

ROSIERUCIAN DIGEST

November 1972 • 50¢

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Death**

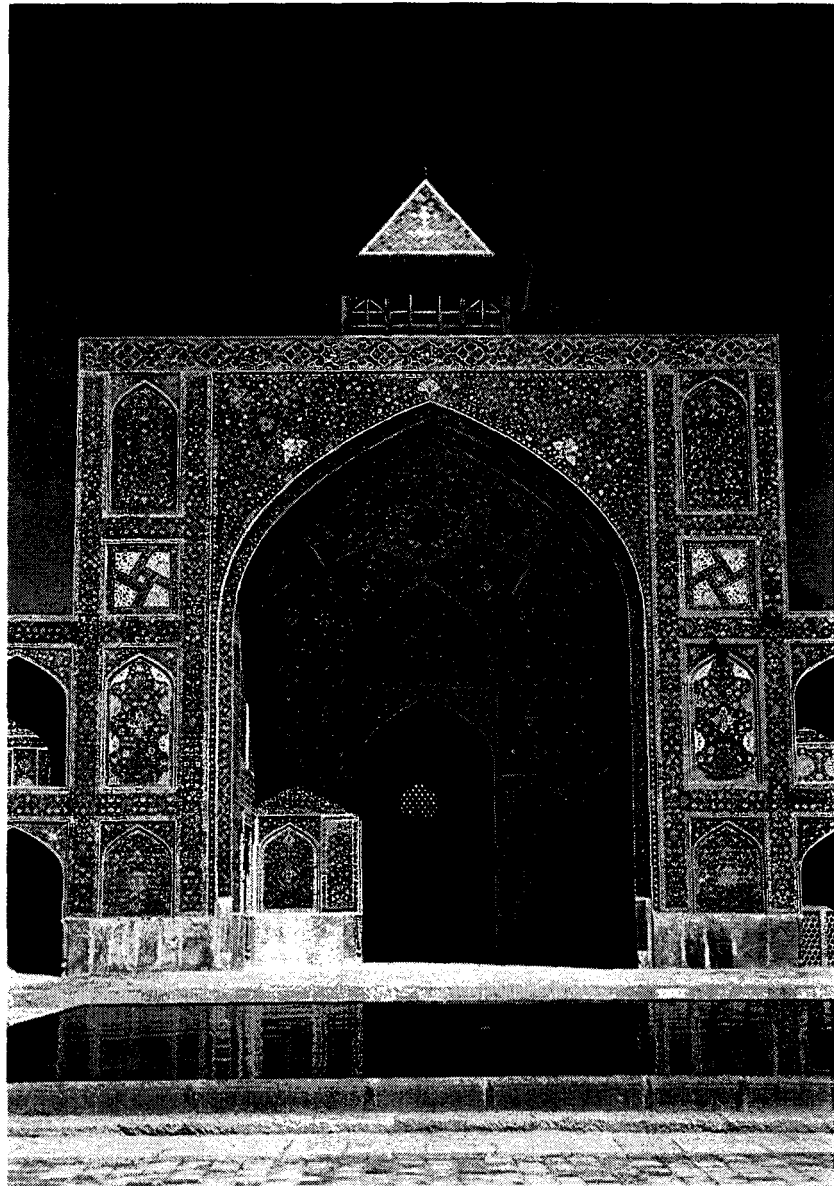
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**Acupuncture—A
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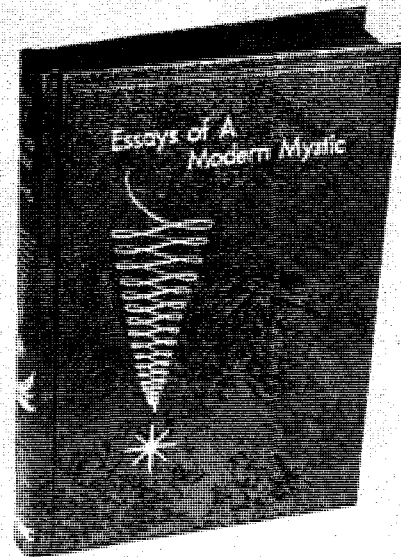
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Essays of A Modern Mystic



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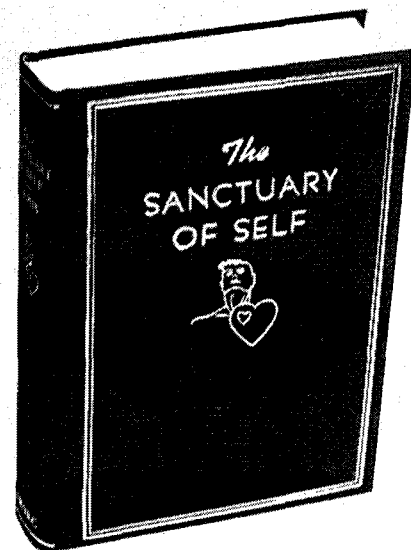
The Sanctuary of Self

by Ralph M. Lewis, F. R. C.

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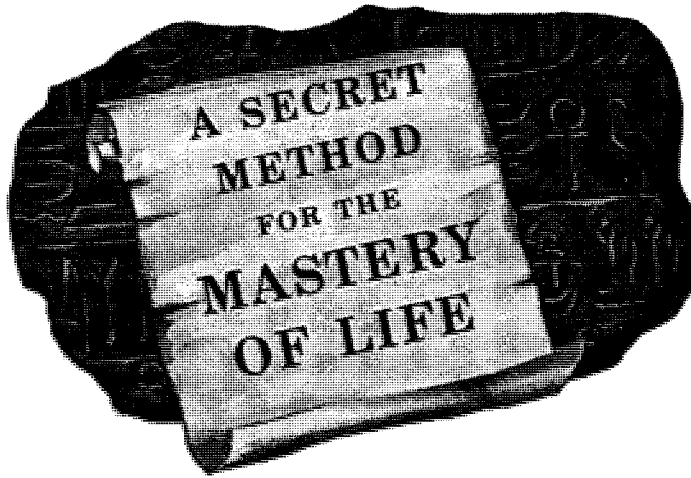
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**KNOWLEDGE
THAT HAS
ENDURED
WITH THE
PYRAMIDS**

WHENCE came the knowledge that built the Pyramids and the mighty Temples of the Pharaohs? Civilization began in the Nile Valley centuries ago. Where did its first builders acquire their astounding wisdom that started man on his upward climb? Beginning with naught they overcame nature's forces and gave the world its first sciences and arts. Did their knowledge come from a race now submerged beneath the sea, or were they touched with Infinite inspiration? From what concealed source came the wisdom that produced such characters as Akhnaton, Leonardo da Vinci, Isaac Newton and a host of others?

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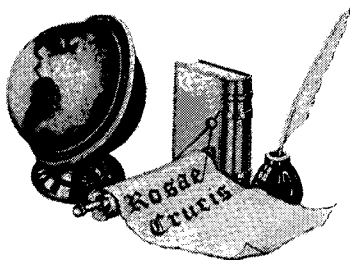
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COVERS THE WORLD



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OFFICIAL MAGAZINE OF THE
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Gerald A. Bailey, Editor

The Purpose of the Rosicrucian Order

The Rosicrucian Order, which exists throughout the world, is a nonsectarian 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 book **The Mastery of Life**.

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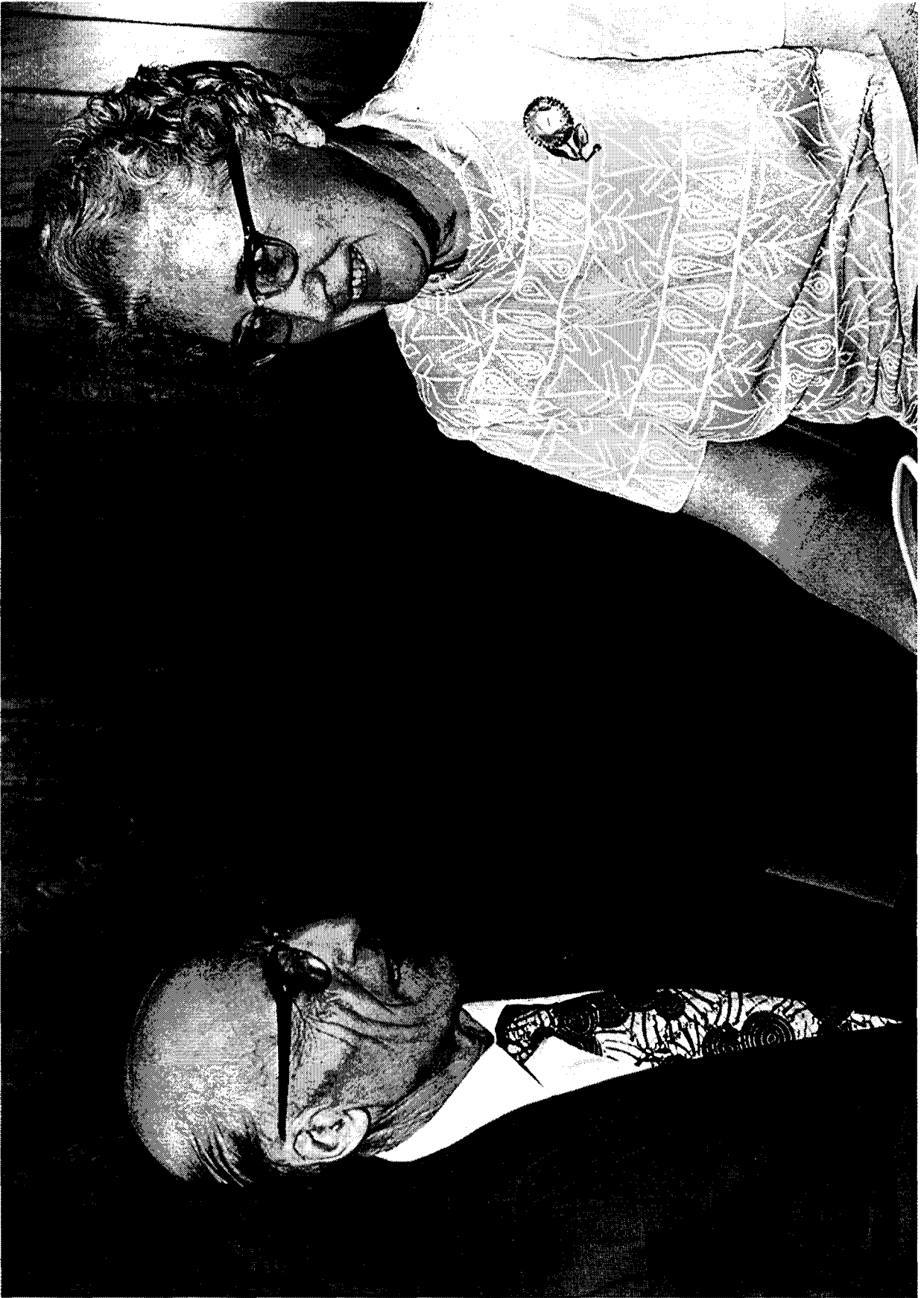
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NEW AMORC APPOINTEES

At left is Edward Russell, who became Curator of the Rosicrucian Egyptian Museum as of October 1. He succeeds James French, who retired in September after years of service.

Margaret McGowan has been appointed by the Supreme Grand Lodge as Grand Secretary of AMORC. She succeeds James R. Whitcomb, who recently retired and who served AMORC in many capacities over the years. Miss McGowan was formerly Director of the Department of Instruction. This latter position is now assumed by Harry Bersok.

(Photo by AMORC)



THOUGHT OF THE MONTH

By THE EMPEROR

MEDITATION, THE RETURN TO ONENESS

MEDITATION periods are intended to be a definite mystical function. From them, if one is successful, certain advantages accrue to the individual. However, we think it appropriate to consider just what constitutes true mystical consciousness. We shall approach an understanding of this analytically with the hope that it will make the meditation period more effective and interesting.

Primitive man had what we term a predominately absorbed consciousness. He was principally motivated by stimuli from his environment. He was acted upon by his surroundings, by all those things external to himself, and the forces of nature in particular. There was little categorizing of the things to which he responded, that is, no classification of them such as climate, seasons, food, shelter, security, and so on. Certainly man responded to these things because he hunted, fished, fought off attacks of both animals and his own kind, and sought refuge from the elements. His manner of living in the primitive stages of his existence, however, was not greatly different from other species of animal life such as the Primates, of which man himself physically was a variation.

The consciousness of man, we may say, merged with the vibratory effects of those things about him. It was more or less an automatic response. There was little selection of sensations for analysis of them, that is, an evaluation so as to learn what caused them or why they occurred as they did. We might, for humble analogy, say that human consciousness was acted upon and responded like a weather vane. It moved the organism in accordance with the particular force that acted upon it.

The organism had little realization of its own existence and rarely was it a self-mover.

There was an advantage that primitive man had at that time; it was that he offered no resistance to his own internal nature. There was the intelligence of the life force within him as in all living things. This intelligence acted upon him as strongly as did the impulses of the external world. This immanent or indwelling intelligence was the *psychic* aspect of man. It had its own objectives and its own means by which such were to be attained. It produced impulses, drives, motivations, and sensations to which man reacted with little conscious volition. In other words, he just acted without the intellection of asking *why* or *how*.

Consequently man was guided by these psychic faculties which gave full play to his physical being. He was exceptionally contiguous—close—in a personal way to all cosmic and natural phenomena to which his organic being could be receptive. He was, if we may use a mechanistic term, an integrated working part of reality; therefore, his consciousness was not closed by any impressions to which it might be able to respond.

A Consciousness of Self

The mind of man developed; his brain exceeded the capacity, as a seat of sensation and intelligence, of any other living thing on earth. It is this function of the brain to which has been attributed the distinction of advancing man. It permitted him to finally evaluate his environment and its effects upon him. This occurrence brought about a concept of the duality of his own being.

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There was a *consciousness of self* in opposition to all which seemed differentiated from the self. It was a condition of "I am," and then on the other hand, "All else is."

The *positive aspect* of this dichotomy is apparent to us in our study of archaeology—the history of man and his environment. He could now select, that is, make choices in terms of what he considered contributed to his welfare. He strengthened his hold upon the means of survival. He began a scrutiny of that which served him so as to control it for his needs. Out of this came forth our arts and sciences.

But there was also a *negative condition* which developed from this awakening of self-consciousness. Man was then no longer solely acted upon; he was now the *actor* also. He was determining values according to how his reason judged his experiences and nature's actions upon him. Much that he did not understand and that he could not relate to personal benefit was feared and avoided, if possible.

Subconscious Repression of Sensations

Sensations now stood out singly in consciousness; they were not, as in the past, just reacted to collectively. If identity and meaning could not be immediately attributed to them, and if they were not sensuous, that is, gratifying to the appetites and emotions, they were mainly suppressed. The continual suppression of many of these now realized sensations in relation to self finally resulted in the subconscious repression of them.

More succinctly put, the *psychic nature* of man was being consciously retarded. This side of man's nature was no longer given free expression. Certain characteristics of the psychic nature were allowed to develop but only in a limited way. This limitation was caused by man's reasoning about their meaning and function. Certain aspects of the psychic self were thus given a religious confinement—restricted, in other words, by theological dogma and interpretation.

Particular qualities of man's psychic nature which he could not place in some secular category, he was afraid

of. He was often ashamed to even mention that he had such experiences. Thus, man the actor became greatly detached from the early original absorption his consciousness had with the cosmic reality about him. True, he now had a comprehension, a knowledge of much phenomena that he did not have previously. But concomitantly he was also losing his sensitivity to a vast spectrum of psychic impulses which he had once experienced. As the actor, he was now choosing only what he thought best to respond to.

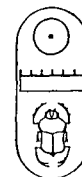
Youth—An Awakening

For centuries man has with relatively few exceptions persisted in this detachment, this partial use of his psychic potential. Now, however, there is an awakening on the part of a great number of the younger generation to the fact that much of self has been, by those of past generations, suppressed and repressed. They realize that much of man's psychic nature has been falsely damned by those who were ignorant and by those with religious prejudice alike. The latter thought that a direct personal application of the psychic consciousness to a realization of the Absolute, the Cosmic, was heretical, and they inveighed against it.

On the other hand, many young people have sought to recapture that which they knew had been denied them. They have resorted to often extreme and dangerous methods of doing so. To them, time seems to be of the essence. They are unfortunately being guided by previous objective experiences, by ways and means learned in encountering worldly matters. Such things are not applicable to the awakening and use of the psychic attributes.

This, then, brings us to our meditation periods and their *mystical function*. In mysticism we are attempting to once again merge the whole stream of our consciousness with as much of cosmic phenomena and reality as we can individually absorb. In mystical meditation we are not primarily concerned with being the actor but with once again being acted upon by those subtle vibrations within and without that our very ancient ancestors experienced.

(continued overleaf)



Specifically, our mystical function is a state of *passivity*. We may personally hope, wish, or desire that cosmic attunement through meditation will provide that influx of illumination as will in some manner aid us. In fact, it is not improper to at first formulate a proper moral objective for the result of our personal meditation. However, this pre-determination should not be either commanding or dictatorial. We repeat, we must not be the actor; we have no role to perform. We must permit self to be free from intellection and will in meditation. We must let the subtle psychic impulses rise to the surface of con-

sciousness and put us en rapport with cosmic reality again.

As modern mystics, we have an advantage in one way over our ancient ancestors: We are educated, we are free from many early superstitions. Further, we have some knowledge of what we are doing, and we do not fear the consequences. And if we are true mystics we are not obstructed by any religious condemnation of our methods.

In entering a meditation period, think that you are emancipating your psychic self and returning to man's rightful oneness in consciousness with the Cosmic and its reality.



The mystic never departs from his intimate experience. It is part of his being. *He alone* must evaluate it.

—VALIDIVAR

Medifocus

Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them.

December: The personality for the month of December is Jean-Claude Duvalier, President of Haiti.

The code word is POLL.

The following advance date is given for the benefit of those members living outside the United States.



February:

The personality for the month of February will be General Hafez al-Assad, President of Syria.

The code word will be NEO.



GENERAL HAFEZ AL-ASSAD

JEAN-CLAUDE DUVALIER

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The Aquarian Age

by W. N. SCOTT

Change and fulfillment

ROBERT BROWNING wrote that "Man partly is, and wholly hopes to be." Whether or not this Age of Aquarius will promote and encourage or enhance the impulse toward such completion remains to be seen. This age has, however, been met with an increased concern with questions and subject matter previously considered arcane—even superstitious. The burgeoning interest in astrology, Eastern religions, levels and states of consciousness, Tarot cards, and the *I Ching* tends to suggest that the age has widened horizons. More and more people seek other means to find meaning and significance in their lives. They wholly hope to be.

The tempo and tenor of modern times is hectic. Disagreements, displeasures, disruptions invade the semblance of serenity. Young and old—but particularly the young—express their doubts about life as it is and yearn for something better, something more. Many seek changes in the surroundings, whether they be political, social, or environmental. Many seek changes within themselves and search for someone or something that will help them to find themselves. And all have in effect been swept up in an age of change in which they struggle desperately to keep pace with its intent.

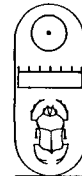
To be or not to be is certainly the question in the sweep of inevitable change. And this Age appears to have given the question substance. Change is, of course, unavoidable. Nothing re-



mains the same. Life, in continuous motion, ever alters the nature and complexion of circumstances, of events, of people. But the suddenness and extent of present-day changes can be unsettling if one is not prepared to allow the changes. If one is too firmly seated in belief in a static universe, a static solar system, or even a static way of life amid mankind, then problems above and beyond the usual are foreseeable.

To be amidst the changes requires some dissipation of the fear of the new. That fear only stands in the way of experiencing the uniqueness of it all. One must adopt a new stance in relation to change, a stance devoid of the fear that is so regularly attendant upon these novel experiences. Perhaps this Age is making it possible; that is to say, perhaps the Age is affording individuals an opportunity to relax in front of change and take change as it occurs.

One astrologer describes the Aquarian Age as the time of space exploration and investigation of the very life force itself. As we move further along toward the twenty-first century, we find the discoveries and accomplishments in both directions continue to amaze. Hopefully, as the investigations proceed, individuals will endeavor to expand their own horizons and discover or rediscover themselves. The ground work has been laid for such a renaissance, and the momentum is, we hope, gathering. The Aquarian Age would seem to want it this way.





The Door Called Death

by CHARLES GETTS

primitive times down to modern, for there are guidelines left by these men that stretch from their times out into the unknown realm we call the *here-after*. The vast number of these guidelines, containing the same thoughts, goes beyond probability to form a cable of certitude regarding the continuance of man's life beyond his few years here on the Earth.

We have the evidence of pottery fragments as well as weapons found beside skeletons in excavations going back to primitive eras, to show man believed in something beyond this life.

Belief in Reincarnation

The Indian Vedas, written according to Indian authorities 1500 years before the time of Christ and the world's oldest religious writings, describe a continual process of death and rebirth in the theory of reincarnation. This is necessary, they state, so that man will work out his karma which is explained in Christianity in the words, "Whatsoever a man soweth, that shall he also reap." Man pays in his next lifetime for the evil he does in his present lifetime or is benefited by his good actions.

However, Indian thought holds that man has the ability to free himself from the Wheel of Life and Rebirth by using certain mental powers and laws in conjunction with moral conceptions. These practices are found in the various systems of Yoga.

The Indian belief in reincarnation, or rebirth, in human form upon the Earth, was also a part of early Christianity until A.D. 553. At that time, the Second Council of Constantinople issued

THERE IS an interesting thought expressed in one of the world's oldest religious writings, the Indian *Mahabharata*. The question was asked of a Sage, "Of all the world's wonders, which is the most wonderful?" His reply was, "That no man, although he see others dying around him, believes that he himself will die." The truth of this answer lies in the reason that all men have an inner, intuitive conviction that their life is immortal. However, for the most part they are not consciously aware of it.

This is why a man forced to confront Death, perhaps in a sudden crisis or by the loss of a loved one, finds himself filled with fear. He is like a child standing before the doorway of a dark room and afraid to enter. Yet, until a man understands the process called *Death*, he cannot understand the meaning of Life. As a medieval work states, "Learn to die and thou shalt learn to live." (*Book of the Craft of Dying*, Comper's Edition)

Let us then examine this strange, fearsome thing we are one day to meet by calling as witnesses men from far-flung lands of the earth and from

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a decree that whoever believed in the "pre-existence of the soul and the consequent wonderful opinion of its return, let him be anathema."

The Osirian faith of ancient Egypt contained a highly developed philosophy of man's life in a next world. This is given in the Egyptian *Book of the Dead*. The Indian idea of karma is represented in the description of a Judgment Hall where the soul stands to account for its actions on Earth. The scales of Justice are represented as holding the heart of the man being questioned, balanced against a feather symbolizing the Truth.

The theory of a Judgment is present in one form or another in all of the world's great religions. It is of interest to recall the words of Jesus in this regard, "He who hears my word and believes him who has sent me has everlasting life; and he does not come before the judgment, but he passes from death to life."

Tibet, like Egypt, has a *Book of the Dead*, translated literally as "Liberation by Hearing on the After-Death Plane." Parts of this are read by a priest holding his lips close to the ear of the dying man to prepare him and strengthen him for what he will see and encounter. Advice is also given him as to how he may go about freeing himself from the necessity of rebirth on Earth.

The Greek philosopher, Plato, dealt with the nature and immortality of the soul in his work, the *Phaedo*. He is still widely read and is regarded as one of the most profound thinkers of all ages.

He believed that only when the soul is liberated from its body by death can it fulfill its true destiny.

Plotinus developed Plato's ideas into a more spiritual form that became of major importance in the formative years of Christianity. He experienced several mystical periods of union with the "One." He stated that the soul of every man is essentially divine and never loses its contact with God.

Thomas Aquinas wrote, "While the soul is fitted with a body in this life, it derives the objects of its knowledge from the bodily senses but, since its intellectual activity in its essence is purely spiritual, it is possible for it to understand in another way when it is separated from the body."

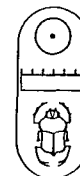
Spinoza separates the quality he terms *intellect* from what he terms *mind* and states that this intellect is eternal. In his *Ethics*, he tells us, "The human mind cannot be absolutely destroyed with the body as something of it remains which is eternal."

There are countless other men: Carl Jung, Eckhart, Kant, Emerson, Steiner, Swedenborg, Boehme, Krishna—the list would go on and on—all held the faith in the immortality of life. In fact, the evidence is overwhelming that there is a continuation of some vital essence of man called soul, mind, or consciousness that survives the experience we term *Death*. So perhaps it should not be thought strange or one of the world's wonders that a man should not truly believe he will die.



SPANISH TRANSLATOR NEEDED

The Grand Lodge Spanish Editorial Department is looking for Rosicrucian members with the ability to translate English into Spanish. A translator with typing ability would be an added asset. Applicant must know both languages well, and have had extensive training in grammar and usage in both languages. Applicant should be free to locate in San Jose, California. When writing, please give training, experience, and scholastic background. Reply to: Raul Braun, Editor, *El Rosacruz*, Rosicrucian Park, San Jose, California 95114.





Acupuncture

A therapeutic breakthrough?

by LIONEL C. MEEKER

WHAT WOULD you think if your doctor sent you to a specialist that treated your condition by transfixing your skin with several needles and letting them hang in place for a while? To go even further, would similar placing of needles make it possible to endure open-heart surgery free from discomfort while fully conscious? The average candidate for medical treatment would, no doubt, feel very apprehensive and squeamish about such a method and would rather bear the misery and pain of conditions usually unresponsive to ordinary medicine beyond temporary palliatives.

Yet this method of needle therapy and anesthesia, known as *acupuncture*, has been in use in China since before 200 B.C. and is practiced side by side with conventional medicine in the Soviet Union. Perhaps the natural squeamishness of people toward having sharp objects inserted in them may have had some influence on Marco Polo and other visitors to the Celestial Kingdom who chose to add paper-making, gunpowder, silk weaving, tea, ravioli, and noodles to the culture of the West but ignored the art of acupuncture, already at the height of its development while Europe was just emerging from the Dark Ages. The discredited and absurd practice of blood-letting so popular in Europe for several hundreds of years might have been a grotesque offshoot of acupuncture—no one really knows—and the origins of acupuncture are lost in China's early history.

Revived Interest

In the past two decades, revived interest in this art updated with modern

asepsis has been evidenced by enthusiastic public reception in France and England. The westward migration of the acupuncture specialist no doubt caused by the political unrest in Indochina has caused keen interest by medical researchers in Europe.

The Soviets have taken the matter of acupuncture very seriously—their scientific research starts where the Chinese left off—and seem on the verge of many startling discoveries about the biophysical plasmic nature of man that is somehow linked to parapsychical phenomena and other fields of investigation that in the past have been the sole domain of dedicated mystics—but exploited by quacks and charlatans.

Still, in most countries, reputable medical doctors, scientists, and researchers are careful not to risk their professional reputations discussing areas of study that are still thought to be, at worst, superstition and, at best, "fringe medicine." However, one known physician in New York City, Dr. Felix Mann, being concerned with overuse and misuse of drugs and their unknown but dangerous side effects, made a serious study of acupuncture and wrote a textbook about it. Aside from a few other courageous individuals who prefer to remain anonymous, there have been only a few articles in recent years describing this fascinating system of therapeutics that could revolutionize our entire concept of health.

Man's Healing Powers

It has long been known by ancient sages and mystical organizations that man is endowed with a *psychic* as well as a physical body. Belief in this dual personality is evidenced in religious portraits or sculpture where the psychic body is depicted by a stylized "aura" around perhaps a figure of Buddha, or by a halo over saintly individuals. Other artists and sculptors depict Jesus the Christ with his index and second fingers raised in blessing.

Healing powers have long been thought to emanate from the first two fingers of divinely endowed persons. This healing or *Vital Life Force*, called at one time *Odic Force* (from the Norse god, Odin, whose being was thought to penetrate everywhere), circulates

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through the body on specific pathways and can be tapped or stimulated to heal or to prevent functional imbalances. It has been scientifically demonstrated in recent years that humans as well as other living things actually do show an aura consisting of undefined streams of energy revealed by a complicated process of high-frequency electrical photography.

The Plotting of Acu-points

The human body is, therefore, in fact enclosed and permeated by streams of energy in much the same manner as Earth's magnetic field that can be charted horizontally and vertically relative to the geographical poles. As with Earth's magnetic field which can be so accurately charted, the Chinese have plotted the human magnetic field into twelve meridians. Along these physiological meridians the Chinese practitioners have plotted up to a thousand *acu-points*, or tiny spots no larger than a millimeter, where the acupuncturists's hot or cold, gold or silver needles are inserted into the skin. These acu-points are in communication with organs deep inside the body. Correctly placed needles change the flow or strengthen the energy flow thereby strengthening and augmenting the body's defenses against disease. The exact location of each individual's acu-points varies slightly but coincides in principle with the acupuncturist's charts. Such points can only be found by a highly trained and skillful practitioner.

The overwhelming public enthusiasm for acupuncture in France has attracted many charlatans who, although equipped with the traditional Chinese charts and other paraphernalia, effect few cures. The true process is done in a rather drawn out and leisurely fashion consisting of having the pulse felt not for frequency but for *quality*, while the "doctor" runs his sensitive hands over the patient's skin seeking intuitively the exact "acu-points."

Researchers realizing the value of acupuncture seek a more scientifically positive way of "plotting" the "latitude and longitude" of a patient's terrain. This may be a reason why the art of

acupuncture remains somewhat on the border of "fringe medicine" and may not be universally accepted in the West because of the Chinese philosophy of paying the doctor to keep the patient well. The Chinese doctor also reviews the patient's personal and business life, his stresses and strains and emotional problems, and treats him with herbs—or acupuncture—before an unreversible condition occurs totally unresponsive to any kind of treatment. Many Westerners check into a hospital when they can no longer function and expect the doctors to perform miracles.

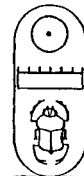
Effectiveness of Method

In Soviet Russia, notably since the Stalinist Era, the scientific establishment has taken an open mind toward hitherto unexplained but ignored physical phenomena that resist conventional methods of inquiry. Such phenomena are very much in evidence but brushed aside by "recognized authorities" with absurd rationalizations.

By what accepted scientific method can one explain the ability of salmon to go unknown distances to sea and pinpoint their return to some tiny stream or inlet? Do homing pigeons keep one eye cocked on the star *Canopus* while the other eye sights along railroad tracks to adjust for leeway while "homing" great distances? Men have been "dowsing" for underground water for at least 7000 years—and finding it—while modern science cries "superstitious nonsense!" No self-respecting geologist would ever admit to hunting for underground water or minerals with a willow twig, yet, when some scientifically trained farmer has given up all hope to turn in a well by orthodox methods, he sends for the "water dowser," a gifted individual usually in evidence around some farming communities.

So it is with divining irregularities and treating malfunctions of the human body by inserting needles in the right places as the familiar but still unknown force works with the sympathetic nervous system and cures or alleviates conditions such as psychosomatic illnesses, arthritis, sciatica, appendicitis, diabetes, even cirrhosis of the liver.

(continued overleaf)



Western science calls such a method presumptuous, saying there is no way to prove that the cures have not been effected by *suggestion* or the *placebo effect*. But presumptuous it can hardly be called having had positive and consistent effects over thousands of years. Indeed, the Chinese practitioners, if they cared, could ask their Western critics what electricity or steam *really* is.

Western medicine is becoming more responsive and open-minded toward centuries-old practices, and medical researchers would do well to investigate

and refine such an art and skill as acupuncture beyond the traditional claims of the ancients.

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

ADMINISTRATION BUILDING	Monday Through Friday 9:00 A.M. to 4:00 P.M.
SUPREME TEMPLE (for members only)	Convocation Every Tuesday 8:00 P.M. September 19 Through May 8
EGYPTIAN MUSEUM	Tuesday Through Friday 9:00 A.M. to 5:00 P.M. Saturday, Sunday, Monday—Noon to 5:00 P.M.
PLANETARIUM	Saturday and Sunday 1:00 P.M. to 5:00 P.M.
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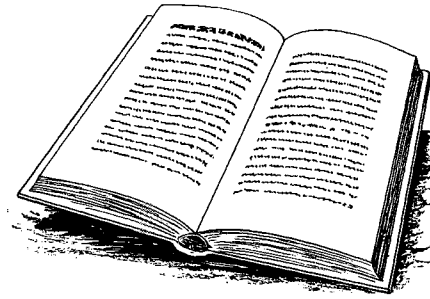
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APPOINTMENTS If you wish appointment with a particular officer or staff member, *please write in advance* to determine if such an appointment will be possible at that time. However, during the *Administration hours* shown above there are always some officers and staff members to greet you and to be of every possible service.

"Fictionitis"

by K. SUBBARAYAN

*A young-age malady
and its remedy*



YOUTH is the time of joy, hope and vigour. Adamantine walls of difficulty seem nothing before young men who feel confident of blasting their way forward. A youth is like a gay bird soaring higher and higher on the wings of imagination. It is the time when the reading of fiction, such as novels and short stories, appeal[s] most. Of course, there comes a time in the life of most of us when our interest in fiction wanes and we want to go in for something more real, something more rooted in reality. But that comes later, except in exceptional cases.

Reading of fiction has its good points such as its power to help develop our imaginative faculty and literary taste. But the faculty of imagination should not be exclusively developed at the cost of other faculties. For, such a lop-sided development would tend to make our approach to life unrealistic.

People in real life do not behave like the ideal characters who come out of the pages of novels. While most of the heroes in novels and their film versions hardly face any problem of money or employment, the majority of those who emerge out of our colleges cannot hope to find ready employment. And most of them will be compelled to take up any drab, often ill-paid, job that comes in their way.

Similarly, young men and women who visualise their life partners on the lines of the ideal heroes and heroines created by highly imaginative authors are often in for serious disappointment in real life where the average man or woman is a mixture of good and bad and not all of one strand.

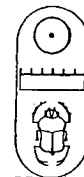
This is not all. A celebrated writer has pointed out a danger that can arise

from an unmitigated addition to fiction, a disease we shall name as "fictionitis." Emotion, which is too often excited by the reading of fiction without any constructive outlet for its expression, may in course of time make one "insensible to reality."

"The habitual novel-reader indulges in fictitious feelings so much, that there is a great risk of sound and healthy feeling becoming perverted or destroyed. For, the literary pity evoked by fiction leads to no corresponding action; the susceptibilities which it excites involve no inconvenience nor self-sacrifice; so that the heart that is touched too often by fiction may at length become insensible to the reality. The steel is gradually rubbed out of the character, and it insensibly loses its vital spring."

Therefore, it is far better that a young man's mind, as he enters the arena of life, is not soaked with fiction-reading but instead strengthened by a good reading of biographies of people who struggled to make their mark in the world.

The best antidote to the disease of "fictionitis" is the reading of biographies of great men. There are any number of good biographies which are sometimes more fascinating than fiction. Biographies, as they deal with life in a down-to-earth way and describe the actual trials and triumphs of great men, can at once inspire and ennoble us. Says an eminent educationist: "A continuous dose of imaginative reading turns out to be most irksome to a reasonable man, and the pleasure of fancy pall[s] upon his sense, because he is all the while aware of the unreality of his story, but a biography



pleases him more, even though it is not as glorious as a novel or a drama."

So, next time you go to your college library, try to lay your hands on some good biography, preferably of someone who is a hero in your own field—medicine, science, music, engineering, painting. . . . Maybe, the book will bore you at first or at least may not hold your attention as would a novel, but if you persist you are sure to develop a love for biographies; more than that, you would have progressed towards becoming a more level-headed man. And mark you! That is no small thing when you enter the battle-field of life.

The best path, it is said, is always the middle path. While a blanket ban on novel reading would be advocated

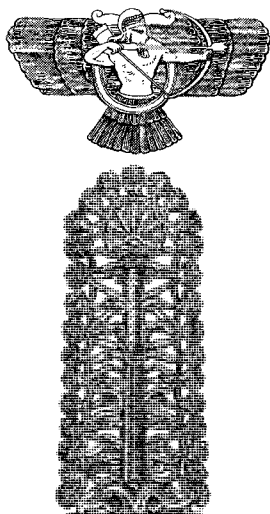
only by the bigoted and the unimaginative, let us plead for moderation in fiction-reading. Whenever you suffer from emotional dyspepsia as a result of "fictionitis," do not forget to counter it with the antidote of down-to-earth literature like biographies.

To conclude then, in the words of a noted educationist, "To make novel reading the exclusive literary diet, as some do—to devour the garbage with which the shelves of circulating libraries are crowded—and to occupy the greater portion of the leisure hours in studying the preposterous pictures of human life which so many of them present, is worse than waste of time—it is positively pernicious."

Reprinted from *Bhavan's Journal*

TREE OF LIFE

Ancient Symbol



THE Babylonians' sacred symbol was the Tree of Life. This symbol in formalized design appeared on many of their monuments. Babylonia was an arid land except for the twin rivers of the Tigris and Euphrates. Careful irrigation was necessary to provide basic food. The Tree of Life symbolized *fertility*. The waters of the rivers gave life to the soil from which sprang plants upon which man so depended. The Chaldeans later declared the sacred tree to be a revealer of oracles of heaven and earth.

- Now an illustrated *booklet* entitled *Mesopotamia* was recently prepared by the Emperor, Ralph M. Lewis, for the Rosicrucian Egyptian Museum, which contains a very large Babylonian and Assyrian collection. It summarizes the fascinating origin of these peoples, their religion, science, and customs. Some unusual historical illustrations are included.
- Accompanying the booklet *Mesopotamia* are *two* other most interesting booklets entitled *It Began in Egypt*, by James C. French. These booklets authoritatively reveal the ancient beginnings of taxes, writing, cosmetics, medicine, toys, and many other things in ancient Egypt.

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The Detached Heart

by FRANK R. SNAVELY, F. R. C.

The inward-directed man

OF MORE VALUE than humility or mercy is the condition of the detached heart, asserted Meister Eckhart, the profound introspective mystic of the fourteenth century. *On Detachment* is his sermon, written for and preached to the general public, in which he praises this quality of life. In fact, he defends his respect for the condition of the detached heart against the renowned Apostle Paul and other worthy teachers who rate the virtue of love above all else. Eckhart claims, "But I praise detachment more than all love."

Perhaps it was Eckhart's willingness to attack cherished positions held by revered saints and respected institutions that led the German monk into disrepute with the church. As a member of the Dominican Order, he made his views public in such ecclesiastical centers as Cologne. In later life, his views carried much authority when he became the vicar-general of Bohemia. As his analytical mind pursued truth, the liturgy and ceremony of the church became less satisfying, and he leaned toward the accumulation of knowledge by way of the inner light. The papal bull of 1327 made the accusation "that he wished to know more than he should." This meant that Eckhart was traveling in areas of thought either uncharted or unapproved by the ecclesiastical hierarchy.

Immanence of God in Man

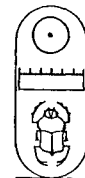
The crux of Eckhart's disagreement with orthodoxy lay in his pantheistic expression of God's immanence in the universe, his stress upon individual mystical experience, and his desire to edify the masses.

For instance, Eckhart came to believe that the world is the creative thought of God; the mind of God is expressed throughout the universe. Yet nowhere

is God more definitively expressed than in man the microcosm. This doctrine of the immanence of God in man has been called the most distinctive contribution made by Eckhart's system of philosophy. He loved to write and speak of the divine "spark" in the soul, which is not merely united to God but rather *one with Him*.

Scholars have divided the authentic collection of Eckhart's works into German and Latin sermons and tracts. The German publications are the result of Eckhart's sociability and practical nature. Although having a scholarly temperament, he desired enlightenment for the general public, so he wrote in German for the people's benefit. In this way he opened the understanding of the average man to the practical possession of a vital spiritual experience. Eckhart strongly believed in a religion that provided an inner rebirth for every man; if religion did not manifest this transformation, it was worthless. He expresses this belief in a Christmas sermon where he speaks of the perpetual generation of the creative Word in the human soul: "But if it takes not place in me, what avails it? Everything lies in this, that it should take place in me."

On Detachment is Eckhart's sermon from the German collection that identifies the way in which the immanence of God may be experienced in the human soul. In this essay, the mystic makes the classic distinction of the subjective and objective natures of man: ". . . you should know that the masters tell us that in every man there are two kinds of men. The first is called the outward man, . . . This man is served by the five senses and yet the outer man operates by the power of the soul. The second man is called the inward man: that is the inmost part of the



man . . . And the inward man does not heed the five senses except insofar as he is their guide and leader."

Outward or Inward Motivation

A further distinction is made between men—those who are motivated by the outer being and its sense experience, and those who live by the light within. The former squander their psychic energy on transient possessions; the latter behave as the Master Jesus directed by putting the Kingdom of God first in their lives. The immediate benefit of the inner-motivated man is not absence from trials and tribulations but inner peace in the presence of crisis, while the outer man not only experiences suffering, he suffers himself from the lack of inner stability and meaning.

The power of God finds itself unable to communicate effectively with the outward-orientated man. The inner light can only come to those who are ready for it, for God works in us as he finds readiness, says Eckhart. As a means of interpreting this thought for the general public, Eckhart uses the analogy of baking different kinds of bread in an oven. A baker may insert in an oven different pieces of dough, made of oats, barley, rye, and wheat. Although the oven contains one heat for baking, the different pieces of dough do not bake equally in response to the heat. The material is to blame and not the heat. Likewise it is the nature of the inner and outer beings (the recep-

tiveness of one and the stubborn dominance of the other) in individual men that defeats or abets God's purposes with men.

The inward-directed man, according to Eckhart, prepares his heart for spiritual experience by emptying it. This is the "nothingness" objective of Zen meditation, or the condition prior to ecstasy spoken of in Rosicrucian philosophy. When the detached heart, detached from "this" or "that," has *nothing* as its aim, then the greatest spiritual receptivity is possible.

To support this premise Eckhart uses the analogy of a wax tablet. As long as something is written on the tablet it cannot be used again. First the writing must be deleted; the tablet is never so functional as when nothing is written on it. In like manner, the heart must be emptied or detached from all things for the Cosmic to make an impression on it. Moreover, the prayer of the detached heart is to be free from all prayer that petitions, except the prayer for the heart to be uniform with God.

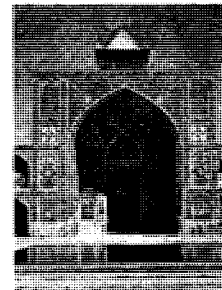
In retrospect, Meister Eckhart stands as a lighthouse in an age that sought enlightenment in obedience to outward liturgy and piety. Apparently, his form of introspective mysticism had little effect on the German reformer, Martin Luther, although he, too, wished to liberate the church from an empty form of worship and theology. But then this seems to be the natural conflict between light and darkness through the ages. The light shines in man's darkness, but few there are who see.



Cover

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In the old Persian City of Isfahan, Iran, is this beautiful mosque faced with ornamental tile comprising a magnificent symbolic mosaic. Its image is reflected in the still waters of the pool before it. The entire tranquil atmosphere suggests the transcendency of the religious beliefs of the devout Moslems. Adding to the mystical air is the lilting call of the faithful to prayer by the muezzin.



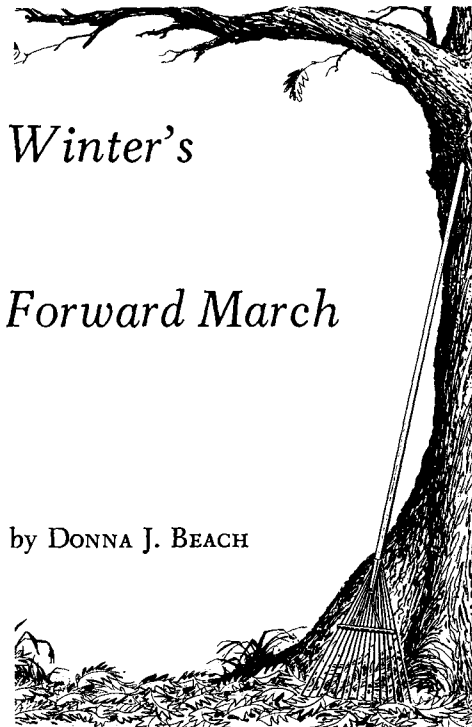
(Photo by AMORC)

FROM MY KITCHEN window I can leisurely watch the four seasons come and go in all their glory. Each season has its own special beauty, giving a totally different picture for the admiring eye. Winter is giving signs of an early arrival this year. The classical snowflakes will soon descend from on high, replacing the little raindrops. The mountains in the west are crowned with snow now, glistening in the morning sunshine as if someone had sifted diamond dust from above. The leaves have turned to a golden yellow, with reds and oranges demanding equal rights to be seen for the final days of the fall season. The pine trees, with their lasting shades of green; the mountains and sky, with their many shades of blues and purples, give an interesting contrast to the total picture. All colors of the spectrum are represented during this brief season.

The gentle winds carry an icy chill down to the valley below as a reminder to check the winter wood supply and to make sure all tools are put away for the winter. Where did the summer go? There is still much to be done. The farmers are still rushing to get the crops in before the heavy snows come. Our snow-boots and fur-lined coats are easily accessible. One can not help wondering what is ahead. Will this be a severe winter with long periods of sub-zero temperatures? We must be prepared, for winter comes as a soldier to battle, knowing its victorious fulfillment of purpose.

Hearing the fire crackling in the old wood stove reminds me of days gone by, before all the modern conveniences came into view. There is something comforting about the vibrant heat radiating from the lapping flames as the logs are slowly consumed. This is a perfect atmosphere for serious thought and contemplation.

Preparing meals is especially appealing during the winter months. Delicious aromas drift lazily through the house, creating wholesome appetites for all. This is the time for preparing the family's favorite dishes and for baking bread. Our taste buds are easily awakened to the occasion when the scent of homemade bread is in the air.

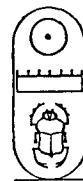


Winter's

Forward March

by DONNA J. BEACH

Recalling winters of the past, we know approximately what is ahead. Snow will remain on the ground for at least four to five months. The temperature will drop to thirty-five to forty below zero at times. We might have to thaw snow and ice for our water supply, if the creeks freeze solid. There will be times when it will be too cold to start the truck and the road crews will not be able to keep up with the heavy snowdrifts. There will be happy times and there will be difficult times. We will try to keep busy so the happy times will outnumber the difficult periods. The hands of the clock cannot be turned back where nature is concerned. Winter will be here right on schedule and we will smile and say, "This is another glorious winter." Many things will sleep until the spring awakens them, and I will be watching the cycle of changes in the form of a picture postcard view from my kitchen window.





SPACE-TIME CONSCIOUSNESS

by RAOUL J. FAJARDO, F. R. C.

space-time, where does consciousness—and therefore, life—come from? How can the scientists and philosophers in public schools and universities provide such a deficient answer and expect the students and the public to draw sensible and soul-satisfying conclusions? Hence the disorientation of present-day youth, in general, and their eager search for a more satisfying, morally significant, and pragmatically fertile answer.

A PERENNIAL question of thinking men in all countries and cultures throughout history has been: What is the underlying nature of reality? The answer given to that question contains one of the most important seeds of the philosophical, social, and moral structure that a given society will build to provide its own framework of meaning. The answer provided today by our Western world, as exemplified in public schools and universities, is a very incomplete and fundamentally materialistic view. And that is one of the root causes of the restlessness of the contemporary generations.

The answer provided in schools to the question of the nature of reality is based on the physicist's theory that reality is basically a *space-time continuum*. This view, shared by Einstein a generation ago and shared today by most physicists in universities and in space exploration programs, is more flexible and philosophically productive than the mechanistic view of the days of Newton.

Nevertheless, it is a grossly incomplete and inadequate answer because, if the underlying nature of reality is

Underlying Nature of Reality

In spite of what generally seems to be a fruitless search for a concise definition of reality that will satisfy the scientist and the philosopher, the student and the moralist, the proper answer is a very simple one: The underlying nature of reality is a *space-time-consciousness continuum*!

The scientists, in their preoccupation with the accurate description of objective physical reality, had forgotten that at the other end of their microscope (or telescope, as the case might be) was *consciousness*—namely, the scientist himself looking through the narrow window of his magnificent instrument. Therefore, it was not surprising to the author of this article that when he presented this reasoning to a scientist in a discussion group, the scientist was first perplexed and finally agreed that a more comprehensive formulation of reality should be as a *space-time-consciousness continuum*.

It should next be evident that those *three* elemental aspects of reality are, in the last analysis, undefinable. We apprehend them intuitively, directly,

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yet they are undefinable except by a similar circular reasoning that often seems acceptable in elementary geometry.

For example, a classical definition of a line is that it is the trajectory of a point. But when we ask what a point is, we are told that it is the intersection of two lines! We have defined one thing in terms of the other, which is generally regarded as an unsound kind of logic. And yet, we find that geometric definition of a point and a line satisfying to our minds. We feel we know what a point is and what a line is. Intuitive knowledge is at work here, and the formal reasoning given is only a verbal technique or conceptual play to help our minds in achieving the intuitive insight.

We could do something similar to expand the meaning of the space-time-consciousness trilogy. We could say that *time* is the *trajectory of consciousness*. And, furthermore, consciousness is then the *intersection* of at least two time tracks. This, obviously, is a circular reasoning, but as useful and satisfying as the definition of a point and a line.

What if we say that consciousness is the intersection of time tracks in the immense ocean of space? This abstract definition is certainly satisfying to a physicist, but at the same time it opens the door to metaphysics and poetry. This shows once more that our space-time-consciousness concept is sufficiently comprehensive to account for physical objective reality and for poetic reality also.

Electron—Fire and Light

What is an electron, or any other of the most elementary particles of the atom? We could say, in the above context, that it is the most elementary manifestation of consciousness, namely,

the intersection of time tracks in the ocean of space. But an electron is also fire—therefore, light. Electricity consists in the movement of electrons, and an electric current always has associated with it a magnetic field. In line with our previous reasoning, we can define the magnetic field as the relational interdependence of space-time-consciousness.

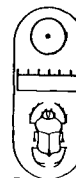
Benjamin Franklin, the great American, was the first experimenter to insist that electricity is a kind of fire; with this view he defied European scholars who thought otherwise. Today, we know for sure that Franklin was right; on the screen of oscilloscopes and television sets we actually see the electrons tracing lines of light (fire) to produce meaningful patterns. And just as those electrons, dancing on the screen, are communicating the ideas and messages of the producers of the TV programs, is it not also legitimate to say that all the electrons in the universe—and all atomic particles—are ultimately manifesting the meaningful ideas of the Great Producer of the Cosmic Play?

To end in the poetic mood, we might further say that in the universe there are many planetary systems in various constellations and galaxies—each one as an individual chant in the great universal poem. Each chant is like an artistic creation of the Infinite Fountain of Existence—each one serving as a symbol or cosmic word that emanates from the eternal Center of Being.

Thus we have the sun which, as a central source of light and energy in our planetary system, can serve as a visible symbol of the invisible and eternal source of existence. And the energy from the invisible and eternal source of existence radiates everywhere, springing from the fertile unity of its own Supreme Will, and thus setting in motion the most complex and meaningful patterns of space-time-consciousness.

ROSICRUCIAN DIRECTORY

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

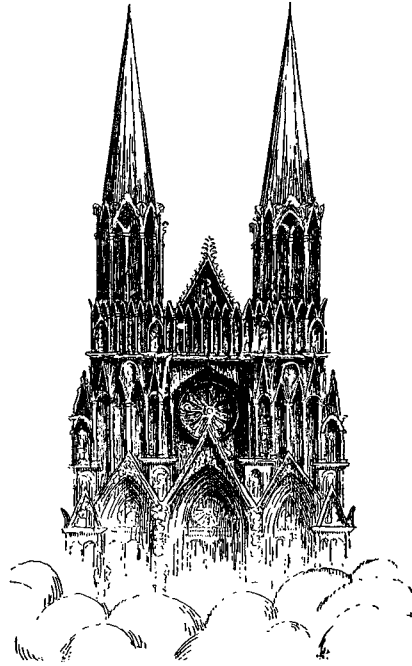


FAITH, hope, and love may be considered three important aspects in the concept of the Celestial Sanctum. Since, as we have said in the past, the Celestial Sanctum is not an entity in time and space but rather a thought form, its acceptability to many must be based upon faith. Undoubtedly, such faith must be strong and enduring until we can *experience* the Celestial Sanctum. Then our faith will be transformed into conviction. But first we must know how to develop and maintain our faith, for it is all we have at the beginning.

Unless we *know* that we *know* all and can *do* all with ultimate *control over all*, we must have faith if we are to persist and grow. "Without faith a man can do nothing. But faith can stifle all science." Thus wrote Henri Frédéric Amiel in 1872. Faith is to acknowledge a power greater than ourselves. After exerting every honest effort without success to help ourselves, we must, and naturally do, turn to a greater source of aid. That is faith—faith that our need is justified and that it can be fulfilled.

However, there is no advantage to *blind* faith or *forced* faith. Actually, these are not faith but only an outward imitation of faith. Eric Hoffer has said that "... blind faith is to a considerable extent a substitute for the lost faith in ourselves; ..." Knowing that the Creator works through us, we should have abiding faith in ourselves. And even when we seek cosmic assistance, we must retain faith in ourselves to use it and regain our self-sufficiency. Blind faith is surrender and derogation of our human dignity. Forced faith is the manifestation of fear and superstition.

"Understanding is the reward of faith," said St. Augustine, "therefore seek not to understand that thou mayest believe, but believe that thou mayest understand." Since we did not create this marvelous universe we have inherited, we can understand it only through faith. It is our faith in natural law that reveals it to us little by little. Because we know that thoughts are things and that with thought we can mentally create whatever we will, we understand how those before us have



The Celestial Sanctum

FAITH, HOPE, AND LOVE

by CHRIS. R. WARNKEN, F. R. C.

brought into being that sacred condition which we now call the *Celestial Sanctum*. Faith brought it into being and faith now maintains it. Faith gave it meaning and power; faith now pervades it with hope and healing for those who seek and use it.

Hope is closely associated with faith, and hope should naturally follow faith. Hope is desire with expectation of fulfillment. If we have faith in the *existence* and *power* of the Celestial Sanctum, then we must have hope whenever we attune with it. It is wasted effort and spiritual effrontery if we appeal for the benefits of the Celestial Sanctum and conceal doubt or fear in our consciousness that such aid is possible. *Nothing* constructive and positive is impossible! But we may shut out the very benefits we seek by manifesting fear and doubt. Hope is not only desirable—it is essential! It is necessary to realize that we are co-

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creators and that we create mentally by imaging. Our thoughts determine how we create and what we create. When we hope, we are mentally creating a desire with expectation of fulfillment. Our very attitude of expectation, which is our hope, is the first step toward fulfillment.

Pliny said, "Hope is the pillar that holds up the world." Tennyson spoke of "The mighty hopes that make us men." Indeed, can you imagine the drabness and resignation of both the world and man if there were not hope? We bear the disappointments and heartbreaks of today because we hope that tomorrow will be better. We can withstand the pain and misery of today for we hope that tomorrow we will feel much better. Our religions, our politics, our economics are all rooted in the *hope* that we are working toward a greater and better future than our less-than-perfect present. Most of us are working with zest and enthusiasm because, in hoping, we are expecting fulfillment of our plans and dreams.

Who could strive diligently to bring about better conditions if there were no hope of accomplishment? Without hope no games could be won, no wars ended, no wrongs righted. Without hope, man would exist in lethargy and despair. It is hope which brings us to the Celestial Sanctum when our ordinary efforts have failed. We come to the Celestial Sanctum because we now have *faith* in its existence and *hope* that we will find success and fulfillment *there*.

One more great and fundamental quality must be associated with the Celestial Sanctum. It is the greatest virtue in the entire Cosmos, or in the Universal Mind of God. It is love! Love is the first thought of the Creator; it is His first manifestation. All that is issued forth from love. Love is giving without thought of receiving. Love is selfless. Love is God, and without God

there is nothing! In his letter to the Inquisition, Giordano Bruno wrote, "We are surrounded by eternity and by the uniting of love. There is but one center from which all species issue, as rays from a sun, and to which all species return."

The Celestial Sanctum exists on the fact of love; love is healing, love is outgoing. Having an abundance of love, the Celestial Sanctum seeks only to give love where there is a need. Where there is love there is sympathetic understanding. As Goethe said, "A man doesn't learn to understand anything unless he loves it." Operating through love for all mankind, attunement is established among all participants, sympathetic understanding is made manifest, a sharing is experienced which brings help and relief to those in some sort of need. At the same time there is a godlike and blessed sensation of pouring forth love and healing to others from an endless source, for those who are privileged to serve as channels.

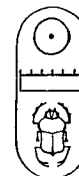
This, the success of the Celestial Sanctum, rests heavily upon a realization of faith, hope, and love by its participants. It is these three spiritual virtues which make it possible for happy results in situations where often the finest medical and scientific methods have not sufficed.

The Celestial Sanctum

is a cosmic meeting place for advanced and spiritually developed members of the Rosicrucian Order. 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 95114, stating that you are not a member of the Order and enclosing ten cents to cover mailing.

HAVE YOU VISITED YOUR LODGE OR CHAPTER LATELY?

If there is a local Lodge, Chapter, or Pronaos in your locality, why not pay a visit this month and become acquainted with those supporting your local subordinate body and enjoy the many worthwhile activities being promoted?



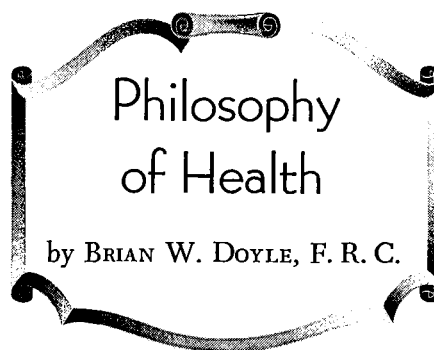
IN ALL philosophical, metaphysical, mystical, and psychological teachings the message contained in the fundamental lessons is this: Become healthy, happy, and successful, and you will do great things; and what is more, you will be of greater use to the Cosmic in Its plan for human evolution. Unless you have good health—excellent health—you cannot enjoy life as you ought. Good health is not a matter of course; right diet and, above all, right thinking are fundamental to a healthy body and a healthy spirit. A mind filled with life-giving thoughts is essential if you want to stay in good health.

Most cases of poor health have as their foundation a chemical imbalance in the body caused primarily by stress, anxiety, and haste. Certain of our glands attempt to adjust the body to keep pace with these incessant demands. They secrete extra hormones to keep the body going and for a time they succeed, but eventually weighed down by overtones the body's mechanism begins to give way to imbalance. It is then the trouble begins. This is why the early monographs of Rosicrucian instruction are replete with lessons on health and how to maintain it—because it is important.

Faith—the Great Healer

Your health is important. There are not many lives that have not at some time or another suffered a setback in health and, however serious, each human soul must learn to live above pain and suffering. It is not easy but, as difficult as it may be, pain is not without value. So often suffering has liberated the spiritual aspirations. To endure pain or rather to rise above it and even eliminate it altogether, one must have a complete positive faith that he will be freed from the malady, and when everything is done clinically that can be done, the will and spirit may be strengthened by realising and visualising good, positive, healthy thoughts. Your realisations then become actualities.

So often the secret of life is not what happens to you; it is what you do with what happens to you! Hardship, accident, and illness may visit most people, but none of these things can paralyse you if you have faith that you can



endure, overcome, or eliminate them altogether. So much depends on your faith—loving faith. There are so many unforgettable stories of how simple faith, proved the greatest healer that ever lived, does heal. Even as pain may be dispersed by faith, so it may be endured by faith.

Entering the Silence

Another reason why humans suffer ill health is because the physical, mental, and spiritual bodies are fields apart. All metaphysicians will attempt to bring these bodies together to harmonise the elements which make the man whole. This condition is probably most common in people of the twentieth century. It may best be remedied by periods of meditation, prayer, and silence.

Anyone who has sat quietly on the top of a mountain will know what I mean by entering the silence—to be still, away from the chaos and confusion of the world and the struggle for existence. Today the world is too much with us; if we would master our lives we must cultivate the habit of meditation, of silence. Too much noise saps our energy. If you cannot go up a mountain, then seek a quiet spot in a park or elsewhere in your room at home, shut out all noise and listen, silence your thoughts. Great Masters did this often, by ascending a hill and emptying themselves of the world and filling themselves with the Holy Spirit.

Your inner self cannot communicate with you if you do not bother to pick up the telephone when it rings, and how can you hear it ring unless your world is silent and receptive from time to time. You will be surprised what messages you receive. In meditation you will be directed to say what is right. You will feel inspired to do what

is right not only for yourself but for others too.

In healing our bodies of illness, let it be remembered that we best help ourselves and orthodox medicine by co-operating and working with the Great Master Jesus who said, "And the prayer of faith shall save the sick." Remember too that the Cosmic always answers every prayer according to our faith. If you create the right conditions, Its power will flow through you, bringing its healing properties. You then need only put into operation your exercises in visualisation to produce what will be called a remarkable cure.

Music, Love, and Romance

Such cures are more easily attained when we allow music, love, and romance to enter our lives—these things are made for us to enjoy, to balance our lives. What has romance to do with Rosicrucian philosophy? Rosicrucians are people, and people need love and romance in their lives. Take away the romance in life, strip it of all its music, architecture, and art—which is what I mean by romance—and life would be very dull indeed, if not unbearable.

It is the same with love. Everyone needs to be loved. It is love that shows us that there is no difference between people of all nations. We are all part of each other; this all-embracing spirit of love comes from understanding that all living things are subject to the same laws and conditions of existence. Everyone should identify himself with all that lives and, if it is possible, love all of life so that his innermost wish is that others may be happy and free from pain and grief.

Allowing yourselves to overflow with love will certainly do this for you: the commonplace is transformed into the beautiful, and the beautiful becomes a thousand times more lovely. See the effects of true love on any individual, watch his eyes sparkle, listen to his voice; he becomes radiant, alive, an instrument of God. Where there is love, there is communication. No desire arises in the thoughts of such a person to think unkindly of anyone.

Look at it this way: The light of your aura is conditioned by your character. If you want good health, if you want to heal others, become successful,

purify yourself so that the light of your aura is more brilliant. There is an important connection between yourself, your aura, and what you are trying to accomplish.

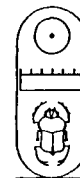
When we attempt work of an esoteric nature, the light of one's aura becomes increasingly brighter, depending on the qualities of the character. The Great Master—when he walked upon the water—was surrounded by a brilliant white light that was dazzling to the eyes.

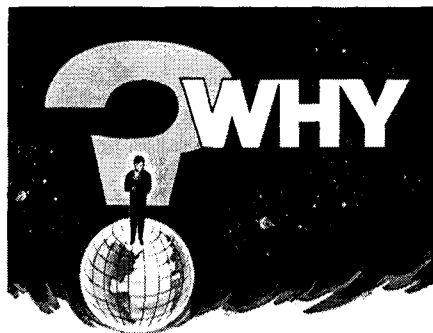
You may not be able to walk on the water or want to, but by developing a strong positive aura—one that is without blemish of criticism, jealousy, or intrigue—you will sense a wonderful power around you; the world will become a wonderful place, full of excitement, love, and affection. How long is it since you saw the sun rise or heard the dawn chorus or walked barefoot in the dew—when did you last taste these pleasures?

Each one should spend a good deal of time trying to be positive and developing a positive approach to everything. Indeed much philosophical literature stresses this point, but I would say this: It is just as important to develop the negative side of your nature as it is to develop the positive. By negative I mean the *passive* side of one's nature. One must learn to be receptive to conditions and to be able to interpret them correctly. One must be able to see both sides of everything, and since everything is dual or has two qualities, they are to be used. They are not with us for nothing.

One must learn humility, tenderness—a sensitiveness to people's feelings—these must be expressed. Unless you do this, you develop a one-sided approach to your philosophy or way of life, and you miss a vital part of the Rosicrucian teachings. Esteem what is right and praise it in God's name. More important than anything else is our love for each other, our love for God.

We have got to make our way in the world, and it is proper and right that we give this the necessary attention, but the student of mysticism, philosophy, and life will be aware that his time and energy must also be devoted to higher thought, to the principles of Life, Light, and Love.





Questions regarding the functions, purposes, and administration will be answered in this column monthly. Because of limited space we cannot assure you that all questions will be published the same month they are submitted. Questions about the Rosicrucian teachings and doctrines are fully answered in the Rosicrucian Forum, a private publication for members only.

QUESTION:

If the Rosicrucian teachings have long had a value, why does AMORC continually add to the existing ones?

ANSWER:

Succinctly, the answer is to avoid becoming dogmatic and static. *Change* is one of the greatest laws of reality. As Heraclitus, the ancient Greek philosopher, said, "Nothing is, but is always becoming." Truth is not fixed. To a great extent it evolves with the enlightened mind of man. Many of the so-called truths of the Middle Ages, for example, have long since been found to be erroneous. We as humans discover new cosmic and natural laws which either modify or add to our previous knowledge and concepts.

The Rosicrucian International Research Council continually adds new scientific knowledge to the Rosicrucian teachings. Further, new mystical and philosophical concepts with a broader and more useful basis are being added almost monthly to the Rosicrucian teachings.

This addition, however, does not cause the Order to deviate from its traditional goal, that is, the enlightenment of man. In fact, this practice adds to and substantiates it.



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IS THERE GOOD TASTE ANYMORE?

AS IN LIFE, organization and discipline are vital to its progress and enjoyment, so in art are they also necessary and in the application of art to living.

We have within us the capability of creating beauty rather than tolerating ugliness, of seeking truth rather than allowing falsity to prevail, of establishing kindness and courtesy rather than permitting violence and simple rudeness to grow in scale. In short, we could just as well continue or reestablish a concept of good taste in all our living as well as in the visual arts. We could set our sights upward instead of downward, and we could set goals a little beyond reach and not establish norms that require no effort to attain. We could once more add grace and style to our living.

—C. W. CHAMBERS, F. R. C.

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DR. H. SPENCER LEWIS, F. R. C.

SHOWING APPRECIATION

IN AMERICA the month of November is usually associated with the thought of the Thanksgiving holiday, and football. Perhaps with a very large portion of the American citizens more thought is given to football than to thanksgiving.

Regardless of the traditional story relating the reason for the establishment of a thanksgiving holiday by annual proclamation in the United States, it is a fact that an annual day of expression of appreciation is a wholesome and beneficent incident in the lives of all beings. Just why the expression of our appreciation for life and the many blessings of life should be limited to one day in the year is difficult to understand, but if we could crowd into that one day a proper realization and appreciation of what life means to us, it would be a real blessing in itself.

November—Historical Month

The month of November is fraught with many incidents of an historical nature which tend to direct our thinking along lines of appreciation and thankfulness. Those who are interested in religious history will give thought to the fact that on the same day of November—the tenth—were born two great religious leaders, Mohammed in the year 570 and Martin Luther in the year 1483. Those interested in the human affairs of the world will always be thankful that November 11 is the anniversary of the signing of the World War Armistice in 1918.

Those who are interested in music and the cultural things of life in the new world on the American side of the Atlantic will rejoice in the fact that the 18th of November is the anniversary of the opening of the first opera house in New York City in the year 1833. We may feel sometimes that grand opera in New York has become



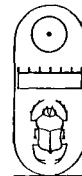
more of a social than a cultural event or incident, but the fact remains that the most sincere support of grand opera and of the other higher and better forms of music has come from the mass of people constituting the middle or lower classes who have music in their souls and seek grand opera, symphonic concerts, and other forms of cultural expression in order to give their souls the necessary food for thought and inspiration.

Those who love mystery and appreciate the bewitching and intriguing elements of unsolved problems will appreciate the 19th of November as the anniversary of one of the great cosmic mysteries, the appearance or apparition of three suns seen in the heavens of London on this date in the year 1644. Others will delight in the mystery that surrounded the "man in the iron mask" who passed through transition in the year 1703.

Those who have appreciated a style of literature typically American, and witty in its drollest form, will be glad that on the 30th of November in the year 1835 Mark Twain was born.

Our Debt to God and Man

But there are so many thousands of things for which we should be thankful,



and can be thankful, that the average individual is unmindful of the debt of gratitude that he owes his Maker and mankind in general. While we give thanks to God and the Heavenly Hosts for life itself and the blessings that come to us through divine laws in nature and otherwise hour by hour and day by day, let us also be mindful of the sacrifice made by man himself in the past to contribute to our needs and improve and advance civilization.

From the time that we rise in the morning and can use clean, cold water to bathe our faces, and a shower to bathe our bodies, for which we should give thanks to science and human invention for the modern hygienic facilities we enjoy, to the hour that we place our tired bodies upon a comfortable bed or even on the floor of a protected room to close our eyes in slumber and express appreciation for man's ingenuity in devising homes and enclosures and beds and protection against the winter and harmful elements, we should be conscious of each and every little thing that men and women have conserved and planned, invented and devised in the past centuries to evolve modern civilization and modern conveniences.

We may feel that when we purchase a sewing machine or an automobile, a coffee pot or a suit of clothes, an electric light bulb or a fountain pen, a pair of shoes or a radio, or even a box of matches, that we have duly compensated for what we received with the exchange of money, and that no obligation rests upon us, and that the manufacturer and the dealer who handled the articles have been paid, and that even the man who invented these devices has received in the past, or is receiving now through royalty, his recompense.

But the five-cent piece that we pay for matches, or the fifty dollars we pay for a radio, or the thousand dollars we pay for an automobile can never fully compensate and repay those who have given of their mind and body to make possible the things we enjoy. Back of each little simple invention and humanly invented device are hours of toil and struggle, hours of pain and worry,

and an endless chain of sacrifice and devotion.

Failure Befalls Greed

No great invention or modern conception was born to success out of a purely mercenary mind. No successful inventor has ever been motivated exclusively by a desire to turn a conception into materialization solely for the profit he might make of it. Whenever such has been the early urge in the mind of man or woman, failure has met each effort on the part of the inventor or schemer, and it has not been until the conception has reached the consciousness and mind of an individual who sees in the idea something that is not only profitable to himself, but helpful to the scheme of civilization, that the Cosmic has crowned his labors with success.

The patent office or that governmental institute in each country where the proposed or partially evolved device of human ingenuity is submitted for protection and registration, is filled with the schemes and the material forms of ideas conceived in the minds of men and women who thought only of their plans as ways to personal aggrandizement and the miserly accumulation of wealth. But these schemes and plans lay in unfulfilled and unevolved form as silent tokens of the futility of man's hopes in this direction. To the same degree that such things have been conceived in a mercenary spirit have they remained unevolved, incompletd, and useless.

Selflessness Leads to Greatness

On the other hand, it is a notable fact that the greatest of all human inventions from the dawn of civilization to this very hour are those which were born out of the love for achievement or attainment in the contributions to civilization, and which have brought to their inventor no money, no financial support, but only years of sacrifice and suffering. If monuments could be built to those who have given us marvelous devices of usefulness, and who passed out of this life in poverty and want, and never saw the material benefits of their



Exhibition of Paintings

The annual exhibition by the West Coast Watercolor Society was presented in the Art Gallery of the Egyptian Museum throughout the month of September. The watercolor paintings on display exhibited a varied range of interpretations, and the member-artists represented in the showing offered a selection of works pleasing to visitors of all tastes. Shown here is a reproduction of **The Road To Haena**, by Hubert Buel.

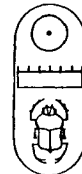


conceptions, but who nevertheless persevered that the concept might be re-created in our lives, we would have a field of monuments far more extensive and significant than the national cemetery of Europe filled with the small monuments of those who gave their lives in war.

It is to these millions of contributors to our worldly benefits, as well as to God for the blessings of life, that we should pay thanks and show our appreciation on Thanksgiving Day, and each day of the year should be one of thanksgiving for something, and we

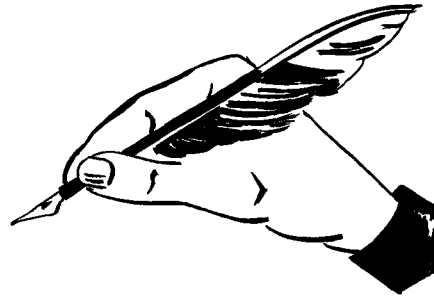
should make it our business along with our daily prayers and petitions for continued blessings to be appreciative of the things we are now enjoying every day of our life, as well as those blessings which we have had in the past.

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



Mystic Poetry

by PETER BOWDEN



“ONE ought, every day at least, to hear a little song, read a good poem, see a fine picture, and, if it were possible, to speak a few reasonable words.” The sound advice of Goethe, if followed regularly, must have an uplifting effect on the consciousness. Certainly, a few minutes’ solitude with a good book of verse can serve to quieten the mind, relax the nerves, and foster those altruistic emotions which put us in touch with that which is best and deepest within us. Surely the refinement of emotion is as much a goal of educational endeavour as the development of practical skills and the training of intellect? It is not suggested that poetry is the only means which can bring about the refinement of emotion; unselfish philanthropic service, loving relationships, art, and music can all contribute to this end.

However, poetry of a certain kind can go beyond the refinement of emotion—the invocation of finer sensibilities. The great “Mysteries of the Spirit,” the formless whisperings of the soul, are too vast and subtle to be stated categorically. These realms, transcending the world of intellect, cannot be concisely formulated. When attempts are made to articulate them, they can only be suggested through *imagery*—by the devices of simile, metaphor, and allegory.

Many of the most profound spiritual truths are stated in the form of *paradoxes*. For example, from “Light on the Path”: *Listen only to the voice which is soundless.* Or the Hindu text, paraphrased: *God is greater than the greatest thing and smaller than the smallest thing.*

It is no accident that the great scriptures of the world are written in blank verse or in poetic prose. The deep poetic precepts of the great religious classics are designed to be read

in a prayerful or meditative state—taken into the subconscious mind where they can act as “triggers” to invoke the Soul within. Therefore, it is not surprising that some of the world’s most eminent mystics have also been numbered amongst its finest poets.

To attempt a precise definition of poetry seems a rather useless exercise. The best we can do is to explore various facets of it; and each will see different facets, differently. For example: C. Day Lewis states, “Poetry is, among other things, a kind of hypnosis; it puts one part of us asleep in order that another part may become more aware, more receptive, more active.” Shelley has said: “Poetry is the record of the best and happiest moments in the best and happiest minds.” And Robinson: “Poetry is reduction to ultimate form. It ennobles through simplification . . . Poetry is the marriage of music, sound and meaning.”

A definition of *mystical poetry* is even more difficult. Still, we have to make a start somewhere so we will limit ourselves to the study of poetry which satisfies one or more of the following criteria:

1. Reveals aspects of the primordial laws of Nature—or, at least, of man’s understanding of them.
2. Captures the over-all grandeur of Life, gives intimations of Eternity, or expresses the reverence and devotion which such realisations bring.
3. Helps us to attune to our depths . . . to establish a rapport with the Soul, the Inner Self, or the God within.

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Let us have a brief look at several short extracts which illustrate the above criteria. First, what better statement of the concept of *reincarnation* than the poetical one of John Masfield:

*I hold that when a person dies
His soul returns again to earth;
Arrayed in some new flesh-
disguise,
Another mother gives him birth.
With sturdier limbs and brighter
brain
The old soul takes the road
again.*

Consider Francis Thompson's grasp of the *Unity of Creation*, expressed in his fragment:

*All things, by immortal power,
Near and far
Hiddenly
To each other linked are
That thou canst not stir a flower
Without troubling of a star.*

John Drinkwater gives us a far deeper insight into the processes of Creation—or, at any rate, certain aspects of them—than could be gleaned from any text-book:

*This primal and ecstatic mystery
Of chaos bidden into many-hued
Wonders of form, life in the void
create,
And monstrous silence made
articulate.*

Reflect for a few moments on the simple, yet profound prayer of aspiration offered by Veni Cooper-Mathieson:

*O great Father-Mother God.
Thy eternal Life is my life.
Thy infinite Wisdom guides me.
Thy wondrous Intelligence
illumines my mind.
Thy glorious Substance feeds me.
Thy perfect Health is revealed
in me.
Thy infinite Power upholds me.
Thy almighty Strength is my
support.
Thy unchanging Love surrounds
me.
Thy eternal Truth has made me
free.
Thy perfect Peace broods over me.*

Depth psychology postulates that our *conscious minds* are underlaid by an

expansive and little understood stream of "mind-force," which has been called the *subconscious mind* by some schools, and the *unconscious mind* by others. According to this view, our conscious minds could be regarded as tiny "floating islands," linked together by a vast sea of primordial energy—the unconscious. In the opinion of Professor C. G. Jung, the unconscious provides the *primum datum* from which consciousness arises; it links us together; it profoundly influences consciousness through the irruption of powerful irrational forces, little understood but which, according to our capacity to adjust and adapt, can either make or wreck our lives.

The mystic would go one step further and affirm that underlying the "sea of the unconscious" is that which provides us with the reason for our very existence. This underlying stratum is the *Consciousness of the Creator* and can best be expressed by the term *soul*.

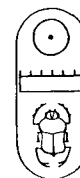
Realisation of Soul

To become increasingly conscious of the soul, until finally the consciousness is completely absorbed in it, is the goal of every pilgrim on the Mystic Way. However, the soul can only be reached via the unconscious—stated another way: The unconscious mind is the royal road to superconscious states. Herein lay the difficulties and the perils of the Mystic Path.

Both the difficulty in establishing and holding contact with the soul, and the transformation of life and consciousness which such contact brings are hinted at by Robert Browning:

*I am a wanderer: I remember well
One journey, how I feared the
track was missed,
So long the city I desired to reach
Lay hid; when suddenly its spires
afar
Flashed through the circling clouds;
you may conceive
My transport. Soon the vapours
closed again,
But I had seen the city.*

The mystic realises that there is only *one life* underlying and permeating all levels of manifestation. The soul, which is one throughout all space and time,



represents the highest aspect of the One Life which can become known to man. In the eyes of the mystic, what we term *mind, energy, matter* are but descending gradations of the One Life. The soul is in every way perfect and complete; it cannot be developed. What can be developed, and is unique within every human being, is the awareness or *realisation of soul*. Such constitutes the inner man, the soul personality—the immortal, incarnating entity. Thus soul realisation constitutes the goal of our evolution insofar as we are capable of knowing it.

Reflect on the following extracts from Emerson's magnificent essay, *The Over-Soul*—poetic prose at its best: "The Supreme Critic on all the errors of the past and the present, and the only prophet of that which must be, is that great nature in which we rest, as the earth lies in the soft arms of the atmosphere; that Unity, that Over-Soul, within which every man's particular being is contained and made one with all other; that common heart, of which all sincere conversation is the worship, to which all right action is submission. . . ."

"It [the Soul] is undefinable, unmeasurable, but we know that it pervades and contains us. We know that all spiritual being is in man We lie open on one side to the deeps of spiritual nature, to all the attributes of God."

How To Study Poetry

What, then, is the best way to study mystical poetry? This is something each must find for himself. The writer has found the following approach rewarding and enlightening:

1. Find out as much as you can about the poet you are studying. Consult a good encyclopedia. Many anthologies contain biographical sketches in their introductions. For example: *Leaves of Grass* by Walt Whitman (Signet Classic); *William Blake*, edited by J. Bronowski (The Penguin Poets). Valuable material relating to the mystical lives of both the above poets as well as many others may be found in *Cosmic Consciousness* by R. M. Bucke (University Books, Inc.).
2. Read the anthology at your leisure, marking any lines or short passages which particularly stir you.
3. Select one of these passages at a time for contemplation. Memorise it so that you can recall the passage without effort.
4. Relax completely until you feel that you are in a *borderline state of consciousness*—the emotions calm and serene, the mental processes still. Listen to some soothing music; burn some incense.
5. Quietly recall the passage from memory; say it over to yourself several times; dwell on it for a few moments; then allow it to "seep" downwards into the depths of your consciousness.
6. As soon as you feel an inner response, *write* (or, if artistically inclined, *paint*) the experience out. It is a good idea to keep a special notebook for this and to periodically review your insights. This, alone, helps to clarify and strengthen the channel forged between the soul within and your outer consciousness.

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The Origin of Speech

by WILLIAM G. MATTHEWS
F. R. C.

GIVE OR TAKE a philological accident or two, speech is merely an artificial method that man has evolved for making his wants and ideas known. Let us go back in imagination for a moment to that point in the stream of history before which there was no communication of any kind. Once there, we might find several individuals in several different places performing a recurrent action. If they are dealing with the same piece of rock, in the same general location, it is not improbable that a particular sequence of sounds would be repeated and be substantially unchanged.

Having a communication symbol established, there remain only two things necessary for the invention of speech: 1) the imitation of the recurrent sound; 2) the contagious spread of the method to include more groups of people. If such an event did occur and the habit did become contagious, then this is probably the moment when speech was born.

OG—A Theoretical Man

Charlton Laird, in his book *The Miracle of Language*, has given such theoretical men the name of og. This man type, of course, had to have the coordination of several different organs not used by any other primate. Anatomical changes in the pharynx had to be effected. The air tube had to be developed to the extent that the pharynx valve was habitually open. Only then could the breath come from the mouth unless it be stopped by the tongue. Assuming that theoretical og possessed an organism that could adapt in this fashion, probably speech was invented after toolmaking techniques since only hands and eyes were needed here.



Sound Theories

Since the first known forms of ceremonial worship were communal, it is not altogether impossible that one or more of the unproved *sound* theories could be the answer we are looking for. Let us examine them:

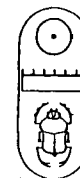
Bowwow theory—This theory, originating with Johann Gottfried von Herder, holds that speech originated by early man imitating the sounds of animals.

Yo-he-ho theory—Also called *yo-de-ho*, and Noire's theory, this idea can best be described as a natural phonetic accompaniment of acts performed in common. A good example would be the concerted grunts of men struggling to move a heavy object such as a boulder or large tree.

Dingdong theory—From Max Müller, the great German comparative philologist, this theory proposes that speech arose through a harmony between sense and sound, for example, *thud*, *clang*, and so on.

Poohpooh theory—Sometimes called the interjectional theory, it states that the first utterances of man were caused by sensations, or feelings.

Singsong theory—From the great Otto Jespersen, this theory maintains that languages arose through vocal play during courting or from



the inarticulate chants of primitive man.

Rah-rah theory—This idea might also be labeled the “tongue-in-cheek” theory and will undoubtedly never be accepted by any serious student of linguistics since it is purely a product of the writer’s imagination. More specific than the *poohpooh*, it contends that speech arose as the result and explosion of nervous energy in the human organism that manifested itself as a kind of cheer prompted by something akin to the modern child’s “sic ’em!” The football devotees’ shout of “fight, team!” is somewhat the same thing.

I envision an incident in which a group of people are gathered round one of their members who is having a fight with a formidable animal. Perhaps in their mental “egging-on,” they become excited enough to jump up and down. If our hero is winning, perhaps they will become elated enough to emit a sound which might become associated with this kind of conflict.

Since animal cries are general and not specific, animal language being instinctive cannot be the same thing as human speech, this latter being a learned response.

Alternative Theories

Alternative theories seem to offer suggestions that are not much clearer. Cicero, for instance, maintained that speech and language were divine gifts which appeared without effort or consciousness when man reached a certain stage in his development.

If nothing else comes to mind we can always rely on a *Tower of Babel idea*. It might run something like this: God arbitrarily gave different groups of people in diverse geographical areas different languages and left the speakers to their own devices to establish communication with each other.

Some authorities seem to be in accord with the idea that the origin of speech nearly coincides with that of music. Primitive melody, they contend, is the expression of an idea; the singing of primitive man is a spontaneous ex-

pression of his thought. The performance often consists of mingled song and speech.

Random vocal and/or musical sounds eventually reduce themselves to some kind of rhythm, meter, or regularity. When this happens, intelligibility and emotional release occur almost simultaneously.

Music and Speech Relationship

Father W. Schmidt¹ and Carl Stumpf², feel that music and speech arose from a similar need, that is, the need to make signals by sound, in addition to whatever gestures were already in use. A loud cry, for example, would lead to a lingering on certain notes having a definite pitch. To this Stumpf linked his theory of consonance: If the cry was uttered at the same time by both males and females, differences in pitch would occur and ditones would result, the preference being given to octaves, fifths, and fourths. These, of course, would be determined by the degree of blending. The real step toward the development of speech/music, Stumpf says, was the breaking up of the original ditone into successive notes or pitches and the transposition of “cry” tones into actual speech or primitive musical motives.

There are also a number of authorities who reject the idea that speech is protomorphic music, preferring rather to speculate upon the fact that the very ancient “sound-languages” may represent the common source of both speech and music. If, as in some languages, the meaning of the syllable depends upon the pitch at which it is uttered, then speech can be considered music because the languages themselves are musical.

The contrary to this is perhaps that language is merely a sort of leveled down music in which the sound has long since departed and the waves producing it have become irregular rather than maintaining their regularity.

La Mettrie, a famous evolutionist, offers us the following: Man did not

1) *Über Musik und Gesänge der Karesau-Papuds*, *Kongressbericht der internationalen Musikgesellschaft*, Vienna, 1910

2) *Die Anfänge der Musik*, Leipzig, 1911

always have the faculty of speech, but once having obtained it he could teach and train animals to talk. He was, of course, wrong. Baruch Spinoza who synthesized the ideas of two of his colleagues put forth that animals do not have the same nature as our own and their emotions are different in nature from our own—a much more temperate judgment than Descartes' “. . . animals do not have souls!” or Leibnitz' “. . . animals do have souls.”

John Dolman, in *The Art of Acting*, suggests another, more sophisticated alternative, that is to say, “speech may be the result of the impulse to project oneself imaginatively into another character; to mimic some other person, real or imaginary, or to masquerade as something or somebody we are not.”

Hockett's Two Plans

Charles Hockett delineated two empirical plans which although negative do deserve to be mentioned. In *The Origin of Speech*, he explains them thusly: In some unexplored areas there might exist “living fossils” attesting to earlier stages of evolution. Their speech might attest to earlier stages in the evolution of language. Using the comparative method of historical linguistics, it supposes that the resemblances between two languages are sometimes so extensive and orderly that they cannot be attributed to chance or parallel development.

The alternative plan states that the two languages are divergent descendants of a single earlier language. This was completely disproved when it became recognized among linguists that the earliest reconstructible stage for any language family shows all the complexities and flexibilities of the languages of today.

Still another theory is that of Christopher Hawkes, eminent British archaeologist. He states that speech is the result of a mental growth that parallels the discovery and use of fire. Other things needed no explanation, but this new phenomenon of nature had to be explained or at least have attention called to it.

Just as all philosophies can ultimately be reduced to either monism or dualism,

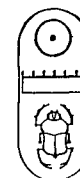
all theories regarding the origin of speech must begin monogenetically or polygenetically, that is, they either have one ancestor, or many ancestors. There are endless arguments for both and, no doubt, the controversy will continue to rage. However, certain facts do emerge that we cannot ignore.

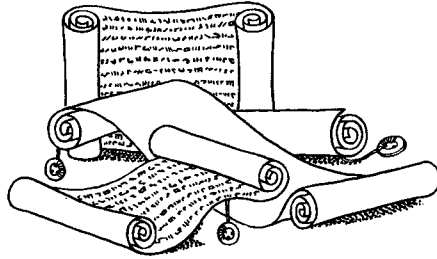
Speech, being a social thing, is the chief means to and control of our social environment. So must it have been with ancient man no matter how inept he was with it. And since human culture depends on the ability to speak, it must have been so, otherwise all of the cultures of prehistory and its subsequent periods would never have existed.

There are no primitive languages; all languages seem to be equally old and equally developed. It may be that the Linguistic Society of Paris, in the early years of our century, was justified in refusing to accept papers on the origin of speech, but the question will always be asked, probably never answered, and certainly fought over. It should prove to be a very interesting argument.

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Nag Hammadi Manuscripts

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THE WORLD'S most ancient books, the Nag Hammadi manuscripts, are now being published for the first time thanks to an outstanding international venture in scholarship.

The ancient Gnostic writings were found in 1946 in a jar buried in the sand at Nag Hammadi, near Luxor, Arab Republic of Egypt. In the words of Mr. John E. Fobes, Deputy Director-General of Unesco, the texts "cast an entirely new light" on the original teaching of the Gnostics, a religious sect claiming esoteric spiritual knowledge that flourished in the early centuries of the Christian era.

Speaking at ceremonies at the Institute for Antiquity and Christianity at Claremont, California, Mr. Fobes pointed out that the international project started from a joint initiative of the then Minister of Culture of the Arab Republic of Egypt, Dr. Saroit

Okasha, and Mr. René Maheu, Director-General of Unesco. Professor James M. Robinson, head of the Claremont Institute, became secretary of the International Committee for the Nag Hammadi Codices. Other members of the committee included Egyptian experts from the Coptic Museum in Cairo, as well as scholars in Belgium, Denmark, France, Federal Republic of Germany, Scotland, Sweden and Switzerland.

"The Nag Hammadi manuscripts project illustrates once again a principle firmly established with Unesco: that every culture, every form of expression is to be recognized and all moral values respected as part of a universal heritage," Mr. Fobes said. The complete codices are being published by an international scholarly press in the Netherlands and the first volume has now appeared.

Unesco Features



If there is anything lovely, if there is anything desirable, if there is anything within the reach of man that is worthy of praise, is it not knowledge? and yet who is he that truly attaineth unto it?



Say not unto thyself, Behold, truth breedeth hatred, and I will avoid it; dissimulation raiseth friends, and I will follow it. Are not the enemies made by truth, better than the friends obtained by flattery?

Naturally doth man desire the truth; yet when it is before him he will not apprehend it; and if it force itself upon him, is he not offended at it?

The fault is not in truth, for that is amiable, but the weakness of man beareth not its splendour.

—UNTO THEE I GRANT

**The
Rosicrucian
Digest
November
1972**

Rosicrucian Activities *Around the World*

Mrs. PHYLLIS IRENE FROST of Croydon, Victoria, Australia, recently received the Rosicrucian Humanitarian Award at Harmony Chapter's Annual Conclave in Melbourne. The Award was presented during the Conclave luncheon at which members and officers were present.

Mrs. Frost's efforts and accomplishments on behalf of humanitarian activities have been varied and numerous. To mention just a few, she has been President of the Australian Freedom from Hunger Campaign since 1969, an executive member of the National Australian Foundation for Alcoholism and Drug-Dependency, Commander of the British Empire (C.B.E.), Justice of the Peace, Honorary Life Governor of the Asthma Foundation of Victoria, Chairman of the Victorian Animal Aid Trust, and National Chairman of the Keep Australia Beautiful Council.

Mrs. Frost thanked the Order for presenting her with this Award, stressing that there were many thousands of wonderful people who had spent a great deal of time helping in these many endeavors. She believes "that within every one of us there is an urge to try to do good and it is one's duty to fulfill this responsibility." She was then presented with a beautiful bouquet of flowers.

Frater Earl De Motte, Regional Monitor for Victoria, is shown above presenting the Award to Mrs. Frost.



The arrival at Rosicrucian Park recently of the first bulletin from Abeokuta Pronaos (AMORC), Abeokuta, Nigeria, brought inspiring news of true Rosicrucian spirit in action when it reported that the opening Convocation of the newly organized Pronaos was held on February 5, 1972—seven years after the Pronaos' initial conception in the minds and hearts of AMORC members in Abeokuta, who held to a steadfast and unwavering purpose to achieve the goal of an accredited subordinate body despite all obstacles.

To the members of Abeokuta Pronaos, Isis Lodge (Lagos)—from whom came much special help and support—and Alcuin Chapter (Ibadan), and to all who labored with such dedication to make the goal a reality go our sincerest congratulations and good wishes for every success in the days ahead. Shown below are members of the three subordinate bodies attending the memorable opening ceremonies.



Saturday, September 9, 1972, marked a special day for Light Chapter, AMORC, Adelaide, Australia, when the Chapter held the first Conclave in its history. Chapter members were joined by many sanctum members and a number of interstate visitors, all of whom participated in the various sessions. Grand Lodge was represented by Frater Roland Vigo, Grand Councilor for Western and Southern Australia, and

Regional Monitor Rodney Page. Officers, speakers, and enthusiastic and efficient Chapter members all contributed to the success of this special day. On the Sunday following the Conclave, members and visitors relaxed at an informal all-day picnic. We extend our congratulations to Light Chapter and also our best wishes for many more successful Conclaves in the future.



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MONUMENT OF PAGEANTRY AND BARBARISM ➡

The Colosseum in Rome is a vast amphitheater of antiquity, as shown in our photograph. It was begun by Vespasian and finished in A.D. 80 by Titus. The Colosseum was used for combat between gladiators and wild beasts. Christians and other humans were often sacrificed here by being put into the arena with wild animals. The central arena, as shown in the photograph, was once covered by a flooring that was the arena surface. The flooring has long since disappeared. The area beneath is where the gladiators, wild beasts, and prisoners awaited death in the arena.

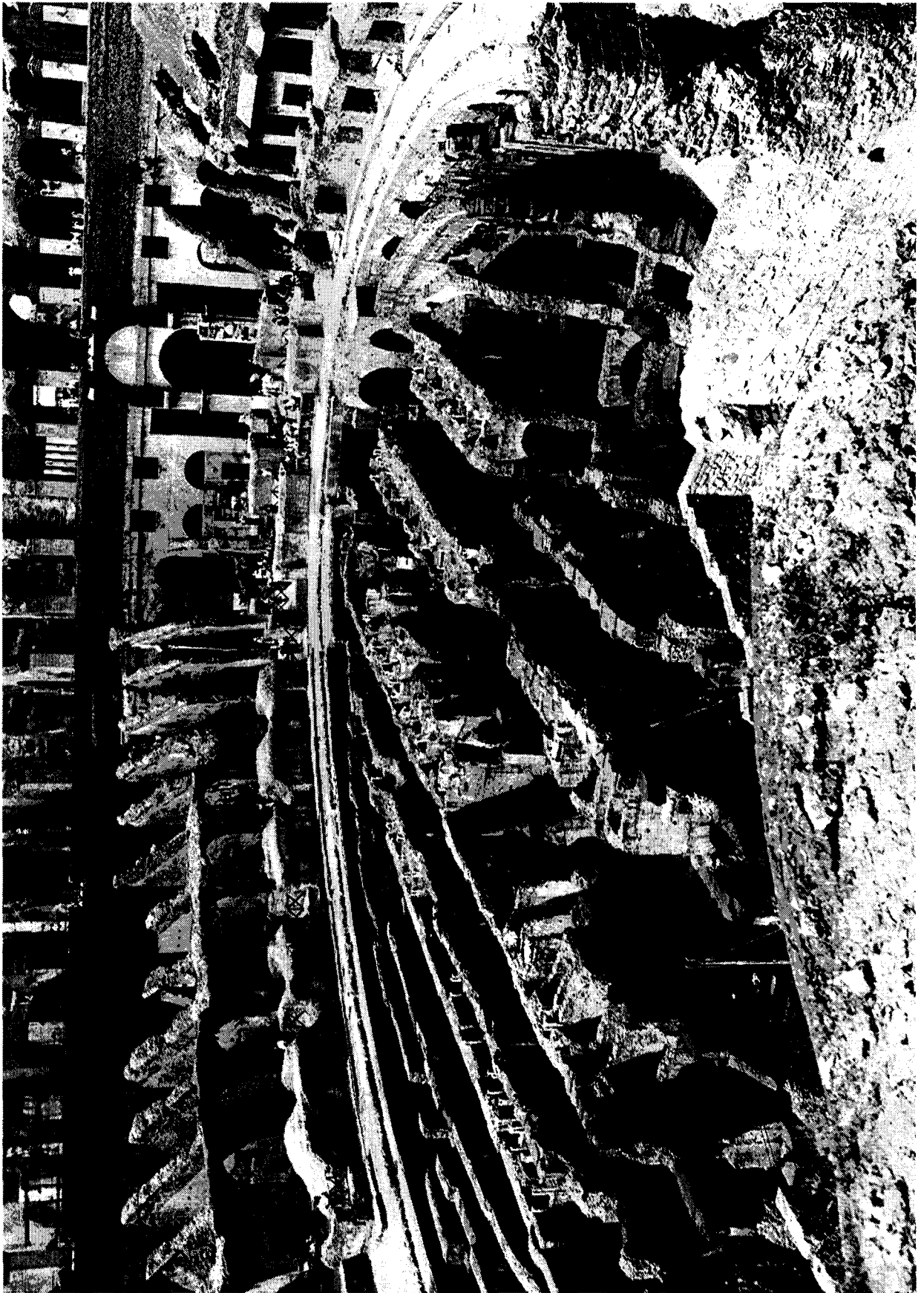
(Photo by AMORC)

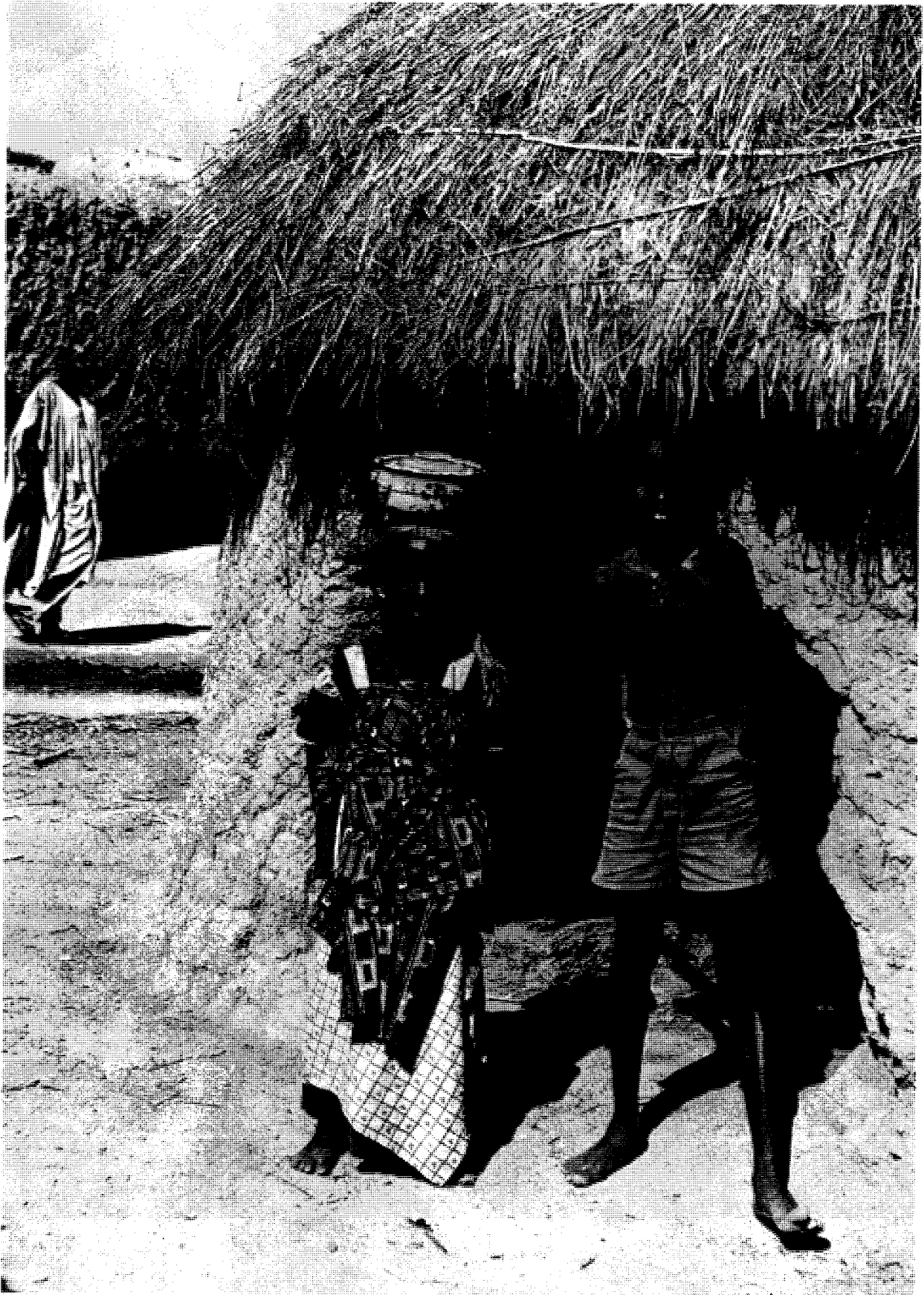
A VANISHING CULTURE (overleaf)

Slowly, many of the black nations of Africa are rising from their primitive backgrounds. Great and courageous efforts are being made by their governments toward improvement in education, industry, housing, hygiene, and technology. The type of living facilities shown here is gradually disappearing and being replaced by advanced and improved forms of dwellings. This advance is particularly noticeable in the countries of Nigeria, Ghana, Kenya, and certain other nations.

(Photo by AMORC)

**The
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DO YOU KNOW THE ANSWERS?



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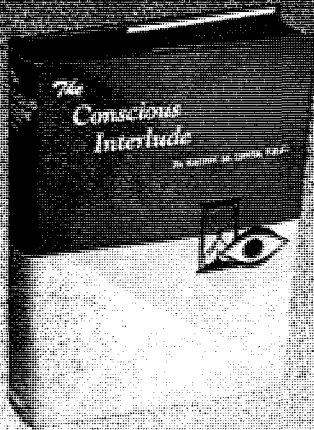
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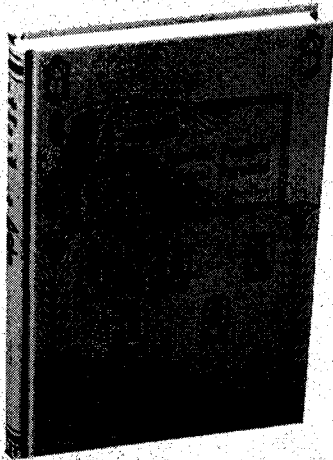
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BRAVE NEW ERA

To many, "biofeedback" has come to mean a new kind of parlor game, a fad pushed by hippie cultists who claim it can cope with practically every problem from unwanted weight all the way to the abuse of so-called "mind-expanding" drugs.

In truth, biofeedback is a technique that aims at controlling certain involuntary functions of the mind and body. Also called "visceral learning," biofeedback allows a person, after intensive training, to exert a modicum of control over those functions that medicine once placed beyond the reach of the voluntary nervous system such as the heart-beat, blood pressure, body temperature, nervous tension, and so on.

It should be pointed out that other techniques, notably yoga, produce similar results and have done so for several hundred years, but the practice and discipline required by yoga in order to accomplish these results are beyond the capabilities of many of us.

An essential feature of the biofeedback system is the array of equipment required to train subjects in the knack of "visceral control." The Behavioral Science Center in Florida uses extremely sophisticated electronic devices such as the electromyograph, which detects muscle response; the electrocardiograph, which shows heart action; and the electroencephalograph, which traces brain waves.

An example of the utilization of these devices in this type of training is the use of the electroencephalograph (EEG) to train in the stimulation of alpha waves. The brain typically produces four types of waves: alpha, beta, delta, and theta. Alpha waves are characteristic of relaxation, beta waves are associated with excitement, delta waves with deep sleep, and theta waves with dreaming. Early research done in Japan showed that when yogis and Zen monks were in deep meditation, alpha-wave production increased. Since then, experiments have been carried out with the EEG to train subjects to consciously produce the alpha rhythm, with very positive results. In this way the person is able to achieve, at will, a state of "restful wakefulness" which re-

duces nervous tension associated with high blood pressure.

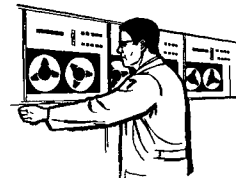
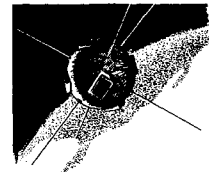
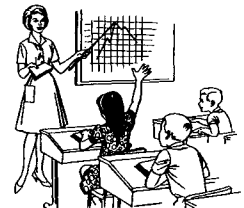
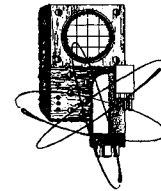
The EEG and other devices used by the researchers have been altered in such a way that instead of giving out their readings on paper, as is usual in clinical use, they show them on a screen or with sounds of different pitches, giving their wearer visual or auditory cues he can act upon to try to alter the condition he is attempting to master. After a time, the person is able to maintain control without the aid of the machine.

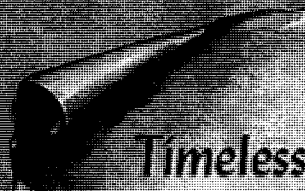
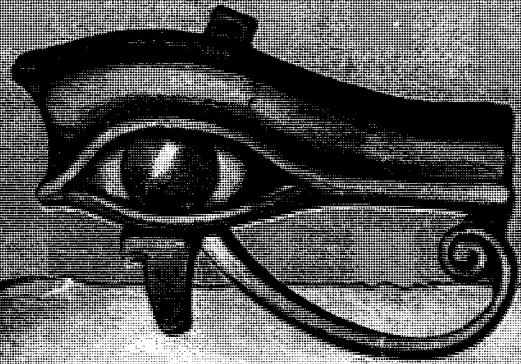
It is because of the sophistication—and cost—of these devices that members of the various research teams working with biofeedback warn against the explosion of cheap gadgetry that has flooded the market and the suggestion that with them it is possible to achieve mastery over biofeedback techniques. This is especially true of the alpha feedback for which inexpensive "alpha-wave detectors" have been manufactured that in truth are little else but toys. It should be mentioned, in passing, that an adequate EEG cannot be had for less than \$1,500.

Biofeedback techniques are not easy to learn, as long periods of training with the complex equipment are required, but those who have undergone the rigorous work find they are able to control migraine headaches, heart action, reduce or increase their blood pressure, and cope with a series of conditions which formerly could only be treated with drugs. Naturally, biofeedback is not a universal panacea and it is still in the experimental stage, as any competent and reputable researcher is quick to point out, but the promises it holds are dazzling.

Biofeedback research is almost twenty years old and is just now coming to fruition. As with any other field of research, results are cumulative and snowball once the first breakthroughs are achieved. This is already happening, and it is not unlikely that in the near future it will be possible to train patients to treat many of today's modern ailments with the mind, not with medications, and that man's control over his body will be more complete, enabling him to cope better with his environment and the challenges created by this, our brave new era.—AEB

(This article is being offered as a point of news but does not involve AMORC nor necessarily represent the organization's viewpoint.)





Timeless Thoughts

In every age there have been thoughts the truths of which the vicissitudes of time have left unchanged. They convey the same inspiration and efficacy today as when first expressed. This month we offer the following examples.

Men are usually more stung and galled by reproachful words than hostile actions.

—PLUTARCH, A. D. 46?-120
Lives Timoleon

Experience keeps a dear school, but fools will learn in no other.

—BENJAMIN FRANKLIN, 1706-1790
Poor Richard's Almanac

Every man desires to live long, but no man would be old.

—JONATHAN SWIFT, 1667-1745
Thoughts on Various Subjects

Let this, then, be laid down as the first law of friendship that we should ask from friends, and do for friends, only what is good.

—CICERO, 106-43 B. C.
On Friendship

