

ROSICRUCIAN DIGEST

March 1974 • 50¢

Featuring:

- *Mysticism*
- *Science*
- *The Arts*

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Music and Plants

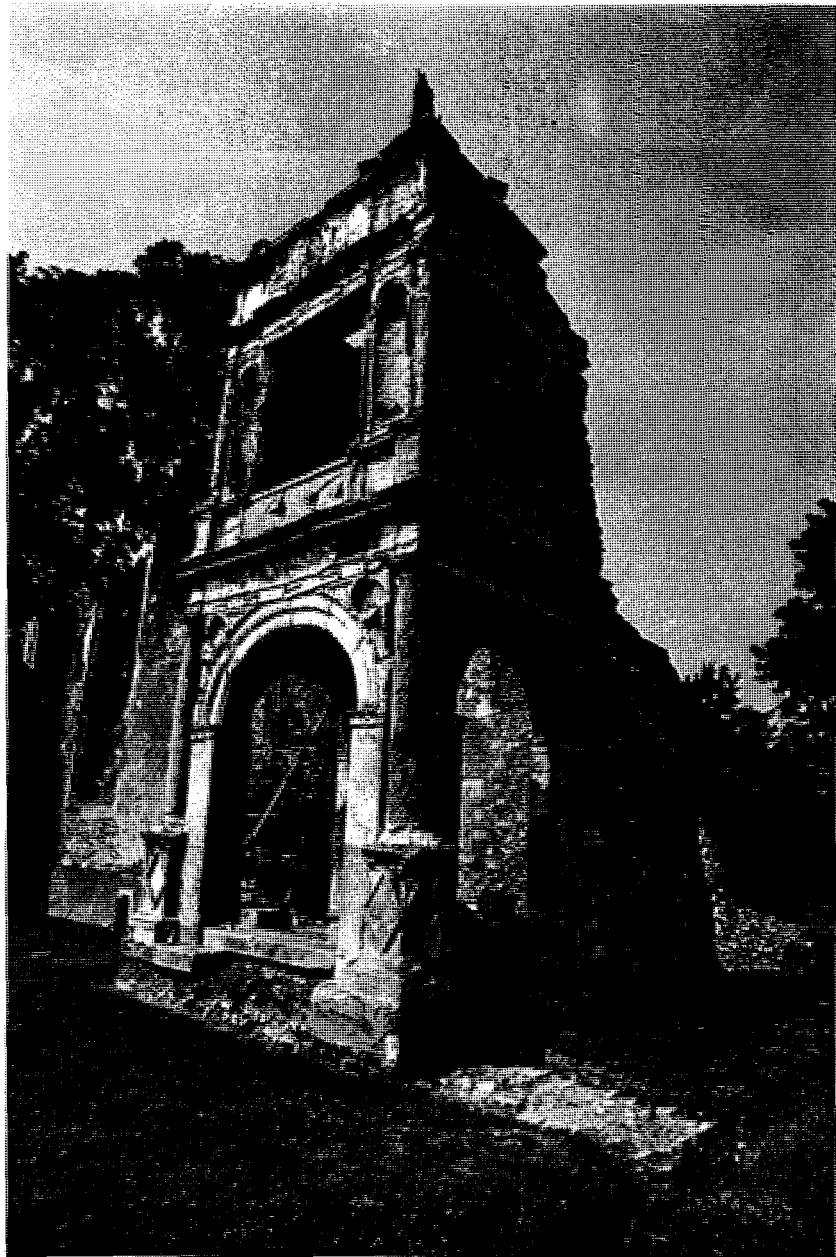
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**Making Criticism
Work for You**

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Next Month:

The Supreme Hope



Yesterday Has Much To Tell

by RALPH M. LEWIS

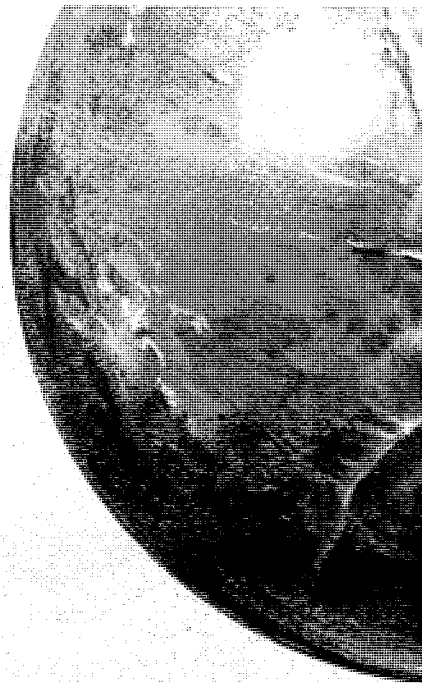
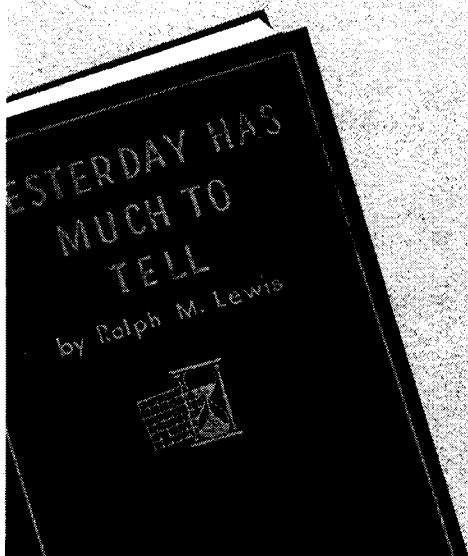
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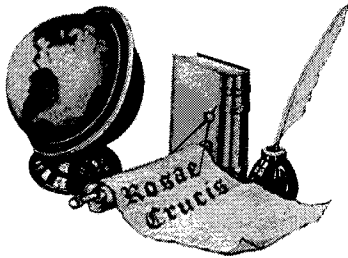
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COVERS THE WORLD



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**OFFICIAL MAGAZINE OF THE
WORLDWIDE ROSICRUCIAN ORDER**

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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C O N T E N T S

Home of A Genius (see page 20)	Cover
Dead Sea Scrolls Caves (Frontispiece)	3
Thought of the Month: They Called These "Crackpot"! ..	4
Universe, Natural Breeder of Life	7
Be Healthy!	8
Modern Mysticism	10
The Celestial Sanctum: Energy Crisis	14
Making Criticism Work for You	16
The Fire's Glow	19
Contributions of Mediocrity	21
Music and Plants	23
Another Spring	26
Medifocus: Pierre E. Trudeau, Prime Minister of Canada ..	27
Photographing the Aura	28
Danger of Wrong Thought	30
Subjective Memory	32
Rosicrucian Activities Around the World	35
The Essene Community (Illustration)	37
The Garden Tomb (Illustration)	38

DEAD SEA SCROLLS CAVES

Until recently the earliest Hebrew manuscript known of any part of the Bible was a Pentateuch (the first five books of the Old Testament) of the ninth century A.D., in the British Museum. In 1947, a wandering goat led its goatherd into a cave in a remote area near the shore of the Dead Sea. In sealed jars in the cave were found scrolls and fragments of early books of the Bible before the latter alterations. They have been dated as *circa* second century B.C. Nearby is the Essene community which apparently authored the scrolls prior to its destruction by the Romans.

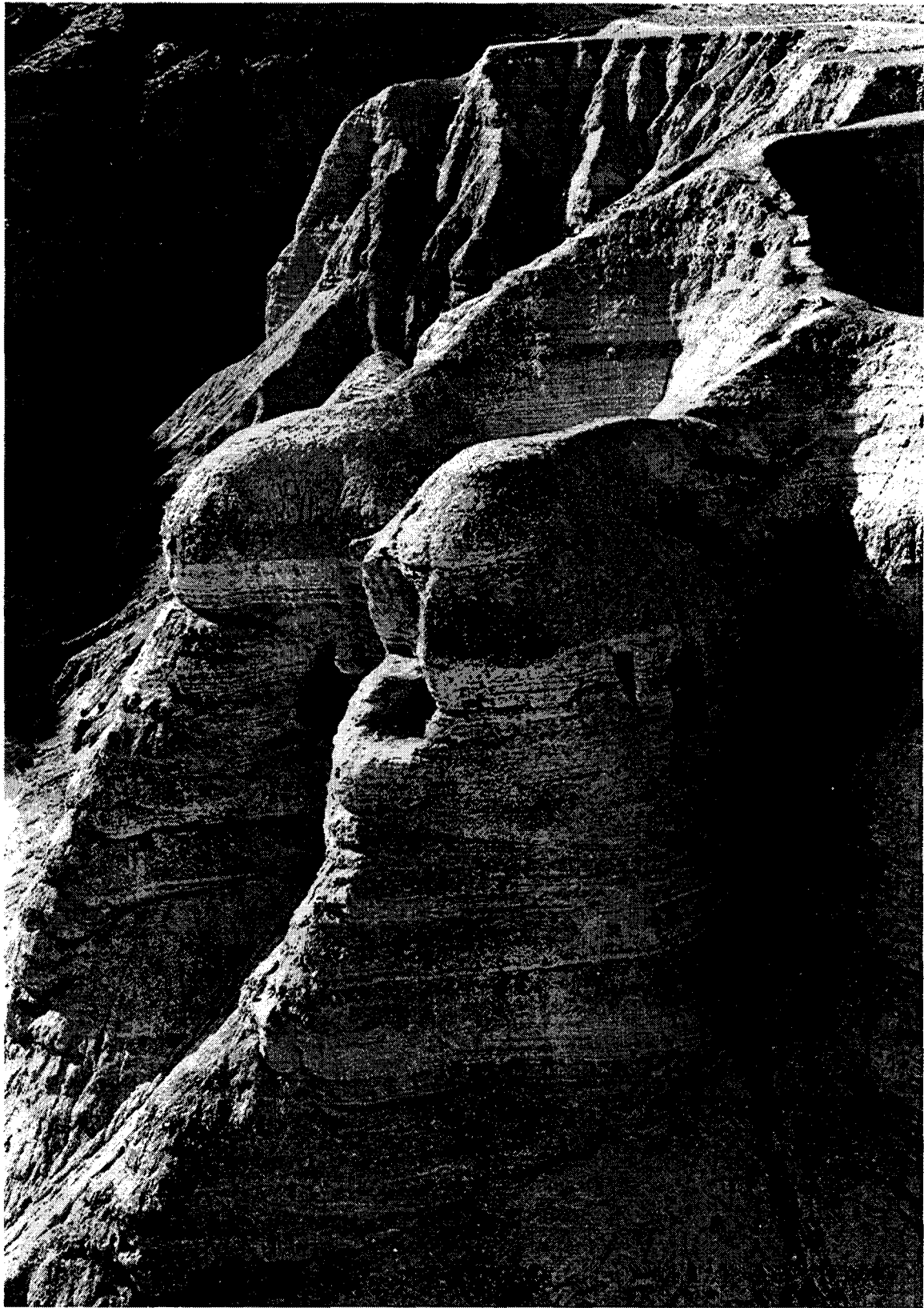
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THOUGHT OF THE MONTH

By THE EMPEROR

THEY CALLED THESE "CRACKPOT"!

MANY TRUTHS concerning natural phenomena have had to first laboriously and tortuously run the gamut of persecution and prejudice before receiving the dignity of acceptance. Such obstruction stemmed from religious, political, and often academic sources. Many practices and concepts that had traditional standing with mystical, metaphysical, and philosophical organizations were derided as *crackpot*. This obloquy was based upon ignorance of the subjects, as those guilty of the abuse refused to even consider any form of impartial investigation. In the scientific professions, which imply an open mind to the possibility of new knowledge, there was the general inclination to brush aside any serious inquiry as not worthy of their dignity or time.

Now we note a condition of affairs which is quite reverse. The scientific and academic world announces "new discoveries" and "revolutionary findings" in the very fields which it so long disparaged. Many of these proclaimed "new discoveries" are, ironically, ones which were long known and practiced by the traditional schools of mysticism and metaphysics. Let us note the realms which science is now pursuing but upon which in the past it cast the aspersion of "crackpot":

Premonition

This is the phenomenon whereby an individual may have cognition of an event before it has actually occurred. This suggests an event being realized before apparently its cause was in existence. Such a phenomenon seemed to contradict the principles of logic. Consequently, science relegated it to fantasy and the ridiculous. The fact that many persons throughout the centuries had reported such experiences did not in the

past heighten the curiosity of the scientific world. But in the world of metaphysics and associated subjects this was a phenomenon related to the infinity of time and the human consciousness. To them, it was a set of conditions which, when understood, casts a different light upon that which otherwise might seem irrational.

The Aura

That the human body or other living matter has a subtle emanation from it is the general definition of this phenomenon. This emanation constitutes a field extending varying distances from the human body. Its nature, however, has not been specifically categorized in the electromagnetic spectrum; in other words, its definite vibratory rate has not as yet been determined. It is, however, sensed by persons who are especially sensitive to its nature. Most every individual has often reacted to its effects—from other humans—by having the subtle emotional feeling of either being attracted to or repulsed by the aura of another person.

Seeing the "human aura" has often been reported by those who are especially sensitive, but this "seeing" is not exactly by means of the normal objective visual sense. It appears also that it has long been taught by the traditional mystical schools that this aura and its psychological effects can be influenced by thoughts and emotions. In fact, mystics, such as the Rosicrucians, long preceding the present research, have expounded a technique by which this is accomplished.

Telekinesis

This is the phenomenon by which objects are moved by other than

*The
Rosicrucian
Digest
March
1974*

physical means. More precisely, objects can be made to move by what appears to be thought direction only. This is an obvious feat of demonstrating the classical phrase of "mind over matter." In the past where this has been demonstrated, science has offered no explanation other than directly or otherwise indicating that it probably was a form of deceptive theatrical magic.

On the other hand, if the human organism can transmit an energy as, for example, the emanation called the aura, can not that energy then possibly mitigate the gravitational pull upon objects so that they could be moved by mental power? If the energy of thought can affect gravity, then propulsion or movement of objects by thought is possible. It may also be possible that the radiating human energy can manifest a polarity of repulsion or attraction affecting the structure of material objects; in other words, such might affect the internal molecular cohesion of these objects. The mystics, of course, have their theories with regard to telekinesis. They have not been able to prove which is the effective one, but over a long period of time they have shown that such a phenomenon does exist and that it is not an illusion.

Projection of Consciousness

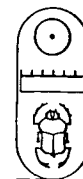
This is the experience of realizing the self, its awareness, as reaching out beyond the confines of the body. This is a dichotomy of self-consciousness. In other words, the individual has a realization of the present location of his body concomitantly with an awareness of the self's being at a distance from the body. The individual may, for an analogy, have the experience of standing apart from his body which is lying upon a couch and looking down upon it. The self-consciousness is projected out from the body though not necessarily separated from it. For further analogy, if we suppose a pencil to be the body and a rubber band wrapped about it as self-consciousness, the band can be stretched outward from the pencil and yet not be separated from it. The projection of self-consciousness may reach to great distances and bring back into the objective consciousness impressions of what it perceived at that

moment in time. The experiences of what was instantly perceived have been verified by those having them. The mystics and metaphysicians have an explanation. Again, whether their theories are correct may be a polemic point, but, nevertheless, they have brought about amazing results which cannot be denied. Scientists now call this phenomenon *bilocation* and are seriously looking into this mystery which they have long scoffed at.

Mental Telepathy

Long before the popular term *extrasensory perception*, this phenomenon was termed "mental telepathy," that is, the communication of intelligence from one mind to another by other than oral or physical means. This feat was performed consciously or unconsciously by the ancients if we interpret certain accounts in Egyptian and Greek history correctly. It appears that for a long time such accounts were relegated by moderns to the realm of mythology and as being without any evidential basis. Yet there is hardly any thoughtful person who has not had an experience that can only be explained as being of this phenomenon of mind. Who has not had the experience of hearing a telephone ring and then simultaneously have the name of an unexpected caller flash to mind, and when the phone was answered it proved that the impression was correct. Persons with long years of harmonious and close association frequently receive the other's thoughts before they have spoken.

How is this possible? The human organism is a dynamic electrical generator with numerous current potentials of which the brain is the principal seat where conversion and transformation take place. What cycles or frequencies of energy it may produce which transcend the capability of our present scientific instruments of measurement, we do not know. The electrical thought impulse which is transmitted apparently defies certain characteristics of known radiant energy. In other words, it appears that mentally transmitted thought is not inhibited by time or space. There has been no measurable *time lag* between the transmitted thought and the reception of it, no



matter how great the distance between the two. This has been verified in controlled experiments and also in instances where unanticipated phenomena occurred. This means that thought has a quality of rapidity exceeding that of light and is not subject to the effects that gravitational fields have upon light.

It will be granted that further experimentation may develop exceptions to these conditions, but the fact remains that mystics and metaphysicians have for centuries practiced mental telepathy—although using different terms—and have found means for developing, or awakening, this innate power of mind.

Mind Control

This has a popular appeal at the moment. It, too, was made to appear as being a startling innovation of modern science and technology. It is known that the human brain and that of primates also generate rays of energy of different frequencies which have been given the names of letters in the Greek alphabet such as *alpha*, *beta*, and *gamma*. It is established that various mental processes, attitudes of mind, and emotional states produce these *brain waves* with certain physiological effects flowing from them. This relatively recent scientific study, with its terminology, is again reciting but in a different manner centuries-old teachings of the ancient Near and Far East. But after all, a rose by any other name is still a rose.

It was but a few days ago as this was being written that an account appeared in the daily press that a research department of a university in California had discovered that “mind can control body disorders.” This was announced with all the exultation of an amazing breakthrough into a profound mystery. However, the term *psychosomatic* is not a recent one, and it has long referred to the mind’s reaction upon the body. Any intelligent observing person knows that states of mind, of morale, can bring about physical illness or be conducive to healing.

The very popular term, *positive* and *negative thinking*, alludes to the reaction of thought upon bodily and mental processes. However, mystics and metaphysicians for many years before the present scientific flurry of interest in this subject, have demonstrated how to control bodily functions by the use of mind, such as changes in temperature, sustained pulse rate, control of the breath, and so on. Yet, in the past, much of this was demeaned by the scientific world as “crackpot.”

There is much, yet, within the study of the teachings of the Rosicrucians which the academic world and science may at least designate as being *way-out* subjects but, in fact, they are at present rather *way ahead*. At least we believe that orthodox science, with the emphasis it now places upon parapsychology, will be more reserved in labeling other aspects of psychic phenomena as “crackpot.”



Fascination of Convention

When Rosicrucians convene, there is more than just a series of meetings with run-of-the-mill resolutions and data. There is excitement! There is fascination! There is joy in the living and breathing of a Rosicrucian environment, from sunup to sundown! There is exhilaration in the effort expended to rise early for convocations, contemplate challenging subject matter, visit the wonders of Rosicrucian Park, and round off the day with evening entertainment or inspiring instruction matter.

This week will last you a year, with memories, lessons learned, and fruitful experiences. It is time to “come home,” to meet your companions in study, to talk to your Grand Lodge staff, and to know the source of your Rosicrucian membership.

For reservations, see your January 1974 issue of the *Rosicrucian Digest*, or write to the Convention Secretary, Rosicrucian Order, AMORC, San Jose, CA 95191, U.S.A.

IMPORTANT NOTE: Banquet seating capacity for the Convention is limited and will be reserved in order of our receipt of your reservation. If you plan to include the banquet with your reservation, please respond **EARLY!**

*The
Rosicrucian
Digest
March
1974*

Noted Scientist Explains

Universe Natural "Breeder of Life"

THE UNIVERSE is designed to breed life, Nobel Prize winning scientist George Wald said this week in a lecture at the National Academy of Sciences.

The Harvard biology professor's lecture was the first of five lectures sponsored by the National Aeronautics and Space Administration (NASA) and the Smithsonian Institution. The final lecture in the series is scheduled for December 3, the day when the Pioneer 10 space probe reaches within 81,000 miles of Jupiter to provide man's first glimpse of the solar system's largest planet.

Noting that one per cent of the universe's 100 billion billion stars have planetary systems, Wald said that "conservatively, there are one billion billion places in the universe capable of supporting life."

The scientist said that hydrogen and helium, the main ingredients of stars which can produce life-sustaining elements such as carbon, nitrogen and oxygen, are "The most plentiful elements in the universe."

The universe is uniquely designed to breed life, he said, for several reasons:

- Ice floats.
- Protons and electrons in every atomic element are charged equally.
- The universe expands.

"Water is the strangest molecule. Its strangest property is that when it is formed into ice, it floats," he said.

If ice didn't float, he added, there could be no life because water would freeze from the bottom and never thaw.

If protons and electrons did not possess equal electronic charges there could be no life in the universe because everything would die of electrocution.

Because the universe expands, there is darkness in space, Wald said. Life cannot begin in a constantly incandescent environment, he said.

Life can be formed on planets of proper size and temperature which orbit around stars of proper size he said.

"A planet that is too small has no atmosphere and a planet that is too large has too much atmosphere," he said.

Ideally, the planet must orbit around a single star and not around a multi-star system because the orbits would be too radical and temperatures would fluctuate too greatly.

The star, he said, must be of the right size.

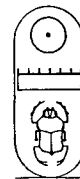
"The sun has a mass that will allow it to burn for 10 to 12 billion years," Wald said.

"Larger stars burn quicker; smaller stars are cooler and have longer lives. A star half the size of the sun will burn for 40 billion years while a star twice the size of the sun has a one billion-year life.

"It took longer than one billion years for the first sign of life to appear on our planet," he said.

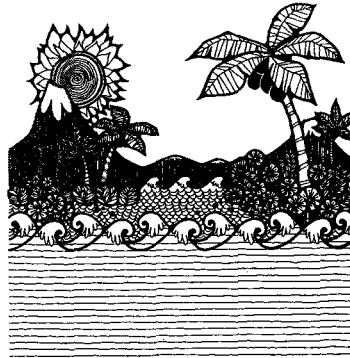
"Ours is a universe permeated with life. It is a universe that breeds life, inevitably, in many places given enough time," he said.

Mercury Washington Bureau
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Be Healthy!

by LESLIE E. DUNKIN



HAVE YOU ever tired of hearing somebody tell you over and over again about his special or his many ailments? You may have wanted to say, "Forget It! Be Healthy!" The next time this happens, hurry away to a large mirror, then stand in front of it and remind the reflection of that person before you, "Forget It! Be Healthy!"

Healthy living is the basic foundation for being healthy. Proper eating, sleeping, exercise, and healthy habits are necessary. Unbalanced eating or habitual gorging or pampering will hinder or prevent your being healthy. An important aid for this desired health is *healthy thinking*, which prevents the unhealthy kind.

Thinking tends to increase for you the object of your thoughts, at least to the extent of drawing you closer to it or getting you more deeply involved in it.

A psychology professor at college told us about this power of our minds over our bodies, so a group of us decided to make an experiment of it. We selected another student who ate at our boardinghouse but who was not in our class. That noon each of us casually, at different times, would make some comment to our student "specimen" about how ill he looked or seemed to be.

Before the noon hour passed, our student friend went to his room and to his bed so ill he could not attend his afternoon classes. In fact, he missed his next day's classes before he recovered from the illness we had thought on him or he had *let* us think on him.

The best way to forget about it is to be busy with healthy thinking. Instead of listening, reading, or observing the terrible condition of some ailments, it is well to learn and put into continual use what will keep us healthy. When I was taught to ride a bicycle, I was

given wise instruction. Two trees stood fairly close together. I was to ride between them. My instructor said, "Keep your eye on that safe path between them! If you look or concentrate on either of those trees, you are bound to ride into them."

Who has not had a headache or a tired groggy feeling, only to find some interesting work to be done, and then become so interested and busy that the irritating disturbance was forgotten and suddenly disappeared completely? As a rule, busy people have better health than those with time to think about their possible troubles.

Healthy gratitude leaves no room for unhealthy complaints. Instead of feeling sorry for yourself from dwelling on what may be wrong with you, give special grateful attention to joy over the health you have because of what ailments you are not bothered with now.

Keep busy and you will find it much easier to forget, so the way will be kept clearer for being healthy. Reasonable, interesting activity is one of the best tonics you can take. When you become tired from your efforts, stretch out and enjoy the pleasure of this tiredness to the full. When time to sleep comes or you need sleep, forget everything else and go to sleep.

Become busy for somebody else. You do not have to look far or long to find somebody who needs your assistance. This person may need your help for them "to forget it and be healthy." Even minor help to them may be of major importance to you. Your interest in them takes your concern away from your own difficulties, thus giving a better opportunity for you to forget, with better health for you. While helping others, avoid the possible tempta-

*The
Rosicrucian
Digest
March
1974*

tion of talking over your troubles together. The two of you might well become helpfully interested in others.

Love will help you to forget and at the same time be a healing tonic for you to be healthy. Think of the people who love you. They need you for this helpful friendship. You need them to be at your best. You may think you have difficulty in finding people who really love you dearly at all times. If so, whether or not it is really true, get busy and find somebody who is in need of personal love and attention. This may be nothing more than a stray kitten or pup. A human individual is still better for this. Love somebody who needs this attention, and your life will radiate more health.

Sunshine is important for forgetting and being more healthy. This explains the location of health resorts in parts of the country where there is an abundance of sunshine. This light and warmth helps people to forget and all the while aids the contributing factors for good health. You do not have a controlling power over the sun in the sky, but you can determine the weather radiating from your life. Inner sunshine is the joy you create or which springs spontaneously from within.

Reading is another effective means for you to forget it and be healthy. This is true if you use good judgment in the selection of your reading material. Depressing acquaintances should be avoided and so should all such reading. Inspirational publications,

whether nonfiction or fiction, will help you with your efforts. This kind is so plentiful that there should be little time or desire for any other. Read what helps you to think and be healthy.

Walking helps you to forget it and be healthy. This broadens your physical limitations or your immediate world. Your thoughts are extended still farther, especially if you are observing. A walk through a well-kept flower or vegetable garden can work miracles with any threatening clouds of worry or unnecessary concern. Let your thoughts go still farther away. Walking exercises you physically. Let your observations, as you move along, exercise you mentally. This dual activity will help to keep yourself and your difficulty well in the background. You discover yourself in a different world, so forget it and be healthy.

Healthy developments will keep you steadily busy. Your efforts will help you to grow and become stronger in your thinking. This normal mental development will be reflected to a considerable extent in your physical health. You have been provided with a mind to be used to bring and keep health to you. Refuse to let your mind undermine your health and life. Think good thoughts, and the more easily you will keep well.

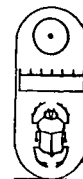
Avoid the unhealthy and forget it, in your active interest and efforts to honor, gain, and use the health available to you.

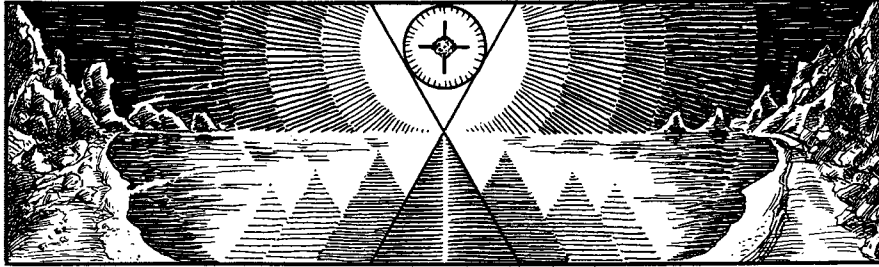


THE WILDERNESS is near as well as dear to every man. Even the oldest villages are indebted to the border of wild wood which surrounds them, more than to the gardens of men. There is something indescribably inspiring and beautiful in the aspect of the forest skirting and occasionally jutting into the midst of new towns, which, like the sand-heaps of fresh fox-burrows, have sprung up in their midst. The very uprightness of the pines and maples asserts the ancient rectitude and vigor of nature. Our lives need the relief of such a background, where the pine flourishes and the jay still screams.

—HENRY DAVID THOREAU
Reflections at Walden

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MODERN MYSTICISM

by GOTTFRIED R. ROSENDAHL, Dr. Eng., M. A., F. R. C.

THESE DAYS, we hear so much about meditation and other mystical practices; it seems they have become a kind of fad. On the other hand, one can read about the concern and disapproval of such "superstitious" or at least regrettably "unscientific" endeavors expressed by those who consider themselves spokesmen for the scientific community. It may, therefore, be justified if a scientist with a positive interest in this area addresses himself to that subject.

Since this writer's professional activity is devoted to the application of physics to engineering and not to psychology, cultural history, or other truly or seemingly related disciplines, his exposé will have to be considered much more a personal account than an ex-cathedra proposition. But I can point to precedents in speaking and acting this way as a scientist.

Isaac Newton, Joseph von Fraunhofer, Ernest Abbe, and many others have used the process of polishing glass to great advantage in building instruments of high value to science without a good knowledge of the scientific fundamentals of that process. For a long time and in many cases, investigations of that process have been limited to improving its practical use and results. Only recently has our knowledge of these fundamentals reached a level of satisfaction for an appreciable number of interested scientists, without much effect, however, upon what the practitioner already knew and did.

We have to accept the fact that our Universe is larger than that part of it with which science is able and willing to deal. What could science ever have contributed to the beauty of Beethoven's *Ninth Symphony*? What would its value have been if science had ever attempted such a contribution? Does a negative answer to these questions make it worthless for any or all scientists to enjoy the *Ninth Symphony*? That is obviously a matter of personal taste and not of some scientific qualification. This I state as a scientist!

Having thus staked out the position from which I shall speak, it is still difficult to state in commonly understood terms what mysticism is. How can one explain the beauty of a sunset to somebody who is totally color-blind? But, thanks to God, not everybody is color-blind to such a degree.

So let me try to explain the main concern of mysticism with the help of a *fictitious* occurrence, a parable so to speak: The other day, an older lady knocked on my door and wanted to sell me some religious literature. When I refused kindly but determinedly, she asked me with apparent horror in her eyes, "Do you not believe in Jesus Christ?" I said, "No, why should I?" She stared at me speechless. So I apologized and explained, "I do not believe in the value of beliefs. Would it not be much better if you *know* that Christ lives within you, that you are a part of Him and permit Him to act through you? Then you *know* that

*The
Rosicrucian
Digest
March
1974*

Christ lives and do not have to resort to beliefs which you learned from others." She breathed a sigh of relief and then said, "Is that the way you look upon it? Maybe there is something to it; I shall think about it."

Speculative mysticism is a useless contradiction in itself. What I want to convey in practical, everyday terms is the idea of the conscious awareness of *oneness*, a concept which those who care may come to know from literature. The pagan Plotinus, not only a philosopher but, more importantly, master of a school of mysticism in Rome in the third century A.D., said: ". . . beyond Being there exists Oneness . . . My meaning is not that it exists in our sense part . . . but in . . . the area that Plato calls 'the man within.'"¹ Obviously, if this oneness is only a speculative term originating from the intellect and not based upon live experience, as a revelation from "within," it is useless and irrelevant.

This conscious awareness of oneness is the very basis of all schools of true mysticism and has been expressed by each school in its own way. To attain this highest level of consciousness is the final goal of all true mystics.

Step-by-Step Unfoldment

Of course, this final goal will not be reached at once and certainly not by reading a few books of whatever school of mysticism one may have become involved with, as interesting as those books probably are from the point of view of cultural history. This highest goal can only be attained through step-by-step unfoldment, and that requires diligent and patient practice. Guidance through these steps and teaching the techniques of practice require communication between teacher and student, master and neophyte. This need for communication makes necessary the use of a certain language and definition of certain concepts. Sometimes verbal concepts are replaced by symbols, because these symbols may better express

¹From Elmer O'Brien's *The Essential Plotinus*; a Mentor book, published by the New American Library of World Literature, New York, 1964; p. 102. O'Brien translates: "The One"; I prefer "oneness" as an expression for that "transcending essence, existence, beyond number, name, and all multiplicity"; *l.c.*, p. 217.

basic thoughts and concepts than can words of everyday language or verbose expressions of a developed intellect. This should not appear as anything unusual to modern man; advanced mathematics does it even to a larger degree.

Though the final goal is the same for all schools of genuine mysticism, the methods of practice and the verbal and symbolic expressions are where the schools of mysticism differ. But to a true and mature mystic, these differences are only of secondary importance, though it is necessary for practical reasons that a student of one school acquaints himself well with the basic concepts and way of communicating—I call it "language"—of *his* school. Otherwise, he will not be able to follow its instructions. But the concepts, symbols, and language of a particular school of mysticism are not a purpose in themselves.

Rewards

Similar remarks can be made about what may appear as beneficial rewards connected with successful mystical studies. Of course, finding a more harmonious way of life will improve our physical and mental health—that, even science admits. With respect to psychic phenomena or extrasensory perception, however, scientists are still far from an approximately unanimous opinion—the usual test of acceptance by the scientific community.

The few experiences with which I have been blessed are too precious to be spread before the public or subjugated to "scientific analysis." But I do speak from some personal experience when I state: It is true, after attaining higher levels of consciousness, our capabilities in that area may be improved, provided we guard ourselves carefully against their misuse. The danger of their overestimation, of misunderstandings and misuse is the reason why many schools of mysticism are mute in public statements with respect to these phenomena. It has been reported, for instance, that Zen masters (at least some of them) have made use in case of dire need, and are well capable, of the same kind of phenomena



for which yogis from India are famous. But they do not advertise it because that would distract from the subject of their main concern, and because it might have severe consequences for the one who boasts about it.

Unselfishness

This latter point often makes the curious outsider angry and suspicious, thinking mystics want to hide something. But for very practical reasons it is important to strictly observe a principle which Meister Eckhart calls *abgescheidenheit*²—"no inclination to be above this or below that"—meaning within this context freedom from even a trace of selfish interest including the attempt of promoting one's status, social status, or any other; not to speak of selfish desires of a material nature, that is, those which do not also serve the common welfare. Otherwise a serious drawback or adverse effects become almost inevitable, and this can again be confirmed by some personal experience. Many a scientist and many an artist have learned how the quality of their work suffered as soon as they gave room to the thought of gaining wealth and fame if they were successful.

Before I come to the last part of my article, I would like to give a warning. It is not so, as one occasionally reads, that mystical practices, such as meditation or certain rituals, are a way of obtaining "salvation by compulsion"; that would border on magic of which no true mystic wants any part. These mystical practices are better compared with our careful tilling and fertilizing of the field. The seed has to come from another source, and its sprouting depends upon His Grace alone.

But there is one sure way to avoid having this kind of warning ever apply to us: The farther we proceed along the path with our unfoldment, the more we have to learn to surrender to the will of God *unconditionally*. This is the only time when unconditional surrender can honestly be asked and honestly be agreed to. If we do so

"without working at it" because it has become part of our immutable nature, it will be given to us in accordance with our true needs, with our inherent talent and acquired ability, and with our willingness to contribute to the glory of God. Our active concern for the well-being of His creation and all in it is the best contribution to this, His Glory. That is what is called *love* in all the holy books.

Misconceptions

Now, in respect to the question of relevance of mysticism in our modern days, two general misconceptions have to be corrected: First, it is by far not necessarily so that mysticism requires retreat from the world. The opposite is true for many mystics and schools of mysticism—loyal fulfillment of the tasks of this world is considered an important part of the process which leads to unfoldment and final attainment. Second, mysticism does not have to be clad into archaic or exotic forms; this may only distract and get it into wrong channels, thus defeating its purpose, even perverting the original intent. But otherwise true mysticism is as relevant in our times as it ever was and can ever be. Do I have to back up this statement with all kinds of assertions after we have come so far in this article? Let me state instead *why* I became a Rosicrucian.

Two experiences aroused my interest in mysticism. First, I learned as a student of physics how important it is that our thinking be guided by experience—in this case by observation, experimentation, and measurement. Otherwise, our thinking may go, and does go, astray. For instance, compelled by the puzzling results of certain experiments, Max Planck and Albert Einstein had to reformulate certain concepts of physics and to correct thought processes underlying them, thus giving rise to modern physics. After becoming aware of this fact, I asked myself: If that is so in physics, how can I gain guidance through experience in the spiritual realm? With this question in mind for quite some time, I met two older ladies at a church social gathering who radiated harmonious peace and a

²Blakney, Raymond Bernard: *Meister Eckhart*, Harper Torchbooks, Harper & Row, Publishers, New York, 1941, p. 83.

blissful force of life to such an extent that I asked myself: What is the source of that power?

After many years and some more experiences, my questions were answered, at least to the extent that I became seriously interested in mysticism. Since the Rosicrucian Order had been severely suppressed in my country and the time for its revival after the war had not yet come, it was necessary for me to wait until I came to the United States. But as soon as my search was crowned with success, I contacted AMORC in San Jose. I was already alerted to AMORC's being the true successor of the "Ancient Mystical Order Rosae Crucis." This came about

by a remark which I read in an old mystery mystics book (as it appeared to me at that time) printed in 1920, which had survived the tumultuous times until 1950.

And I am grateful that I found this guidance. An untilled field grows mainly weeds, and the few good seeds it contains wither. I found that the Rosicrucian teachings through weekly monographs are well attuned with the anticipated progress of the student and are projected against the background of, and have grown from, our Western culture, thus providing me with a more immediate access to the basic truths and to their practical application than other more exotic teachings.



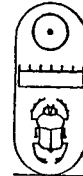
ROSIKRUCIAN INITIATIONS IN LONDON, ENGLAND 1974 - 1975

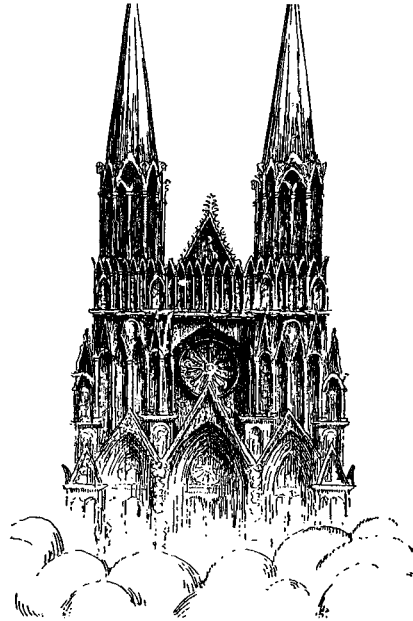
The following Initiations into the Temple Degrees will be conferred at the Hall of the Ancient Order of Foresters, No. 5 Highgate Road, Kentish Town, London, N.W. 5. (nearest Underground Station: Kentish Town):

1974		
Saturday 13 April	First Temple Degree	} Part 1: 3 p.m.
Saturday 11 May	Second Temple Degree	} Part 2: 6 p.m.
Saturday 1 June	Third Temple Degree	at 6 p.m.
Saturday 13 July	Fourth Temple Degree	at 6 p.m.
Saturday 10 August	Fifth Temple Degree	at 6 p.m.
Saturday 14 September	Sixth Temple Degree	at 6 p.m.
Saturday 12 October	Seventh Temple Degree	at 6 p.m.
Saturday 9 November	Eighth Temple Degree	at 6 p.m.
Saturday 14 December	Ninth Temple Degree	at 6 p.m.
1975		
Saturday 8 February	First Temple Degree	} Part 1: 3 p.m.
		} Part 2: 6 p.m.

- All candidates for initiation must have reached or studied beyond the monographs of the Degree for which they wish to apply.
- Candidates should apply at least two weeks in advance to Miss E. Nixon, 20 Oxgate Gardens, London, N.W.2, England (telephone: 01-452 0868), giving complete AMORC key number, name and address, initiation required, and the number and Degree of the last monograph received.
- The initiation fee of £1.50 (*one pound fifty pence*) must accompany the application—cheques and postal orders to be made payable to: *Francis Bacon Chapter, AMORC, London.*
- The AMORC membership card, together with the latest Official Receipt Record Card, must be shown at the Temple on the day of the Ceremony. Please arrange to be at the Hall at least a half hour before the time stated to allow for the checking of credentials.

(Please keep this schedule for reference)





The Celestial Sanctum

ENERGY CRISIS

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

UNDOUBTEDLY the most common subject of conversation and in the news media of the world today is the energy crisis. It appears that suddenly, so far as the majority of mankind is concerned, we are beginning to realize that our common sources of energy are not inexhaustible. Indeed, we may now feel that our ever-increasing demands for energy are becoming greater than our supply. We were led to believe that the abundance of our earth would never fail to supply us with all we need. We were taught that the Creator was bountiful and that "God takes care of *His* own." Surely, the suppliers of energy foresaw this diminution and exhaustion of our energy sources. Why did they not tell us in order that we might cooperate in the necessary preservation and curtail our wasting of precious energy? What can we expect and look forward to in the immediate future?

Be assured that we did learn truth when we were taught that the Creator is bountiful. There is still a great abundance in our earth and in the heavens. Our true crisis is not a shortage of energy but rather a shortage of human imagination, ingenuity, and creativity. Perhaps we are the victims of our own *human energy* crisis.

But all is not lost. It is time to realize, acknowledge, and accept the natural law of change. Nothing in this universe remains forever the same except this very law of change. A brief mental review of history will remind us that man has encountered and survived many changes in his way of life over many centuries. Evolution, discovery, and invention have led us in turn to the Stone Age, the Bronze Age, the Iron Age, the Industrial Age, the Petroleum Age, and the Atomic Age. We are tempted to designate today as the Plastic Age. Probably each of these great turning points in the history of man was preceded by crises of one sort or another. But life goes on, for life is tenacious.

We live in a sea of energy. Everything we see and touch contains enormous captured energy. All about us, nature is expending energy in fantastic amounts and we are using only a minute fraction of it.

It is said that naturally falling water could supply eighty percent of our total energy needs; we are actually using only about one to two percent of it to produce hydroelectric power. The eternal winds all over the earth are being generally wasted. The surge of the ocean tides produces great energy. Our sun is energy and will continue to be our primal source of energy for millions of years to come. The energy sources which we now dread losing originally all came to us by way of the energy of the sun, and for all practical purposes the sun has not suffered appreciable loss. Scientists calculate that if all of the fuels of the entire world were gathered in one place and burned at the same rate as the sun's energy output, they would be completely consumed in *four days!*

Our bountiful and loving Creator has provided us with five marvelous kinds of energy that are ideally interchange-

*The
Rosicrucian
Digest
March
1974*

able, if man chooses to use his unlimited mental abilities to create the ways and means of best using them. These types of energy are *radiant, electrical, chemical, heat, and mechanical*. The radiant energy of the sun during fifteen minutes is equivalent to all the other forms of energy consumed by man throughout the world in one year. It is perhaps fortunate that earth receives only two billionths of this energy directly. Lightning strikes earth about one hundred times per second and each bolt may develop 3,750 million kilowatts of electricity. Seventy-five percent of this energy is dissipated as heat.

Chemical energy is the most common and perhaps the most useful of our energy sources. The mechanical function of automobiles, in fact most of our means of transport, depends ultimately upon chemical energy. Heat is a form of motion, and thus is kinetic energy. It is often intermediary as, for example, when the fire of a furnace creates heat to make steam to furnish power for a mechanical function. Nevertheless, heat is an essential source of energy. At the same time, it is heat energy that prevents the inventor's dream of perpetual motion from becoming a reality. Energy cannot be destroyed, but whenever it takes another form some of it is *always* converted into heat during the conversion. Mechanical energy is simply the energy of moving objects. It is usually converted from other sources, and all sources are interrelated.

What can we do in the future? We can study more about nature and create solutions to our problems as we were intended to do. There are now great projects for harnessing the surging power of tides. With the interior of the earth still very hot, there are many vast pockets of steam underground that are being harnessed by geothermal plants to generate electricity for power and to provide heat for homes, as in Iceland. Serious thought is now being given to great solar furnaces like that in Mont-Louis, France.

The rapid development of laser light, with its characteristic coherent or parallel waves of extremely short length, has suggested it as a means of carrying enormous pulses of power over great distances without loss. It is planned to

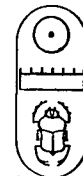
convert electric power into laser light and then reconvert it into electricity at its destination. We have not yet really begun to develop the full potential of atomic energy. Unfortunately its introduction as a terrible means of destruction during war has cast a cloud of fear and suspicion upon it. We must remember that the atom is not the destroyer, but rather man who may again misuse it.

The most important thought intended for our reader is that there is no shortage of energy for the natural needs of mankind. The hue and cry is to mourn the *threatened* absence of organic fuels which we have for too long taken for granted and wasted. Perhaps nature is teaching us a lesson before we enter our New Age. Perhaps we may learn through temporary inconvenience or even suffering to better appreciate the seemingly endless bounty of nature. Maybe we are being forced to think, to visualize, to mentally create.

It is a sad commentary upon our society to recall that it usually takes a devastating war to spur us on to study more about nature and ourselves. Consider that Henri Becquerel discovered the phenomenon of radioactivity in 1896. In 1905 Einstein gave us the equation $E=mc^2$ which foretold the enormous energy locked in matter. In 1932 Cockcroft and Walton of Great Britain used the first primitive "atom smasher" to prove the equation. But not until 1942 did Enrico Fermi conduct a successful sustained chain reaction to bring about the controlled use of atomic energy. *If we will*, we can move faster to relieve our energy crisis.

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, booklet describing the Celestial Sanctum and its several periods, will be sent to nonmembers requesting it. Address Scribe S.P.C., Rosicrucian Park, San Jose, California 95191, stating that you are not a member of the Order and enclosing ten cents to cover mailing.



Making Criticism Work for You

by IRWIN ROSS, PH.D.

BELIEVE IT or not, you can learn to like criticism! Perhaps you'll never grow particularly fond of the criticizer, but, as for the actual belittling, you can coach yourself to take it in your stride.

Perhaps in some Utopian land there is no criticism, but in this all-too-human world of ours it is part of our daily diet. Unfortunately, there are always people ready with mocking criticism to break down our self-esteem and self-confidence.

The important thing, however, is not that there is criticism; what counts is *how you take it!* Listen to criticism with a smile in your mind and you will remove most of its sting. Accept it without bitterness and you can make it work for you. If it is justified, turn it into a blueprint for self-improvement. If it is unwarranted—well, it is just not worth worrying about!

Listen for implied flattery in criticism. Few people criticize unless they are secretly envious of you, or unless they sense your undeveloped possibilities. The former are bitter; the latter friendly. But in either case, flattery is there. If you remember this, it will help you meet discouragement without being discouraged.

There have always been a few people, tough as whipcord, who can take criticism without seeming to be upset. Andrew Jackson was publicly damned from the pulpit, yet he invited the preacher-critic to dinner. William Pitt, the younger, in the heat of parliamentary attacks would go home and sleep while his opponents tore him to pieces.

When Richard Wagner's compositions were first played, more than a hundred critics tore his music to pieces. Audiences laughed, hissed, and walked out from his "jumbling discords." If Wagner was disturbed, he kept it to

himself and continued to create more of his new style of music.

Pallid little Alberto Santos-Dumont said, "The more they laughed at me for thinking a man could fly, the happier I was." He was the Brazilian who at 25 flew the first gasoline-propelled balloon and three years later made the first airplane flight around the Eiffel Tower.

Such tough-minded men did not let criticism sound like hard luck hammering at their doors. However, such nonchalance in the face of criticism is beyond most of us until we learn how to protect ourselves against those confidence-lessening humiliations.

Slender Lucy Salmon found an effective way to take criticism and restore her self-confidence. She was a shy girl whose father was something of a tyrant. He did not believe in celebrating Christmas; their house died on Sunday. If Lucy neglected a toy for a day or two, he would put it in the missionary barrel.

Effects of Environment

In such a home atmosphere, she became increasingly sensitive to criticism. "I have quite settled down to the fact that I am destined to make a fool of myself always," she wrote at eighteen.

When she started teaching in a small Iowa town, she was galled by a fellow teacher's nagging criticism. In desperation, Miss Salmon wrote to her favorite brother about this new irritation.

"Wherever you go," he wrote back, "there will always be a person like her." Critics, in other words, are plentiful as tabby cats, so we might just as well get used to them.

The shy young teacher cherished that advice. It was a talisman she used to steel herself throughout life. It enabled the gentle-mannered, shy woman to

succeed as a history teacher, to become the first head of that department at Vassar College, and to revolutionize the teaching of history.

When Aaron Burr was vice-president of the United States, he wrote the following wise advice to his motherless teen-age daughter: "Receive with calmness every reproof, whether made kindly or unkindly; whether just or unjust. Consider within yourself whether there has been no cause for it. If it has been groundless and unjust, nevertheless bear it with composure, and even with complacency. We must learn to bear these things; and let me tell you that you will always feel much better, much happier, for having borne with serenity the spleen of anyone, than if you had returned spleen for spleen."

Barely three years later Burr neglected his own good advice. He became incensed at some minor criticism from blunt-spoken Alexander Hamilton and challenged him to a tragic duel. Hamilton was killed, and Burr's career blasted as it was approaching its apex.

Novelist

Somerset Maugham was eight when his mother died. Two years later his father died. The orphan was small for his age, and his health was far from vigorous. He was shy as a rabbit, stammered, and avoided people. The natural competition of school life increased his shyness, and he was on the brink of becoming a recluse.

Later he entered medical school, although he did not want to be a physician. He did poor work and quit his studies when he was twenty-three. He learned little about medicine, but a lot about human nature from observing the range of emotions shown in hospitals and clinics. This shy youth and erstwhile physician became dean of novelists and man of the world.

"It is salutary to train oneself to be no more affected by censure than by praise," he philosophized late in life. "It is easy to shrug one's shoulders when described as a genius, but not so easy to be unconcerned when treated as a nincompoop. You should be grateful when people treat you well,

but unperturbed when they treat you ill."

Frances Davis was so young when her father died that she had no memory of him. When she was four, her mother died and her stern grandfather came from Australia to take her back to Melbourne, where she was to live with him and her doting grandmother.

But the grandmother did not enjoy hearing little Frances sing around the house, so an agreement was made: the orphan might sing fifteen minutes each day, and during those minutes Grandmother covered her ears so she did not have to hear the youngster's untrained voice.

Opera Star

The fiery-haired girl from down under had more serious criticism to face later in life. It was her twenty-fifth Christmas, and she had just made her debut in *Rigoletto* at the Metropolitan Opera House in New York, singing with the famous Caruso.

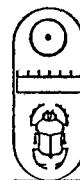
Sitting on her bed at the Ansonia Hotel the next morning, surrounded by cluttered newspapers, her face grew longer and longer as she read the critics' reports on her debut. Too disappointed to cry, she brooded for a long hour.

The director came to cheer her up, but he could not. "This man wrote that I came from the land of the sheep, and that I bleat like one of them. I'm going to take the first boat away from here," she blubbered to him.

Then a basket of roses was brought, with this note: "There was never a young singer who appeared at the Metropolitan who wasn't severely criticized on her debut. Melba, Sembrich, Farrar, myself . . . all of us have gone through what you are going through today. Have courage!"

The note was signed by Lillian Nordica, who had made her debut at the Metropolitan twenty years before. Frances decided not to take the first boat.

That incident illustrates just one pleasant aspect of unkind public criticism. As André Maurois observed, "There is something to be said for



enemies; they produce friendships by reaction."

But the discouraged would-be prima donna imagined her throat was too sore to take part in a performance advertised for ten days later. So convinced was she that she called on a throat specialist.

"Forget your throat," he said. "Go to the library and read the critics' reports on the first performances of others. If your throat still bothers you tomorrow, I'll look at it again."

The knowing specialist was right. It was criticism, not germs, that had attacked her throat. When Frances Davis read the comments on other singers' debuts, she shook her fist at the teeming city. "I'm going to conquer you," she whispered with burning eagerness.

That was her turning point. She conquered the city and the critics by first conquering herself. Against the obstacles imposed by critics and envious fellow singers, Frances Davis persisted.

For twenty-two years she was the top Metropolitan star, under her professional name of Madame Frances Alda.

Remember the harassed director who tried to keep her from taking the next boat back? Two years later he became her husband.

According to an old Chinese saying, "One can see one's faults only with other people's eyes." Thus, criticism can be helpful, though it may originate in spite. It is helpful when one acts upon it without bitterness.

When Felix Mendelssohn was about to conduct the first performance of his *Elijah*, he leaned over and whispered to a critic, "Don't tell me what you like, but what you don't like."

Whether in music or business, in a profession or in a factory job, heeding criticism without resentment is often the difference between a "so-so" and a "virtuoso." It has been said, "Woe unto you when all men shall speak well of you." After all, critics may unintentionally be your best friends.

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Exhibition of Paintings

During the latter part of January and throughout February the paintings and drawings of Anton Jovick were presented in the Art Gallery of the Rosicrucian Egyptian Museum. Born in Croatia (now Yugoslavia), Mr. Jovick came to the United States at an early age. Interested in art for many years, he began his studies in portraiture in 1957. He is a member of the Society of Western Artists and has exhibited widely in Northern California. He has had two one-man shows in the past six years and has been the recipient of two awards. He takes delight in the portrayal of older people, especially those of Yugoslavia, but the young are included also, and reproduced here is this work entitled **Woman from Dalmatia**.

*The
Rosicrucian
Digest
March
1974*

[18]



The Fire's Glow

by CHRISTOPHER J. NYERGES

An aid to contemplation

Do you find pleasure in looking back? Especially when you find yourself doing something that you did as a child, and you realize the pleasure you receive now is no less than it was then?

Each person, being unique, has his or her own personal actions that rekindle memories for that person alone. And then, of course, there are the actions in which mankind collectively has found pleasure—both in the present and in the memories they bring.

I speak of sitting or lying in front of a fireplace of burning, crackling logs, and letting the lazy warmth fill your body and mind. Who has not enjoyed coming indoors from the brisk and cold air of winter to sit comfortably before burning logs? A hot drink and a friend to talk to is all you need to spend an evening in time. The fire's glow dimly lights the quarters and the smell of burning wood caresses you softly.

A spark, a sudden pop, and your eyes are back to the flame. You may have a friend to talk to or some other activity going on, but your eyes will always return to the fire. You cannot help it. The orange warmth draws you and holds you, commanding your attention.

When the evening conversation dies down and the soothing warmth has taken its toll, you will find all eyes lost in thought; eyes gazing fixedly into the mystical element that has continued to mystify man throughout the ages. And it is no wonder, for fire has always played a prominent role in the life of mankind. It is fire that has brought warmth to the cold nights of winter. It is fire that has cooked, smoked, and cured the foods that life itself requires. Not only has fire made light the dark, but it has also been an element in shaping tools and implements of



survival. It has been a vital necessity just as it has been a feared enemy.

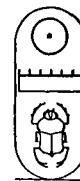
And still today, fire has a fluid and alive sort of mystical, intangible quality. In our modern society, with so many electrical devices to replace the use of direct fire, the confined flame in the living room has not lost its fascinating appeal. It continues to draw and hold the gazing eye.

The mind seemingly wanders aimlessly—the magic of the fire is working, and you let its power enter freely. This mood of peaceful excitement and relaxed mental activity where the shadows of objects dance and leap is the mental arena where dreams are born.

The deep roots of our past mingle with the possibilities of our future action as the light of the fire sparkles in the hypnotic gaze of our eyes. In the flames we see life; its intricacies and its simplicities. As we look, we walk the path of our lives and let the fire's power teach us to answer our own questions. It is a time when our past becomes a movie screen to be watched, and to understand why this or that.

And the past, being our only link with the future, is the step we take to cross over into the region of the unknown. The region is one of possibility; one that holds what will be and what is truly attainable. With eyes fixed and unfocused on the fire, we play in the wonderland of the future.

Our inspiration at a height of accomplishment, progress, and creativity, we



plan the days and years to come. We make our self-obligations and oaths designated to steer us in a righteous direction, and suddenly it dawns on us that each individual truly is the master of his own destiny. Each is responsible to himself to experience the truth, the joy, and the challenge of this undeniably spectacular life we are gifted with; just as each is responsible for the pits of depression and the ruts of monotony that some create and clutch unknowingly.

And as the fire burns fiercely, we vow to make our life a better one, knowing it will not leave our uninspired neighbors unaffected. Yes, we have glimpsed it and we know now that

life has meaning and purpose and that nothing substitutes for truth.

The flames are dying down and the hot coals softly light our nodding head. And by the time the eyelids close and someone has placed a blanket over us, we are lost in time and space.

We have had a gesture with fire, a conscious meditation, and now the rest prepares us for future action. It is a well-deserved rest, invigorating not only our body but also our mind.

Fire—the feared, the needed, and, most of all, the medium to inner awareness and evaluation—has truly enriched the lives of those open to its power, just as it has done from early childhood and will continue to do so as long as the blood flows warmly through our veins.

▽ △ ▽

Young men generally embrace more than they can hold, stir more than they can quiet.

. . .

Men of age object too much, adventure too little, and repent too soon.

. . .

Some books are to be tasted, others to be swallowed, and some few to be digested and chewed.

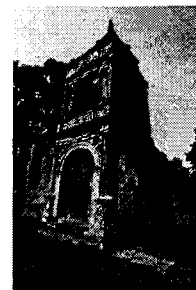
—FRANCIS BACON

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*The
Rosicrucian
Digest
March
1974*

Cover In stately majesty, the ruins of the home of Sir Francis Bacon, statesman, philosopher, and eminent Rosicrucian of the sixteenth century, overlook the beautiful and little changed English countryside. Known as *Gorhambury* and near the present town of Saint Albans, which in Roman times was known as Verulamium, it is this edifice where Bacon dwelt as a boy and that he later inherited from his brother. The renowned Queen Elizabeth and members of her court often entered the portal shown here when visiting the notable Bacon family.

(Photo by AMORC)



Contributions of Mediocrity

by CECIL A. POOLE, F.R.C.

FROM TIME to time, a great deal of attention is given to the average man. Just who that average man is has never been completely explained, but he is presumed to be a hypothetical composite of everyone in a particular society.

He is neither great nor is he insignificant. He may not be particularly brilliant nor is he stupid. He is not wealthy, but at the same time he is not poverty-stricken. He is not famous in any constructive field, but on the other hand he may be known for some of the actions which have contributed to the well-being of individuals who are associated with him.

The average man, in other words, is a little bit of everything—a little good, a little evil; a little happiness, a little grief; a little intelligence and a little stupidity. On the whole, we might say that most individuals are average.

Some years ago, when I worked in the educational field, tests were frequently administered to university, high-school, or grade-school students on the basis that the resulting achievement would be measured on what constituted the average of the group. It was a predetermined fact that fifty percent of the individuals taking that test would receive a medium grade. In the years that I taught school, we graded individuals on a basis of *one to five*. *Three* was the medium grade; *two* was above average; and *one* was superior. *Four* was below average and *five* was failing. This last grade indicated the impossibility of the student to grasp the subject matter.

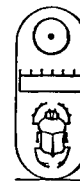
When a class of students was graded on this concept, fifty percent received a grade of three. Twenty-five percent received grades of two or one, and another twenty-five percent received grades of four or five. This to me was an unfair practice. It predetermined the

status of an individual's learning before a test was administered. I actively fought against this procedure and tried to institute other forms of grading.

To illustrate what I believed was unfair in the system, I used a hypothetical illustration. If one hundred students of superior intelligence took a certain test with the predetermined knowledge that half of them would get a medium grade, a grade of three, and another hundred students, who had indicated by previous testing and by experience that they were subnormal, possibly even near-moronic, took the same test, half of them would also be given a medium grade. In other words, half of the superior group of intelligent students would be graded the same as half of a similar-sized group of substandard students. This to me was *inequality*. Although I was unsuccessful in the school system where I worked in changing the system at that time, I believe I did make some impression.

In thinking over these facts, the thought comes to me that there may have been more truth in the basis on which these judgments were made than I was willing to admit at the time. As I have observed individuals and groups during my lifetime, I have come more and more to the realization that some of the greatest accomplishments in the world have taken place as the result of the consistency and the hard work of the mediocre.

We have a tendency to believe that great things have transpired because of the contributions and efforts of superior individuals, those with superior learning, superior intellects or intelligence, but in many cases the superior, intelligent individual does not utilize the abilities he has. In the field of education I have seen students whom I knew by experience to have superior intelligence



do a lower grade of work and finish school with lower educational abilities and grades than mediocre plodders. The mediocre are frequently more willing to work. Someone has said that preserving mediocrity is more respectable and more useful than talented inconstancy, which is very true. Regardless of how talented one is, if one's abilities are not used consistently no advantage is forthcoming.

Genius would seem to be the key to the solution of the world's problems. If all the superior knowledge of all the geniuses in the world could be turned upon the problems of society today, it would seem that a new world could exist, that peace and progress could be obtained. But where are the geniuses? Many of them are doing nothing. They are not using that which was given to them as a means of fulfilling a purpose in the universe and at least in an individual life.

Karma tells us that for every effect there is an underlying cause. Thus the progress of humanity as well as the growth of the individual must necessarily be based upon an individual's using his innate abilities to bring about worthwhile accomplishments in his own life and accomplishments that will contribute to the welfare of society. The individual who is capable of making a contribution to society, who is capable of contributing to the well-being of himself and of humanity and does not do it, is probably committing a greater sin than those who are commonly enumerated as fanatic religionists.

There is little excuse for not using our abilities. The whole fundamental principle of any constructive philosophy is to teach the individual his own potentialities and hope that he will use those potentialities instead of wasting them. Yet I am sure that many of the world's accomplishments, many of the benefits we enjoy today, have come from the hard work of the mediocre, the individuals who had to plod through each step the hard way to bring about an accomplishment that was worthwhile. How much might be saved if every highly intelligent individual, every genius, would work to the fullest extent of his potentialities and abilities!

The gift of genius is possibly a rarity, although I am inclined to believe that

it may be more common than we realize. Regardless of whether genius exists in us, everyone can work at whatever task he has at hand. Not everyone can reach the heights of accomplishment achieved by those rather rare individuals who stand out so far above other men and whose impression upon history has been so well recorded. But anyone who is willing to work patiently and intelligently can contribute enough to the world not only to be able to find his place in a physical environment and gain some recognition, but at the same time to contribute to what is more important to that individual—his own growth, his own realization of his place in the universe.

Possibly no one if he is sincere can be sure that he is a genius, but everyone knows whether he is using the brains and skills that he has to the best of his ability. In the end, this is the only thing that really counts.

If I had to have assistance in a task I had to do, I would rather have the help of a group of sincere, mediocre individuals than the help of a genius who believed he could perform miracles. Possibly I am being extremely unfair, but I do know by experience that the individual who strives to use his abilities may accomplish more than the individual who is waiting to spring upon the unsuspecting world a spark of genius that would be so outstanding that his name would echo through all time as the greatest of his generation.

Man is not born to live in order to startle other members of society. Man should not strive merely for renown and applause on the part of those about him. He should strive to contribute to the well-being of himself and to the society of which he is a part, to grow into the realization of the Infinite in contrast to the finite, to expand his knowledge of his own soul, to grow in intimate relationship to the Absolute. This is the true mystical concept.

We are all evolving. Regardless of what stage we start this life, we should leave it at a higher level intellectually, morally, and psychically than the one into which we entered. These achievements will become a part of the soul pattern and may continue in another life when possibly the mediocre will

(continued on page 31)



Music and Plants



by DOROTHY RETALLACK*

HERE AT Misty Kai, this lovely home on the Kona coast of Hawaii, one becomes immersed in the wonder of creation. Whether it is the dance of the palms in the cool breeze coming from the slopes of Mauna Loa, or the fragrance of gardenias, plumeria, and pikake; maybe the songs of the cardinal or perhaps the color of the orchids, hibiscus, and jacaranda—any or all of these coupled with the magnificent blue Pacific Ocean and the sound and picture of its pounding surf on the shore emphasize the knowingness in my mind that indeed this universe is composed not of hard, dead matter, but of music.

In this sophisticated scientific age many of us know that all matter is simply a form of energy, of certain types of waves and pulsing vibration. When watching the waves wash the shore we are reminded that the French physicist Louis de Broglie felt that there is a pattern of waves in every atom. Therefore, according to this theory, underlying all seen and unseen electromagnetic waves, heard and unheard sound waves, felt and unfelt waves there is yet another vast and mysterious ocean of atomic particle waves. It is in and through the constantly shifting patterns of this atomic surf that the fundamental chemistry and physics of our living—and indeed all life—is expressed.

Since music, a form of sound waves, is most familiar to me, I have used it as the medium in experimentation with growing plants. At no period of man's existence on earth does he appear to have been without music. Minds from time immemorial have been delving into music's attributes.

*Author of the book, *The Sound of Music and Plants*.

Confucius in the *Li-Ki* says, "Music being intimately connected with the essential relations of beings and the vital spirits of man tuned to the tone of heaven and earth, they thus express all the frequencies of heaven and earth, as several cithars all tuned to one tonic." The ancient Chinese based good government and morals on observance of the harmonic rules used in their musical canon.

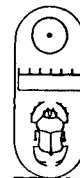
The Druids of Britain had a superior and profound knowledge of harmonics which was documented in the magnificent library of Bangor, until burned by the Christians.

In ancient Greece music was held as essential as mathematics and physical education for the person's well-being. It is not strange that Apollo was not only god of music, poetry, and the dance, but also the health-giving deity.

Concerning vibration and purely objective scientific measurement, it is interesting to note that there is a commonness between the vibrations in a musical note, in color, in the bonds of a chemical or even in the vibration of the electrons in an atom, since they each vibrate at their specific frequency. The late Dr. Donald Hatch Andrews, distinguished former Professor of Chemistry at Florida Atlantic University, constructed a keyboard which glows with the same color as the corresponding note being played.

Try as I may to keep the subject of music or tone vibration on only the physical, materialistic level, I find it impossible since music seems to add a different dimension.

To the East Indian of antiquity and of today, music is not an isolated phenomenon but one directly linked with



philosophy and religion. On the physical plane they explain it thus: "By sound the letter is formed, by letters the syllables, by syllables the words, by words the daily life." This sound referred to is the same spontaneous manifestation which produces musical phenomena.

Aristotle of ancient Greece said in his *Politics*: "Rhythm and melody supply imitations of anger and gentleness and also of courage and temperance, and of all the qualities contrary to these . . . for in listening to such strains our souls undergo a change." Both Plato and Aristotle remarked that the character of a nation's music cannot be altered without changing the customs and institutions of the state.

Recently in England Professor E.N.C. Andrade said: "The electron that answers to harmonic frequencies as do crystals and our nervous system also leads us to the doorway of religion." The Russian scientists simply refer to this link as the "X" level. Since I am not a physicist or mathematician, I do not pretend to know all the implications involved in vibratory matter as expressed by de Broglie and Andrade. But with my understanding I repeat the words of Romain Rolland as found in *Jean-Christophe*:

Everything is music for the born musician. Everything that throbs, or moves, or stirs, or palpitates—sunlit summer days, nights when the wind howls, flickering light, the twinkling of stars, storms, the sound of a bird, the buzzing of insects, the murmuring of trees, voices, familiar fireside sounds, a creaking door, blood moving in the veins in the silence of the night—

*Everything that is
Is Music.*

Since plants are such a vital and wonderful part of cellular life and lend themselves admirably to strict control and measurement, they were the chosen subjects for my experimentation as I attempted to determine if they would react in various ways to different kinds of music.

Since the spring of 1968, I have completed twenty-two different experiments involving several hundred plants. Working under strictly scientific controls to

insure accurate, unbiased results, I grew ordinary house and garden plants—radish, corn, squash, beans—from seed in small white plastic cups. Geranium, philodendron, petunia, zinnia, marigold, and coleus of identical age were purchased from a greenhouse. All plants were potted in identical soil.

Several groups of assorted plants, usually five different plants to a group, were placed in controlled environment chambers—in which light, temperature, and air were regulated automatically. The only varying factor in each chamber was sound from a tape recorder speaker placed in the end of each chamber. There was always one silent control group of plants in each experiment.

Hard Rock Music

As the experiments progressed, it became apparent that a definite pattern of results was emerging. Hard rock music seemed to be fatal to the plants, causing chaotic twistings and contortions of leaves, and stems leaning away from the source of the sound as much as seventy percent before the final withering and death of the plants. The roots were unhealthy, extremely short, and so sparse they could be counted easily.

Ravi Shankar's Indian sitar recordings, Bach's Organ Chorale Preludes, and jazz, on the other hand, caused the plants to flourish, the blooms to face the music, and the stems to lean toward the speakers—so as to embrace them. Their roots were abundant and long.

Regarding some of the positive effects, two sets of observations were of extreme interest. First, I observed that of all the various kinds of music used there were three kinds, apparently different in every way, that the plants responded to most favorably: East Indian devotional, Bach's *Orgelbüchlein* (preludes based on hymn tunes of the church year), and jazz. What do these three types of music have in common? Certainly not the instruments. The Indian music used the stringed instruments and a small tabla drum; the Bach was done on the pipe organ; and the jazz had primarily woodwind, brass, and percussion.

At first I thought it might be the improvisational quality of each that

was the common factor—the East Indian and jazz being improvised by the performer on a given melody, and the Bach being the composer's improvisation on given hymn tunes. It was fun to think that maybe the plants appreciated the effort of true creativity.

Then I was reminded by a friend that each of these kinds of music had its origin in religion. Yes, even much of the first Dixieland jazz was created when the black instrumentalists who accompanied the hearse on its way to the grave played the hymn tunes with a definite rhythm and beat which did not reflect a time for sadness, but a time of joy for the departed soul.

Could it be that praise to the Creator was the common factor? I had the great privilege of visiting and talking with Ravi Shankar regarding this phenomenon. It was his thought that each of the above-mentioned categories had definitely one similar factor: the music in each case came directly and overwhelmingly from the heart with great love.

Theory of Intent

My second observation resulted from the East Indian versus hard rock experiments. These were duplicated for CBS Television. It continually amazed me that taking all things into consideration, with the two musical groups both using stringed instruments and drums and the same level of sound being introduced into the chambers, and with everything also being equal and under strict controls, *the results were entirely opposite.*

I have arrived at the theory of *intent*. Some of my scientist friends maintain it is probably low or high frequencies or heat energies that are causing the results. I can see how the wave vibrations of the acid rock constantly streaming toward a mass would make the mass or plant lean away, but what, then, makes the plants in another chamber (using the Ravi Shankar tape) react in exactly the opposite manner? The intent of the composer or performer could be the key to the problem.

Whatever it is, the "X" factor in music which can make a plant flourish or wither is, in a sense, a bridge into

another state of being. To return to Dr. Andrews' statement at the beginning of the article, "we are finding that the universe is composed not of matter but of music."

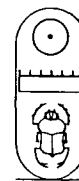
To think of the musical view of the universe as a bridge between the scientific and religious views is not nonsense. In seeing, touching, and tasting we reach through the sensation to an object, to a thing. Among the various experiences of our senses, tone is the only one that belongs exclusively to life. Light, color, sound, odor, taste, solidity, fluidity, gaseousness, rough, smooth, hot, and cold—all these are also to be found in "nonliving" nature. Only life can produce tones. Living beings out of themselves add tone to the physical world that confronts them; it is the gift of life to "nonliving" nature. Because music exists, the tangible and visible cannot be the whole of the given world. The intangible and invisible is itself also a part of this world, something we encounter, something to which we respond.

My recent concern has been to help build a bridge to the scientific community. I become extremely upset at times—as do friends of mine (Ph.D's at that)—because we have to prove to our research scientist friends beyond a shadow of a doubt that some physical cause is not responsible for the plant reactions before they will ever consider that it could be something of a parapsychological nature.

Yes, hopefully we shall build a small bridge over to the scientific community—so they can walk back to our side on it.

It is gratifying to know that the National Science Foundation has already supported research concerning the use of audio energy to stimulate improvement in plant growth. Investigators are working now at Pennsylvania State University, the U.S. Department of Agriculture, the New York Botanical Gardens, and the University of Ottawa. Because of the pollutant quality of chemicals, ecologists tell us that sound energy may help balance the ecology at stake throughout the world.

If man can help balance the ecology by sound, maybe he can help balance himself by music also. It is already
(continued on page 33)



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

Another Spring

THE SPRINGTIME of the year is close at hand, and it makes one realize that the freshness of the coming life and the vitality that is in the air signify a period when we should cooperate with nature's processes of rebuilding and re-creating, and become new men and women.

I like to think of the picture that one of the old mystics painted when he said that when springtime came he wanted to plant in the garden of his soul a seed of life, a seed of kindness and tolerance; that he would watch it carefully through the spring showers and high winds; mature it until summertime, then protect it against the heat of the sun and the great showers.

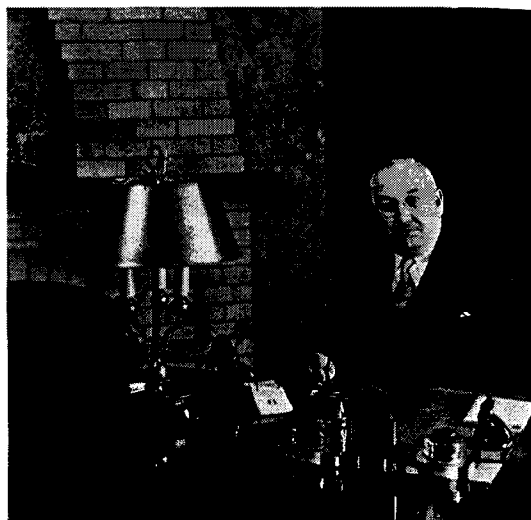
In the fall, when it had become a great thing, he would bless it and enjoy its beauty and magnificence throughout the winter months, taking it closer to his bosom, keeping it warm, and letting it vitalize him during the close of the year.

Each one of us can plant such a seed at this time of the year by knowing that with the coming of spring come many opportunities to attune ourselves with the changes that are taking place. We can change our natures, our dispositions, our ways of thinking and doing things, and become new in many ways.

We really can clean house this springtime and get rid of many superstitions and false beliefs, many habits and traits of character that clutter like weeds in a garden and keep new plans, new thoughts, and new ideas from growing strong and beautiful.

Man is constantly evolving, and it is for this reason that systems, doctrines, dogmas, and creeds, which served so well in the past, seem to be obsolete now.

It is not because we are less considerate of the higher things of life; it is not because we are less religious, less



devoted to high ideals and principles, or less moral; but it is because we have evolved to a different understanding. We feel sure that it is this higher understanding of those things necessary in life that builds character and makes for right living and divine attunement.

Man is different from what he was a hundred years ago; he is not less religious but more religious; he is not less devoted to principles and ideals but more devoted to higher, broader, more understandable ones.

In these clashes between the customs and thoughts of the past and those of today there is more than the mere difference of opinion; there is the difference of continued evolution. Yet evolution is not only a thing of great cycles or eons of time, but of days, hours, and minutes. In the twinkling of an eye, we are told, many wonderful things can occur. In the passing of a few hours at night there may come a change in the life of any of us—through a dream, a vision, or just a good night's rest. And truly in the passing of a year, with its cycle of material changes and the effects of nature's process of unfoldment, there can come to each of us modifications of understanding and viewpoint which will broaden and enlighten us and make us conscious of the grander aspects of life and our relation to the universe as a whole instead of to only a small part of it.

*The
Rosicrucian
Digest
March
1974*

Therefore, I plead for the rebirth of thought and character at the springtime of the year. I plead for a conscious, willful agreement with nature's processes and a determined change in our individual natures. Let us rise above our local environments and find in ourselves a divine attunement with the entire universe so that we will not remain merely a part of the place or condition in which we happen to exist.

This is my thought these springtime days, and this is the thought that I would have you take under consideration for weeks to come, until it takes root in your consciousness and manifests in everything you think and do.

With a change of thinking and a broader aspect of consciousness will come a widening of your ability to live with understanding. You will find that there is a broadening of your whole life, that you are becoming more receptive to the blessings of the universe, more successful in your undertakings, more enlightened in your aspirations, and more truly inspired in your con-

ceptions. Such a change in your nature, outwardly manifesting in many ways, will be noticeable and will attract to you those who are like yourself, repulsing in a passive way those who cannot agree with you.

Soon you will find that the rebirth of the springtime has brought you into the summertime of joy and peace profound. Then through the fall and winter you will enjoy life as you have never enjoyed it before. With the ambitions, anticipations, exhilarating introspection known only to the true mystic, one who has passed through self-crucifixion and self-resurrection, you will look forward to the coming of another spring.

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.

Medifocus

Medifocus is a special humanitarian monthly membership activity with which each Rosicrucian is acquainted. The significance of the personalities shown each month is explained to Rosicrucians as is the wording accompanying them. (The Rosicrucian Order, AMORC, is *not* a political organization. The basic purpose of *Medifocus* is a humanitarian effort directed toward world peace.)

April: Pierre E. Trudeau, Prime Minister of Canada, is the personality for the month of April.

The code word is TOLL.

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



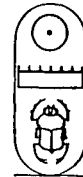
EDWARD HEATH

June: Edward Heath, Prime Minister of Great Britain, will be the personality for June.

The code word will be JOLE.



PIERRE E. TRUDEAU



PHOTOGRAPHING THE AURA

by MICHAEL MILLER

Kirlian photography

IN 1939, in the city of Krasnodar, U.S.S.R., Semyon Davidovich Kirlian, an electrician, was called upon to repair some equipment used for electrotherapy. After he completed his work, he decided to stay for a demonstration of the machine. While observing the machine in operation, a flash of light between the electrodes and the patient's skin caught his eye. Working off an intuitive hunch, he decided to attempt to photograph one of the flashes. To succeed in doing this, it became necessary to use metal electrodes, which could be quite dangerous. But his only comment, as he prepared to take the photograph, was, "Never mind, you have to make a few sacrifices for science."

Amid his hope and the burns he had received from the electrode, Kirlian pondered over what he had photographed. It could prove to be noteworthy, or it might not have even been worth the burns on his hand. But it is also true that the eventual implications of the discovery of x-rays were not realized immediately either. Other scientists became interested in what he had discovered. A growing number of them felt that research on the effect was imperative, but there was no response to their requests for funds. Finally, in the 1960s, the Soviet government began to back research on the discovery. It was not a half-hearted attempt. It set entire institutions to work on the Kirlian Effect alone. The results have proven to be fantastic, and it is not too modest to say that in the not-so-distant future they may far outweigh the discovery of x-rays.

But exactly what is "Kirlian photography"? It refers to a chemiluminescent and electrophotographic process named after its inventor. By placing both the film and the subject in a high-frequency electrostatic field, the resulting pictures show colors and

patterns indicative of the health and psychological condition of the subject. The principle behind it is the ability to transform into electrical properties the nonelectrical properties of an organism by the means of a transfer of charge from the organism to a film.

A name more commonly used for what Dr. Kirlian has photographed is the *aura*. The aura is present in many ancient pictures, including those from Egypt and India, as a glow around the body, especially those of gods. Another interpretation of the aura would be the halo around Christian saints. Clairvoyants have been claiming to see the aura for centuries. The Kirlian photography has been used to validate some of these claims. For example, they claim to be able to see the "ghost" of a limb after it has been removed. In Soviet research, a third of a leaf was cut away, and yet, under Kirlian photography, the *entire* leaf was still present.

Dr. Gaikin

Perhaps credit for the discovery of one of the most staggering implications of the Kirlian process is due to Dr. Mikal Kuzmich Gaikin, a surgeon from Leningrad. He was observing the flashes and flares in a high-frequency field when he deduced that there must be some type of law governing the action. His first impulse was to check it against the system of acupuncture.

In acupuncture we find that there is a Life Force that circulates around the body in vital pathways. There are 700 points where these pathways approach the surface of the physical body. Changes can be made in the flow of the Life Force by the use of needles, which, when properly placed, will return the patient to health. The points where the flares originated and were the brightest corresponded with

*The
Rosicrucian
Digest
March
1974*

the 700 points of the acupuncture system. These points, however, are not in common with any type of system in the physical body.

The Soviets were beginning to see the "second" body of man as just that—a second body! It was an orderly, unified organism, unlike the physical body. It was not electrical, but it behaved similarly. The Soviet researchers proposed a "bioplasmic concept," plasma being a fourth state of matter. They named this second body of man the "biological plasma body." The duality of man is at last proven scientifically. The implications will be far-reaching. Few, if any, fields of thought will not be affected by the official recognition of man as a *dual* being.

Among Chinese acupuncturists, it is commonly stated that "the superior physician cures before the illness is manifested. The inferior physician can only care for the illness which he is unable to prevent." The acupuncture points on the surface of the physical body correspond to different parts of the body, including deeply situated organs. The Soviets are investigating the color and strength of the flares as a means of predicting disease. They may soon give the physician a method of examining those deeply situated organs which are quite difficult to examine otherwise.

One of the first diseases that Kirlian diagnosed was his own. He was preparing his equipment for a demonstration which scientists from Moscow State University were going to observe. He repeatedly received blurred results and could not understand why. At first he thought it was the equipment. Then he was caught in a spell of dizziness, which he recognized as a sign of an oncoming attack of an illness in his vascular system. Its remedy is immediate rest. His wife gave the demonstration; the results were clear and the night proved a success.

Kirlian's experiments with plants showed that changes in the pattern of the aura occurred prior to any physical symptoms of oncoming disease. Further research has given proof of this, and the practical application of the Kirlian process as a tool for medicine is now being studied.

Working with psychic healers, the Kirlian process has been used to photograph the energy leaving the fingertips. At the point when patients claimed to be feeling the most heat from the healer's hands, the energy focused into a narrow beam of intense light. The energy passed from one bioplasmic body to another. The psychic healer also channeled his energy into a sealed flask of water which was used on barley seeds. The treated seeds grew faster than the untreated ones.

The Chinese also claim that the Vital Energy is affected by a variety of stimuli. It has been observed that solar disturbances have an effect on the bioplasmic body. It appears that all changes in the Cosmos register in the bioplasmic body. This may prove to be a scientific basis for astrology, perhaps not for the fortunetelling aspect but for self-understanding.

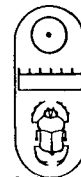
In conclusion, it appears that scientific research is now touching on the very essence of man himself. Truly, this is the greatest frontier. Since "the noblest endeavor of the mind of man is to study the works of his Creator," what better place to begin than with man himself?

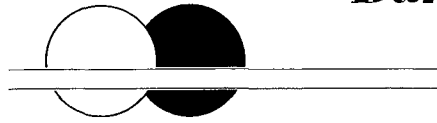
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ROSICRUCIAN DIRECTORY

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





Danger of

Wrong Thought

by MARGUERETTE GILMORE

I DO NOT know why we should become nervous concerning, or even deride, Africa's black magic when we apparently use this power constantly ourselves. We do not use material powders and potions. We do not dramatize our intent by burying a frog's heart at crossroads in the dark of the moon. We do not openly say, "Now I'm going to bewitch you," or point a bone in the direction of those we dislike. But we, ourselves, are not so far removed from witchcraft and what it means.

Every time we use our mind power to convince anyone of anything against his will, conscious or subconscious, and every time we send an evil thought to our neighbors, we are practicing black magic.

Black magic is nothing in the world but getting results with mental suggestion—directly or indirectly, close up or distant. In essence, the only power a witch or any wielder of black magic has, is a highly developed telepathic hold on another's mind. The witch with evil intent plants fear and faith in his or her power in the mind of a chosen victim, holding it in this state until the evil aim is accomplished.

In our fast sales talks, we sell things good and bad by convincing people's minds. Selling good is *white* magic, but selling bad is certainly *black* magic, and we do not have the right to decide what is good or bad for someone else.

Mothers convince their children that evil will befall them if they do not behave a certain way, thus planting fears in their minds. Ministers tell us we might go to a hell of fire and brimstone. And with all due respect to our medical profession, when a doctor tells a patient he is going to die, this almost seems to follow, though the patient does not necessarily need to die if he has the will to live; now and then a

patient proves this. It is what one *believes* that counts. Likewise, natives in Africa and the primitive islands believe a witch doctor can curse them to death, and so they die.

We condone negative talks about war, disease, distrust, poverty, and so on, which travels around like snowballs gathering in momentum and size with tremendous speed. When we believe in and stoutly proclaim and spread an idea, we help to bring it to pass. We smile at or fear the so-called curses some people put on each other in Africa, and yet we curse one another lightly or not so lightly. We laugh at their naïveté, and yet how gullible are we? For instance, what else is mob personality? Popular convictions? Someone starts something and the idea becomes infectious. All manner of evil has been created by dramatic demonstrations.

Belief

Constantly we twist other minds to suit our purposes. And our kind of black magic goes deeper than that. Like the so-called witches we need not be face-to-face with our target to get results. Whenever we send an evil thought to someone else we are guilty of the age-old crime of witchcraft. The only difference is that the witches know what they are doing while maybe we are ignorant of our powers.

Black magic is based solely on belief, and if the recipient knows that evil can come his way but that he does not have to accept it, that he alone has control of his mind, no evil can affect him. But few people realize this and the evil thoughts sent in their direction do affect them, whether they live in Africa or America. Every thought you send out with feeling lands or attempts to land on its mark, with effect. Of course, it comes back to you loaded with the

same impact—not from that person but rather from yourself—because every thought that goes out comes back and is not void. You are “bewitching” yourself too.

Most of us are very mild, unknowing, and almost kind witches. We just become unhappy with our neighbor and wish him “a bit” of bad luck, without the faintest realization that our thoughts actually do affect him and ourselves. If he is susceptible, the thought can take hold and affect him in some form of depression, fear, anxiety, and so on. But whether it affects him or not does not protect us from reaping the benefits of our own bad thinking. The thought will make a circle and come back home in due time.

How do we stop practicing black magic and how do we protect ourselves from the black magic sent out by other minds? Control of thoughts and words is the key. We cannot think bad thoughts and get good results. Like begets like—in thinking as well as in planting potatoes. Individual thoughts affect the whole human race.

Controlling black magic is a two-way operation. We are all like broadcasting and receiving stations, sending out and receiving. Minds on the same mental and spiritual level constantly contact each other. We all know about mental telepathy and how distance makes no difference. Therefore, to control black

magic, we must control our own thinking to send out only good and to receive only good. Because as we think good, and only good, we grow in understanding and move higher on the scale of thinking. And when one thinks only good he builds a safeguard against evil thinking sent out by others. By sending good thoughts out into the world, we help lift our neighbor’s thinking, which in turn comes back to us as good.

Naturally, this is not easy. If we are habitually negative thinkers it will take some doing to break the habit of negative thinking. If we feel badly about someone or something it is not easy to stop thinking unkind thoughts and turn on the kind ones. Yet if we discover a certain food (even our favorite) causes us severe pain, we stop eating it. Of course, it is easier to control our physical habits than our mental ones, but we do have control and, once we realize our ulcers are a result of hating our neighbor or that our belief in poverty actually affects our income, we begin to control our thinking.

Once you begin holding only good thoughts about yourself, your neighbor, and the whole world, you will stop bewitching yourself and others and you will help to control the practice of black magic everywhere. And isn’t learning to use our thinking to raise the world level of thinking the greatest thing we can do?



Contributions of Mediocrity

(continued from page 22)

have the gift of genius and be able to go further than they did in the past. On the other hand, the genius who does not use his potentialities and abilities,

who lets the mediocre do his work, may have a difficult time in reattaining the level of intelligence and genius which he once had the opportunity to use.



ROSICRUCIAN CONCLAVE

BUFFALO, NEW YORK—April 20-21, Statler Hilton Hotel, Delaware Avenue at Niagara Square. Special guest will be Frater Cecil A. Poole, Vice-President of AMORC. Please contact Mary-Lou B. Del Monte, Conclave Secretary, 16 Sprague Avenue, Apt. #5, Hamburg, New York 14075.



Subjective Memory

by EDGAR WIRT, Ph.D., F. R. C.



A VERY useful exercise in PSI has to do with a second kind of memory, one which surprises us occasionally but is not cultivated widely. This "subjective" memory was disclosed as far back as 1893 by T. J. Hudson (*The Law of Psychic Phenomena*) and is included in the teachings of the Rosicrucian Order, AMORC.

For openers and a basic model, think of going to the library to get a book in which you read something long ago that you want to bring back to mind now. You do not remember the name of the book or the author, or even what category of book it was. This library has a computer that can find anything you want; you do not have to hunt for it through the familiar paths of association. Just tell the computer what book you want, and then do not even wait for it. Go your way and it will catch up with you wherever you are.

If you do not know just what book it is that you want, you do not need to know. Tell the computer what you do know—that it was the Hemingway book you read last summer, or that book with the red cover which gave you a funny feeling about yourself when you read it. There is only one book that will fill the bill, and the computer will find it!

That is the way this second kind of memory works—not in your conscious "objective" memory but in your unconscious mind. (At least that is the popular place to locate things of this kind. Maybe it is really in the universal consciousness of God, but anyway you have access to it.) It remembers things you did not know you knew. But you do not go into it with any of the tricks of association that you use in your conscious organized memory; you depend entirely on the computer.

Suppose you wanted to recall the full name of a childhood playmate, or exactly how much you paid for something

twelve years ago, or where you were on New Year's Eve in 1955, or maybe something more important or urgent:

1. Put in mind as clearly as you can, for just an instant, what it is you want to know—even if you have only a fragment of a clue. Do not bother to put it into words; a vivid picture with its related feeling is better.
2. Want it *intently* for that same instant. It may take a few trials and a bit of juggling at first to get steps one and two to coincide at the same instant.
3. Then dismiss it, cut it off, wipe it out. You have to let go of it!
4. For another instant (and this seems to be the hard part) leave your mind blank—in neutral gear, so to speak.
5. Do not go back over it, but go on with your conversation or whatever you are doing. You have done all you can do, all you need to do. The end result is as good as done, so leave it alone. What you ordered will be delivered to your conscious mind—maybe in that neutral instant (step four) if you become an expert, maybe later, maybe not until tomorrow when once again your mind is in neutral for a moment.

When it pops into your head you may wonder, "Now, what train of association could have brought up *that* bit of memory?" It was not any association; it was the delivery boy bringing what you ordered! He rang and rang before you opened the door. Maybe by

(continued on page 34)

*The
Rosicrucian
Digest
March
1974*

Music and Plants

(continued from page 25)

common knowledge that the level of production in offices, stores, factories, and so on, increases measurably when music is introduced into the environment. Astrologers tell us we have a keynote according to our horoscopes. It is said that this map which shows the positions of the planets at the moment of birth is a musical score done in planetary symbols of the heavenly harmonies and dissonances as these are played into the life of the incarnating ego. Thus a horoscope becomes the musical signature of a person.

Wouldn't it be fun in the future to actually have a musical horoscope which, by scientific musical therapy, we could use to cure many types of illness in both the inner and outer man? For instance, to produce complete relaxation of the nerves, a prescription might be written to have the patient listen to a harp playing compositions by certain composers in the key of F sharp. Since colors play such an important part in one's well-being, the prescription would probably also advise the person to surround himself with pale green.

When the magical powers of sound and color are rediscovered and directed to specific purposes, there will be energies of a higher dimension transcending those unleashed in the atom today.

The therapeutic value of both color and music has long been recognized, but it remains to be seen whether the theories that have been advanced can find practical application in modern healing practices.

I do know that the ancient art of "toning" has been rediscovered and is being used by various meditation groups throughout the world today to help harmonize the functions of mind and body. In the man-to-man category we know that music therapy as used in hospitals by trained musical therapists is gaining headway year by year.

Burt Bacharach, pop music composer extraordinaire, has successfully bridged the generation gap. Old and young alike appreciate his melodies. As Anthony

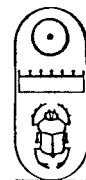
Newley said, "Burt has revolutionized the world of commercial music in the most unlikely way—he has replaced noise with music." In an interview for *The Mainliner*, Bacharach said, "Music is usually a reflection of the times, and reflecting the worst of the times is acid rock music . . ." and farther on continued, "all young people have their idols—in music, in movies, in sports. They will listen to what their idols tell them. We have a responsibility to help instead of knocking them." He feels that music can "dig into it"—meaning "turn on" with music, "tune off" with drugs.

Perhaps the rock music has been a kind of music therapy that has been the means of releasing the anger and frustrations of the young. In achieving the balance needed they will have to seek the calmer musical expression which is already being exemplified in the new popularity of folk-country-western music.

Harmony of Cooperation

If we speak of harmony within one's self, the next step is surely to have harmony between man and man, nation and nation. Our world is so small because of our means of communication—why can we not take sound, in the form of music, which has *always* been a universal language, to form a bridge between nation and nation by inspiring the harmony of true cooperation? The exchange of musician and dance groups of many nations to date has proven to be of inestimable value, as Duke Ellington's overwhelming acceptance has shown. There must be more of it, both on the professional and school-age amateur levels.

Music and sacred dancing which belong to the higher levels of existence in the multidimensional world can continue to be channels to introduce the characteristics of this world to our material world. This was once the clearly understood function of all the arts which united the Religion and Science of the day. They drifted apart



and degenerated. For many, Religion has lost much of its special wisdom and power to raise men to higher levels. Science is no more than a reflection of our senses, and the Arts have collapsed into the abyss. A new Religion-Art-Science is needed which can find what has been lost.

The highest mission of music is to serve as a bridge between God and man.

Music was the subject; plants were the bridge—or was it the other way around? So, in their own way, whether through a simple, easily explained physical law or a parapsychological phenomenon, I feel the plants were trying to tell us something about music. Don't you think, then, that it would be a good idea to stop, look, and listen more carefully to the sound of music?

▽ △ ▽

Subjective Memory

now you have forgotten what use you had in mind for this bit of information.

Sometimes you can use this practice successfully on things you never knew: a strange word you need in a puzzle; where you lost something; what time it is right now; and so on. Unfortunately, it is harder to use subjective memory for more urgent things, for the simple reason that it is harder to dismiss them

(step three), go into neutral (step four), and on to something else (step five). Instead, we keep chewing them over.

It is worthwhile to practice several times a day just this bit about neutral: As you turn from one thought or activity to another, put between them a brief break where there is no activity, not even a thought! In this way you can make use of your total memory more naturally and more frequently.

▽ △ ▽

A Child in Your Care

IF YOU have a child in your care, enable him and mankind to benefit by guiding him in the light brought through emotional direction, tolerance, understanding, and compassion for others. No matter what material benefits you may place in his path, including public education, if you neglect to feed the light within, you will surely come to know the woe experienced by Plato when he realized that he had educated his son only in the outward things.

You can give a child close to you a life which lifts him from the bass clef to the treble, figuratively speaking. You can provide him with the higher things of life by instilling the desire to learn

and to know, while the formative emotional stages of a youngster are still in progress.

Learning early in life to do things good and constructive, not because a child feels he *has to* or is *forced to* but because the sincere desire of *wanting to do* that of a benevolent nature has been awakened within him by your guidance, brings to the child the treasure of happiness that lies only in the forgetfulness of self. This desire to do for others is sharpened, and coming from within manifests a pleasing and vivid experience that is lovingly retained and easily recalled, allowing the soul a higher scale of expression.

—CLARISA BERNHARDT, F.R.C.

*The
Rosicrucian
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March
1974*

IN APPRECIATION

I use this occasion to express my appreciation for the many good wishes and greetings received from members throughout the world on the occasion of my birthday, February 14. I regret that it is not possible to acknowledge all of the kind thoughts personally. Please accept my sincere thanks.

Ralph M. Lewis
Imperator

Rosicrucian Activities Around the World

IN NOVEMBER, Miss Patricia Hession, of Ottawa, Canada, became a recipient of the Rosicrucian Humanitarian Award in recognition of her unselfish service to people with special needs. Miss Hession is the guiding influence at Tweedsmuir Centre in Ottawa, where therapy treatment based on biochemistry and nutrition is extended to those suffering from some types of mental and physical illnesses.

Miss Hession is shown receiving the Award from Frater Richard Cooper, Master of the Ottawa Pronaos, at the presentation ceremony. She accepted the Award with the words of the Centre's motto, "What is right, not who is right." She concluded with, "Service is the rent we pay for our room on earth."

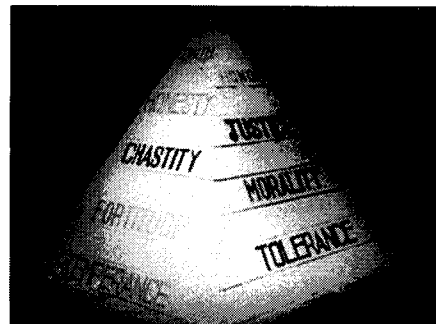


The beginning of the fall season each year brings a time of special meaning to Rosicrucians. It is then that members throughout the world gather for the annual ceremony known as the *Pyramid Fete*. This ceremony, performed at the occurrence of the autumnal



Building the Pyramid

Pyramid Completed



equinox in September, commemorates the building of the Great Pyramid of Cheops in Egypt, which, according to Rosicrucian traditions, was begun at that time. Differing from other pyramids which were constructed as places of burial during the pyramid-building age, this mighty structure was erected as a temple of learning. It is said that its construction demonstrates a knowledge of all the known sciences of the period, including higher mathematics, physics, and the fundamentals of astronomy as recognized in current times.

Today, Rosicrucians commemorate their ancient origin—which can be traced back to the reign of the Pharaoh Akhnaton in 1350 B.C.—through the ritualistic and symbolic construction of a miniature pyramid. The placing of a symbolic "stone" in the structure by each member present at the ceremony represents the cultural accomplishments of the Order.

The accompanying photos show members of the Onitsha Chapter, AMORC, Onitsha, Nigeria, who took part in the traditional ceremony held last September. The public is cordially invited to be present upon this meaningful occasion and to join in the good fellowship and refreshments that follow.

The true art of memory is the art of attention.

—DR. SAMUEL JOHNSON



Is Man Subject to Solar Cycles?

DOES light exert a *strange influence* on man's mind? Are wars and large-scale political upheavals the result of subtle cosmic disturbances? Sun spots alter your radio reception—do they also produce aggravating effects upon your nervous system? You are being continually bombarded by invisible radiations from space. Learn about these mysterious energies and how they influence your thoughts and moods.

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THE ESSENE COMMUNITY

On the shore of the Dead Sea in what was Jordan and is now Israel are the ruins of the mystical sect, the Essenes. They were a Jewish mystical brotherhood in the time of Christ that practiced asceticism and disdained the materialism of the day. They are credited with being the authors of the Dead Sea Scrolls. Some historians are of the belief that Christ studied in these same chambers, the partial ruins of which are shown here.

(Photo by AMORC)

*The
Rosicrucian
Digest
March
1974*

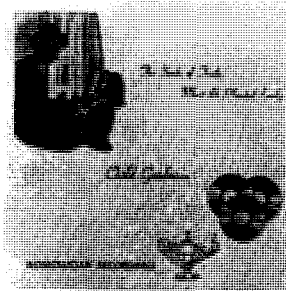
THE GARDEN TOMB (overleaf)

Near the Damascus Gate in old Jerusalem is this tomb in a well-kept garden that is held by many Christians to be the site of the crucifixion of Christ. General Gordon of Khartoum was the first to draw attention to this site. However, modern archaeology accepts the site as being but legendary, as there is no archaeological verification of it. Nevertheless, it is visited by thousands of persons throughout the world annually.

(Photo by AMORC)



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BRAVE NEW ERA

There is an ever-increasing form of pollution which can result in such deleterious effects as raising your blood cholesterol, contracting the blood vessels, producing high blood pressure, and possibly even bringing on early heart attacks. What is more, we are *all* exposed to it in varying degrees.

What is this pollution? Noise.

Studies carried out, among others, by the American Academy of Ophthalmology and Otolaryngology have very definitely shown that noise not only can produce deafness (its effects are cumulative, unlike radiation's), but can also make you tired, irritable, and unable to concentrate. It can get so bad, according to Dr. Maurice Schiff, of the University of California, San Diego, that it may even "provide leverage to precipitate an emotional crisis." Noise also seems to be a factor in breaking up marriages and can interfere with sexual activity.

The Wisconsin Regional Primate Research Center, which conducts experiments with rhesus monkeys and volunteers, has come up with further proof of the potential danger of noise. In one study, for example, it was discovered that fifty percent of all typing errors can be attributable to noise. By projecting these findings to work areas in heavy industries, where other types of machinery are in use, the hazards become obvious.

Noise is measured in decibels (dB) which is an exponential measure relating sound pressure to energy output, but in everyday terms it is a measure of the psychological sensation of loudness. The noise of a forest with occasional sounds of animals might register 30 dB, while 120 dB cause pain in humans.

Monkeys exposed to 100 dB of recorded sounds such as machinery, hard rock music (aha! we knew it all along), and random gunfire, lost all interest in their surroundings after an hour. They maintained a sitting posture with eyes fixed on their feet or cage floor, and towards the end of the test they went into a sort of "shock" in which they lay prone in the cage—a very unusual position for this

type of monkey—in a heavy, trancelike sleep.

The effect of noise on humans, however, can be more subtle, although just as harmful. Modern man may be civilized in his social and technological advancements, but physically he is still the primitive to whom the slightest sound could be a warning of potential mortal danger—and his body still reacts that way. Noise induces changes in the body's hormonal balance, in the cardiovascular system, and in digestive processes. In one word, the result is a marked increase in stress, with all the effects this condition brings associated with it.

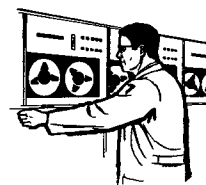
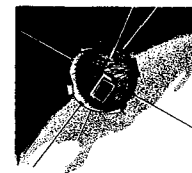
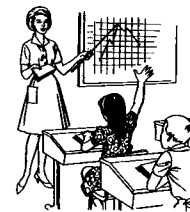
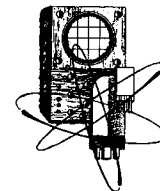
Obviously, the solution to the situation is a reduction in the amount of environmental noise, both outdoors and indoors. It is obvious to anyone who has anything to do with machinery, that most devices are not manufactured to be as silent as they could be, but with a few changes in design and the addition of a bit of insulation, the results obtained can be startling. There is even work being carried out with a "silent jackhammer" which although not silent, is about 40% quieter than the ordinary one.

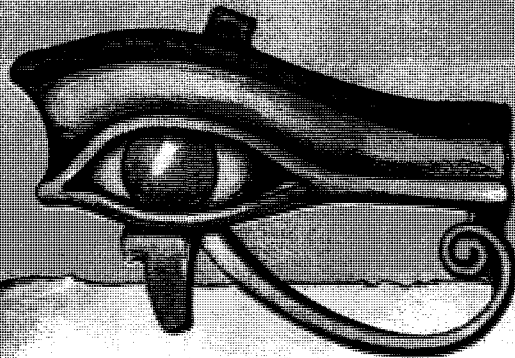
Sometimes the simple expedient of putting up drapes, a carpet, or acoustical tile on the ceiling of a room can bring dramatic results. A metallurgical concern took a few basic steps to lessen noise in work areas, and the payoff was 51% fewer defective parts and 47% less work error. A reduction of 20 dB in an assembly plant increased efficiency 30% and reduced accidents from fifteen to eight per year.

Everywhere, employers are discovering that the relatively small investment of even minor soundproofing pays for itself several times over in better work quality, higher efficiency, and less accidents. In the home, it results in better tempers, more restful sleep, and a general enhancement of the dwelling's attraction.

There is no reason why activity and productivity must be accompanied by noise, especially during 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:

He needed not the spectacles of Books to read Nature; he looked inwards, and found her there.

—JOHN DRYDEN, 1631-1700
Essay of Dramatic Poesy

Chiefly the mould of a man's fortune is in his own hands.

—FRANCIS BACON, 1561-1626
Of Fortune

Death only closes a man's reputation, and determines it as good or bad.

—JOSEPH ADDISON, 1672-1719
The Spectator

Among all the diseases of the mind there is not one more epidemical or more pernicious than the love of flattery.

—SIR RICHARD STEELE,
1672-1729
The Spectator

