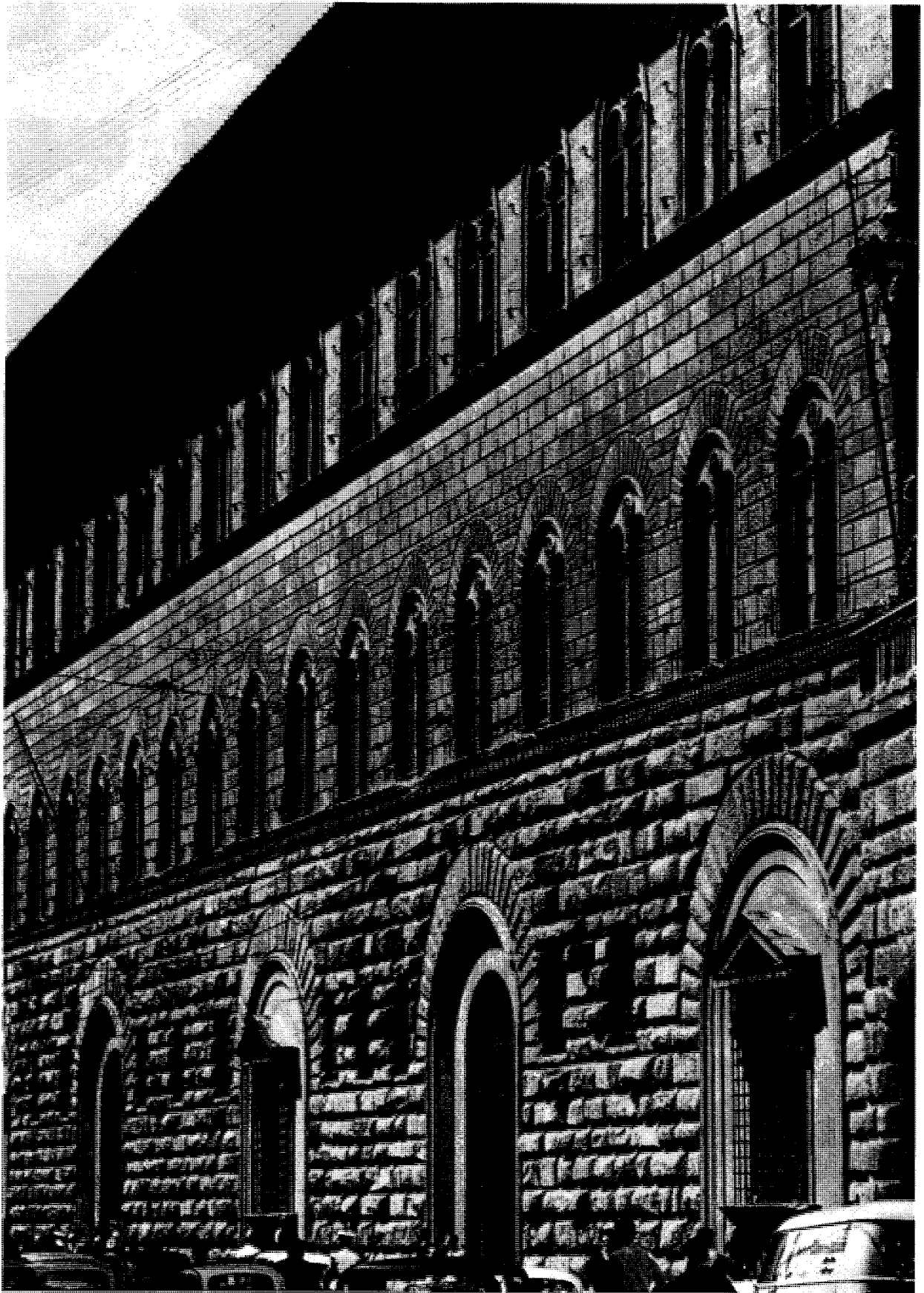
There are some who find what they interpret as a relief from the *malaise* by taking this reverse attitude and abandoning their journey. They feel that they have taken themselves out of a deplorable situation, and have brought themselves some new degree of freedom. In resigning their studies and disassociating themselves from their school of thought or help, they boast of the fact that they wish to be free souls and can no longer find happiness and peace in the associations and in the proscribed and prescribed studies to which they have been devoted.

It would seem that the momentary effect of the change that they arbitrarily bring in their lives misleads them into thinking that they have thrown off some shackles and have broken the bonds that held them as slaves, but we know only too well that this false interpretation is quickly followed by a greater degree of despondency and unrest, and that the condition which follows is pitiful. Here indeed comes the time for the test of man's vanity and a trial of his exaggerated ego.

It is at this time that the truly despondent and truly helpless disciple finds that he needs more than ever the companionship and guidance that he has recently abandoned. But rather than admit the error of his ways, the pooriness of his judgment, the submission to the voice of the tempter, and the weakness of his own spiritual fortitude, he refuses to write to his teacher, his leader, his guide, and his associates and ask for readmission to their companionship and reinstatement in the ranks of those who are making the grade. Sometimes years pass before these persons come not only to a full realization of the error they made in abandoning their progress during the hours of the shadows, but the weakness they are displaying in hesitating to step boldly back on the path again and bring an end to the continuously darkening hours.

There is always great joy in the hearts of leaders and teachers when one lost disciple is redeemed or voluntarily returns to the path. There is no obscure darkness and no shadows on the path as depressing as the period of melancholia that envelops the student who is tempted by the conditions of the shadow to abandon the path and free





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The subjects as listed were recorded largely by officers and staff members of AMORC. They are for your enjoyment and enlightenment, and may be played time and again with benefit. Recordings usually contain two titles (two sides). 8-Track not available.

No.	Title	Source	No.	Title	Source
1	Requesting Cosmic Help Mystical Prayer	R. M. Lewis R. M. Lewis	22	Akhmatov: A Beautiful Rendition of the Life of this Great Pharaoh On Criticism	Marjorie Chard W. H. Clark
2M	On Being a Rosicrucian An Approach to Absolute Value	C. R. Warnken C. A. Poole	23	Contacting the Celestial Sanctum The Emperor's News Conference	J. R. Whitcomb R. M. Lewis
3M	Initiation Sevenfold Wisdom of Hermes	H. P. Stevens J. Disher	24	I Relive A Life Tibetan Trail	R. M. Lewis R. M. Lewis
4	Beissel's Ephrata Music Commentary Music Hath Charms	R. R. Clayson C. R. Warnken	25M	Steps and Techniques in Mysticism Spirituality and Psychic Ability	R. R. Clayson R. R. Clayson
5	Concept of Reincarnation Fundamentals of Rosicrucian Philosophy	C. A. Poole C. A. Poole	26	Evolution vs. Revolution Has Everyone Psychic Powers?	R. M. Lewis R. M. Lewis
6	Land of the Incas African Rain Queen	R. M. Lewis R. M. Lewis	28	Egyptian Tape Recording The Liberal Mind	R. M. Lewis R. M. Lewis
7	Release of Self What Is Sacred?	C. A. Poole C. A. Poole	29	Objective Reasoning Goethe's Fairy Tale	J. D. Freeman R. Phelps
8	Our Future Incarnations Finding Personal Peace	R. M. Lewis R. M. Lewis	30	Do Tranquilizers Produce Mystical States? Women Masters and Mystics	R. M. Lewis R. M. Lewis
9	Recollecting Past Incarnations Psychic Sight	R. M. Lewis R. M. Lewis	31	Cosmic Masters What Is the Subconscious?	R. M. Lewis R. M. Lewis
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11	Rubáiyát of Omar Khayyám The Nature of Secrecy	H. Miles R. M. Lewis	33M	Lodge and Chapter Membership Our Temple	R. M. Lewis J. D. Freeman
12	Two Practical Principles Training Your Emotions	E. Watermeyer M. McGowan	34	The Fear of Death God's Plan	R. M. Lewis J. D. Freeman
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14	Rational Mystics Concept of Pantheism	R. M. Lewis R. R. Clayson	36	What Do You Reflect? Are We Practical?	J. D. Freeman R. R. Clayson
16	Concept of Soul: Panel Discussion: Introduction: R. R. Clayson Moderator: R. M. Lewis The Emperor Explains AMORC	C. A. Poole J. R. Whitcomb A. C. Piepenbrink R. M. Lewis	37	Is Personal Initiation Possible? Mystical Lessons of Nature	R. M. Lewis R. M. Lewis
17M	The Temple Because of its theme, it is suggested that this tape be played to members while they are waiting to enter the Temple	H. P. Stevens R. M. Lewis	38	Dr. H. Spencer Lewis, the Man Francis Bacon, Reformer	P. Falcone R. Phelps
18	Mystical Concept of God Tibetan Teachings	R. R. Clayson R. M. Lewis	39	Psychic Initiation Meaning of Transition	R. M. Lewis R. M. Lewis
19	A Mystic in A Modern World Are You Making Progress?	A. A. Taliaferro R. M. Lewis	40	Planned and Purposeful Living The Mind of God	R. R. Clayson A. C. Piepenbrink
20M	We Come To This Sacred Place Found	H. P. Stevens J. D. Freeman	41	Developing Intuition Thoughts That Destroy Man	R. M. Lewis R. M. Lewis
21M	The Story of Secreto Eterno Salutation to the East	P. Falcone A. C. Piepenbrink	42	The Akashic Records The Soul's Memory	R. M. Lewis R. M. Lewis
			43	Is There Awareness After Death? Relax With Music	R. M. Lewis P. Falcone

(Additional Titles On Next Page)

No.	Title	Source	No.	Title	Source
44	Man's Psychic Structure What Is Tomorrow?	A. C. Piepenbrink C. R. Warnken	74M	Kings Chamber Vowels Esoteric Mysteries	E. Lee R. M. Lewis
45	Right and Wrong Happiness and Desire	A. C. Piepenbrink M. McGowan	79M	Martinist Technique The Initiation Chain	O. Asher O. Asher
46	Rosicrucianism and Religion Eternal Values for Youth	E. Russell A. C. Piepenbrink	80M	RCU Class 1981—A. Taliaferro History & Mystery of Initiation	A. Taliaferro A. Taliaferro
47	Cosmic Consciousness Law and Order	R. E. Daniels C. R. Warnken	81	Should We Think of Self? Projection of Consciousness & The Elements of War	R. M. Lewis R. M. Lewis R. M. Lewis
48	Peace Through Mastery Mind Over Matter	G. A. Bailey A. C. Piepenbrink	82	Through the Silver Cord The Lighthouse	Shirley Fisher Edward L. Fisher
49	The Rescuer and the Rescued The Practice of Rosicrucianism	E. Watermeyer C. R. Warnken	83	How Should One Live as a Rosicrucian Impact of the Space Age & Dreams and Symbols	R. M. Lewis R. M. Lewis R. M. Lewis
50	The Science of Mysticism	R. M. Lewis	84M	Imperator's Forum - I	R. M. Lewis
51	Attaining Cosmic Consciousness	R. M. Lewis	85M	Supreme Secretary's Forum - I	A. C. Piepenbrink
52	Bedtime Tales	R. M. Lewis	86M	Supreme Treasurer's Forum - I	B. Schaa
53	Child Guidance	R. M. Lewis	87M	Grand Master's Forum - I	R. Daniels
54M	Sanctum Invocation, Cathedral Contacts, Ah, <i>Sweet Mystery of Life</i> , (Discourse & Music) Exercises in Vowel Sounds, Breathing With Vowel Sounds, <i>Secreto Eterno</i>	Dr. H. Spencer Lewis	88M	Grand Secretary's Forum - I	H. Bersok
55	Self-Examination Mystical Misconceptions	M. McGowan L. Ziebel	89M	Grand Treasurer's Forum - I	L. Kilgore
56	Law of Karma Drama of Self-Expression	R. Morgan H. Kellem	90M	Class Master's Forum - I	O. Wilson
57	Spirit of Initiation Psalms of Akhnaton	R. M. Lewis R. M. Lewis	91	The Conflict of Opposites Humility	R. Andrea R. Andrea
58	Growth and Change Focus	C. Esty C. R. Warnken	92M	How Rosicrucians Deal with Stress Happiness, Success and Prosperity	R. Daniels R. Daniels
59	Rosicrucian New Year Ceremony	Ritual Officers	93	The Honorable Sceptics Thomas á Kempis	R. Andrea R. Andrea
60	The Invisible Masters	A. C. Piepenbrink	94	The Rational Approach to Mysticism & The Elements of Mysticism Does Self Survive Death?	R. M. Lewis
61	What is the True Religion Secrecy	R. Rettberg E. Lee	95	The Economy of Life	A. C. Piepenbrink
63	Entering the Silence Be A Leader	R. M. Lewis C. S. Esty	96	How the World Was Made	A. C. Piepenbrink
64	Understanding Our Universe The Creative Imagination	A. C. Piepenbrink C. S. Esty	MUSIC		
65	Living in Full Expression Can You Be Mentally Controlled?	B. Schild Z. Caspers	15	Temple Music I Temple Music II	
66	Practical Mysticism Create To Live	C. Schild G. Robertson	27	Meditation Moods	Rosa Rio
67	Unfolding Consciousness Self-Reliance	C. S. Esty C. R. Warnken	62	Sanctum Concert	Albert Ferber
68	What is A Mystical Experience? Egyptian Museum	R. M. Lewis B. W. Schaa	73	Reflections (Piano Solo)	P. Antonelli
69M	Staff Symposium		75	Pina Antonelli at the Keyboard	P. Antonelli
70	Cagliostro (Drama) Jacob Boehme (Drama)	R. M. Lewis L. Ziebel	76	Music for Modern Mystics Musings of Self	RC Ensemble RC Ensemble
71	"Use" Mystic in Time and Space	C. R. Warnken W. H. Clark	77	Loving and Learning from Birth to Three	D. H. Smith
72	Immortality Reincarnation	C. A. Poole A. C. Piepenbrink	78	Children's Songs of Joy	D. H. Smith

M The letter "M" after a number designates that it is for Rosicrucian members only.

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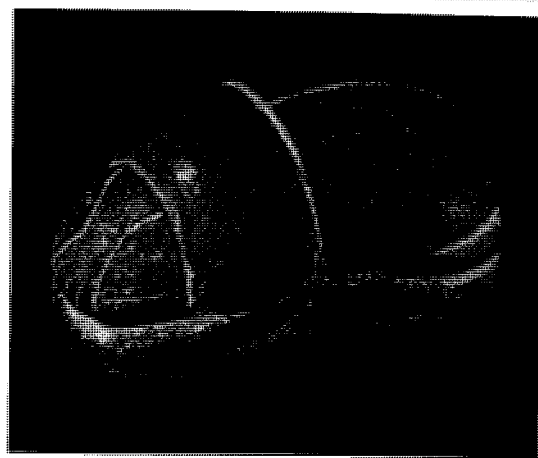
TREASURES FROM OUR MUSEUM

The Scarab

The scarab, a dung beetle called by the Egyptians *kheper*, was one of the most common symbols used by the Ancient Egyptians. An old myth refers to the scarab thus: "As for the scarab beetle, it is held that there are no females. The males place their seed in a round pellet of material which they roll up into a sphere, pushing with their hind legs, imitating by their action the course of the Sun from east to west."

Of further interest, when writing was first developed in Egypt, the scarab was useful in representing the complex and abstract verb *kheper*, meaning to come into existence by assuming a given form. This verb was closely linked with the manifestation of the rising Sun, *Khepri*, the mystical Egyptian creator god who was "brought by himself into existence."

Scarab (reverse side)



Scarab (top)

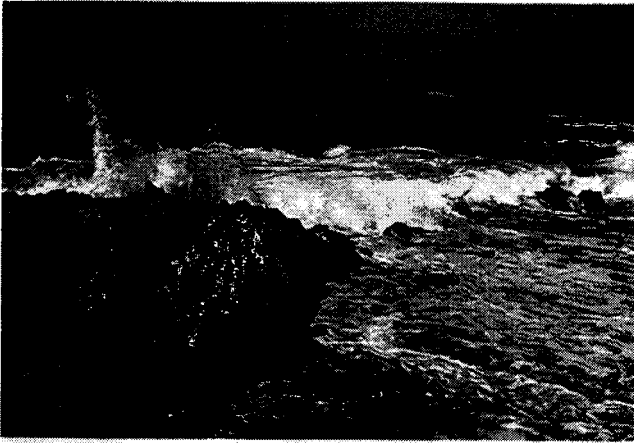
Scarabs made of hard stone, glazed steatite, limestone, or talence were used as seals from the 6th Dynasty to the end of the 26th Dynasty, and were carried as good luck charms or amulets. Some were inscribed with wishes such as, "A good year to X," or "Peace of the heart is better than anger."

Scarabs were the symbol of resurrection and fertility. Large heart scarabs were placed in mummy wrappings and were often inscribed with the 30th Chapter of the *Book of the Dead*: "O my heart the most intimate part of my being, do not stand up against me as a witness before the tribunal, for you are the god who is in my body, my creator who maintains my limbs."

From the large collection of scarabs in the Rosicrucian Egyptian Museum, we show a large granite scarab carved from stone taken from the mountain range bordering the Red Sea. The date is unknown.

— Juan Pérez, F.R.C., & Doni Prescott, F.R.C.

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.



ODYSSEY

Apollonius of Tyana

Part II

Across the Threshold . . .

ON HIS RETURN from India, Apollonius visited the many temples of Asia and North Africa. The people of Ephesus, being afflicted with a plague, appealed to him for help. He responded at once and stayed the course of the epidemic. Crowds would seek to travel on the same ship upon which he was due to sail, for they assumed that the great mystic was master of tempests. It seems to have been at the shrine of Orpheus in Lesbos that, after repeating a prayer which the Brahmans had told him they used when desiring contact with one of their ancient heroes, Apollonius during the night-watch conversed with Achilles. The beauty of Achilles, he said, had never been sufficiently praised, not even by Homer. The most startling historical information he learned from the hero of Troy was that Helen had never been in that city.

Apollonius offered himself as a candidate for initiation into the Eleusinian Mysteries. He was refused; the hierophant classified him as a wizard and a charlatan. Apollonius, however, seems to have offered himself as an example to others (as did Jesus when he came to John for baptism), for he declared he knew more about the initiatory rite than did the hierophant.

Nero's magistrate, Tigellinus, had his suspicions aroused concerning the "too popular reformer." He had Apollonius arrested upon a charge of impiety towards Nero. An indictment was prepared and was handed to Tigellinus as he sat at judgment. Tigellinus himself unfolded it, and behold, it was blank. "You may go," he said to Apollonius; "you are too strong for me."

It was shortly after this that he is reported to have worked his most wonderful miracle. A maiden belonging to a consular family had died. Meeting the bier and the mourners, Apollonius stopped the procession and touched the girl with his hand. She awoke from her sleep of death.

Vespasian valued the wisdom of this great mystic; he searched for him and found him in one of the temples. "Do thou make me king," pleaded Vespasian. Apollonius replied that he had already prayed to that effect and that he need have no fears.

Subsequently, he journeyed with his companions to the upper Nile, there to make acquaintance with the Gymnosophists, that is, the naked philosophers.

He ranked their wisdom as being much inferior to that of the Brahmans. It was during this visit that Euphrates, a close companion and would-be disciple, began to spread slander about his master. It was perhaps because of this that the Emperor Domitian ordered Apollonius to be arrested. He accused him of murdering a boy so that he might use his entrails for divination. The sage prepared his defense and closed it with the words, "Thou shalt not kill me, since I tell thee I am not mortal." Then he quitted the court in a godlike and dignified manner. Instead of having him pursued and rearrested, the tyrant left him unmolested. When Domitian shortly afterwards was assassinated in Rome, Apollonius clairvoyantly witnessed the deed although he himself was in Ephesus.

—Percy Pigott, F.R.C.

(Next Month: Apollonius and the Master Jesus.)

